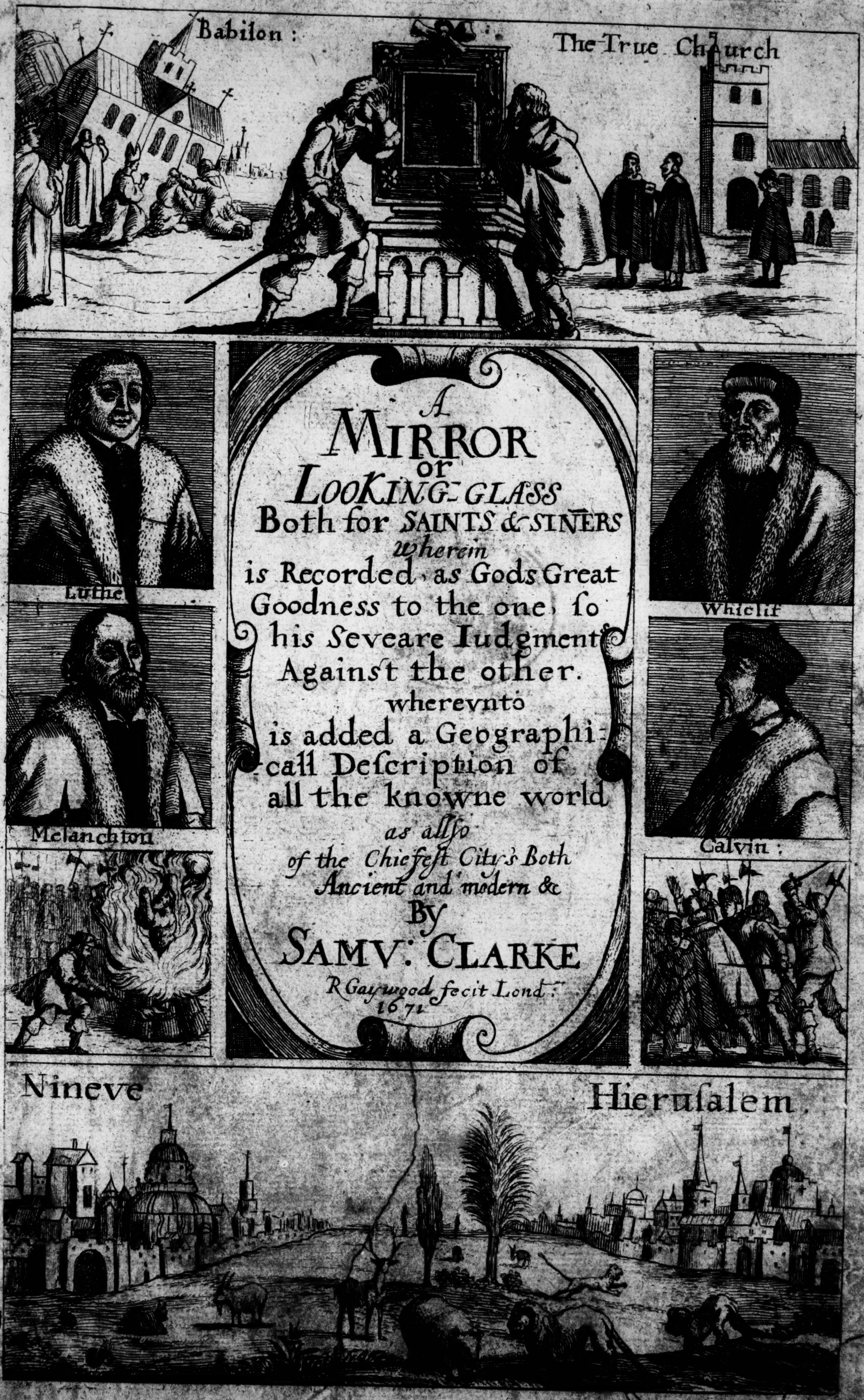
Babilon:
The True Church
Luthe
Whiclif
Melanchton
Calvin:
Nineve
Hierusalem.

A MIRROR or LOOKING-GLASS

Both for SAINTS & SINERS
wherein
is Recorded as Gods Great
Goodness to the one so
his Seveare Iudgments
Against the other.
whereunto
is added a Geographi-
call Description of
all the knowne world
as allso
of the Chiefest City's Both
Ancient and modern &c

By

SAMV: CLARKE

R Gaywood fecit Lond:
1671

1309.k.12.

Pages 267 - 270 wanting.

William Lanes

Book June 23th 1789

given to him by Mr Henry Lane
his Father

BRITISH MUSEUM

A

MIRROUR
OR
Looking-Glaſs
BOTH FOR
SAINTS, and SINNERS,
Held forth in ſome Thouſands of
Examples;

Wherein is preſented, as Gods wonderful Mercies
to the One, ſo his Severe Judgments againſt the Other.
Collected out of the moſt Claſſique Authors, both Ancient,
and Modern, with ſome late Examples obſerved
by my ſelf, and others.
Whereunto are added a Geographical Deſcription
of all the Countries in the known World: As alſo the
Wonders of God in Nature; and the Rare, Stupendious,
and Coſtly Works made by the Art, and Induſtry of Man.
As the moſt famous Cities, Temples, Structures, Statues,
Cabinets of Rarities, *&c.* which have been, or are now in
the WORLD.

The Firſt Volumne.

By *Sa. Clark*, Sometime Paſtour in *Bennet Fink*, London.

The Fourth Edition very much Enlarged:
Eſpecially in the *Geographical*-Part, wherein all the Counties in *England*
and *Wales* are Alphabetically Deſcribed: Together with the Cities, and
moſt remarkable things in them: As alſo the Four Chief
Engliſh Plantations in *AMERICA*.

Sancti ſunt honorandi propter imitationem. Auguſt.

LONDON,
Printed by *Tho. Milbourn* for *Robert Clavel, Tho. Paſſinger, William Cadman,*
William Whitwood, Tho. Sawbridge, and *William Birch,* 1671.

BRITISH MUSEUM

TO

His dearly Beloved Friends, and Neighbours, Members of the Church of Chriſt, that met in *Bennet Fink*, *LONDON*.

Dearly beloved Friends,

I Have much deſired, and longed for an opportunity to expreſs, and make known my grateful heart unto you, for thoſe many favours, and expreſſions of Love which I have received from you: For about fourteen Years ago, it pleaſed God to direct your Hearts to make choyce of me for your Miniſter; and ſince that time, I have never found your Affections cooled, but rather more, and more inflamed and increaſed towards me: No ſmall mercy in theſe giddy, and unſtable times! And as a real Demonſtration thereof, you have been very ſolicitous to provide for my comfortable Subſiſtance amongſt you, wherein I may uſe the Apoſtles expreſſion, 2 *Cor.* 8. 3. *That to your power, yea I bear record, beyond your power, you have been willing:* But that which eſpecially hath miniſtred moſt comfort unto me, is your profeſſed ſubjection to the Goſpel of Chriſt, evidenced remarkably in this particular, which I deſire to ſpeak of to Gods glory, your credit, and that your zeal may provoke others. I never had occaſion to move you in any juſt and honeſt buſineſs, whether of publique or private concernment, wherein I have not found your readineſs, and forwardneſs to concur with, and anſwer my expectation: My hearts deſire, and earneſt prayer to God for you is, that you may yet abound more and more in every good word, and work, that ſo fighting the good fight of Faith, you may finiſh your courſe with joy: For which end, I beſeech you in the Bowels of Jeſus Chriſt,

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that you mark them which would cauſe diviſions, and offences among you, contrary to the Doctrine which ye have learned, and avoid them: For many falſe Prophets are gone out into the World in Sheeps clothing, which yet inwardly are ravening Wolves, beguiling unſtable Souls, who like little Children are carried about with every Wind of Doctrine. *Ye therefore, Beloved, ſeeing ye know theſe things before, beware leſt ye alſo, being led away with the Errour of the wicked, fall from your own ſtedfaſtneſs*, 2 Pet. 3. 17. And the God of all grace, who hath called us into his Eternal Glory by Jeſus Chriſt, after that ye have ſuffered a while, make you perfect, ſtrengthen, and ſettle you: Which ſhall ever be the hearty prayer, and earneſt Endeavour of him who is

Devoted to the Service of your Faith.

Sa. Clark.

THE EPISTLE TO THE READER.

Chriſtian Reader,

This Book which I now preſent unto thee, is the Fruit of my ſpare Hours, it having been my Recreation for theſe many Years, to read the beſt Hiſtories which I could meet with: And for the help of my Memorie, I have Collected the eminenteſt, & moſt remarkable Examples which did occur, and reduced them under ſeveral Heads, diſtinguiſhed into ſeveral Chapters: Which I have found very uſeful, profitable, and pleaſing unto me; and preſuming that they may be ſo to others alſo, I have now this Fourth time publiſhed them to the world, that ſo they which neither have Money to buy, nor Leiſure to read many Volumns, may find in this little Epitome, the choiceſt and chiefeſt things that are contained in them. I have alſo ſometimes ſet down more pleaſant ſtories, which may have their uſe, and prevent Tediouſneſs to the Reader, though in ſuch great variety of Hiſtory, I ſuppoſe there is no great danger of Nauſeouſneſs. But beſides what I have collected out of the Authours themſelves, I have met with many Examples in ſeveral Treatiſes, and Sermons, which have been lately publiſhed; but what I have borrowed from them, I hope I ſhall repay with intereſt by this enſuing Collection. I have alſo inſerted ſome memorable Examples from my own Obſervation, and from the Obſervation of other godly Miniſters who have friendly imparted them to me, which were never before in Print: I preſume that it will be ſuperfluous for me to tell thee, what *great benefit thou maiſt reap by acquainting thy ſelf with theſe Examples: Doſt thou live in places of danger, & times of perſecution? Here thou maiſt ſee how powerful & merciful the Lord is in ſupporting, or delivering his People in ſuch times. Deſt thou ſee the enemies of Gods Church to thrive, and proſper in their Malice, and Cruelty? Here thou maiſt ſee what the end of them is like to be, if they ſpeedily repent not. Wouldſt thou ſee the aimableneſs, & deſireableneſs of Vertues, & Graces? Here thou maiſt ſee it held forth unto thee in excellent Mirrours, or Looking-Glaſſes. Wouldſt thou behold the uglineſs, and danger of great, and horrid ſins? Behold here Examples of the ſeverity of Gods Judgments againſt them. Wouldſt thou find out, and propoſe ſome choice Patterns, and Preſidents for thine imitation? Here thou ſhalt find ſtore, and variety of them. Theſe, with divers other uſes and benefits, may be made of theſe Examples, which I freely impart to thee, with prayer for Gods bleſſing upon thee, and them, and deſiring the like courteſie at thy hands, I reſt,*

Thine in the Lord,

SA. CLARKE.

From my Study in
Thridneedle-ſtreet,
this Twentieth of
November, 1656.

Upon the firſt part, being a *Mirrour*, *or Looking-Glaſs both for Saints, and Sinners, &c.*

SOme ſay that Frier Bacon *made a Glaſs,*
Wherein a man might ſee what ere he would :
A rare compoſure ! but what ere it was
I'le ſhew thee here more than the Frier *could.*

A glaſs of more Divine compoſure 'tis,
And framed by rarer art than his.

For here you may at once by Optick art
See Heaven, Earth, and Hell, and plainly view,
That God, whoever acts, doth act a part :
The Devil too finds ſomething ſtill to do.

The wicked often do themſelves out-run.
The world's the Theatre where all is done.

See here that God is good and juſt : To thoſe
That fear and ſerve him, merciful and kind :
But plagues with Vengeance all his Mortal foes,
And makes their weighty plots like Chaffe 'ith wind.

See here all you can think, and ſomething more ;
Read, and you'le find what nere you found before.

Reading and obſervation here are met ;
Here ſomething may be found of every thing ;
Nothing omitted that may profit get,
Or pleaſure to the Serious Reader bring.

All this and more is true : Say, when yon know it,
The Author *hath done better than the* Poet.

J. C.

Upon the Geographical Part.

I *Envy not Sir* Francis Drake *the fame*
Of having round the Globe *firſt drawn a* Line;
Nor any of thoſe other Worthies nine,
Whoſe nobler Travels have enlarg'd their Name:
Much leſs thoſe Travellers, who brag they have
Rome, Egypt, *and* Conſtantinople *ſeen,*
And that they at Jeruſalem *have been,*
And ſeen Chriſts Croſs, and viſited his Grave.

Cavendiſh, Forbuſher, Columbus, Nander-Nort, A. Veſpuſius, Le Maries, Sir *H. Willowby,* Sir *W. Raughly, Herbert.*

I need no Engliſh *Steed whereon to ride:*
I need no woodden Horſe *to croſs the Seas:*
I need no Spaniſh *Gennet for my eaſe,*
No, *nor* Italian *Mule for ſtate or pride.*
I need not foot it 'ore the Mountains waſte,
Nor Northern ſled drawn by ſwift-footed Dear:
I need no Turkiſh *Caravan for fear,*
Nor Dromedarie for the greater haſte.
On Tenariſta *Pike I need not ſtand,*
Nor uſe the Devils Spectacles to ſee
What ere the world contains of Rarity,
By Art or Nature, on the Sea or Land.
But in a little time, and with ſmall coſt,
And only by peruſal of this Book,
I can all Countries in the world 'orelook,
And know more than he that hath ſeen the moſt.
Thus I can travel through the world, and yet
Avoid the *Travellers unhappy fate,*
Which is, to ſee, and tell, and ſpend his ſtate,
And neither good for Soul or Body get.
The Author *then deſerves this praiſe to hear,*
That though I cannot go abroad to ſee
The world, yet he hath brought it home to me;
And here I travel without coſt or fear.

J. C.

EXAMPLES

OF

Abſtinence, Temperance, and Sobriety in Meats, Drinks, Apparel, Riches, and Houſhold-Furniture.

CHAP. I.

Abſtinence orders a man in the uſe of Meats and Drinks, that it be neither unſeaſonable for the time, nor unreaſonable for the meaſure: Nature is content with a little; Grace with leſs. Men ſhould rather be like Ants, and Bees (thoſe wiſeſt of Creatures) and abound rather in *Pectore, ubi eſt animus, quàm in ventre, ubi eſt ſtercus*, in breſt than in belly: Not, like the Locuſts, which have but one gut; and the Spider which is little elſe than belly: Let us not therefore pamper the body, nor cater for the fleſh: Preſerve it we muſt; *make proviſion for it* we may not, *Rom.* 8. 11. and 13. laſt. Debtors we are to ſee to it, not to live to it.

As any one is more wiſe, ſo he is more temperate: He eats to live, not lives to eat: He needs not much, nor is a ſlave to his appetite, or palate: He can (for a need) feed upon Gruel with *Daniel:* Upon Coleworts with *Eliſha:* Upon a Cake upon the coals, and a Cruſe of Water with *Elijah:* Upon Locuſts and wild Honey with the *Baptiſt:* Upon Barley-bread with the *Diſciples:* Upon an Herring or two, as *Luther* often did, *&c.*

Abſtinence is a Vertue commanded and commended by God in theſe Scriptures: *Gen.* 9. 3. *Prov.* 23. 1, 2, 3. 1 *Cor.* 10. 31. *Gal.* 5. 23. 1 *Tim.* 6. 8. *Tit.* 1. 8. & 2. 12. 2 *Pet.* 1. 6. Scriptural Examples, *David,* 2 *Sam.* 23. 16. *Rechabites, Jer.* 35. 6. *John Baptiſt, Mat.* 3. 4. & 11. 18. *Timothy,* 1 *Tim.* 5. 23.

Other Examples: See the ſtory of Maſter *Rogers* in my *Engliſh Martyrology:* and of Maſter *Wiſeheart* in my General *Martyrology* of the Perſecutions in *Scotland.*

1. The ancient *Gaules* were very abſtemious, and ſparing in their diet, and uſed to fine any one that out-grew his Girdle. *Hyel. Geog.*

2. *Philo* obſerveth that the ancient *Jews* uſed after their Sacrifices to make their Feaſts in the Temple, that the place and action might mind them of ſobriety: ſo in *Moſes*'s time, *Exod.* 18. 12.

3. The *Egyptians* uſed to carry about a Deaths-head in their Feaſts, to reſtrain their inordinate appetites.

4. *Socrates* is ſaid by ſobriety, to have had always a ſtrong body, and to have lived ever in health, and that by the good order of his diet he eſcaped the Plague at *Athens*, never avoiding the City, nor the company of the infected, whereas the greateſt part of the City was conſumed by it. *Ælian. lib.* 13.

5. It is reported of *Galen*, the great Phyſician, that he lived one hundred and fourty years, and that after he was twenty eight years old, he was never grieved with any ſickneſs, except the grudge of a Fever for one day: His rules were, firſt; *Never to eat, and drink his fill*; Secondly, *Never to eat any raw thing*; Thirdly, *To have always ſome ſweet ſavour about him.* Sipontinus *de vita ejus.*

6. *Alexander* the Great, when the Queen of *Caria*, to ſhew her great love to him, ſent him daily variety of Diſhes, and Danties, and at laſt ſent her Cooks, and Bakers to him; he returned them back again, ſaying, *That he had no need of their ſervice, for his Maſter* Leonidas *had provided him better Cooks, by teaching him to dine, and ſup frugally, and ſparingly*: Alſo when he had any rare, and dainty Fruits and Fiſhes ſent him from the Sea, he uſed to diſtribute them among his Friends, reſerving very little, or none for his own uſe: *rez. Mel. Hiſt.* p. 173.

7. The *Turk's* Baſſaes when they feaſt any great Ambaſſador, uſe to entertain him with nothing but Rice and Mutton, and that but ſparingly, and plainly dreſſed: and for their drink, it is but fair water out of the River. *Turk. Hiſt.*

8. The *Lacedemonians* had their *Ephori*, who were Magiſtrates that took care that there were no intemperate perſons in the City; and if any grew fat through Idleneſs, and Intemperancy, they were publickly beaten: they alſo looked after every one's apparel, to ſee that none uſed ſtrange, or effeminate faſhions: and if any knew any other art of Cookery then to dreſs Meat in a plain manner, they were expelled the City. *Ælian.* Lib. 14.

9. *Alcamen* being blamed by one for living ſo frugally, when he was ſo rich, anſwered, That *it becometh him that enjoyes a great eſtate, to live according to reaſon, not according to luſt.* Plutar.

10. *Gorgius Leontinus*, a famous Philoſopher, lived in health till he was an hundred and eight years old, and being asked how he attained to ſuch an age? anſwered, *By never addicting my ſelf to any voluptuous living.* Theat. vitæ hum.

11. The ancient *Romanes* baniſhed *Epicures* out of their City as cauſers of much wickedneſs amongſt the youth: ſo alſo did the *Meſſenians*. *Ælian.* Lib. 9.

12. *Origen* was very frequent in faſting, went bare-legged, had only one

coat to keep him from the cold, neither did he eat fleſh, or drink any wine. *Ful.* Lib. 4. c. 3.

Socrates having invited ſundry friends to ſupper, one told him, his proviſion was too ſmall for his company: to whom he anſwered, *If they be good, here is enough; if they be bad, here is too much.* Theat. vitæ hum. 13.

Epicurus himſelf that held mans happineſs to conſiſt in pleaſures, yet was of a very temperate, and ſparing diet, ſaying; That *he found far more pleaſure in it, than in abundance.* Theat. vitæ hum. 14.

Anacharſis the Philoſopher uſed to ſay; that *The firſt cup was to quench thirſt, the ſecond to make one merry, the third for pleaſure: but the fourth was to madneſs.* 15.

Romulus made a Law, that if any woman drank till they were drunken, they ſhould die for it: and himſelf being at a feaſt, where there was plenty of Wine, drank very ſparingly; and being asked the reaſon, he anſwered: *I drink as much as I pleaſe, not as much as I can.* Sabel. Lib. 4. 16.

Lycurgus the *Lacedemonian* Law-giver, made a Law that no man ſhould ſup or dine in private: that thereby none ſhould be more ſuperfluous in their diet then others. *Theat. vitæ hum.* 17.

Alexander the Great would often open his Cheſts, and look on his Garments, to ſee if his Mother had not provided him either delicate, or ſuperfluous apparel. *Q. Curt.* 18.

When *Alexander* the Great ſent ſome Talents of Silver to *Xenocrates*, he entertained the Ambaſſadors that brought it, with a very ſparing ſupper; and when they asked him the next day to whom they ſhould deliver the money? he anſwered: *Do you not perceive by your laſt nights ſupper, that* Xenocrates *hath no need of ſuch gifts?* Platina. 19.

Auguſtus Cæſar uſed to wear no other apparel, but ſuch as his Wife, his Siſter, or Daughter made him; and uſed to ſay, *That rich, and gay Cloathing was either the enſigne of Pride, or the Nurſe of Luxury.* Suetonius. 20.

Alphonſus King of *Aragon* uſed to wear no better apparel than the ordinary ſort of his ſubjects did: and being adviſed by one to put on Kingly apparel, he anſwered; *I had rather excel my Subjects in my behaviour, and authority, than in a Diadem, and purple Garments. Æneas* Sylv. 21.

Scipio when he was fifty four years old, had not encreaſed his eſtate by making the leaſt purchaſe: and when one ſhewed him a curiouſly wrought Buckler, he ſaid; *It becomes the Citizens of* Rome *to place their confidence in their right hand, not in their left.* Ælian. Lib. 11. 22.

Julian the Emperour baniſhed all the Eunuchs, and Cooks out of his Court: and being asked the reaſon of it, anſwered; *There is no need of them, when we may live more ſparingly.* Euſ. Lib. 8. Apoth. 23.

Cn. Martius a young nobleman of *Rome*, having by his valour won the ſtrong City of *Coriolus* from the *Volſci*, *Poſt. Cominius* the *Romane* Conſul proffered to him for a reward an hundred acres of land, his choice amongſt the Captives, divers Horſes bravely trapped, an hundred Oxen, and as much Silver as he could ſtand under: amongſt all theſe large proffers, he only choſe the Horſe that he ſerved on, and to beg the life of one of the Captives, rejecting all other rewards. *Val. Max. Plut. in vita ejus.* 24.

Marcus Curius was famous amongſt the *Romanes* for his frugality, and 25.

valour: when Ambaſſadors came to him from the *Samnites*, they found him ſitting in a Country-houſe upon a ſtool by the fire, and ſupping upon ſhort commons out of a wooden platter: he contemning their riches, and they wondring at his poverty: and when they brought him a great ſum of Gold, entreating him to accept favourably of it; he ſmilingly anſwered, *You are very ſuperfluous, I will not ſay, fooliſh Ambaſſadors: Tell the* Samnites, *that I had rather rule over rich men, than be rich my ſelf, and carry back that precious, but ill-provided gift, and remember that I can niether be overcome in Battel, nor corrupted with Bribes.* Val. Max.

26. The ſame man when he had driven King *Pyrrhus* out of *Italy*, and thereupon the Senate had allotted him a great deal of Land, refuſed it, neither would he have any of the ſpoils, which were ſo great, as enriched both the Army, and whole City of *Rome: Ibid.* His ſaying was, *That he was very rich without money, and had company enough without a great family, becauſe he accounted himſelf rich, not becauſe he poſſeſſed much, but becauſe he deſired little.* Idem.

27. *Alexander M.* travelling through ſome Deſerts in *Perſia*, himſelf, and his Army were in great ſtraits for want of water: and one of the Souldiers having two Sons ready to die with thirſt, ſought up and down, and at laſt found a little water, with which he filled a leather bottel, and ſo was running with it to his Sons; but by the way, meeting *Alexander*, he filled out the water in a diſh, and proferred it to him: *Alexander* asked him whither he was carrying it? The man told him, to his Sons that were ready to die with thirſt: But ſaid he, *Pray you, Sir, do you drink it: for if my Sons die, I can get more; but if you die, we ſhall not have ſuch another King: Alexander* hearing this, gave him the water again, and bad him carry it to his Sons. At another time being in the like ſtrait in the Deſert of *Arabia*, ſome of his Souldiers ſeeking about, found ſome muddy water; wherewith one of them filling his Helmet, ran with it to *Alexander*: who took it, and thanked him for his diligence, but poured the water upon the ground, though he was exceeding thirſty, ſaying, *If I alone ſhould drink, it would make my Souldiers languiſh*; and accordingly they ſeeing his abſtinence, encouraged themſelves by his example, and marched forward. *Q. Cur.*

28. *Minos* King of *Crete* made a Law, that men ſhould not drink one to another unto Drunkenneſs. *Plato.*

29. *Volateran* tells us out of *Philoſtratus*, that *Porus* King of *India*, *Longo robore mirandus fuit*, was admirable for the long continuance of his ſtrength by reaſon of his temperate diet, living only with bread and water.

30. *Cyprian* relates that *Maximinian* the Emperour ſeldom uſed to drink betwixt meals, and therefore lived in health unto the end of his life.

31. *Cuſpinian* reports of the Emperour *Frederick* the third, that he uſed to ſay, that *he had rather have a ſober barren Wife, than a fruitful drunken Wife.* And God anſwered his deſire; for his wife proving childleſs, the Phyſicians adviſed her to drink wine as a remedy againſt her barrenneſs, whoſe counſel the Emperour her husband adviſed her to follow, and her anſwer was, That *therein ſhe would be obedient*, but added, That *if ſhe was forced upon this ſtrait, viz. either to drink wine exceſſively, or to die; ſhe would rather chooſe death than the other.*

Alphonſus King of *Aragon*, and *Sicily*, being asked why he would live without the uſe and knowledge of pure wine, and content himſelf with wine ſo much allayed with water,contrary to the cuſtom of all Kings and Courtiers? Anſwered, That *wiſdom was obſcured by wine, and therefore it became not a King, by immoderate drinking to extinguiſh that without which he could not well maintain the name of a King or Emperour.* And being asked what his meaning was,to mix his wine with water? His anſwer was, *Leſt I be made drunk:* For (ſaid he) *I am not Ignorant how much the intemperate uſe of wine did eclipſe the glory of Great Alexander.* Being again demanded by a Friend, why he did ſo much condemn the vice of drunknenneſs? I do it (ſaid he) *becauſe I know that madneſs and luſt are the Off-ſpring of it.* Panormitan. 32.

Metaphraſtus in the life of Saint *John*, writes,that he was ſo abſtemious in the uſe of meats,and drinks,that he took no more than would ſuffice to maintain life. 33.

Nazianzen in the life of Saint *Baſil* ſaith of him,that he caſt off all gluttony,and ravenous devouring of meat, leaving it to ſuch as degenerate from the nature of man into the nature of brute Beaſts: that he ſuſtained his life with neceſſary meats only. That he had but one Coat,and one old Cloke only: his lodging was upon the ground,he bathed not,but watched much, and his ſweeteſt ſupper, and greateſt dainties were Bread and Salt; and as for his drink,it was that which the Fountains afford us without our labour. 34.

Phil. Melancthon wondred at *Luther*, who being of a large bulk of body, and ſo ſtrong withal, yet could live with ſo little food: For (ſaith he) *I have ſeen him in the ſtate of good health to continue four dayes together without eating or drinking ought at all, and many dayes together to content himſelf with a little Bread, and an Herring.* Melan. in vita Luth. 35.

The temperance of the *German* Nobility, in reſpect of their Servants apparel is very remarkable: They are waited on all the year long by men in the ſame Leathern breeches, and black cloth-cloaks, or coats with ſleeves,nor have about them any thing of gallantry; but that the pinions of their ſleeves, which they call wings, are laid with ſilk fring of divers colours, ſpending their money much wiſelier in their ſtables upon Horſes for ſervice. *Strada.* 36.

The *Lacedemonians* were very abſtemious, and to prevent drunkenneſs, made a Law like to that of *Ahaſuerus*,as the Poet teſtifies, *Eſth.*1.8. 37.

Quinetiam Spartæ mos eſt laudibilis ille,
Ut bibat arbitrio pocula quiſque ſuo.

The *Carthagenians* made a Law, that none of their Magiſtrates during their office, ſhould drink any wine. *Sueto.* 38.

Romulus being invited to a feaſt, would not drink much wine, *Quia poſtridie negotium haberet*, becauſe he had publick buſineſs to diſpatch on the morrow. *Gellius.* 39.

Wo unto you that are full now, for ye ſhall hunger. Luke 6.25.

See more in *Riches* Contemned.

CHAP. II.

Examples of Gods Judgments upon Whore-mongers, and Adulterers.

Whoredome, and Adultery forbidden by God, *Exod.* 20. 14. *Deut.*5.18. *Mark* 10.19. *Luke* 18.20. *Rom.*13.9. Complained of, *Job* 24.15. *Jer.*9.2. & 23.10. *Hoſ.*7.4. *Ezek.*23.45. *Jer.*5.7.*Gal.*5.19. *Rom.*2.22. *Jer.*13.27.*Prov.*30.20. Looking is luſting,*Matth.*5.28. 2 *Pet.*2.14.

Threatned,*Pſal.*50.18,&c. *Mal.*3.5. 1 *Cor.*6.9. *Heb.*13.3. *Jer.* 29. 23. *Hoſ.* 4. 2,&c. *v.* 13. 14.

It brings to poverty, *Prov.*6.26.

Commanded to be puniſhed,*Levit.*20.10. *Prov.*6.32. *John* 8.3,4.

Scriptural Examples: *Potiphars* wife,*Gen.*39.7. *Rahab*,*Joſu.*2.1. *Sampſon*,*Jud.* 16.1,&c.

David,2 *Sam.*11.4. Two women, 1 *Kings* 3.16. *Elie*'s Sons, 1 *Sam.*2.22.

Mary Magdalen,*John* 8.4. An Iſraelite,*Num.*25.6. *Jeſabel*, 2 *Kings* 9.22. The Strumpet, *Prov.*7.13.

1. *Other Examples.* *Ninus* King of *Aſſyria* fell in love with *Semiramis*,Wife of *Menon*,one of his Officers; and when he could not perſwade *Menon* to deliver his Wife to him, he threatned to pull out his eyes: whereupon *Menon* hanged himſelf, and *Ninus* married his Wife. *Diod. Sic.*

2. *Julius Cæſar* was a great Adulterer,defiling many of the chief Senators Wives: for which, amongſt other things,he was murther'd in the Senate Houſe. *Sueto.*

3. *Auguſtus* the Emperour was an Adulterer; and being at a feaſt,he took a Noble woman from the table, her Husband being by,and had her into a Chamber,and after brought her back, her eyes very red,and her hair all diſordered: *Ibidem.* The like Adulterer was *Tiberius*, and moſt of the *Romane* Emperours.

4. *C. Caligula* was a moſt impudent,and impure Adulterer: he took many wives from their husbands; and when he had ſatiated his luſt with them, hated them as much as formerly he had pretended love to them. *Theat. vitæ hum.*

5. *Meſſalina* the wife of *Claudius* the Emperour,was one of the moſt impudent adultereſſes that ever was in the world. She had a chamber in her Palace, wherein her ſelf, with many of the Noble women of *Rome* did commonly proſtitute themſelves: ſhe ſent for *Appias Sylvanus* a Noble young man,and ſolicited him to lie with her; and becauſe he refuſed,ſhe accuſed him to the Emperour her husband, as *Potiphars* wife did *Joſeph*, and cauſed him to be put to death: She alſo would needs be married to *Caius Cilus*,and made a great feaſt at her wedding, and gave him much of the Emperours treaſure. She cauſed divers of the Noble women of *Rome* in her Palace to commit adultery,their husbands ſtanding by,and looking on,rewarding them greatly for the ſame; but if any refuſed to do it, ſhe hated them exceedingly, and by all means ſought their deſtruction. She

eagerly doted upon a common dancer; and when ſhe could not prevaile with him to lie with her, ſhe cauſed her husband to command him to obey her in whatſoever ſhe ſhould require of him, and thereby had her deſire with him: the like ſhe did with many others. She went often to the common Stews to ſatiate her luſt with all comers: Striving with the famouſeſt ſtrumpets in all *Rome* to exceed them in their divelliſh art, and to vie with them in their filthy luſts. For which, at the complaint of the Nobles, ſhe was put to death, *Lang. Chron.*

6. *Nero* having made a great feaſt in a publike Theater, after ſupper commanded all his gueſts to go into ſome houſe hard by, into which he had gathered abundance of wives, virgins, maid-ſervants and harlots, and there to defile whom they pleaſed, commanding that none ſhould be denied: ſo that the ſervant committed wickedneſs with his Miſtris, his Maſter being by, and baſe fellowes with Noble Virgins, their fathers being by, &c. *Xiphilinus.*

7. *Romulus* ordained a Law amongſt the *Romanes*, that a man might put away his wife if ſhe was proved to have commited adultery, or conſented to the poyſoning of her children: but if he put her away for any other cauſe, ſhe was to have half his goods, and the other half went to the goddeſs. *Ceres. Plut.*

8. *Cleopatra* being very young, was with her brother *Ptolomæus* King of *Egypt*, beſieged in *Alexandria* by *Julius Cæſar*: after a while ſhe cauſed one *Apollodorus* to bind her up in cloaths like a bed, & ſo carried her into *Cæſars* tent, where being laid down at *Cæſars* feet, the man opens his fardel, and a *Venus* comes forth, whoſe beauty *Cæſar* being taken with, uſed her body at his pleaſure, and not long before ſhe had been defiled by *Pompey*: But theſe were her childiſh whoredoms: afterwards *Mark Anthony* being in *Aſia* raiſing tributes, & ready to undertake the *Parthian* War, he ſends for *Cleopatra* to plead her cauſe before him for aſſiſting *Caſſius*, his enemy, with mony: She attires her ſelf after the curiouſeſt, and coſtlieſt manner that could be, and upon the River *Cydnus* enters into her Galley all guilt with gold, the oares covered with ſilver, that kept their ſtroaks by the ſound of *Muſicians*: the ſailes were of purple ſilk: her ſelf lay under a heaven of gold, beſet with all ſorts of precious ſtones: many *Canimeds* ſtood about her to fan wind to coole her; her Ladies like *Nymphs* ſat up and down the ſhip, burning incenſe, and ſweet perfumes: being come to the place where *Anthony* was, he, to keep the *Roman* gravity, ſat in the Tribunal with the Officers and people about him, and ſends for her thither: but ſhe goes ſtrait to her Inne, and all the people left *Anthony* to gaze upon her: So that being left alone he returns to his quarters, and ſends to invite her to ſupper; She refuſes, and excuſeth her ſelf: *Anthony* could no longer forbear, but goes to her, ſups with her, eats and drinks in love: her beauty, wit, and ſmooth tongue ſoon bewitched him: She could readily ſpeak *Hebrew, Greek, Arabick, Æthiopick*, and the *Perſian* language in their own *Idiome*: *Anthony* being thus taken, forgets his Warres, his wives, and all relations; goes with her into *Egypt*, and ſpends his time in adulteries; till vengeance ſeized on them both, which was executed by *Octa. Cæſar. Lipſius.*

Fauſtinia the wife of *M. Anthoninus* the *Philoſopher* was inſatiable in her luſts: She uſed to proſtitute her ſelf in the Stews, in the Baths, in the Theaters; ſhe uſed to frequent the places where naked men ſtrove for Maſteries, and there noting thoſe that were greateſt of Fleſh, would ſend for them to commit filthineſs with Her: She preferred to the Empire *Commodus*, one of her adulterers, and the ſon of a Sword-player, which ruined the Empire. *Lipſius*.

10. *Agrippina* was of ſo impudent, & luſtful a diſpoſition, that having formerly traded her ſelf in manifold inceſts with *Caligula* her brother, & *Claudius* her Unkcle, ſhe at laſt offered her body to the luſtful imbraces of her owne ſon *Nero*, who, ſcarcely twenty years before was bred therein. *Nero's Life*.

11. In *France* there was one *Fredegundis*, a famous Whore, who for her Beauty was entertained by *Chilperick*, King of *France*, whom ſhe cauſed to baniſh his Queen *Andovera*, and his other wife called *Galſuinda* ſhe cauſed to be murthered, that ſhe might enjoy the King alone: yet neither was ſhe faithful to him, but proſtituted her body to *Landric*, Maſter of the Kings Horſe. On a time the King being to go a hunting, went to bid his Wife farewel, who was combing her Hair: the King went ſoftly behind her, and with his wand, in ſport, ſtruck her behind: She thinking it had been her *Landric*, ſaid: *What doſt thou do my* Landric? *Its the part of a good Knight to charg a Lady before, and not behind:* the King by this means finding her Falſhood, went his wayes on Hunting, and ſhe finding her ſelf diſcovered, ſent for *Landric*, told him what was happened, and therefore perſwaded him to kill the King for his, and her ſafety: which he undertook, and effected that night, as the King came late from hunting. *French Hiſt.*

Adultery puniſhed.

12. *Solon* made a Law amongſt the *Athenians*, that it might be lawful for any man to kill an Adulterer, taking him in the Fact.

13. The *Egyptians* uſed to puniſh Adultery in a Man, by giving him a thouſand Jerks with a Reed, and in a Woman by cutting off her Noſe: And he that violated a free-woman had his privy-members cut off.

14. By the Law of *Julia* amongſt the *Romanes*, Adulterers were without difference to be put to Death.

15. Before *Moſes*'s time it was a cuſtome to burn Adulterers in the Fire, as appeares in the caſe of *Thamer*. *Gen.* 38. 24.

16. What miſchiefs the *Levites* wife that played the Adultereſs, brought upon all *Iſrael*, may be read, *Judges* 19, 20 and 21 chapters.

17. What miſery *David* brought upon himſelf and family, by committing adultery with *Bathſheba*, may be ſeen in 2 *Sam.* 12, 13. and 15. chapters.

18. *Paris* by his Adultery with *Helena*, ſtirred up wars between the *Grecians* and *Trojans*, which laſted ten years, and ended in the ruines of that famous City and Kingdome of *Troy*: in the death of *Paris* and *Hellen*: of King *Priamus*, and all his poſterity.

19. *Sextus Tarquinius*, ſon to *Superbus* the laſt King of the *Romanes*, by raviſhing *Lucretia*, the wife of *Collatinus*, was the author of manifold miſchiefs: For *Lucretia* ſlew her ſelf in the preſence of her Husband and kinsfolk:

kinsfolk : the *Romanes* expelled their King and his family, and would never be reconciled to them again ; The adulterer was ſlain by the *Sabines*; and his father alſo, fighting to recover his Kingdom, was ſlain by the *Romanes*.

20. *Valentinian* the third, Emperour of *Rome*, by diſhonouring the wife of *Petronius Maximus*, a Senator of *Rome*, loſt his life, and was thereby the author of the final deſtruction of the *Romane* Empire. For *Petronius* being informed of the wrong which the Emperour had done him by defiling his wife, was purpoſed to reveng it with his own hands: but knowing that he could not do it whileſt *Actius* the General of his Army lived, (a man famous for his valiant exploits againſt the *Burgundians* and *Gothes*) he accuſed him falſely to the Emperour of treaſon, and thereby procured his death: then did he ſtir up ſome of *Actius*'s friends to revenge his death upon the Emperour: which they alſo performed upon him as he was ſitting in judgement: then did *Maximus* not only ſeize upon the Empire, but upon *Eudoxia*, the Empreſſe, forcing her to be his wife; which indignity ſhe not enduring, ſent privately into *Africa* to *Genſerick* King of the *Vandals*, to come and deliver her and the City of *Rome* from the Tyranny of *Maximus*, which occaſion he laying hold of, came into *Italy* with a huge Army, whereupon the Citizens of *Rome* were ſo afrighted, that they fled into the Mountains, and *Maximus* flying with them, was murthered by the way, and hewed in pieces by ſome of the Senators: And *Genſerick* entring *Rome* found it empty of inhabitants, but not of infinite riches; all which he expoſed as a prey to his Army, and carried away into *Africk*, together with a great number of the people, and amongſt them was *Eudoxia* the Empreſſe, and her two daughters, *Eudocia* and *Placidia*: After which the *Romane* Empire could never recover it ſelf, but grew weaker and weaker till it came to utter ruine.

21. *Childerick* King of *France*, was ſo odious for his adulteries, that his Nobility conſpired againſt him, & drave him out of his Kingdom. *French Chr.*

22. Two of the daughters of *Philip* the fair, King of *France*, being found guilty of Adultery, were condemned to perpetual impriſonment, and they which had committed adultery with them, were firſt ſlain, and then hanged. *Idem.*

23. A certain Seneſchal of *Normandy* ſuſpecting the vicious behaviour of his wife with his Steward, watched them ſo narrowly, that at laſt he found them in bed together, whereupon he ſlew them both: firſt, the adulterer, and then his wife, though ſhe was ſiſter to *Lewis* the eleventh, the then King. *Fulgoſ. l. 6. c. 1.*

24. A Nobleman in *Burgundy* having in War taken a Gentleman Captive, his wife being a Beautiful Lady, came to redeem her husband: The Nobleman promiſed to free him if ſhe would let him lie with her, which by the perſwaſion of her husband ſhe conſented to: But the adulterous Nobleman the next day cut off his priſoners Head, and ſo delivered his body to his wife; which horrible fact being complained of by her to the Duke of *Burgundy*, he cauſed this Nobleman to marry her: but before night he cut off his Head, and gave her all his poſſeſſions.

25. *Anno Chriſti* 1056. A certain Advocate in *Conſtance* extreamly luſted

after the wife of the Kings Procurator, which Procurator finding the Advocate,and his wife ſporting together in a Bath, and afterwards in an old womans houſe hard by, he gat him a ſharp curry-comb, and leaving three men at the door to ſee that none ſhould come in, he ſo curried the Advocate, that he tore out his eyes, and ſo rent his whole body, that he died within three dayes: The like he would have done to his wife, but that ſhe was with-child.

26. In *Germany*, a Gentleman of note ſolicited a Citizens wife to uncleanneſs, which her husband being informed of, watched them ſo narrowly, that finding them in bed together, he firſt ſlew the adulterer, and then his own wife. *Luther*'s *Col.*

27. *Mary* of *Aragon*, wife to the Emperour *Otho* the third, was ſo unchaſt, and laſcivious a woman, that ſhe could never ſatisfie her luſt, carrying about her a young lecher in womans clothes, with whom ſhe daily committed filthineſs: but this fellow being at laſt ſuſpected, was in the preſence of many untired, and found to be a man, for which he was burnt to death: yet did the Empreſſe continue in her filthy courſe, falling in love with the Count of *Mutina*, a gallant young Gentleman; and becauſe ſhe could not draw him to her lure, ſhe accuſed him to the Emperour for attempting to raviſh her; whereupon the Emperour cauſed his head to be cut off: But by the means of his wife, this wickedneſſe was diſcovered to the Emperour: who enquiring more narrowly into the buſineſſe, found out his wives wickedneſs, and for the ſame cauſed her to be burnt at a ſtake.

28. *Rodoaldus*, the eighth King of *Lombardy*, being taken in adultery, was by the husband of the adultereſſe immediately ſlain. *p. Melan. Chron.*

29. A Noble-man in *Thuringia* being taken in adultery, the husband of the adultereſſe took him, bound him hand and foot, and caſt him into priſon, and to quench his luſt, he kept him faſting; and the more to augment his pain, he daily ſet diſhes of hot meat before him, that the ſight and ſmell might the more provoke his appetite: In this torture the Lecher continued till he gnawed off the fleſh from his own ſhoulders, and ſo the eleventh day after his impriſonment ended his wretched life. *Luther.*

30. *Sergus*, a King of *Scotland*, was ſo addicted to harlots, that he neglected his own wife, and drave her to ſuch poverty, that ſhe was fain to ſerve another Noble-woman for her living: whereupon (watching her opportunity) ſhe ſlew her husband in his bed, and her ſelf after it. *Lang. Chron.*

31. *Kenulphus* King of the *Weſt-Saxons*, as he uſually frequented the company of a Whore that he kept at *Merton*, was ſlain by *Clito* the Kinſman of the late King called *Sigebert*, See more Examples in Popes, Sodomites, and Gods judgements upon them.

32. In the County of *Fermanah* in *Ireland* is a famous Meer called *Logh-Erne*, ſtretching out fourty miles: concerning which, its a common ſpeech amongſt the inhabitance, that this Lake was formerly firm ground, paſſing-well husbanded with tillage, and repleniſhed with inhabitants: But ſuddenly for their abominable *Buggery* commited with beaſts, it was overflowed with waters, and turned into a Lake. *Camb. Brit. Irel. p.* 106.

33. *Attalus*, who was one of *Philip* King of *Macedonia*'s Courtiers and Favorites,

vourites, Sodomitically defiled one *Pauſanias*, a Noble young man, and not content therewith, at a drunken feaſt he expoſed him to be defiled by his gueſts alſo. This indignity did ſo exaſperate *Pauſanias*, that he complained to King *Philip* of the wrong; who entertained him with ſcoffs and ſcorns in ſtead of puniſhing the offender: *Pauſanias* ſeeing this, was ſo enraged againſt the King, that on a day when he made a great Feaſt at the Coronation of his Son *Alexander* King of *Epyrus*, and for the marriage of his daughter *Cleaopatra*, *Pauſanias* watching his opportunity, ſlew him, thereby turning their melody into Mourning, and their joy into Sorrow. *Diod. Sic.*

34. *Nero* the Emperour kept many Catamites, and amongſt the reſt, he cauſed the genitals of a boy called *Sporus* to be cut off, and endeavoured to transform him into a Woman, and cauſing him to be dreſſed like a Woman, he was ſolemnly Married to him; whereupon one ſaid merrily, *That it had been well for the world, if his father* Domitian *had had ſuch a Wife.* Pez. Mel. Hiſt.

35. *Anno Chriſti* 1120. *Henry* the firſt being King of *England*, his two Sons, *William* and *Richard*, with many Noble Men, Knights, and others, coming out of *Normandy* towards *England*, were ſhipwraked by the way, and drowned; all, or moſt of them being polluted with the filthy ſin of *Sodomy*, too rife in thoſe dayes. *Henry Huntington.*

36. The *Romanes* were wont to have their funerals at the gate of *Venus* Temple, to ſignifie that Luſt was the harbinger and haſtener of death, *Plut.*

37. *Gen.* 39. 19. *Sechem* is called a Child, *i. e.* a Fool, *quia non ratione, ſed effectu rapitur*, ſaith *Paræus* on the text; becauſe not reaſon, but luſt overruled him. *Thou ſhalt be as one of the fools in Iſrael*, ſaid *Tamer* to her libidinous Brother, *Amnon.* 2 *Sam.* 13. 13.

38. *Alice Pierce*, King *Edward* the third's Concubine, had all at her diſpoſal whileſt he lived: and when the King lay a dying, ſhe packed away what ſhe could get, even to the rings on his fingers, and ſo left him.

Corpus, Opes, Animum, famam, Vim, lumina, Scortum
Debilitat, perdit, necat, aufert, eripit, orbat.

39. *Luther* tells of a great man in his Country that was ſo beſotted with the ſin of whoredome, that he was not aſhamed to ſay, that *If he might Live for ever here, and be carried from one whore-houſe to another, there to ſatisfie his luſts, he would never deſire any other Heaven.* This filthy beaſt did afterwards breath out his wretched Soul betwixt two notorious harlots.

40. Venery is called by one, Deaths beſt Harbinger. It was the deſtruction of *Alexander* the Great: Of *Otho* the Emperour (called for his good parts otherwiſe, *Miraculum mundi*): Of Pope *Sixtus* the fourth, *qui deceſſit tabidus voluptate*, who (ſaith the Hiſtorian) died of a wicked waſt. Of Pope *Paul* the fourth, of whom it paſſed for a Proverb, *eum per eandem partem animam profudiſſe, per quam acceperat.* And what befel the *Benjamites* upon the like occaſion is well known.

Principium dulce eſt, ſed finis amoris amarus:
Læta venire Venus, triſtis abire ſolet.

The Pomgranate with its ſweet kernel, but bitter rind, is an Embleme of the bitter-ſweet-pleaſure of this ſin.

41. God did much for the libidinous Gentleman, who ſporting with a Curtezan, chanced to ask her name: ſhe ſaid it was *Mary*; whereat he was ſtricken with ſuch remorſe and reverence, that he inſtantly caſt off the Harlot, and amended his life. *Mount. Eſſaies.*

42. Therewas a certain Heathen people that uſed to puniſh adultery with death, and with ſuch a death as was ſutable to the ſin: For they thruſt adulterers, or adultereſſes head into the panch of a beaſt, where lies all the filth, and garbage of it, there to be ſtifled to death. *Trap.*

43. *Elian* tells of a Whore that boaſted that ſhe could eaſily get all *Socrates* his Scholars from him, but he could not recover one of them again from her. So *Prov.* 2. 19.

44. Adultery was puniſhed with death by the light of nature, becauſe ſociety and purity of poſterity could not otherwiſe continue amongſt men. *Nebuchad.* roaſted in the fire *Zedekia* and *Ahab* (two falſe Prophets) becauſe they lay with their neighbours wives, *Jer.* 29. 22. 23.

45. The *Egyptians* uſed to cut off the noſe of the adultereſſe, whereto the Prophet alludes, *Ezek.* 23. 25.

46. *Anno Chriſti*, 1683. in *London* two Citizens were committing adultery together upon the Lords day, who were immediately ſtruck dead with fire from heaven in the very act of uncleanneſſe: their bodies were ſo found half burnt up, and ſending out a moſt loathſome ſavour. *Divine Tragedy.*

47. Maſter *Cleaver* reports of one whom he knew that had committed the act of uncleanneſſe, whereupon he fell into ſuch horror of conſcience, that he hanged himſelf, leaving it thus written in a paper: *Indeed* (ſaith he) *I do acknowledg it to be utterly unlawful for a man to kill himſelf: But I am bound to act the Magiſtrates part, becauſe the puniſhment of this ſin is death.*

Luſt, as it is enkindled of hell it ſelf, ſo it ſhall be there perpetually puniſhed. The Holy Angels will at the laſt day be moſt active againſt ſuch, to bring them to condigne puniſhment, 2 *Pet.* 2. 10. *Chiefly againſt them that walk in the luſt of uncleaneſs.* Remember the example of the *Sodomites*, and Gods moſt ſevere judgement againſt them, *Heb.* 13.4. As they live deliciouſly, and drench themſelves in fleſhly delights; ſo much ſorrow, and torments ſhall they have proportionably, *Rev.* 18. 7.

48. *Demoſthenes* that famous Orator of *Athens*, on a time ſolicited *Lais*, that beautiful ſtrumpet for a nights lodging, but ſhe demanded of him a thouſand Drachma's for it: whereupon *Demoſtenes* being afrighted with the name of ſo great a ſum, ſaid, *Non tanti emam pœnitentiam*: I purpoſe not to buy repentance at ſo dear a rate. *Plut.*

Let not thine heart decline to the wayes of an Whoriſh Woman, go not aſtray

aſtray in her Paths. For ſhe hath caſt down many Wounded: yea, many Strong Men have been ſlain by Her. Her Houſe is the way to Hell, going down to the Chambers of Death, Prov.7.25,26,27.

CHAP. III.

Afflictions of Gods Children are but ſhort.

Indefinitely, they are but for a ſhort time, *Iſa.* 10. 25. *Hab.* 2. 3. *Heb.* 10. 37.
Limited to ten Dayes, *Rev.* 2. 10.
Yea to three Dayes, *Hoſea* 6. 1, 2.
Yea to one Day, *Zach.* 3. 9.
Yea to a Night, *Pſal.* 30. 5.
Yea to an Hour, *Rev.* 3. 10.
Yea to a Moment, 2 *Cor.* 4. 17.
Yea to a ſmal Moment, *Iſa.* 54. 7.
God by Afflictions would
Molifie our Hearts, 2 *Chro.* 33.10. *Hoſ.* 5. 15.
Mortifie our Corruptions, *Pſal.* 119. 67.
Exerciſe, and augment our Graces, *James.* 1. 3.
Quicken us to every Duty, *Pſal.* 119. 67, 71.
Let patience have its perfect work, *Jam.* 1. 4. *Pſal.* 31. 7.
Afflictions conform unto Chriſt.
Are we poor ? ſo was He, *Matth.* 8. 20.
Have we many Enemies ? ſo had He, *Acts.* 4. 27.
Do our Enemies pretend to Zeal, and Holineſs ? So did His, *John.* 7. 48, 49. & 9. *ult.*
Are our ſeeming Friends our greateſt Enemies ? So were His. *Pſal.* 41. 9. & 55. 12, &c.
Are we made the object of ſcorn ? So was He, *Matth.* 27. 29.
Are we abuſed in our Perſons ? So was He, *Matth.* 26. 67.
Have we falſe Reports raiſed of us ? So had He, *Matth.* 12. 24.
Are we buffeted by Temptations ? So was He, *Matth.* 4. 3, &c.
Are we perplexed in Mind ? So was He, *Matth.* 26. 37, 38.
Are we like to loſe our Lives though innocent ? So did He, *Luke* 23. 41.
Iſrael was afflicted by *Chuſhan-Riſhathaim* eight Years, *Judg.* 3. 8.
By *Eglon* King of *Moab*, eighteen Years, *Judg*, 3. 3.
By *Jabin*, King of *Canaan* twenty Years. *Judg.* 4. 14.
By the *Midianites* ſeven Years, *Judg.* 6. 1.
By the *Philiſtines*, and *Ammonites*, eighteen Years, *Judg.* 10. 8.
By the *Philiſtines* fourty Years, *Judg.* 13. 1.
By the *Chaldeans* ſeventy Years, *Jer.* 25. 11.
By the *Egyptians* four hundred Years, *Gen.* 15. 13.

Comfort in Afflictions, and Perſecutions.

His afflicted People God will ſave, 2 *Sam.* 22. 28. He hears their Cry, *Job* 34. 28. *Pſal.* 18. 27. and 129. 1. 2. and 142. 12. He will have mercy upon them, *Iſa.* 49. 13. & 54. 11. & 58. 10. *Mich.* 4. 6. *Nahum.* 1. 12. *Job* 36. 15. *Pſal.* 106. 44. & 107. 41. He ſuffers with them, *Iſa.* 63. 9.

The Lord pities them. So he did *Jacob*, *Gen.* 31. 42. and the *Iſraelites*, *Exod.* 3. 7. *Deut.* 26. 7. 2 *Kings* 14. 26. *Manaſſe*, 2 *Chron.* 33. 12.

1. Maſter *Saunders*, Martyr, told a party that lay in the ſame bed with him in priſon, that in the time of his examination before *Steven Gardiner*, he was wonderfully comforted, not only in ſpirit, but even in body, receiving a certain taſt of that holy communion of Saints, whileſt a moſt pleaſing refreſhing did iſſue from every part and member of the body to the ſeat of his heart, and from thence did ebb and flow to and fro unto all the parts again, *Acts* and *Mon.*

2. *Philip Lantgrave* of *Heſſe* being a long time priſoner under *Charles* the fifth, was demanded, what upheld him all the while? to which he anſwered, *Divinas conſolationes Martyrum ſe ſenſiſſe*, that he felt the divine comforts of the Martyrs. The beſt comforts are uſuall reſerved for the worſt times. *Trapp.*

Afflictions are the lot of Gods Children, *Pſal.* 34. 19.

So of *David*, *Pſal.* 132. 1. of *Paul*, *Acts* 20. 23. 2 *Cor* 6. 4. 2 *Tim.* 3. 11. and others, 1 *Pet.* 5. 9.

Afflictions make ſome Men Worſe.

Ahaz was the worſe for his Afflictions, 2 *Chron.* 28. 22.

So was *Pharaoh*.

So was the railing *Thief*.

Jeroboams withered hand wrought nothing upon his heart: He had herein as a great miracle wrought before him (ſaith Doctor *Preſton*) as Saint *Paul* had at his converſion: yet was he not wrought upon, becauſe the ſpirit did not ſet it on.

The Cypreſs, the more it is watered, the more it is withered.

Afflictions not to be ſleighted.

Prov. 3. 11. *Deſpiſe not the chaſtening of the Lord.*

Some think it a goodly thing to bear out a Croſs by head and ſhoulders. As a Dog, that getting out of the water into which he is caſt, ſhakes his Ears, and runs his way: Or as a man that coming out of a ſhowre of Raine, dries his cloathes, and all is as it was before. *Perdidiſti fructum afflictionis*, ſaith Saint *Auguſtin* to ſuch perſons.

3. Thus the proud *Greeks* having loſt two Caſtles in *Cherſoneſus* (taken from them by the *Turks*) commonly ſaid, that *there was but an hogſty loſt*, alluding to the name of that Countrey. But ſhortly after, the *Turks* made themſelves Maſters of the Imperial City of *Conſtantinople*. Not long after, *viz.* 1358. *Callipolis* alſo being loſt, the mad *Greeks* to extenuate the matter, when they had any talk thereof, in a jeering manner, commonly ſaid, *That the Turks had but taken from them a bottle of Wine.*

So *Galienus* the *Romane* Emperour hearing that *Egypt* was revolted, ſaid, *Quid? ſine lino Ægyptio eſſe non poſſumus?* What? can we not be without the hemp of *Egypt*? *Turk. Hiſt.*

5. So when *Callice* was taken from us by the *French*, the Court Paraſites to quiet Queen *Maries* mind, ſaid, *That it was only a refuge for runnagate Hereticks: and that no true Romane Catholick ought to bewaile, but rather rejoyce at that loſſe.* Camb. Eliz.

Afflictions prized.

Job accounted them as a ſpecial favour, *Iob* 7. 18.

6. *Ieremy* prayeth, *Correct me O Lord, ch.* 10. 24.

Luther prayeth *Feri Domin, feri clementer:* Strike Lord, ſtrike, it ſhall be a mercy. 7.

King *Alfred* prayed God alwayes to ſend him ſome ſickneſs, whereby his body might be tamed, and he the better affected to God-ward. *See my Engliſh Martyrology.* 8.

Its obſerved that affliction ſo held in the *Saxon* Kings here in *England* in the time of their warres with the *Danes*, that having no leaſure for eaſe or luxury, they were made more pious, juſt, and careful in their government.

David before he *was afflicted, went aſtray,* Pſal. 119. 67. and confeſſeth that *it was good for him to be afflicted,* ver. 71.

Examples of ſuch as have been greatly afflicted in conſcience, yet afterward comforted.

1. A Chriſtian Matron ef excellent parts, and piety, languiſhing long under the preſſure of hideous tentations, wofully at length yeelded to deſpair, and oft-times attempted the deſtruction of her ſelf: and after often and curious ſeeking occaſion for that bloody fact, at laſt getting upon a rock that hung over into the ſea, putting off her apparel, ſhe threw her ſelf headlong into the ſame: But receiving no hurt by her fall, ſhe was there miraculouſly preſerved for the ſpace of two hours, labouring all that while induſtriouſly to drown her ſelf; after which time, being found, and with much difficulty drawn forth, and recovered, ſhe did yet conflict with that extream deſperate horror almoſt a whole year after: But at length by Gods providence liſtening on a time (though very unwillingly at the firſt) to her husband reading that text, *Iſay* 57. 15. *Thus ſaith the High and lofty one that inhabiteth eternity, whoſe name is holy; I dwell in the high and holy place: with him alſo that is of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones, &c.* by little, and little, abundance of ſpiritual comfort flowed into her heart, in which condition ſhe continued many years after, even until her death, which fell out *Anno Chriſti* 1595. Mr. *Bolton.* 2.

A virtuous Gentlewoman in this Land, doubting very often of her ſalvation, made her caſe known unto a godly Miniſter, who often counſelled her to take heed of inquiries farther then Gods word, and to truſt aſſuredly that ſhe might ground her ſalvation upon evidences out of that, without farther revelations; yet ſtill did that temptation grow upon her, inſomuch that having a Venice-glaſſe in her hand, the Miniſter ſitting by her, ſhe brake forth into very lamentable words, ſaying, *You have often*

to.

told me that I muſt ſeek no further then Gods word; but I have been long without comfort, and can endure no longer: therefore if I muſt be ſaved, let this glaſſe be kept from breaking, and therewithal ſhe threw it againſt the Wall: and though the Lord might have dealt otherwiſe, yet he was content to ſatisfie her longing ſoul with a miracle: The Glaſſe rebounds again, and comes ſafe unto the ground: which the Miniſter taking up, ſaid, *Oh repent of this ſin, and bleſſe God for his mercy, never diſtruſt him more of his promiſe. Bolton. Yates.* See this more fully in my firſt part of Lives, In the life of Maſter *Fox*.

3. Miſtris *Katharine Brettergh* upon her death-bed, was aſſaulted with moſt grievous temptations, which made her cry out, that a roaring wilderneſs of wo was within her; that her ſins had made her a prey to Satan, and wiſhed that ſhe had never been born, or that ſhe had been made any other creature rather than a woman, crying, *Wo, wo, wo, &c. a weak, a woful, a wretched, a forſaken woman!* but at length, by Gods wonderful mercy, ſhe recovered ſuch comfort, that in the raviſhments of ſpirit, ſhe cried out, *O Lord Jeſus, doeſt thou pray for me? O bleſſed and ſweet Saviour, how wonderful! how wonderful! how wonderful are thy mercies! O thy love is unſpeakable, that haſt dealt ſo graciouſly with me! O Lord my God, bleſſed be thy Name for evermore, which haſt ſhewed me the path of Life: thou diddeſt, O Lord, hide thy face from me for a litle ſeaſon, but with everlaſting mercy thou haſt compaſſion upon me: and now Bleſſed Lord, thy comfortable preſence is come, yea, thou art come to thine handmaid with fulneſſe of joyes, and abundance of conſolation: O the joyes! the joyes! the joyes that I feel in my ſoul! O they be wonderful! they be wonderful! they be wonderful! O Lord, I feel thy mercy, and I am aſſured of thy love; and ſo certain am I thereof, as thou art the God of truth; even ſo ſure do I know my ſelf to be thine, and this my ſoul knoweth right-well: Oh bleſſed be the Lord, Oh bleſſed be the Lord, that hath thus comforted me! O the joy, the joy, the delightſome joy that I feel! O praiſe the Lord for his mercies, and for this joy which my ſoul feeleth full well: Praiſe his Name for evermore.* See her life and death in my ſecond Part.

4. Maſter *Peacock* a bleſſed ſervant of God, being in horror of conſcience, recounting ſome ſmaller ſins, burſt out into theſe words: *And for theſe now* (ſaith he) *I feel an hell in my conſcience*; and afterwards groaning moſt pitiouſly, he cried out, *O me pitious wretch! Oh mine heart is miſerable! Oh, oh, miſerable, and woful! the burthen of my ſinne lieth ſo heavy upon me, I doubt it will break my heart: Oh how woful and miſerable is my ſtate, that thus muſt converſe with Hell-Hounds!* Being asked whether he would pray? he anſwered, *I cannot*; then they ſaid; Let us pray for you: *Take not* (replied he) *the Name of God in vaine by praying for a reprobate*; but after a while this tempeſt of temptation being over, Truly (ſaid he) my heart and ſoul hath been far led, and deeply troubled with temptations, and many inconſiderate ſpeeches have flowed from me in the ſame, for which I humbly and heartily ask mercy of God: I now find that the Sea is not more full of water, nor the Sun of Light, then the Lord of mercy, yea his mercies are ten thouſand times more; what great cauſe have I to magnifie the goodneſſe of God, that hath humbled, nay rather exalted

ed ſuch a wretched miſcreant, and of ſo baſe a condition, to an eſtate ſo glorious and ſtately? The Lord hath honoured me with his goodneſs: I am ſure he hath provided a glorious Kingdom for me: The joy that I feel in my heart is incredible. *Bolton*.

5. Mr. *Robert Glover* was ſo worn and conſumed by the ſpace of five years, that neither almoſt any brooking of meat, quietneſs of ſleep, pleaſure of life, yea and almoſt no kind of ſence was left in him; upon the apprehenſion of ſome backſliding, he was ſo perplexed, that if he had been almoſt in the pit of hell, he could have deſpaired no more of his ſalvation; in which condition although he neither had, nor could have any joy of his meat, yet he did eat againſt his appetite, to deferre the time of his damnation ſo long as he might, thinking that he muſt needs be thrown into hell, ſo ſoon as the breath ſhould depart out of his body: Yet the Lord, who graciouſly preſerved him all that while, not only at laſt did rid him out of all diſcomfort, but alſo framed him thereby to ſuch mortification of life, as the like hath ſeldome been ſeen; in ſuch ſort as he being like one already placed in heaven, and dead in this world, both in word and meditation, led a life altogether cœleſtial, abhorring in his mind all profane doings. *Act. & Mon.*

CHAP. IV.

Angels imployed by God for inſtructing, proſpering, comforting, and protecting his people, and for deſtroying their enemies.

God uſeth the miniſtery of the Angels to inſtruct his Children. So an Angel reproved, and directed *Hagar*, *Gen.* 16. 7. &c. Reſtrained *Abraham* from killing *Iſaac*, *Gen.* 22. 11, &c. Three Angels came to inſtruct *Abraham*, *Gen.* 18. 2, &c. Informes *Manoah*'s wife about her child, *Judg.* 13. 3, &c. *verſ.* 13, &c. Inſtructs *David* about the Plague, 2 *Sam.* 24. 16, &c. Directs *Elijah*, 2 *Kings* 1. 3, 15. Informed *Zechary*, *Zech.* 1. 9, &c. & 2. 3. & 5. 5, 10. & 6. 5. Inſtructed *Mary*, *Luke* 1. 26, &c. and *Joſeph*, *Matth.* 1. 20, &c. & 2. 13. and *Zechariah*, *Luke* 1. 13, &c. the ſhepherds, *Luke* 2. 10, &c. *Cornelius*, *Acts* 10. 7. *John*, *Rev.* 1. 1. & 17. 7. & 22. 16. *Philip*, *Acts* 8. 26.

To proſper them, *Gen.* 24. 7. *God ſhall ſend his Angel before thee: And thou ſhalt take a wife to my ſon*, verſe 40. *God will ſend his Angel with thee, and proſper thy way.* An Angel encourageth *Gideon*, *Judg.* 6. 11. &c.

To protect his people, *Numb.* 22. 22. an Angel withſtood *Balaam* when he would have curſed *Iſrael*. The Angels pulled *Lot* into the houſe, *Gen.* 19. 10. Struck the *Sodomites* with blindneſs, *verſe* 11. Delivered *Lot*, and his family, *verſe* 16. Came to ſave *Jacob* from *Eſau*, *Gen.* 32. 1, &c. To provide for *Elijah*, 1 *Kings* 19. 5. They encamp about them, *Pſal.* 34. 7. *Iſa.* 63. 9. *Dan.* 3. 28. & 6. 22. Delivered *Peter* out of priſon, *Acts* 12. 8. Delivered the Apoſtles out of priſon, *Acts* 5. 19. For this end they behold the face of God, *Math.* 18. 10. They are miniſtring ſpirits, *Heb.* 1. 7. 11. To protect us, *Pſal.* 91. 11.

To quicken them to repentance, *Judg.* 2. 1. An Angel came from *Gilgal* to *Bochim.*

To curſe their enemies, *Judg.* 5. 23. *Curſe ye Meroſh, ſaid the Angel of the Lord, &c.* and to deſtroy them, 2 *Kings* 19. 35. *Iſa.* 37. 36. *Pſal.* 35. 5, 6. An Angel ſmote *Herod*, Act. 12. 23.

To comfort the godly: The Angel ſaid to the women, *fear not,* Math. 28. 5. yea, they comforted Chriſt, *Math.* 4. 11. *Luk.* 22. 43. An Angel moved the waters, *John* 5. 4. and made them healing. Comforted the women, *Math.* 28. 2, *&c. John* 20. 12.

Angels infinite in number, *Pſal.* 68. 17. *Heb.* 12. 22. *Math.* 26. 53.

Angels were imployed in giving the Law, *Acts* 7. 53. *Gal.* 3. 19. *Heb.* 2. 2.

And ſhall be imployed in the day of judgment, *Math.* 13. 39, 49. *Math.* 25. 31. *Marke* 8. 38. 2 *Theſ.* 1. 7. *Matth.* 16. 27. & 24. 31. *Marke* 13. 27.

1. Under one of the Primitive perſecutions there was one *Babilas*, a godly Chriſtian, who for the cauſe of Chriſt, and for the truth-ſake was tormented with moſt exquiſite tortures, which the adverſaries continued upon him from morning till noon, ſo that had he not been miraculouſly ſupported, he could not have eſcaped with life: Afterwards ſome of his friends asking him how he was able to endure ſuch intolerable torments? he anſwered, that at firſt he felt ſome pain, but afterwards there ſtood by him a young man, who, as he was ſweating with pain, wiped it off with an handkerchif, and oft-times refreſhed him with cold water, wherewith he was ſo delighted, that when he was let down from the engine, it grieved him more than his torments. *See my general Martyrology.*

2. In the *Marian* Perſecution, there was one Mr. *Samuel* a godly Miniſter, convented before Biſhop *Bonner*, who committed him to priſon, and there chained him up to a poſt in ſuch ſort, that ſtanding on tip-toes, he was fain to bear up all the weight of his body in that manner, to his intolerable pain: Beſides, he allowed him but three morſels of bread, and three ſpoonful of water a day, ſo that he was extreamly tormented with hunger, and thirſt, and had his body ſo miſerably dryed up, that he would fain have drunk his own water, but could not make one drop: but after he had continued in this miſerable caſe three dayes, he fell aſleep, and one clad all in white, ſeemed to ſtand before him, telling him that from thenceforth he ſhould neither hunger nor thirſt any more; which alſo came to paſſe, he being burned not long after. *See my Engliſh Martyrology.*

3. One Mr. *Laremouth*, alias *Williamſon,* Chaplain to the Lady *Anne* of *Cleve* a *Scotchman*, being caſt into priſon for the truths-ſake, as he was on a time meditating, he heard a voice (probably of an Angel) ſaying to him, ariſe and go thy wayes; whereunto when he gave no great heed at the firſt, the ſecond time he heard the ſame voice again: upon this he fell to Prayer, & about half an hour after, he heard a voice the third time, ſpeaking the ſame words; whereupon riſing up, immediately part of the priſon-wall fell down: and as the Officers came in at the outward gate of

the priſon, he went out of the breach, leaped over the priſon ditch, and eſcaped: And in his way meeting a beggar, he changed his coat with him, and coming to the Sea-ſhore, he found a veſſel ready to go over, into which he entred, and eſcaped. *Acts* and *Mon.*

4. In one of the Primitive perſecutions, *Theodorus*, a godly young man was apprehended, together with many other Chriſtians, by the command of *Julian* the Apoſtate: When this *Theodorus* was put upon the rack, where he continued by the ſpace of divers houres, under the hands of ſeveral tormentors, he all the while ſang *Pſalms*, to the great aſtoniſhment of the ſpectators, to whom his ſufferings, and torments ſeemed intolerable: but they were not ſo to him. For after this he being diſmiſſed, went to *Antioch*, where a Chriſtian friend asked him concerning the manner of his racking, and what pain he felt? To whom he anſwered, *That he felt little or none at all: For* (ſaid he) *there ſtood by me a certain young man, as I ſweat with pain, who with a very white linnen cloath wiped off the ſweat, and oft-times poured cold water upon my body, which was ſo comfortable to me, that I was ſorry when I was commanded from the rack.* Ruff. Theod. Sozomen.

CHAP. V.

Examples of Anger, Wrath, Malice, Hatred, Revenge, Enmity.

ANger is ſomtimes lawful, yea, a duty when a man is angry at his own ſins, or others, or at whatſoever hindreth the glory of God: this is commanded, *Eph.* 4 26. 2 *Cor.* 7.11.

Examples of it: *Moſes*, Exod, 16. 20. and 11. 8. and 32. 19. Lev. 10.16. Num. 16. 15. *Elijah*, 1 Kings 19.14. *Nehemiah*, Nehem. 5. 6. *Jeremiah*, Jer. 6. 11. *David*, 2 Sam. 12. 5. *Chriſt*. Matth. 16, 23. Mark 3. 5. *Peter*, Acts 5.3. *Jacob*, Gen. 30. 2.

But moſt commonly it's ſinful, and therefore forbidden by God, *Eccl.* 7. 9. *Matth.* 5. 22. *Eph.* 4. 26. *Col.* 3. 8. *Tit.* 1. 7.

The evils of it, *Prov.* 14. 17. and 21. 19. and 22. 24. and 25. 8. 23. and 29. 20, 22. and 27. 4. *James* 1. 26.

It's condemned, and threatned, *Gen.* 49. 7. *Pſal.* 37. 8. *Eccleſ.* 7. 9. *Eph.* 4. 31. *Col.* 3. 8. *Rom.* 12. 19. *James* 1. 19. 20.

Examples of it out of Scripture: *Simeon*, and *Levi*, Gen. 49. 6. *Ahaſhuerus*, Eſter 1. 12. *Ahab*, 1 Kings 22. 26. *Ahazia*, 2 Kings 1. 9. *Aſa*, 2 Chron. 16. 10. *Abſalom*, 2 Sam. 14. 30. *Balaam*, Numb. 22.27. *Balak*, Numb. 24. 10. *Elijah*, 1 Sam. 17. 28. *Haman*, Eſther 3. 5, &c. *Jehoram*, 2 Kings 6. 31. *Cain*, Gen. 4. 5, &c. *Naaman*, 2 Kings 5. 11. *Potiphar*, Gen. 39. 19. *Pharaoh*, Exod. 10. 28. *Saul*, 1 Sam. 18. 8. & 20. 30. *Uzziah*, 2 Chron. 26. 19. *Nebuchadnezzar*, Dan. 2. 12. & 3. 13, 19. the elder brother, *Luke* 15. 28.

Examples of godly men that have thus ſinned, *Jacob*, Gen. 31. 36. *David*, 1 Sam. 25.21,22. 2 Sam. 6.8. *Elijah*, 1 Kings 19.4. *Job*, Chap. 3. 1, &

1, &c. *Jeremiah*, Jer. 20. 14, &c. *Sarai*, Gen 16. 5. *Rachel*, Gen. 30. 1. *Moſes*, Numb. 20. 10. *Jonah*, Chap 4. 8. *James* and *John*, Luke 9. 54. *Paul*, and *Barnabas*, Acts 15. 39. Anger how prevented.

1. Examples out of other Authors: *Athenodorus* the Philoſopher, When he went to take his leave of *Auguſtus Cæſar*, left him this rule: *O Cæſar*, ſaith he, *remember that when thou art angry, thou neither ſpeakeſt, nor doeſt ought till thou haſt repeated over diſtinctly the Greek Alphabet.* Eraſ. Lib. 4. Apophth.

2. *Cotys* King of *Thrace*, Having many curious veſſels, but very brittle, preſented to him, he gave the man that brought them a great reward, and preſently brake all the veſſels in pieces; and being asked the reaſon of it, he anſwered: *Becauſe knowing that I am ſoon angry, I may prevent being angry with thoſe that might hereafter break them.* Eraſ. Lib. 5. Adag. The miſchiefs of it.

3. *Theodoſius* the Emperour, Upon a fault committed by the Inhabitnts of *Theſſalonica*, commanded ſevere puniſhment to be inflicted upon them, which was ſo unadviſedly executed, that as well the innocent, as the nocent were involved therein: The Emperour afterward coming to *Milan*, would have entred into the Church to have communicated with other Chriſtians; but *Ambroſe* the Biſhop thereof (though otherwiſe a man of admirable mildneſſe) reſiſted and excommunicated him: In which eſtate he continued for eight moneths, and then upon his ſubmiſſion was abſolved, and received again into the Congregation: And that he might prevent the like offence afterwards, he enacted a Law, *that thirty dayes ſhould paſſe betwixt the ſentence of death, and the execution of it:* And to ſuppreſſe his Choler (whereunto he was very ſubject) his uſual manner was to repeat the *Greek Alphabet* before he uttered any ſpeech ſavouring of that humour. *See* Ambroſe *his Life in my firſt Part.*

4. *Alexander Magnus*, being of a Cholerick diſpoſition, obſcured three of his greateſt victories, with the death of three of his friends, cauſing, *Lyſimachus* to be caſt to a Lion, *Clitus* to be ſlain with a ſpear, and *Caliſthenes* to be put to death. *Theat. Vitæ hum.*

5. King *Perſes* being overcome by *Paulus Æmilius*, grew into ſuch a paſſion, that he ſlew two of his Nobles which came to comfort him; which ſo provoked the reſt, that they all forſook him. *Theat. Vitæ hum.*

6. *L. Sylla*, Who in his anger had ſpilt the blood of many, at laſt in his fury, raging, and crying out againſt one that had broken promiſe with him, thereby brake a vain within him, vomiting out his blood, ſoul, and anger together. *Val. Max. lib. 9.*

7. *Amilcar* the *Cathaginian* did ſo extreamly hate the *Romans*, that having four ſons, he uſed to ſay, that he bred up thoſe four Lions whelps for the deſtruction of the *Roman* Empire. *Probus in vitâ.*

8. *Semiramis* as ſhe was dreſſing her head, news being brought that *Babylon* rebelled againſt her: ſhe was ſo incenſed, that in that habit, her hair half tyed up, and half hanging looſe, ſhe haſtened to reduce it, and never dreſſed up her head till ſhe had ſubdued that great City. *Polib.*

9. *Tomyris* Queen of *Scythia*, having overcome, and taken *Cyrus* King of *Perſia*, cauſed his head to be cut off, and thrown into a bowl of blood, bid-

ding him to drink his fill, for that he had ſo much thirſted after blood, and had ſlain her ſon in the wars. *Val. Max.*

10. *Lyſander* the *Lacedemonian*, was noted to be of ſuch an implacable diſpoſition, that nothing could appeaſe his malice, but the death of the perſon with whom he was angry: Whereupon it grew to a proverb, *That Greece could not bear two* Lyſanders. *Pez. Mel. Hiſt.*

11. *Alexander M.* In a drunken feaſt that he made after his conqueſt of *Perſia*, began to boaſt of his great victories, and atchievments, to the diſtaſt of his own Captains; inſomuch as one of them called *Clitus*, ſpeaking to another, ſaid, *He boaſts of thoſe victories which were purchaſed with other mens blood: Alexander* ſuſpecting that he ſpake againſt him, asked what he ſaid? And when all were ſilent, *Clitus* ſpake of the great victories which *Philip* his father had gotten in *Greece*, preferring them before theſe: Which ſo incenſed *Alexander*, that he bad him be gon out of his preſence: And when *Clitus* haſtened not, but multiplyed words, the King roſe up in a great fury, & ſnatching a lance out of his Squires hand, therewith he thruſt *Clitus* thorow, and killed him: This *Clitus* had formerly ſaved the Kings life in the battle againſt *Darius*: He was an old ſouldier of King *Philips*, and had performed many excellent exploits. Beſides, his mother had nurſed *Alexander*, and he was brought up with him as his foſter brother: So that *Alexander* when the heat of his anger was over, was ſo enraged againſt himſelf for this murther, that he was about with the ſame lance to have murthered himſelf, if he had not been violently reſtrained by his ſervants. *Q. Cur.*

12. *Caius Caligula* was of a moſt malicious diſpoſition, For which end he kept two books, which he called his *ſword* and *dagger*, wherein he wrote the names of all ſuch as he had appointed to death. He had ſuch a cheſt of all ſorts of the moſt exquiſite poiſons, that when afterwards it was thrown into the Sea by his ſucceſſor *Claudius*, it poiſoned a great multitude of fiſhes. *Sueto.*

13. *Amilcar* the *Carthaginian*, at what time he did ſacrifice, being ready to take his journey into *Spain*, called his young ſon *Hannibal*, being then but nine years old, and cauſed him to lay his hand upon the Altar, and to ſwear, that being come to mans eſtate, he ſhould purſue the *Romans* with immortal hatred, and work them all the miſchief that poſſibly he could. *Sir W. Raw.*

14. King *Edward* the firſt of *England* going againſt *Bruce* King of *Scotland*, cauſed his eldeſt ſon, and all his Nobles to ſwear, that if he dyed in his journey, they ſhould carry his corps about *Scotland* with them, and not ſuffer it to be interred till they had vanquiſhed the *Scots*, and ſubdued the whole Kingdom. *Sed ira mortalium debet eſſe mortalis*, ſaith *Lactantius*.

15. *Darius* being offended with the *Athenians* for aſſiſting his enemies, he called for a bowe, wherewith he ſhot up an arrow towards heaven, ſaying, *O Jupiter, grant that I may be revenged upon the Athenians*: He appointed alſo one of his ſervants every night when he was at ſupper, to ſay to him: *Here, memento Athenienſium*: Maſter, remember the *Athenians*. Pez. Mel. Hiſt.

16. *Camillus* a Noble *Romane*, after many great ſervices done for the Common-wealth, was, at the inſtigation of a wicked detractor, condemned by the common people to pay a greater ſum of mony then he was able: But he ſcorning ſuch an open ſhame, reſolved to go into voluntary exile; and ſo taking leave of his wife, children, and friends, he went out of the City-gate, but then turning again, and lifting up his hands towards the Capitol, he ſaid, *O ye Gods, if it be of ſpite, and malice that the common people thus drive me away, then let them have quickly cauſe to repent, and ſtand in need of me.* Plut.

17. *Achilles* did hate *Hector* with ſuch implacable hatred, that he is brought in thus ſpeaking by *Homer*.

I would my mind would give me leave to gnaw
Thy fleſh in morſels, and to eat it raw,

18. The like expreſſions we find of the cruelty of *Tiberius*, a man full of rancor, of whom the Poet ſaith,

He loaths all wine for blood, and now with more
Greedy delight drinks this than that before.

19. *Caligula*, that monſter of men, when he commanded any to be ſlain, gave this charg with it, *Ita feri ut ſe mori ſentiat*: Let him periſh with ſuch lingring blows, that he may feel himſelf to die. And he often commanded aged men to ſtand by, and look upon the ſlaughter of their children, and after would force them to mirth and feaſting, for fear of their other children that were left alive: for to have mourned for one, would have forfeited the lives of the others. *Suet. de Calig.*

20. Malice often extends to the dead bodies of enemies. The Philiſtines cut off the head of *Sauls* dead body, and ſent it in triumph up and down their Country.

21. *Otho* the Emperour never looked with more inſatiable delight upon any ſpectacle than upon the head of his enemy. *Piſo. Juſt.*

22. When the *Grecians* ſaw the dead body of *Hector*, every man beſtowed a ſtab, and a contempt upon it. *Virgil.*

23. Moſt hateful was the cruelty of *Marcus Antonius*, and his wife *Fulvia*, which they ſhewed on the dead body of *Cicero* (the glory of the *Romane* eloquence): They cut off his head, and his hands, ſetting them in contempt where he was wont to deliver thoſe excellent Orations: from whence they took it to their table, and *Fulvia* curſing it, and ſpitting upon it, pulled out the tongue (which all ages have admired) out of the mouth, and pricked it full of holes with her bodkin: to ſhew that malice would ever do miſchief to a man in his nobleſt, and higheſt treaſure. *Plut.*

24. A man, or rather a monſter of *Millane* in *Italy*, having gotten his enemy at an advantage, overthrew him, and ſetting his dagger to his heart enforced him (in hope to eſcape) to renounce his religion, and to blaſpheam Chriſt, and then immediately ſtabbed him to the heart, triumphing over him, and ſaying, *Oh this is a noble reveng indeed, when I do not only deſtroy the body of mine enemy, but ſend his ſoal to hell likewiſe.*

25. Malice ſometimes is not ſatisfied with cruelty to the perſon hated,

but runneth over from him to others that have any relation to him, though never ſo innocent: As *Haman*, though only diſpleaſed with the neglect of *Mordecai*, thought ſcorn to lay hands on him alone, and therefore plotted the ruine of all the *Jews*.

26. When *Sejanus* fell by *Nero*, the ſtorm lighted on his family and friends, as well as on himſelf. *Tacit. Annal.*

27. *Themiſtocles* (though innocent) was like to have ſuffered in a crimination of treaſon, only for being a friend to *Pauſanias*. Plut.

~~28.~~ Yea, ſo overflowing is this quality of Malice, that it will ſometimes rather ſtrike a friend, then not reach an enemy: *Darius* profeſſed, *Pereat cum inimico amicus*: Let my friend rather periſh with mine enemy, then mine enemy eſcape by my friend. *Plut.*

~~29.~~ Yea, the Poet brings in *Ajax* going yet higher:

So I may ſlay mine enemy,
Let the ſame ruine ſwallow me. *Sophoc. in Ajac.*

30. Yea, ſo violent it is, that it hath made ſome men to violate nature, and Religion. *Tiberius* his cruelty and revengful diſpoſition towards the family of *Sejanus* was ſuch, that becauſe it was an unheard of and prodigious thing for a little tender Virgin to be ſtrangled, he gave command that the daughter of that late Favourite ſhould firſt be defloured, that ſo ſhe might be the fitter to be ſlain. *Suet. in Tib. Tacit. Annal.*

31. *Boniface* the eighth, Pope of that name, being according to the Ceremony of that Church, on Aſhwedneſday, to ſprinkle aſhes on the heads of ſuch Biſhops as kneeled at his feeet, and in ſome ſerious manner to mind them of their mortality; when *Prochetus* Biſhop of *Genoa*, whom he bitterly hated, tendred himſelf at his feet to receive this Ceremony, he threw the aſhes in his eyes with this benediction, *A Gibelline thou art, and as a Gibelline thou ſhalt die. Pet Crinit.* L. 7. c. 13.

32. Pope *Victor* the third was poiſoned in the Chalice at the Communion, by one that hated him. *Mart. apud Platin.*

33. *Catiline*, and his aſſociates were ſo unplacable in their malice, that they animated themſelves in their bloody purpoſes with drinking the blood of a ſlain child, *Saluſt.*

~~34.~~ No ſight pleaſed *Hannibal* better then a ditch running over with humane blood.

35. Nothing would ſatisfie *Alexander Ferneſius*, the Popes Champion, but to ride his horſe up to the ſaddle-ſkirts in the blood of the *Lutherans*. *Hiſt. Netherlands.*

~~36.~~ *Charles* the nineth of *France*, looking upon the dead Carcaſſe of the Admiral that ſtank by being kept long unburied, uttered this more ſtinking ſpeech, *Quàm ſuaviter olet cadaver inimici?* How ſweet is the ſmell of an enemies Carcaſſe?

57. The Queen-Mother of *Scotland* beholding the dead bodies of her Proteſtant ſubjects, whom ſhe had ſlain in battel, ſaid, *that ſhe never ſaw a finer piece of Tapeſtry in all her life*. Hiſt. of Scot.

38. *Ælius Spartianus* obſerveth of *Antonius Geta*, that men were more afraid of his kindneſſe, than of his anger, becauſe his uſe was to ſhew much

curteſy there where he intended revenge.

39. *Cæſar* was wont to ſay, That *he was not afraid of Anthony and Dolabella, bold adverſaries; but of Brutus, and Caſſius, his pale and lean adverſaries, who were able to ſmother their paſſion, till they had fit opportunity to take revenge.*

40. The *Italians* have a Proverb, Wherein they promiſe themſelves to take heed of their Enemy, but pray to God to deliver them from their friends.

41. Of all Chriſts enemies, *Judas* when he kiſſed him, the *Herodians* when they praiſed him, and the Devil when he confeſſed him, were the worſt, and moſt dangerous. A Leproſy was ever uncleaneſt when it was whiteſt; and Satan is never more wicked, nor more ugly, then when he puts on *Samuels* mantle. Hatred when it flatters, is the moſt miſhapen monſter: Like thoſe poiſons that kill men with laughing: Or like the *Philiſtines* treſpaſſe-offering, Mice and Emeroids made of gold.

42. *Tiberius Lentus in meditando ubi prorupiſſet, triſtioribus dictis atrocia facta conjungebat:* the more he meditated revenge, the more did time and delay ſharpen it; and the farther off he threatened, the heavyer the ſtroke fell, and therefore he was deſervedly hated of all men. The Curs of *Congo* (they ſay) bite, but never bark.

43. Some are of ſuch revengful diſpoſitions, that they are of the Poets minde.

Eſt vindicta bonum, et vitâ dulcius ipſâ.

44. *Tully* (though a great Moraliſt) allows requital of injuries, ſaying, *It's the firſt office of juſtice to hurt no body, unleſſe provoked by injuries.* Whereupon *Lactantius* ſaith, *O quàm ſimplicem veramque ſententiam duorum verborum adjectione corrupit!* O what a dainty ſentence marred the Orator by adding thoſe two laſt words! How much better *Seneca! Immane verbum eſt ultio,* Revenge is a baſe word.

45. It was deſire of revenge that made our King *Richard* the firſt, when he heard, as he ſate at ſupper, that the *French* King had beſieged his town of *Vernoil* in *Normandy*, to proteſt that he would not turn his back till he had confronted the *French*, and thereupon cauſed the wall of his Palace that was before him to be broaken down towards the South, and ſo thorow it poſted away immediately for *Normandy*. Speed.

46. Wicked men are implacable in their anger: *Henry* the fourth, Emperour of *Germany*, came in the middeſt of a ſore winter upon his bare feet to the gates of the Caſtle of *Canuſium*, and ſtood there faſting from morning to night for three dayes together, waiting for the judicial ſentence of the Pope, and craving pardon of him, which yet he could not obtain, neither by his own, or others tears, or by the interceſſion of any Saint, till a certain Harlot interpoſed, with whom the Pope then was taking his filthy pleaſure.

47. Anger may ruſh into a wiſe mans boſome, but it reſteth not there. *Eccleſ.* 7. 9. It corrupteth the heart, as Vineger doth the veſſel wherein it continues long: Of the *Athenians* it was ſaid, That their *anger was everlaſting*, but that was little to their commendations. *Lev.* 19. 18.

~~48.~~ *Ariſtotle* ſaith (but abſurdly) that *it is more manly to be revenged then reconciled:* and this the world calleth Man-hood, but indeed it is doghood rather. The manlier any man is, the more mild, and merciful; as *David,* 2 *Sam.* 1. 12. and *Julius Cæſar* when he was preſented with *Pompey*'s head, wept, and ſaid; *Non mihi placet vindicta, ſed victoria:* I ſeek not reveng, but victory. Thunder, hail, tempeſts, neither trouble, nor hurt celeſtial bodies: no more doth anger great minds.

49. *Jonah* ſignifieth a *Dove,* but he had too little of the *Dove* in him. *Plenus enim fuit effrænatis motibus, ſaith Luther:* As paſſionate a man of an honeſt man as you have lightly heard of ſaith another.

50. Anger may not only diſſweeten a mans life, but ſhorten it: The Emperour *Nerva* died of a Feaver contracted by anger.

51. *Valintinian* by an eruption of blood upon the ſame occaſion.

52. *Winceſlaus,* King of *Bohemia,* raging againſt his Cup-bearer, preſently fell into a Palſy, whereof he died. See before the example of *Sylla.*

Thou ſhalt not hate thy brother in thy heart. Levit. 19. 17.

Curſed be their anger, for it was fierce: and their wrath, for it was cruel, Gen. 49. 7.

CHAP. VI.

Examples of Gods judgements upon Apoſtates, and Backſliders.

TRue grace is not like a ſleight ſtain, but a durable die, and grain-colour which can never be waſhed out: the gates of hell cannot prevaile againſt the faith of Gods elect: ſo that though they may loſe the luſtre of their graces, yet not the graces themſelves, but a ſeed will ſtill remain in them: The reaſon then why ſome glorious profeſſors do fall like ſtarres from heaven, is, becauſe they were never fixed in the true Orbe: They had a name only that they lived, *but were dead,* Rev. 3. 1. they had *an evil heart of unbelief in them,* and therefore they departed away from the living God, *Heb.* 3. 12. They began in hypocriſie, and ſo end in Apoſtaſie: But that the danger, and miſery of ſuch perſons may more manifeſtly appear unto us, lay to heart theſe Texts, and Examples following.

Foretold, 2 *Theſ.* 2. 3. 1 *Tim.* 4. 1. *Matth.* 24. 12.

Complained of, *Jer.* 8. 5. *Prov.* 2. 13. *Eſay,* 31. 6. *Ier.* 7. 24. and 2. 21. and 6. 28. 1 *Tim.* 1. 19. *Exod.* 32. 8.

Threatned, *Pſal.* 125. 5. *Heb.* 10. 38, 39. *Matth.* 10. 33. 2 *Pet.* 2. 1. *Prov.* 14. 14.

It's ſometimes partial, as *Peters, Matth.* 26. 74, 75. *Aarons,* and the *Iſraelites,* Exod. 32. 1, &c. *Rehoboams,* and *Judahs,* 2 Chron. 12. 1, 6. *Manaſſes,* 2 Chron. 32. 2, 12, &c.

Sometimes total, *Heb.* 3. 12. and 6. 6. and 10. 39. as *Judas,* Act. 1. 18. *Demas,* 2 Tim. 4. 10. *Diotrophes,* 3 John 9. *Hymeneus,* and *Alexander,* 1 Tim. 1. 20. *Hymeneus* and *Philetus,* 2 Tim. 2. 17. *Alexander,* 2 Tim. 4. 14.

As the evening crowneth the day, and as the Grace of an interlude is in the laſt ſcene: So its conſtancy that crowneth all graces, and he onely that continueth to the end ſhall be ſaved: *Laban* was very Kind to *Jacob* at firſt, but he ſhewed himſelf at the parting.

Sauls three firſt years were very good. So were *Nero's* firſt five years, whence grew the Proverb, *Quinquennium Neronis*. *Judas* carried himſelf fair, *uſque ad loculorum officium*, ſaith *Tertullian*, till the bag was committed to him. Many ſet out for heaven with as much ſeeming reſolution as as *Lots* wife did out of *Sodom*: As *Orpha* did out of *Moab*: As the young man in the Goſpel that came to Chriſt: But after a while they fall away; they ſtumble at the Croſs, and fall backwards: But Chriſt loves no lookers back: See how he thunders againſt them, *Heb.* 10. 26, 27, 38, 39. So doth *Paul* againſt the *Galatians*.

1. Other Examples. *Jeroboam* the ſon of *Nebat* fell from the ſervice of God, and his true worſhip, and erected two golden calves in *Dan*, and *Bethel*: and when the Prophet propheſied againſt his Idolatry, he ſtretched forth his hand againſt him, which was immediately dried up: But not taking warning hereby, ſhortly after, the Lord ſtruck his ſon *Abijah* with ſickneſſe whereof he died, 1 *Kings* 14. Then was he aſſaulted by *Abijam* King of *Judah*, and though *Jeroboams* Army was twice ſo big, yet was he overthrown, and loſt five hundred thouſand of his men, beſides ſome of his Cities; and not long after, himſelf was ſtricken by God, that he died.

2. *Jehoram* King of *Judah*, though he had been religiouſly educated by his father *Jehoſaphat*, and had ſeen his zeal in purging out Idolatry, and maintaining the pure ſervice of God, yet marrying *Athalia*, the daughter of *Ahab*, he turned an Idolater, and cauſed the men of *Iudah* to run a whoreing after ſtrang Gods, whereupon the *Arabians*, and *Philiſtines* roſe up againſt him, waſted his Country, robbed him of his treaſures, took away his wives, and murthered all his children ſave *Jehoahaz*, his youngeſt ſon: After which, the Lord ſmote him with an incurable diſeaſe in his bowels, ſo that after he had lived two years in grievous torments, his guts fell out of his belly, and he died, 2 *Chron.* 21.

3. *Joas* King of *Judah*, who had been preſerved, and religiouſly educated by that godly High Prieſt *Jehojadah*, after his death, this *Joas* Apoſtatized from the ſervice of God, and fell to Idolatry: For which, God raiſed up the *Syrians* againſt him, who came with a ſmall army againſt a mighty hoſt, yet did they prevail againſt *Joas*, ſlew his Princes, and carried away a great ſpoil to *Damaſcus*, and ſhortly after, the Lord ſtruck *Joas* with grievous diſeaſes; and his own ſervants conſpiring againſt him, ſlew him, the people not affording him a burial amongſt the Kings, 2 *Chron.* 24.

4. *Amaziah* King of *Judah*, began his reigne well, pretending much zeal for the ſervice of God, but after a while, having overcome the *Edomites*, he brought home their gods, worſhipped and burned incenſe to them: And being reproved by a Prophet, he threatned him with death, if he ceaſed not: For which, the Lord delivered him up into the hand of the King of *Iſrael*, who overthrew his Army, took him priſoner, carried him back

to *Jeruſalem*, and for the greater reproach, before his face, brake down part of the City-walls, ranſacked the Temple, and Kings Palace,carried away all the treaſure out of both, took his children for hoſtages to *Samaria*, and after all this his ſubjects wrought treaſon againſt him, which made him fly to *Lachiſh*; yet thither did they purſue him, and Slay him. 2 *Chron.* 25.

5. *Judas Iſcariot*, who for covetouſneſs fell from Chriſt,and betrayed him to the *Jews*, could afterwards find no reſt, nor quiet in his guilty conſcience, ſo that being plunged into the bottomleſs pit of deſpair, he hanged himſelf, burſt in twain; and all his bowels fell out, *Acts* 1. 18.

6. *Lucian*, who had made a profeſſion of Religion in the time of *Trajan*, afterwards fell from it,& became a railer againſt it,yea,againſt God himſelf, whereupon he was ſirnamed the Atheiſt; but the Lord inflicted a juſt judgement upon him, for he was torne in pieces, and devoured of dogs. *Suidas.*

7. *Porphyrie*, after he had received the knowledge of the truth, being reproved for his faults by ſome Chriſtians,for very ſpite, and anger,apoſtatized from his profeſſion, ſet himſelf againſt the Chriſtians, publiſhed books full of horrible blaſphemies againſt the profeſſion of Chriſtianity : But perceiving himſelf to be confuted,and loathed for his wickedneſſe,in horible deſpair and torments of ſoul, he died. *Suidas.*

8. *Ammonius*, who was Maſter to *Origen*, was from his childhood brought up in the Chriſtian Religion;but afterwards was ſo affected with the ſtudy of *Philoſophy*,that he apoſtatized from Chriſtianity, and fell to Heatheniſme. *Raviſ.*

9. *Origen*, who had been all his life time ambitious of Martyrdom, fainted under the ſeventh Perſecution,his heart being overcome by fear; when he was put to his choice,either to offer incenſe to Idols,or to have his body defiled by an ugly blackmore, whereupon he choſe the former : but thereby he loſt the peace of his conſcience, which he could not recover of a long time after. *See his Life in my firſt Part of the Marrow of Eccleſiaſtical Hiſtory.*

10. Under the eighth Perſecution, a certaine Chriſtian denying his faith, went up into the Capitol at *Rome*, to abjure Chriſt,& his profeſſion; which he had no ſooner done, but was immediately ſtricken ſpeechleſs. *Cypri.de Lapſu.*

11. A Chriſtian woman denying her profeſſion, was preſently poſſeſſed by an evil ſpirit, whereby ſhe fell a tormenting her ſelf, & bit out her tongue with her own teeth. *Cyp.*

12. An ancient woman who had revolted from the truth, and denied her profeſſion, yet thruſt her ſelf into the Aſſembly of the Faithful, and received the Sacrament of the Lords Supper with them : but it proved her bane; for immediately trembling,& ſtamping,ſhe fell down,and died. *Cyp.*

13. A man alſo that had renounced his faith, did notwithſtanding preſent himſelf to the Sacrament of the LordsSupper; but when he had received the bread into his hand, thinking to put it into his mouth, it was turned into aſhes. *Cyp.*

14. *Tamerus* a profeſſor of the reformed Religion, being ſeduced by his

brother, denied his faith, and turned Papiſt: but ſhortly after, he fell into deſpair, and hanged himſelf. *Theat. Hiſt.*

15. *Anno Chriſti*, 1569. One *Henry Smith*, a Lawyer of the middle Temple, who made a zealous profeſſion of the truth, afterwards by the ſeducement of one of his friends, turned Papiſt; for which being ſtricken with terrors of conſcience, he hanged himſelf in his own chamber, *Acts & Mon.*

~~16.~~ *Theoderick* an *Arian*, King of the *Goths*, exceedingly affected a certaine Deacon, though Orthodox: But this Deacon thinking to ingratiate himſelf more with the King, and to attaine to great advancement thereby, turned *Arian*; which when *Theoderick* underſtood, he changed his love into hatred, and cauſed his head to be ſtruck off, ſaying: *If he kept not his Faith to God, what duty in conſcience can a man expect from him.* Euſeb. l. 2.

17. *Julian* the Emperour, who was brought up in the Chriſtian Religion, afterwards turned Pagan, & became a malicious perſecutor of Chriſtianity: but after a ſhort reigne, in a battle that he fought againſt the *Perſians*, he was wounded with a dart, which was never known from whence it came: and feeling his ſtrength to faile by reaſon of his wound, he took of his own blood in his hands, holding it up, and with extreme pride cryed out, *O thou* Galilæan, *thou haſt overcome me*, calling Chriſt *Galilæan* in ſcorn, and ſo he died. *Simpſ.*

~~18.~~ *Nicomachus* under one of the firſt Perſecutions, being put to extream torments for the profeſſion of Chriſt, ſhrunk from his profeſſion, and cried out, that he was no Chriſtian; whereupon he was freed from his torments: but aſſoone as he had ſacrificed to the Idols, he was preſently taken with a wicked ſpirit, and thrown down violently to the ground, where biting off his tongue with his teeth, he preſently died. *Acts & Mon.*

19. *Bolſechus*, of whom *Beza* writeth, *religionem ephemeram habere exiſtimabatur*, his religion changed like the moon. *See the Life of* Beza *in my firſt Part.*

20. *Baldwin* was a notable turn-coat, that changed his religion three or four times at leaſt for advantage, & at laſt died of envy, that another was preferred before him to be Chaplain to the Duke of *Anjou*, when he went to take poſſeſſion of the Kingdom of *Poland*.

21. *Petrus Caroli*, an odious Apoſtate, and troubler of the Church. See the Life of *Calvin in my firſt Part.*

22. The like were *Staphylus*, *Spicerus*, *Briſonettus*, and of late *Bertius*, *Tilenus*, *Spalatenſis*, and many *Renegado Engliſh*, who in Queen *Elizabeths* time turned Papiſt for advantage.

23. Biſhop *Bonner*, who in King *Henry* the eighths days was a great favourer of the Goſpel, for which he was advanced to a Biſhoprick by the Lord *Cormwell*, yet afterwards proved an Apoſtate, and grievous perſecutor of the Church. *See my Engliſh Martyrology.*

~~24.~~ *Latomus* of *Lovaine*, ſometimes a profeſſor of the Goſpel but afterwards an Apoſtate, went to *Bruxels*, where he made an Oration before the Emperour *Charles* the fifth againſt *Luther*, and his followers, but ſo fooliſhly and ridiculouſly, that he was laughed to ſcorn by moſt of the Courtiers: after which, returning to *Lovaine* again, in his publike Lecture, he fell into an open frenzie, and madneſſe, uttering ſuch words of deſperation, and blaſphemous impiety, that by other Divines preſent he was carried away raving, and ſhut up in a cloſe chamber, from which time to his laſt breath he continually cried out, that he was damned, and rejected of God, and that there was no hope of ſalvation for him, becauſe that wittingly, and againſt his knowledge, he had withſtood the manifeſt truth of the Word of God. *Senarclæus in epiſt. ante hiſt. de morte Diazii.*

15. *Arnold Bomelius*, a ſtudent in the Univerſity of *Lovaine*, a man much commended for an excellent wit, and ripeneſſe of learning, and for favouring the cauſe of the Goſpel, but afterwards Apoſtatizing to Popery, he began to be much troubled in minde, and from thence fell into deſpair, againſt which he wreſtled a great while; but at length being wholly overcome by it, as he was drawn to walk into the fields with ſome ſcholars, his familiar friends, he feigned wearineſſe, and ſo ſate down by a ſprings ſide, and his friends being gone a little before, he drew out a dagger, and ſtapbed himſelf into the breaſt; his friends ſeeing him ſhrinking down, and the water diſcoloured with his blood, ran to him, took him up, ſearched his wound, and carried him to the next houſe: but whileſt they were buſie about him, he eſpied a knife by one of their ſides, whereupon be plucked it forth, and ſuddenly ſtabbed himſelf to the heart, whereby he died miſerably. *Acts & Man.*

16. *Stephen Gardiner* Biſhop of *Wincheſter* cried out on his death-bed, that *he had denied his Maſter with* Peter, *but not repented with* Peter, and ſo ſtinking above-ground ended his wretched life. See my *Engliſh Martyrology.*

17. Maſter *Weſt*, Chaplain to biſhop *Ridley*; and a Preacher, and Profeſſor of the truth in King *Edward* the ſixths dayes, afterwards in Queen *Maries* time he turned Papiſt, forſook his Maſter, and ſaid *Maſſe*, though it were againſt his conſcience: for which he fell into ſuch torment of conſcience, that he pined away, and ſo died; *Acts & Mon.*

18. Of *Hardings* Apoſtaſie, See in my ſecond Part in the Life of the *Lady Iane Gray*: As alſo divers other examples in my *Martyrologies.*

19. *Adam Neucerus*, ſometimes a profeſſour of the truth, and Paſtour of a Church in *Heidelberg*, afterwards plaid the Apoſtate upon ſome diſcontent, and turned *Turk*: But not long after, he died miſerably in *Conſtantinople.* Mel. Adam in vit. Gerl.

20. A Treaſurer of *Iulians*, to pleaſe his Lord and Maſter, Apoſtatized from the faith, and coming into a Church where he ſaw the holy veſſels, ſcoffingly ſaid, *Behold, with what veſſels they miniſter to the Son of* Mary! but ſhortly after he vomited all the Blood in his body out at his mouth, whereby he died miſerably. *Theod. L.3.*

21. During the Heptarchy of the *Saxons* in *England*, there were in *Northumberland* two Kings, *Oſtrich*, and *Eaufride*, who before their coming to the Crown, had been inſtructed, and trained up in the Chriſtian Religion by *Paulinus*, a worthy and godly Biſhop: But after they came to their Kingly dignities, they renounced Chriſt, and returned to the ſervice of their filthy Idols: Whereupon, as they forſook Chriſt, he forſook them, & within one yeares ſpace, both of them were ſlain by *Cedwalla*, King of the *Britaines.* Beda.

32. Cardinal *Poole* whileſt he was in *Italy*, was informed of the truth, and was a favourer of it (as you may ſee in *Peter Martyrs* Life in my firſt Part) but afterwards he became a cruel Perſecutor of it here in *England* in Queen *Maries* dayes: but it pleaſed God that about two dayes after the Queens death, he died in horrible fear and terror.

33. *Peter Caſtellan*, Biſhop of *Maſton*, who ſometimes had been a forward profeſſour of the truth, but afterwards turning to Popery, in a Sermon at *Orleance* he inveighed bitterly againſt the profeſſion, and profeſſors of the true Religion: whereupon it pleaſed God to ſtrike him with a ſtrange and terrible diſeaſe unknown to *Phyſicians*; for one half of his body burned like fire, and the other half was as cold as ice, and in this torment with horribles cries, and groans, he ended his wretched life.

34. A Gray Frier called *Picard*, who ſomtimes made a Profeſſion of the truth, afterwards fell away, and preached againſt it, adding infinite blaſphemies againſt the truth: But preſently after, God ſtruck him ſpeechleſs, and ſo being carried to his bed half dead, he ſhortly after died without the leaſt ſigne of repentance.

35. *Lambeſpine*, a Counſellor in the Parliament of *Grenoble*, had formerly been a profeſſour of the Reformed Religion, but falling from the truth, he became a Perſecutour of the godly in *Valence* of *Daulphine*, and amongſt others, of two godly Miniſters which ſuffered Martyrdome: But ſhortly after he fell paſſionately in love with a young maid, whom ſhamefully he followed up and down whitherſover ſhe went, and ſeeing his love and labour deſpiſed, he pined away with grief, and being regardleſſe of himſelf, multitudes of lice bread, and fed upon him; yea they iſſued out abundantly from every part of his body: So that feeling Gods heavie vengeance upon him, he began to deſpair of mercy, and reſolved to pine himſelf, which purpoſe the lice ſeemed to further, for they cluſtered ſo many in his throat, as almoſt choaked him; and when ſome of his friends (pitying his condition) ſet open his mouth with a gag to pour in broth, the lice went down with it, & choaked him: ſo that as he had gagged the godly Miniſters at their death, himſelf died with a gag in his mouth.

36. King *Henry* the fourth of *France*, who had all his life-time before been a Proteſtant, ſhortly after he came to the Crown of *France*, when he had almoſt ſubdued all his enemies which oppoſed him therein, ſuddenly turned Papiſt. Till his fall he was *Bonus orbi*, but after that, *Orbus boni*, as the wits of the time played upon his name *Borbonius*. Nor long after, as he was taking his leave of his Nobles to begin his Progreſs, one *John Caſtile* (ſuborned by the Jeſuites) intended to have ſtabbed him into the body with a knife: but the King, at the ſame inſtant, ſtooping to take up one of his Lords who was on his knees before him, the blow fell upon his right upper jaw, cutting out one of his teeth, and ſomewhat wounding his tongue: It is reported, that in his Progreſſe, a Proteſtant Miniſter in private conference ſaid unto him, *You have denied God with your tongue, and have received a wound in the ſame: take heed of denying him with your heart, leſt you receive a wound in that alſo:* which indeed proved a prophecie; for riding abroad in his Coach to refreſh himſelf, one *Ravilliac* watched his opportunity, and ſtabbed him, firſt into the left pap,

and

pap, and with a ſecond blow ſtruck him between the fifth and ſixth rib, cutting aſunder the vein leading to the heart, the knife entering into the *vena cava*, of which wound he died. *French Hiſt.*

37. Read alſo the hiſtory of *Francis Spira* lately printed, and obſerve Gods ſevere judgements upon him for his Apoſtaſie.

~~38.~~ In the year 1287. the King of *Hungary* forſaking the Chriſtian faith, became an *Apoſtate*: and when he had called fraudulently to a Parliament the great Potentates of his Land, *Meramomelius*, a puiſſant *Saracene* came upon them with 20 thouſand ſouldiers, carrying away with him the King, with all the Chriſtians there aſſembled: but as they were journying the weather that was clear and fair, became cloudy, and ſuddenly a tempeſt of hail killed many of the Infidels, whereby the Chriſtians eſcaped to their own homes, and the Apoſtate-King alone was carried away by the *Saracenes*. Camb. Brit. Irel. p. 158.

~~39.~~ A Smith in King *Edward* the ſixths dayes, called *Richard Denſon*, was a forward profeſſor of Religion and by his Chriſtian inſtructions the happy inſtrument of the converſion of a young man to the faith: Afterwards, in the reigne of Queen *Mary*, this young man was caſt into priſon for his religion, who remembring his old friend the Smith, to whom he alwayes carried a reverend reſpect for the good that he had received by him, ſent to know whether he was not impriſoned alſo; and finding that he was not, deſired to ſpeak with him, and when he came, asked his advice whether he thought it comfortable for him to remain in priſon, and whether he would encourage him to burn at a ſtake for his Religion? To whom the Smith anſwered, that his cauſe was good, and he might with comfort ſuffer for it: *But for my part* (ſaith he) *I cannot burn*: But he that could not burn for Religion, by Gods juſt judgment was burned for his Apoſtaſie: For ſhortly after, his ſhop and houſe being ſet on fire, whileſt over-eagerly he ſought to ſave his goods, himſelf was burned.

40. Under the fourth Perſecution there were ſome Chriſtians who for fear of torments, and death, denied their faith, and ſacrificed to Idols, yet did not their bloody perſecutors ſpare them; and it was obſerved, that being full of guilt, they went to their death with dejected, and ill-favoured countenances; ſo that the very *Gentiles* took notice of it, and reproached them as degenerous perſons, and worthy to ſuffer as evil-doers. *See my Gen. Marty. p.* 43.

41. In the late Perſecution in *Bohemia*, a godly man being tired out with impriſonment, promiſed to turn *Catholick*, and thereupon was releaſed: But preſently after, God chaſtized him for this fault, holding his conſcience in captivity, ſo that he could have no hope of mercy for a whole year together, &c. *Eodem p.* 190.

~~42.~~ One *Philbert Hamlin* in *France* having converted a Prieſt to the profeſſion of the truth, was together with the Prieſt apprehended, and caſt into priſon at *Burdeaux*: But after a while, the Prieſt being terrified with the priſon, and fear of death, renounced Chriſt, and was ſet at liberty; whereupon *Philbert* ſaid to him: *O unhappyy and more then miſerable man! Is it poſſible that to ſave your life for a few dayes, you ſhould ſo deny the truth? Know therefore, that though you have avoided the corporal Fire,* *yet your life ſhall not be prolonged; for you ſhall die before me, and you ſhall not have the honour to die for the cauſe of God, but you ſhall be an Example to all Apoſtates:* And accordingly as he went out of the priſon, two Gentlemen that had a former quarrel to him, met him, and ſlew him. *Eodem. p.292.*

43. A Glaſier in *Chancery Lane,* ſometimes a forward profeſſor, afterwards Apoſtatized, and turned drunkard, whereof he was often admoniſhed by his wife and Chriſtian friends: But he neglecting to hear them, ſhortly after, in a drunken fit, fell a vomiting, with which breaking a vein, he lay two dayes in extream pain of body, and torment of mind, till in the end recovering a litle comfort, he died.

44. *Conſtantius Glorus,* father of *Conſtantine* the Great, though he was no profeſſed Chriſtian, yet was he a friend to them; and to try his Courtiers, he commanded them either to ſacrifice to the Idol Gods, or to leave their honours, and offices, and to depart from him: But thoſe that choſe rather to loſe all, then to leave their Faith, he highly prized, and kept ſtill about him; whereas, out of an hatred of the baſe Apoſtaſie of the others, he diſcarded them, ſaying, that *they would never prove faithful unto him, that had been ſo diſloyal unto God.* See the Life of *Conſtantine, in my ſecond Part of the Marrow of Eccleſiaſtical Hiſtory.*

If any man draw back, my ſoul ſhall have no pleaſure in him. Heb. 10. 38.

CHAP. VII.

Examples of Apparitions, and Satanical Deluſions.

Scriptural Examples.

THe Devil appeared to *Eve* in the Serpent, and ſeduced her. *Gen.* 3. 1, *&c.*

To *Saul* in *Samuels* ſhape, 1 *Sam.* 28. 14.

To our Saviour Chriſt in the wilderneſſe, *Matth.* 4. 3.

Other Examples.

1. *Anno Chriſti* 1228. in a Synod held by the *Popiſh* Clergy at *Paris* in *France,* there was one appointed to make a Sermon, who as he was walking abroad, and meditating upon what ſubject to preach, the Devil appeared to him, asking him what he needed to be ſo ſolicitous about that mater: Say (ſaith he) in thy Sermon, *The Princes of Hell ſalute you, O ye Princes of the Church, and gladly give you thanks, for that through your default, and negligence, it comes to paſſe, that ſo many ſouls come down to Hell.* Adding, that he was enforced by God to declare the ſame: Yea, and he gave this Prieſt a certain token whereby the Synod might evidently ſee that he did not lie. *Acts & Mon.*

2. On a time as *Luther* was walking in his Garden, the Devil appeared to him in the likeneſſe of a black Boar: But *Luther* ſleighting, and not regarding him, he vaniſhed away.

See his life in my firſt Part.

3. *Luther* telleth us, that when he was lodged in the Caſtle of *Wartzburg*, in a chamber far from any company, he was many times moleſted by noiſes made by the Devil in his chamber, and on his ſtaires: but I (ſaith he) encountred him with that ſentence, *Omnia ſubjeciſti pedibus ejus*, Thou haſt put all things in ſubjection under his feet: and ſo I laid me down, and ſlept in ſafety. *Collo. Menſ.*

4. Another of the *German* Divines in *Luther*'s time as he was ſitting at his book in his ſtudy, the Devil appeared, looking over his ſhoulder, which the Miniſter perceiving, took a piece of paper, and wrote in it, *The Son of God came to diſſolve the works of the Devil:* and ſo holding up that paper to the Devil, he vaniſhed.

5. *Senerclaus* tells of a plain Country man at *Friburg* in *Germany*, to whom, as he lay on his death-bed, the Devil appeared in the ſhape of a tall, and grim man, claiming his ſoul, ſaying, *Thou haſt been a notorious ſinner, and I am now come to ſet down all thy ſins*, and thereupon drew out paper and inke, and ſitting down at a Table that ſtood by, began to write. The ſick man ſaid; My Soul is Chriſts, and all my ſins were nailed to his Croſs; But if thou deſireſt to ſet down my ſins, write thus: *All our righteouſneſſes are as filthy Rags.* The Devil ſet that down, and bade him ſay on, He did; *But thou Lord, haſt promiſed for thine own Names ſake to blot out all our iniquities: And to make our ſcarlet ſins white as ſnow.* The Devil would not write theſe words, but was earneſt with the man to go on in his former confeſſion. Then ſaid the ſick man with great chearfulneſs; *The Son of God appeared to deſtroy the works of the Devil:* whereupon the Devil vaniſhed, and ſhortly after, the ſick man died.

6. Maſter *White* of *Dorcheſter*, being a member of the Aſſembly of Divines, was appointed Miniſter of *Lambeth*; but for the preſent could get no convenient houſe to dwell in, but one that was poſſeſſed by the Devil: This he took; and not long after, his maid ſitting up late, the Devil appeared to her, whereupon in a great fright ſhe ran up to tell her Maſter; He bid her go to bed, ſaying; She was well ſerved for ſitting up ſo late: Preſently after the Devil appeared to Maſter *White* himſelf, ſtanding at his beds feet: To whom Maſter *White* ſaid; *If thou haſt nothing elſe to do, thou mayeſt ſtand there ſtill; and I will betake my ſelf to my reſt:* and accordingly compoſing himſelf to ſleep, the Devil vaniſhed.

7. Not long ſince at *Stetin*, an Univerſity in *Pomerania*, there was a young Student, that upon ſome diſcontent gave himſelf to the Devil, and made a bond upon the Contract, which, that it might not come to the knowledge of any, he laid up in one of his books: But it pleaſed God ſome time after, that another Student wanting that book upon ſome occaſion, knew not where to get it: at laſt he remembred that ſuch an one had it; whereupon he went to him, and borrowed it of him, the young man having forgotten that he had put his bond into it. The other, when he came home, began to turn over the book, and there met with the bond, and reading of it, was much affrighted, and not knowing what to do, he went to

Doctor *Cramerus*, a Profeſſor of Divinity in that Univerſity, to ask his advice, who wiſhed him to keep the Bond: the other replied, that he durſt not; Then ſaid the Doctor, bring it to me, and I will keep it. Some few nights after, as the Doctor was in his ſtudy, the Devil came rapping at his ſtudy door, ſaying *Cramer, Cramer, give me my Bond, for it belongs to me, and thou haſt nothing to do with it.* To whom the Doctor anſwered; Satan, Satan, thou ſhalt not have the Bond, thou haſt nothing to do with it, I have put it where thou canſt not fetch it; for it is in my Bible at the third Chapter of *Geneſis*; where theſe words are, *The Seed of the Woman ſhall break the Serpents head*: upon this the Devil (taking his Chamber-window with him) went his way.

8. *Creſcentius* the Popes Legate, at the Council of *Trent*, as he was upon a time writing Letters till mid-night to the Pope; being about to riſe to refreſh himſelf, there came in a great black Dog, with flaming eyes, and eares hanging almoſt to the ground, which came to the Table where he ſate, and then vaniſhed: the Cardinal afrighted, called in his ſervants, cauſed them to look about the Chamber for the Dog, and when they could not find him, he immediately fell ſick, and in his ſickneſſe was alwayes calling upon thoſe about him to drive away the Dog that climbed upon his Bed, and ſo continued till he died. *Sleid. Comment.*

9. *Bale* out of *Platina* and *Petrus Dammianus* tell us of Pope *Benedict* the eighth, who after his death appeared ſitting upon a black horſe to a certaine Biſhop, his former familiar friend, and told him that he was that unhappy *Bennet*, the late Pope, and that he was now in great torment.

11. *Anno Chriſti*, 1559. there lived at *Loim*, in the Dutchy of *Guilick*, a certaine damſel called *Helena*, that was poſſeſſed with the Devil, whom the Popiſh Curate of the place undertook to eject. But when he had uſed many charmes to caſt him out, and all to no purpoſe, being in a great chafe, he ſpeak to the Devil in *Latin*, ſaying, *If thou haſt any power to enter into a Chriſtians body, depart out of the damſel, and enter into me*: To whom the Devil anſwered, *Quid mihi opus eſt eum tentare, quem noviſſimo die jure optimo poſſeſſurus ſum*: What need I tempt him, whom by good right I ſhall be ſure to enjoy at the laſt day? *Chaſſon. Loc. com. l. 1. p. 63.*

10. A young man at *Wittenberg* in *Saxony*, being kept ſhort by his father, was tempted by the Devil to yeeld himſelf body and ſoul to him upon condition to have his wiſhes ſatisfied, and his wants ſupplied, which he (pinched with want) aſſented to, and confirmed it by a Bond written with his own blood: But preſently after, he began to decay in his bodily health, and thereupon being brought to *Luther*, and by him examined, he at length uttered the whole matter to him: which when *Luther* heard, he aſſembled the Congregation together, and all of them joyned together, and prayed for him, whereby the Devil at laſt was forced to bring the Bond, and to throw it into the window amongſt them, bidding the young man *to take it again to him*: *See the Life of Luther in my firſt Part of the Marrow of Eccleſiaſtical Hiſtory.*

12. King *James* the fifth of *Scotland*, was a great enemy to the light of the Goſpel, which in his dayes brake forth in that Kingdome, *viz.* about the

year 1541. and out of a blind and bloody zeal, was heard to ſay, that none of that ſort ſhould expect any favour at his hands; nay, not his own ſons if they proved guilty: But not long after, Sir *James Hamilton* being ſuſpected to incline that way, was falſly accuſed of a practice againſt the Kings life, and being condemned, was executed: But ſhortly after, the King being at *Linlithgow*, on a night as he ſlept, it ſeemed to him that *Thomas Scot*, Juſtice *Clerke* came unto him with a company of Devils crying, *Wo worth the day that ever I knew thee or thy ſervice; for ſerving thee againſt God, and againſt his ſervants, I am now adjudged to hell torments.* Hereupon the King awaking, called for lights, and cauſing his ſervants to ariſe, told them what he had heard, and ſeen. The next morrow by day-light advertiſement was brought him of this *Scots* death, which fell out juſt at the time when the King found himſelf ſo troubled, and almoſt in the ſame manner, for he dyed in great extremity, often uttering theſe words, *Juſto Dei judicio condemnatus ſum*, by the righteous judgment of God I am condemned; which being related to the King, made the dream more terrible.

13. Another Viſion he had in the ſame place not many nights after, which did more affright him: Whileſt he lay ſleeping, he thought he ſaw Sir *James Hamilton*, whom he had cauſed to be executed, come with a ſword drawn in his hand, wherewith he cut off both his armes, threatning alſo to return within a ſhort time, and deprive him of his life: With this he awakened, and as he lay muſing what this might import, newes was brought him of the death of his two ſons, *James* and *Arthur*, who dyed at Saint *Andrewes*, and *Striuling*, at one and the very ſame hour: The next year, *viz.* 1542. being overcome with grief, and paſſion he dyed at *Faukland* in the thirty ſecond year of his age. *Archbiſhop Spotteſwood Hiſt. of the Church of Scotland.*

See another Example of Satanical deluſions in the Chapter of the *Jewes.*

CHAP. VIII.

Examples of Gods judgments upon Aſtrologers, Witches, Conjurers, and Inchanters.

It is an Heatheniſh ſin, *Deut.* 18. 10, 11, 14. *Ezek.* 13. 6. 23. 2 *Kings* 9. 22. *Nah.* 3. 4. 2 *Chron.* 33. 6. 2 *Kings* 21. 6.

Forbidden, *Deut.* 18. 14. *Jer.* 27. 9. & 29. 8. & 14. 14. *Ezek.* 12. 24. *Lev.* 19. 31. *Mich.* 5. 12. *Gal.* 5. 20. *Iſa.* 65. 4. & 29. 4.

Wicked ſeek to them, 1 *Sam.* 6. 2. 2 *Kings* 17. 17. *Iſa.* 19. 3. & 47. 12, 13. *Ezek.* 21. 21, &c. *Numb.* 22. 5, &c. *Acts* 16. 16. 1 *Sam.* 28. 7. *Dan.* 2. 2. & 4. 7. & 5. 7.

God oft befools them, *Iſa.* 44. 25. *Mich.* 3. 7. *Zech.* 10. 2.

They ſhould be ſlain, *Exod.* 22. 18. *Levit.* 20. 27.

God puniſheth ſuch as ſeek to them, 1 *Chron.* 10. 13.

Regard not them that have familiar ſpirits, neither ſeek after wizzards to be defiled by them, Lev.19.31.

A man, or a woman that hath a familiar ſpirit, or that is a wizard, ſhall ſurely be put to death: they ſhall ſtone them with ſtones: their blood ſhall be upon them, Levit.20.27.

Thou ſhalt not ſuffer a witch to live, Exod. 22.18.

There ſhall not be found amongſt you any one that uſeth Divination, or an obſerver of times, or an Inchanter, or a Witch, or a Charmer, or a Conſulter with familiar ſpirits, or a Wizard, or a Necromancer. For all that do theſe things are an abomination to the Lord, Deut. 18.10, 11, 12.

When they ſhall ſay unto you, Seek to them that have familiar ſpirits, and unto Wizards that peep and mutter: ſhould not a people ſeek unto their God? Iſa. 8.19.

Diviners are lyars, *Jer.* 50.63. A ſword is upon the lyars, or Diviners, and they ſhall dote: *Poteſt Augur Augurem videre, & non ridere:* ſaith *Tully:* Can ſuch look one upon another, and not laugh, conſidering how they gull the people with their lies and fopperies? *Trapp.*

1. *Vitellius* Emperour of *Rome* baniſhed all Aſtrologers out of *Italy*, enacting, that if any remained, he ſhould preſently be put to death. *Suet.*

2. *Domitian* the Emperour alſo baniſhed all Aſtrologers under a ſevere penalty, *Euſ.* yet in his old age being full of fears, he ſent for an Aſtrologer, and asked him about his death; the Aſtrologer told him that it was near at hand: then he asked him, what he thought of himſelf? he told him that his deſtiny was, that ſhortly he ſhould be torn in pieces with dogs. *Domitian* to prove him a liar, commanded him preſently to be ſlain, and his body to be burnt; but while it was in burning, there fell out a great tempeſt that quenched the fire, and ſo his body half unburnt, was devoured by Dogs. *Suet.*

3. *Conſtantine* forbade all to ask counſel of Witches, or to uſe the help of Charmers, or Sorcerers upon pain of death.

4 *Saul* when he ſought to the Witch at *Endor*, inſtead of finding comfort, was told of his utter ruine, and deſtruction. 1 *Sam* 28. 19.

5. *Natholicus* the thirty firſt King of the *Scots*, who had uſurped the Crown, ſent a truſty friend to a famons Witch to know what ſucceſſe he ſhould have in his Kingdome, and how long he ſhould live? The Witch anſwered, that he ſhould ſhortly be murthered, not by an enemy, but by his friend. The Meſſenger inſtantly enquired by what friend? By thy ſelf, ſaid the Witch. The Meſſenger at firſt abhorred the thought of any ſuch villany: but afterwards conſidering, that it was not ſafe to reveal the Witches anſwer, and yet that it could not be concealed, he reſolved rather to kill the King to the content of many, then to hazard the loſs of his own head: Thereupon at his return, being in ſecret with the King, to declare to him the Witches anſwer, he ſuddenly ſlew him. *Buchan.*

6. *Cleomedes* a great Conjurer in *Rome* having practiſed the death of many little children, the Parents of them at laſt ſought reveng on him, who, to

ſhun their fury, ſhut himſelf up cloſe in a coffer : but when they had broken it open, the Devil had carried away the Conjurer. *Plut.*

7. *Piſo* being accuſed by *Tiberius* for bewitching *Germanicus* to death, inſtead of defending himſelf, cut his own throat. *Taci.*

8. There was in *Denmark* one *Otto*, a great Magician, and a great Pyrat, who uſed to paſſe the Seas without the help of a ſhip, or any other Veſſel, and by his devilliſh Art to raiſe ſtormes, and drown his enemies; but at laſt being over-matched by one that was more expert in that Art than himſelf, he was by him drowned in the Seas. *Olaus Mag.*

9. There was a Conjurer in *Saltzburg*, who attempted to gather together all the Serpents thereabouts into a Ditch, and to feed them there : but as he was practiſing of it, the old Serpent the Devil, drew him into the ditch amongſt them, where he periſhed miſerably.

10. The Governour of *Maſcon*, a great *Magician*, as he was at dinner with ſome company, was ſnatched away by the Divel, hoiſted up into the air, and carried three times about the Town to the great aſtoniſhment of the inhabitants, to whom he cried for help, but all in vaine. *Hugo de Cluni.*

11. *Anno Chriſti* 1437. in the reign of *Charles* the ſeventh, King of *France*, Sir *Giles* of *Britane*, high-Conſtable of *France*, was a wicked Magician, having murthered above one hundred and ſixty Infants, & women great with child, with whoſe blood he wrote books full of horrible Conjurations, which being proved againſt him, he was adjudged to be hanged, & burned to death, which was accordingly executed.

12. *Picus Mirandula* writes, that in his time a great Conjurer promiſed a certaine Prince that he would preſent to him the Siege of *Troy*, with *Hector*, and *Achilles* fighting together as when they were alive; But as he was about his Conjurations, the Divel carried him away, that he was never heard of after.

13. The Lord of *Orue* in *Lorraine*, when Noblemen, or Gentlemen came to viſit him, uſed (as they thought) to ſerve them very honourably with all ſorts of dainty diſhes, and viands; but when they departed, they found their ſtomachs empty, having eaten nothing. On time a Lords ſervant going from thence, having forgotten ſomething behind him, went back, and ſuddenly entring the Hall, found a Munky beating the Lord of the houſe that had feaſted them : others reported that he hath been ſeen through the chink of a door lying on his belly along upon a Table, and a Munkie ſcourging him very ſtrongly, to whom he would ſay, *Let me alone, wilt thou alwayes thus torment me ?* at laſt he fell into ſo great miſery, & beggery, that he was fain to get into an Hoſpital in *Paris*, where he ended his wretched life.

14. *Anno Chriſti* 1530. there was in *Nuremburg* a Popiſh Prieſt that ſtudyed the black Art, who coveting riches, the Divel ſhewed him through a Chriſtal, treaſures hidden in a part of the City: Thither therefore did the Prieſt go with another companion; and having digged an hollow pit, he perceived in the bottome, a Coffer with a great black dog lying by it : which whileſt he beheld, the earth fell upon him, and cruſhed him to death *Wierus.*

15. *Cornelius Agrippa* was a great Negromancer, and was alwayes accompanied with a familiar ſpirit in the ſhape of a black dog: But when his end approached, he took off the Inchanted coller from the dogs neck, ſaying, Get thee hence thou curſed beaſt, which haſt utterly deſtroyed me: After which the dog was never ſeen: And he dyed a miſerable death. *P. Jovius.*

16. *Zoroaſter* is ſaid to have been born laughing, but that laughter was both monſtrous, and ominous. For he firſt found out the black Art, which yet profited him not ſo far, as to the vain felicity of this preſent life: For being King of the *Bactrians*, he was overcome, notwithſtanding his Diabolical Art, and ſlain by *Ninus* King of *Aſſyria*. *Juſtin*, Or as ſome other write, he was burned to death by the Devil.

17. *Anno Chriſti* 1578. One *Simon Pembrook* of Saint *Georges* Pariſh in *London*, was ſuſpected to be a Conjurer, and uſed to erect figures, for which he was called in queſtion; but whileſt he was before the Judg, he fell down and dyed, having ſome Conjuring books found about him.

18 *Julian* the *Apoſtate* ſending to *Delphos* to enquire of the Devil, the ſucceſs of his *Parthian* War: Whileſt his Ambaſſadours were there, fire came down from Heaven, and deſtroyed *Apollo's* Temple, and beat his Image all to pieces, like to the lighteſt, and ſmalleſt powder, or duſt.

19 Maſter *Tindal* being preſent in a room where a Conjurer was, hindred him that he could not play his pranks: A *Saints preſence may hinder Satans elbow-room from doing his tricks*: See *Tindals* Life in my firſt Part: And the like of *Athanaſius* in his Life in the ſame book.

CHAP. IX.

Examples of Gods judgments upon Atheiſts.

Complained of, *Pſal.* 14. 1. *Rom.* 3. 18.

That there are ſuch, See *Job* 18. 21. & 22. 14. *Epheſ.* 2. 12. *Pſal.* 50. 21. & 10. 11, 13.

Such are they that are ſpoken of *Job* 21. 14, 15. *Pſal.* 73. 11. & 10. 4. & 59. 7. & 64. 5. & 78. 19, 20. & 94. 7. *Iob* 34. 9. & 35. 3. *Ezek.* 8. 12. *Tit.* 1. 16.

Scriptural Examples, *Pharaoh*, *Exod.* 5. 2. The fool, *Pſal.* 14. 1. The rich glutton, *Luke* 12. 19.

1. Other Examples. Some are Atheiſts out of ſenſuality, as *Epicurus*, *Lucretius*, &c.

2. Or out of ſtomack, as *Diagoras*, who having written a Poem, and prepared it for the publick, one ſtole it from him, whereupon he brought him before the Senate of *Athens*, where the man forſwore it, and was diſmiſſed, and afterwards publiſhed the Poem in his own name: *Diagoras* ſeeing this turned Atheiſt, becauſe this fellow was not ſmitten with ſome viſible vengeance from heaven, that had ſo forſworn himſelf.

3. *Porphyrie* was at firſt a Chriſtian, but having received ſome injury

from the Chriſtians, he became an Atheiſt, and wrote a Book againſt the Scriptures.

4. *Ariſtotle* reading the Hiſtory of the Creation, in *Geneſis*, ſaid: *Egregie dicis, Domine Moſes, ſed quomodo probas?* You ſpeak of ſtrang matters, Sir *Moſes*, but how do you prove them?

5. *Lucian* impudently derided not onely all the Heathen gods, but with the ſame blaſphemous mouth railed upon Chriſt as a crucified Couſner, and upon Chriſtians as mad men, becauſe they were ſo forward to ſuffer Martyrdome, and ſcoffingly ſaid: *That Jupiter at certain times looked down through ſome certain cranies in Heaven, at which times if men were praying, they might be heard; otherwiſe not:* he was at laſt torn in pieces by dogs. *Suidas.*

6. *Caligula* the *Romane* Emperour fancied himſelf a God, and would needs find out a way to imitate *Joves* Thunder: He commanded himſelf to be worſhipped, and ſet up his Images every where: He dedicated the Temple at *Jeruſalem* to his own Worſhip: But when the true God gave ſorth his voice of Majeſty from Heaven, he that before was ſo high, was now as low, and of a poor ſpirit, covering his eyes with his cap, running under a bed, or creeping into a bench-hole for ſafety: Yet did Gods judgment find out this Atheiſt; for he reigned but three years and three moneths, and was ſlain by a Tribune. *Suet. in Calig.*

7. *Herod Agrippa*, when he ſuffered himſelf to be honoured as a God, was ſmitten by an Angel, becauſe he gave not God the Glory, and was eaten up of worms, *Acts* 12. 22, 23.

8. *Daphida* the Sophiſter, going to *Apollo*'s Oracle at *Delphos*, enquired whether he ſhould find his Horſe or no, whereas he had no Horſe: but did it out of an *Atheiſtical* humour to deride the Oracle. He was anſwered, that he ſhould find his Horſe; but being thrown from him, he ſhould break his neck: with this anſwer he made himſelf very merry, and ſo went homewards; but by the way he met with King *Attalus*, whom he had formerly much abuſed, who cauſed his ſervants to carry *Daphida* upon a great Rock, which was called *The Horſe*, and from thence to throw him down, whereby he was broken in pieces. *Val. Max. L.* 1.

9. *Commodus* the Emperour was a very Atheiſt, and a great contemner of the *Romane* Gods, for which he became hateful both to God and Man, and was ſlain by his ſervants as he lay upon his bed, his body was caſt out into the ſtreets, where he was made the object of every ones ſcorn, and at laſt was thrown into the River *Tiber*. Fulgen. l. 1. c. 2.

10. *Heliogabalus* forced a *Veſtal* Virgin to marry him, made War againſt all the Gods, and contemned all Religious ſerving of them, for which he was ſlain by his own Horſemen, his body being dragged up and down the ſtreets, and at laſt thrown into *Tiber*. *Ibid.*

11. It is ſaid of *Conſtantinus Copronymus, that he was neither Jew, Chriſtian, nor Pagan, but an arrant Atheiſt.*

12. *Tullus Hoſtilius*, the third King of the *Romanes*, that deſpiſed his predeceſſor *Numa*'s ſacrifices, ſaying, *That Religion did but effeminate mens minds, and make them unfit for noble enterpiſes*, yet he ſeigned to himſelf, and worſhipped two new Gods, *Pavorem & Pallorem*, Fear and Paleneſſe,

neſſe, which he carried about in his own boſom, and could not be rid of. *Lactantius*: He was ſlain with a thunder-bolt, and his wife, children, and all his family were burnt with lightning.

13. It was an Atheiſtical ſpeech of *Statius* the Poet, *Primus in orbe deos fecit Timor*, that fear firſt made gods in the world; and that all opinions of a Deity were frivolous, being deviſed by wiſe men to keep the people in aw, and order.

14. *Theodorus* held that there was no difference between good and evil: between Juſtice, and injuſtice, but what the law of man made: he wrote a book alſo to prove that there was no Deity, whereupon he was ſirnamed the *Atheiſt*. *Suidas*.

15. *Epicurus* denied that there was either God or Providence, and held that all things came to paſſe by fate, or chance. *Volat.*

16. Pope *Leo* the tenth, was ſo impudent, as to make the promiſes and threats contained in the Word of God, things to be laughed at, mocking the ſimplicity of thoſe that believed them: and when Cardinal *Bembus* quoted upon occaſion a place out of the Goſpel; the Pope anſwered, *Quantum nobis profuit fabula hæc de Chriſto?* O what profit hath this fable of Chriſt brought unto us? This Pope having by his Pardons and Indulgences ſcraped together vaſt ſummes of mony to maintain his courtizans, and Whores, and to enrich his Baſtards: as he was one day at meat, newes was brought him of the overthrow of the *French* in *Lumbardy*, which he much rejoyced at, and doubled his good chear; but before he roſe from the table, Gods hand ſtruck him with a grievous ſickneſſe: whereof he died within three dayes,

17. Pope *Julius* the third, another Atheiſt, a deſpiſer of God and his Word: On a time miſſing a cold Peacock which he had commanded to be kept for him, raged, and blaſphemed God exceedingly; whereupon a Cardinal that was preſent, intreated him not to be ſo angry for ſuch a trifle: *What?* (ſaith he) *If God was ſo angry for eating of an apple, as to thruſt* Adam *and* Eve *out of Paradiſe; ſhould not I, which am his Vicar, be angry for a Peacock which is of far more worth then an apple?*

18. *Francis Ribelius* was ſo profane that he made a mock at all Religion, counting it a thing to be laughed at: but the Lord ſtruck him with madneſs, ſo that he died mocking at all thoſe that talked of God, or made any mention of Gods mercy to him.

19. *Periers*, who was the Author of that deteſtable book called *Symbolum Mundi*, wherein he mocks at God, and all Religon, was by God ſtricken with horrible deſpair, ſo that though he was ſtrictly guarded by his friends, yet watching his opportunity, he killed himſelf.

20. *Anno Chriſti* 1464. the Biſhop of *Angiers* in *France*, proſecuted a rich Citizen in the Palace of *Paris*, for ſaying publickly, that *he believed that there was neither God nor Devil, Heaven nor Hell:* And it came to paſſe that whil'ſt the biſhops Lawyer was opening theſe things againſt him, the houſe where they were, began to tremble very much, ſo that a ſtone from the roof fell down amongſt them, but without hurt to any; yet were they ſo afrighted, that all departed for that time: The next day when that cauſe came to be heard again, the houſe began again to ſhake, and tremble,

ble, inſomuch as a Summer came forth of its mortiſe-hole, falling downwards two foot, and there ſtaid, which did ſo affright the people, that they ran away, loſing and leaving behind them many of their Garments: God hereby warning them to take heed of ſuch fearfull ſins as theſe are. *Eng. de Monſtrelit.*

21. A certain blaſphemous wretch carouſing in an Inn, began to vent his Atheiſm, ſwearing that he did not believe that man had any ſoul which ſurvived his body, and that Heaven and Hell were but meer fables, and inventions of Prieſts to get gain by, and that for his own part he would ſell his ſoul to any that would buy it: Then did one of his companions buy it of him for a cup of wine, and preſently the Devil in mans ſhape bought it of that man again on the ſame price, and ſo in the preſence of them all, laid hold on this ſoul-ſeller, and carryed him away through the air, ſo that he was never more heard of. *Diſci. de Temp.*

22. *Pherecides* (*a Tragical Poet*, *and Phyloſopher*) boaſted amongſt his ſcholars of his riches, and glory, and yet (ſaith he) I ſacrifice not to the gods, nor paſſe not for any ſuch vanity as Religion: But preſently after the Lord ſtruck him with a ſtrange diſeaſe, out of his body iſſued a ſlimy and filthy ſweat, of which was engendred ſuch a number of lice, and wormes, that they eat out his bowels, whereby he dyed miſerably. *Ælian.* Lib. 4.

23. There lived in *Hambourg* a wicked wretch, that deſpiſed the Miniſtery of the Word, and Gods Miniſters, accounting the Sacred Scriptures a vain thing not worthy of credit, yea, ſo farre did his wickedneſſe prevail, that he endeavoured to diffuſe the poiſon of his Atheiſme into others: But not long after the Lord found him out in his wickedneſſe, ſtriking him with ſuch terrours of conſcience, that he fell into extream deſpair, crying out, that his ſins were paſt forgiveneſſe, beeauſe he had denyed the truth, and ſeduced others, whereas before he thought that there was no ſin, and whereas before he thought there was no God; now he thought that God was ſo juſt, that he would not forgive him, whereupon (watching his opportunity) he threw himſelf from the roof of an houſe into a well, and not finding water enough to drown him, he thruſt his head into the bottom of it, till he had ſtiffled himſelf. *Theat. Hiſt.*

24. *Anno Chriſti*, 1502. There was one *Herman Biſwick*, who affirmed the world to be eternal, contrary to what fooliſh *Moſes* had written, and that there was neither Angels, nor Devils, Hell, nor future life, but that the ſouls of men periſhed with their bodies, and that Chriſt Jeſus was a ſeducer of the people, and that the faith of Chriſtians, and the Sacred Scriptures were meer vanity: For which himſelf, with his books, were burned in *Holland*. Theat. Hiſt.

25. There was in our own Nation, one *Marlin*, ſomtimes a Student in the Univerſity of *Cambridg*, but afterwards a maker of Stage-Playes, and a notorious Atheiſt, denying God, and his Son Chriſt, and not only in word blaſphemed the Holy Trinity, but alſo wrote books againſt it, affirming our Saviour to be a deceiver, and *Moſes* to be a Conjurer, and a Seducer of the people, and the Sacred Scriptures to be vain and idle ſtories, and all Religion but a Politick device: But God ſuffered not ſuch prophane-

neſſe to go long unpuniſhed; for this man upon a quarrel intending to have ſtabbed another, the other party perceiving it, to avoid the ſtroke, caught hold on his wriſt, and forced him to ſtab his own dagger into his head, which wound could not be cured by Surgery, ſo that he lay curſing, ſwearing, and blaſpheming, and together with an oath breathed forth his accurſed ſoul: Gods juſtice notably appearing, in that his own hand that had written thoſe Blaſphemies, was an inſtrument to wound his head that had deviſed them. *Beards Theat.*

26. A Gentleman in *Bark-ſhire*, was an open contemner of God, and all Religion, a profeſt Atheiſt, and a ſcorner of Gods holy Word and Sacraments, and being intreated to be a witneſs at the Baptizing of a child, he would needs have him named *Beelzebub:* He was a notorious whoremaſter, and ſo addicted to ſwearing, that he could ſcarce ſpeak without an oath; But at laſt Gods hand found him out: For being a hunting, he was ſtriken by God ſuddenly, ſo that falling backward on his horſe, he was taken down ſtark dead, with his tongue hanging out of his mouth, after a fearful manner. *Beards Theat.*

27. *Pliny*, and before him *Epicurus* held that all things were carried *ſponte ſuâ*, by a natural courſe, and that (*illud quicquid eſt ſummum*) meaning God hath no reſpect or care of humane affairs, or at all regards what men do: Yea, they went ſo far as to queſtion whether the ſoul out-lived the body, and to aſſert peremptorily that Hell is but a feigned thing, and that the pains of Hell that we talk of, are only meant of the ſufferings of this life, and that after this life men had no account to render at all.

28. There was one *Thomas Blaverus*, a chief Counſellor to one of the Kings of *Scotland*, who believed not till he was dying, that there was either God, or Devil, Heaven, or Hell: But then miſerable man full of wo, and horror, when he ſaw that there was no remedy, and that he could diſſemble the matter no longer, he cryed out, *that he was damned. Theat. Hiſt.*

29. It was a proud, and Atheiſtical ſpeech of *Lewis* the eleventh, King of *France*, *Si ſalvabor, ſalvabor: ſi verò damnabor, damnabor.* If I ſhall be ſaved, I ſhall be ſaved; and if I ſhall be damned, I ſhall be damned; and there is all the care that I ſhall take.

30. What an Atheiſt and deſperate villain was that *Ruffus*, of whom it is ſtoried, that he painted God on one ſide of his ſhield, and the Devil on the other, with this mad Motto, *Si tu me nolis, iſte rogitat.* If thou wilt not have me, here is one that will.

31. An Atheiſtical *Neapolitan* uſed to ſay, *that he had two hearts, one for God, and another for him that would have it.*

See the Examples of *Pharaoh Ophra* in Pride, and of *Lucian* in *Apoſtates.*

And I perſwade my ſelf that in theſe wicked times wherein Atheiſme doth ſo much abound, many like Examples of Gods judgments might be obſerved if they were but taken notice of, and recorded for Gods glory, and caution to others.

The fool hath ſaid in his heart, There is no God: They are corrupt, they have done abominable works, there is none that doth good, Pſal. 14. 1.

CHAP.

CHAP. X.

Examples of Backbiting, Detraction, Slandering.

IT's a great ſin, 2 *Cor.* 12. 20. *Rom.* 1. 30. *Prov.* 10. 18.

Complained of, *Pſal.* 31. 13. & 50. 20. *Jer.* 6. 28. & 9. 4.

How prevented, *Prov.* 25. 23.

Such are not of the number of Gods children, *Pſal.* 15. 3.

Ought to be puniſhed, *Pſal.* 101. 5.

Scriptural Examples, *Jeremy* ſlandered by the wicked *Jewes*, *Jer.* 18. 18. The *Jewes*, Ezra 4. 4, &c. *Nehemiah*, Chap. 2. 19. & 6. 6, &c. *Ziba*, 2 *Sam.* 19. 27. The *Spies*, Numb. 14. 36. Some ſlandered the Apoſtles, *Rom.* 3. 8.

1. *Solon* enacted a Law amongſt the *Athenians*, that none ſhould ſpeak evil of the dead, nor of the living, Eſpecially in the Temples in the time of Divine Service; nor in the Councel-chamber of the City; nor in the publick Theaters, and that upon pain of three Drachmes to the party injured, and two to the common Treaſury. *Plut.*

2. *Alexander M.* when he heard any about him traducing his enemy, would ſtop one of his ears, that he might preſerve it from prejudice in hearing the other party. *Plut.*

3. *Dion* of *Syracuſe* when he was admoniſhed to take heed of two of his familiar friends, as though they intended to ſlay him, anſwered, that *he had rather die then to ſuſpect his friends, or to put them in fear of a violent death, as if they were his Enemies.* Val. Max.

4. Amongſt the *Romans* there was a Law, that if any ſervant being ſet free, ſlandered his former Maſter, he might bring him into bondage again, and take from him all the favours he had beſtowed upon him. *Alex. ab Alex.*

5. There was alſo another Law, That if any ſervant detracted from his Maſter, his Maſter might baniſh him out of the Confines of *Rome*. Idem.

6. *Veſpaſian* and *Titus* were ſuch enemies to detractors, and ſlanderers, that if any were found guilty thereof, they cauſed them to be whipt about the City, that others thereby might be deterred from the like practiſes.

7. *Domitian* the Emperour, though otherwiſe a moſt vile man, yet could not endure ſlanderers, but baniſhed them out of the City, ſaying, *That they which do not puniſh ſlanderers, encourage them.* Platina.

8. *Antoninus Pius* made a Law, That if any Backbiter could not prove what he reported of another, he ſhould be put to death. *Alex.*

9. *Nerva* made a Law, That if any ſervants ſlandered their Maſters, they ſhould be put to death, as ingrateful perſons. *Idem.*

10. Saint *Auguſtine* to ſhew his hatred to detractors, cauſed this diſtich to be written on his Table:

Quiſquis amat dictis abſentem rodere amicum,
Hanc menſam vetitam noverit eſſe ſibi.
He that doth love an abſent friend to jeer,
May hence depart, no room is for him here.

11. *Frederick* Emperour of *Germany*, Having ſome letters brought to him which were written by *Gaſper Schlickius* of *Newburg*; and directed to ſundry *Hungarians:* Some flatterers about the Emperour perſwaded him to break them open, ſuggeſting that there might be Treaſon contained in them. To whom the Emperour nobly anſwered; *I judg Gaſper an honeſt man, and my friend; If I be deceived, I had rather that the evil ſhould appear by his own carriage, than that it ſhould be ſearched out by my overmuch diligence, being provoked thereto by your ſuſpicions, or ſlanders.* Æn. Sylvius.

12. *Nero* that Monſter of men, when he had ſet *Rome* on fire, which burned nine dayes, to transfer the *Odium* from himſelf, he by his ſlanders thought to lay the fault upon the Chriſtians, as if they had done it out of malice, whereupon he raiſed the firſt general perſecution againſt them. *See my General Martyro.* p. 31.

~~13.~~ Under the ſecond Perſecution, the Chriſtians had many malicious ſlanders raiſed againſt them, as that they lived in inceſt: That in their night-meetings, putting out the Candles, they mixed together in a filthy manner: that they killed their Children, and fed upon mans fleſh: that they were ſeditious, and rebellious, and refuſed to ſwear by the fortune of *Cæſar*, &c. which much incenſed the Emperours againſt them, *Idem.* p. 34.

~~14.~~ Under the third Perſecution, the Heathens imputed to the Chriſtians all thoſe miſeries, and miſchiefs which befell them; yea, they invented againſt them all manner of Contumelies, and falſe crimes, that they might have the more pretence to perſecute them. *Idem* p. 37.

15. Under the fourth Perſecution, heathen ſervants were examined againſt their Chriſtian Maſters, and being threatned with moſt exquiſite torments, were enforced to confeſs againſt their Maſters, that at their meetings they kept the Feaſt of *Thyeſtes*, and committed the inceſts of *Oedipus*, and ſuch like abominations not fit to be named. *Idem* p. 41.

16. Under the fifth Perſecution, the Chriſtians were ſlanderouſly reported to be ſeditious, and rebellious againſt the Emperours, to be guilty of Sacriledg, murthering their infants, inceſtuous pollutions, eating raw fleſh, worſhiping the head of an Aſſe, &c. *Idem* p. 46.

17. Under the eighth Perſecution, the Chriſtians were falſly charged with all the calamities of war, famine, and peſtilence which befell the world, becauſe they refuſed to worſhip Idols, and the Emperour. *Idem* p. 56.

~~18.~~ Under the tenth Perſecution, there was a Conjurer in *Athens* which made an Image of *Jupiter* that uttered theſe words, *Jupiter commands the Chriſtians to be baniſhed out of this City, becauſe they are enemies to him.* Alſo certain Harlots were ſuborned to ſay, that formerly they had been Chriſtians, and ſo were privy to the wicked and laſcivious acts which they committed amongſt themſelves at their *Sabbath*-meetings, &c. *Idem* p. 68.

19. The Queen of *Perſia* being ſick, the wicked *Jewes* and *Magicians* accuſed two godly Virgins, for that by charmes, and inchantments they had procured the Queens ſickneſſe, whereupon they were ſawn in ſunder by the waſtes, and their quarters hung upon ſtakes that the Queen might go betwixt them, thinking thereby to be freed from her diſeaſe. *Idem.* p. 80.

20. The Popiſh Friers to make the godly *Waldenſes* odious, raiſed up many

foul ſlanders againſt them, as that they were Sorcerers, Buggerers, &c. that when they aſſembled together in the night-time, their Paſtors commanded the lights to be put out, ſaying: *Qui poteſt capere, capiat*; whereupon the committed abominable Inceſts, The Son with his Mother, the brother with his ſiſter, the Father with his daughter, &c. As alſo that they held many falſe and damnable opinions. *Idem.* p. 103.

21. A little before the Maſſacre of *Paris*, the *Popiſh party* gave out that the Proteſtants met by night to Plot againſt the State, and to commit all manner of uncleanneſſe amongſt themſelves. This is an old trick of the Devil, and his inſtruments: Firſt, to belie the Church, and to repreſent her in the uglyeſt hue, and then to perſecute her, as of old they put the poor Chriſtians in Bear-skins, and Lyons-skin, and then baited them with Dogs. *See my General Martyrology.*

22. *Paulus Fagius* reports a Story of an *Egyptian*, who ſaid that Chriſtians were a *Colluvies* of moſt filthy lecherous people. And for their keeping of the Sabbath, he ſaid, they had a diſeaſe upon them, and were therefore fain to reſt every Seventh day.

23. To make way for the ruine of *England* by the Powder-plot, they gave out beyond Sea, that the people here looked as black as Devils, were grown barbarous, and did eat young children. That they held opinions to worſhip no God, to ſerve the times, to prefer profit before right, to pretend the publick cauſe for their private luſts; to cover hatred with flattery; to confirm Tyranny, by ſhedding innocent blood; to keep faith no longer then will ſerve their own turns, &c. And if that Hell-born plot had taken, they had fathered it upon the *Puritans* (having Proclamations framed for that purpoſe) that under that name they might have ſhed the blood, and revelled in the ruines of all ſuch as had the love, or ſo much as a ſhew of the true Religion.

24. Wicked men load Gods children with calumnies, and falſe accuſations. Thus *Doeg* dealt by *David*; The Prieſts and Prophets by *Jeremy*, Chap. 20.10. The *Perſian* Courtiers by *Daniel* and his companions, *Dan.* 3.12. and 6.13. *Amaziah* by *Amos*, Chap. 7.10. *Haman* by the whole Nation of the *Jewes*, *Eſth.* 3.8. *Tertullius* by *Paul*, *Acts* 24.5. The Heathen Idolators by the Primitive Chriſtians, which cauſed thoſe many Apologies made for them by *Tertullian*, *Athenagoras*, &c.

See more in my General Martyrology, and two parts of Lives.

CHAP. XI.

Examples of Blaſphemy, Blaſphemers, and Gods judgments on them.

IT's a great ſin, *Matt.* 15.19. *Levit.* 18.21. *Pſal.* 44.16. *Tit.* 2.5. *Lev.* 24.16. *Acts* 26.11. *Matt.* 12.31. *Luke* 12.10.

To blaſpheme men, forbiddden, *Tit.* 3.2. 1 *Cor.* 4.13.

Scandalous lives of Chriſtians make the enemies of God to blaſpheme, 2 *Sam.* 12.14. *Rom.* 2.24. 1 *Tim.* 6.1. 2 *Peter* 2.2.

Who they be that blaſpheme. See *Bernards Theſaurus.*

It ought to be carefully avoided, *Col.* 3. 8. Such are Enemies to God, *Pſal.* 74. 10, 18. 1 *Tim.* 1. 20.

Scriptural Examples: *Satan*, Gen. 3. 4, 5. the *Egyptian*, Levit. 24. 11. *Sennacherib*, and *Rabſhakeh*, 2 Kings 19. 6. Eſay 37. 6. *Edomites*, Evek 35. 12. *Iſraelites*, Ezek 20. 27. Eſay 52. 5. & 65. 7. *Nebuchadnezzar*, Dan. 3. 15. *Antio. Epiphanes*, Dan. 7. 25. Some *Jewes*, Mal. 2. 17. & 3. 13, 14. Acts 13. 45. & 18. 6. *Scribes* and *Phariſees*, Matt. 27. 39. 63. & 12. 31. John 8. 48. & 7. 20. Luke 22. 65. *Paul*, 1 Tim. 1. 13. *Himeneus* and *Alexander*, 1 Tim. 1. 20. The whore of *Rome*. Rev. 17. 3. The *Beaſt*, Rev. 13. 1, 5. Rich men, *James* 2. 7. Some, *Rev.* 2. 9.

Unrepentant under plagues, *Rev.* 16. 9. 11. 21. Falſely charged on *Naboth*, 1 Kings 21. 10, 13. and on *Chriſt*, Matt. 9. 3. & 26. 65. *Mark*, 14. 64. *John* 10, 33. *Mark* 2. 7. *Luke* 5. 21. and on *Stephen*, *Acts* 6. 11, 13.

1. Other Examples. *Juſtinian* made a Law, that Blaſphemers ſhould be ſeverely puniſhed by Judges, and Magiſtrates, *Cod. l.* 3. *tit.* 43.

2. King *Lewis* of *France*, cauſed a Noble-man to have his lips ſlit with an hot iron for blaſpheming the Name of God. *Fr. Chron.*

3. *Sennacherib* for his Blaſphemies had an Angel ſent, that in one night ſlew one hundred eighty five thouſand of his men: And himſelf was ſhortly after ſlain by his own ſons, 2 *Kings* 19.

4. In *Julian* the Apoſtates time, one *Julian* Governour of the Eaſt, to pleaſe the Emperour, overthrew the Chriſtian Churches, and piſſed againſt the Communion-Table, and ſtruck *Euzojus* on the Ear for reproving him for it: But ſhortly after, the Lord ſent upon him a grievous diſeaſe, his intrailes rotting within him, ſo that he voided his excrements at his mouth, dying in much miſery.

5. Another of his Officers called *Fœlix*, ſeeing the holy veſſels which belonged to the Church, ſaid in ſcorn: *See what precious veſſels* Maries *Son is here ſerved withal*: But ſhortly after he was taken with a vomitting of blood, night and day out of his blaſphemous mouth, till he dyed. *Theod.*

6. *Libanius* the *Sophiſt* about the ſame time at *Antioch*, demanded of a godly, and learned Schoolmaſter, *what the Carpenters ſon did, and how he imployed himſelf?* He is (quoth the other) making a Coffin for ſuch a blaſphemer as thou art, to carry thee to the grave: *Libanius* jeſted at this anſwer, but within a few dayes he dyed ſuddenly, and was ſo buryed. *Theat. Hiſt.*

7. *Michael* a blaſphemous *Rabbin*, as he was banquetting with his Companions, fell to blaſpheming Chriſt, and his mother *Mary*, boaſting that he had gotten the victory over the Chriſtians God: But as he went down the ſtairs out of the room, he fell down and brake his neck. *Fincelius.*

8. One *Dennis Benefield*, a girl of twelve years of age, going to ſchool amongſt other girles, they fell to reaſoning of God, what he was: One ſaid he was a good old Father: But this *Dennis* ſaid blaſphemouſly, *that he was an old doting fool*: The next day as ſhe went between *London* and *Hackney*, ſhe was ſuddenly ſtriken dead, one ſide of her being all black, and was buryed at *Hackney*. Acts & Mon.

Olympius an *Arian* Biſhop being at a Bath in *Carthage*, reproached and blaſphemed the Sacred Trinity; whereupon he was ſuddenly ſmitten with three flaſhes of lightning which burned him to death. *Pau. Diaconus.* 9.

Agoland a King of the *Moors*, having long promiſed to be baptized, came at length very gallantly attended to the Court of *Carlemain* King of *France* to perform his promiſe; where ſeeing many Lazers and poor people expecting the Kings Almes, he asked *what they were?* Anſwer being made, that they were the meſſengers and ſervants of God: He ſpeedily poſted away, proteſting deſperately, *that he would not ſerve that God who could keep his ſervants no better.* 10.

Simon Churnay, a Maſter of *Paris*, *Anno Christi* 1201. having moſt ſubtilly and acutely diſputed about the Trinity, ſome of his familiar friends perſwaded him to put it in writing, that ſo the memorial of ſuch excellent things might not be loſt; whereupon he proudly brake forth into this blaſphemous ſpeech: *O Jeſule, Jeſule: O little Jeſus, little Jeſus, how much have I confirmed and advanced thy Law in this queſtion! But if I liſt to deal croſly, I know how with ſtronger reaſons, and arguments to weaken and diſprove the ſame.* Which was no ſooner ſpoken, but he was ſtriken dumb, and not only ſo, but he became an Ideot, and ridiculouſly fooliſh, and was made a common hiſſing, and mocking-ſtock to all that ſaw him. *Mat. Paris.* 11.

Frederick the ſecond Emperour of *Germany*, uſed to ſay, that there were three notable impoſtors which ſeduced the world more than any other, *viz. Moſes*, *Chriſt*, and *Mahomet*. Lipſius. 12.

Alphonſus the tenth King of *Spain*, uſed to ſay, that if he had been with God at the firſt making of the world, it had been framed far better, and more regularly. *Lipſius.* 13.

Maſter *Hauks* being convented before Biſhop *Bonner*, for refuſing to have his childe baptized, the Biſhop asked him the reaſon of it. He anſwered, becauſe he durſt not admitt of their uſe of oyl, ſpittle, cream, ſalt, &c. whereupon one *Darbiſhire*, the Biſhops kinſman ſaid to him in a blaſphemous manner: *You are too curious, you will have nothing but your little pretty Gods Book.* See my Engliſh Martyrology. 14.

Maſter *Denley*, Martyr, as he was burning at *Uxbridg*, in the middeſt of the flames ſung a *Pſalm*; whereupon Doctor *Story* commanded one to hurl a faggot at him, which hitting him on the face, made it to bleed, ſo that Maſter *Denley* gave over ſinging; then ſaid *Story*: *Truly thou haſt marred a good old ſong.* Eodem. p. 148. 15.

Julian at *Conſtantinople* offered ſacrifice to the *goddeſs Fortune*, whereupon *Maris* Biſhop of *Chalcedon* rebuked him ſharply, calling him *an impious perſon, an Apoſtate, an Atheiſt, &c.* The Emperour on the contrary called the Biſhop *Blind fool*, blaſphemouſly adding, *Thy God of Galilee will not reſtore thy ſight to thee again:* *Maris* replyed, I thank my God for makeing me blind, that I might not behold ſo ungracious a face as thine is. See my *General Martyrology. p.* 84. 16.

In the late Perſecution in *Bohemia*, a *Popiſh* Captain going into one of the Churches, took a cup from the Communion table, being full of Wine, and drank to his horſe, who having pledged him, he blaſphemouſly ſaid: 17.

Now my horſe is one of the Communicants in both kinds. Eodem. page. 152.

18. At the ſame time, when divers godly Nobles,and Citizens were carryed to priſon in *Prague*, the Papiſts inſultingly cryed after them: *Why do you not now ſing, the Lord reigneth?* Eodem. p. 169.

19. When any of the Proteſtants deſired to be convinced by Scripture: They anſwered with ſcoffs, and jeers, ſaying, *That the Scripture was imperfect, obſcure, ambiguous, and the fountain of Hereſy, the Sanctuary of Hereticks,which lay-men had nothing to do with:* They called the Bible *Witlia*, which in the *Bohemian* language ſignifies *Vomit, &c.* Eodem. p. 189.

20. A godly man called *Nicolas*, being apprehended in the *Low-countryes* for Religion, as he was going to dinner, craved a bleſſing, whereupon a *Popiſh* Captain that was preſent, ſwearing grievouſly, ſaid: *Let us ſee thou lewd Heretick, if thy God can deliver thee out of my hand.* Eodem. p. 257.

21. At *Angiers* in *France* the *Papiſts* burnt many Bibles, and meeting with one fair gilt one, they hung it on an halbard, carried it on Proceſſion, ſaying: *Behold, truth is hanged, the Truth of the Hogonotes, the Truth of all the Devils: Behold the mighty god: Behold, The everlaſting God will ſpeak:* And when they came to the Bridge they threw it into the river, crying louder, *Behold, the Truth of all the Devils is drowned.* Eodem. p. 302.

22. About the ſame time at *Volougnes*, The mercileſſe Papiſts took a godly Miniſter, ſlew him, ſtripped his body naked, dragged it up and down, and at laſt brought it to the Chamber where he uſed to preach to his people, ſaying: *Now pray to thy God and preach if thou canſt.* Eodem. p. 304

23. At the ſame time one Mounſier *Monluc* having defeated a party of the Proteſtants, took many priſoners, moſt of which he hanged, eſpecially the Miniſters: and amongſt the priſoners, finding a Captain called *La-moth*, he gave him divers ſtabs with his dagger, and then thruſt him thorow with his rapier, ſaying, *Villain, thou ſhalt die in deſpite of God:* Yet he proved a lyar, for the man afterwards was miraculouſly cured of his wounds. *Eodem.* p. 305.

24. At *Orleance*, as they murthered the Proteſtants, they cryed out: *Where is now your God? What is become of your Prayers and Pſalmes now? Let your God that you called upon, ſave you if he can.* Others ſang in ſcorn, *Judg and revenge my cauſe, O Lord:* Others, *Have mercy on us, Lord, &c.* Eodem. p. 304.

25. What a blaſphemy was it in that wicked King of *Iſrael*, when he ſaid, *Behold this evil is of the Lord, and what ſhould I waite for the Lord any longer?* 2 Kings 6. 33.

26. That wretched Monk dyed blaſphemouſly, who ſaid: *Redde mihi æternam vitam quam debes.* Pay me heaven which thou oweſt me.

27. What a Blaſphemouſly arrogant ſpeech was that of *Vega*, *Cœlum gratis non accipiam*: I will not have heaven of free-coſt.

28. *John Hunt*, a blaſphemous Papiſt in his Appendix to King *James*, chap. 6. was not afraid to ſay, *That the God of the Proteſtants is the moſt uncivil, and evil-mannered God of all thoſe that have borne the name of God upon earth, yea worſe then* Pan, *God of the Clownes, that can endure no Ceremonies, nor good manners at all.*

29. In the moneth of *March, Anno Chriſti 1632.* There lived in the borders of *Muſcovia*, a Noble-man, by office a gatherer of Tribute, or Taxes, by name *Albertus Pericoſcius:* His manner was, when poor men could not preſently pay their Taxes, to deſtrain upon their cattel, and drive them to his own home. Now it came to paſſe that this Noble-man being from home, loſt all his unjuſt gains in one night: All his cattel, both what he had taken by violence, and ~~what~~ he had bought with his money, ſuddenly dying: This wicked man coming home, was firſt told by his ſervant, then by his wife, what a fearful judgment of God was befallen him: Hereupon the blaſphemous wretch began to rage, diſcharged his gun againſt Heaven, breaking forth into theſe blaſphemous ſpeeches: *Let him that killed my cattel, devour them: If thou wouldeſt not let me eat them, eat them thy ſelf.* Upon theſe furious barkings againſt God, there fell ſome drops of blood: and this wretched man was turned into a black dog, and howling, he ran to the dead cattel, and began to feed upon them: and for ought I know (ſaith mine Author, who preſently after wrote this ſtory) is yet feeding upon them. His wife great with child, being aſtoniſhed and terrified with the ſtrangneſſe of Gods judgments, ſhortly after dyed. This ſtory is related by *Cluverus* (an Author worthy of credit) who profeſſeth that he had it not only by hear-ſay, but by eye-witneſſes who ſaw it.

30. The very *Turks* have the Chriſtians blaſpheming of Chriſt in execration, and uſe to puniſh their priſoners ſorely, when through impatience, or deſperateneſſe they wound the ears of Heaven.

31. The *Jews* in their ſpeculations of the cauſes of the ſtrange ſucceſſe of the affairs of the world, aſſign the reaſon of the *Turks* ſo prevailing againſt the Chriſtians to be their blaſphemies. *Spec. Europæ.*

32. *Mahomet* the firſt, Emperour of the *Turks*, being wonderfully grieved at the diſhonour and loſſe he had received at the aſſault of *Scodra*, in his choller, and frantick rage, moſt horribly blaſphemed againſt God; ſaying, that *it was enough for him to have care of heavenly things, and not to croſſe him in his wordly actions.* Turk. Hiſt.

33. There was one *John Lodwick*, a *Spaniard* by Nation, a Monk by profeſſion, who lived ten years together in *England*, lodging in an houſe by Biſhops-gate, *London*, who day after day went forth in a beggars attire, and as occaſion was offered, belched forth moſt impious blaſphemies againſt the bleſſed Trinity, eſpecially againſt the Sacred perſon of our bleſſed Saviour Jeſus Chriſt, (whom he ordinarily called Devil) and againſt the holy Scripture: For which he was convented before Authority, and being convicted by witneſſes, and by his own confeſſion, was ſent over into *Spain*, there to be puniſhed according to his demerits, *Anno Chriſti 1618.* This blaſphemous Heretick accounted the things written by the Prophets, and Apoſtles, to be meer dotages; and ſaid, that *David* was one of the worſt of of them, and that in penning the hundred and ſixteen *Pſalm*, he ſhewed himſelf to be a drunkard, and a liar, by reaſon of thoſe words, *verſe* 10. *I ſaid in my haſt all men are liers:* and *verſe* 13. *I will take the cup of ſalvation, &c:* as if he drank healths as drunkards uſe to do. Dr. *Gouges Saints Sacrifice.* p. 169.

34. The Duke of *Joyenſe*, one of the Popiſh Leaguers in *France* againſt the

Proteſtants, being overthrown by them in a battel, wherein he loſt three thouſand men, three Cannons, and two Culverins, was heard in a deſperate manner, to vomit forth theſe blaſphemous words, *Farewell my great Cannons? Ha! I renounce God: I run this day an high fortune:* and therewith plunged himſelf horſe and man into the river *Tac*, and dyed deſperately. *Acts & Mon.*

See the Example of Pope *Julius* in *Popes*, and of Pope *Leo* the tenth, and of *Herman Biſwick*, in *Atheiſts*, and of *Marlin* in the ſame.

See many more in my *General Martyrology. In my Engliſh Martyrology, and my books of Lives.*

Of whom is Hymeneus *and* Alexander, *whom I have delivered unto Satan, that they may learn not to blaſpheme,* 1 Tim. 1. 20.

CHAP. XII.

Examples of Bounty, Liberality, and Munificence.

Commanded, *Deut.* 15. 14.

Commended, 1 *Cor.* 16. 3. 2 *Cor.* 8. 2. *Prov.* 11. 25. *Iſa.* 32. 8. 2 *Cor.* 9. 13.

Scriptural Examples. King of *Sodom*, *Gen.* 14. 21. Rebecca, *Gen.* 24. 18, 19. Jacob, *Gen.* 33. 10. Iſraelites, *Exod.* 36. 5. David, 1 *Sam.* 30. 26. 2 *Sam.* 9. 7, 9. Solomon, 1 *Kings* 10. 13. Barzillai, 2 *Sam.* 17. 27, 28. Queen of *Sheba*, 1 *Kings* 10. 10. Princes of *Ephraim*, 2 *Chron.* 30. 24. Cyrus, *Ezra* 1. 7. & 6. 3, &c.

Chief Fathers: *Ezra*, 2. 68. Artaxerxes, *Ezra*, 6. 8, 9. Nehemiah, *Nehem.* 5. 10. and 7. 70. Job, *Chap.* 29. 15, 16. and 31. 17, 18. Zacheus, *Luke* 19. 8.

1. Other Examples: *Themiſtocles* being baniſhed *Athens*, was forced to fly to his mortal enemy *Axtaxerxes* King of *Perſia*, who yet received him favourably, knowing his great worth; and within a few dayes after his coming, beſtowed two hundred talents on him, ſaying, *I formerly promiſed two hundred talents to any one that would bring me* Themiſtocles *either alive or dead, and now becauſe thou haſt brought him to me thy ſelf, it is but equal that thou ſhouldeſt receive the promiſed reward.* Plut.

2. *Artaxerxes Mnemon*, King of *Perſia*, going his progreſs, the people uſed to preſent him with ſeveral gifts in the way, and amongſt the reſt, a countrey man having nothing elſe to preſent him with, ran to the river, and taking up his hands full of water, preſented him with that: *Artaxerxes* was ſo taken herewith, that he gave the fellow a golden platter, and a thouſand pieces of gold beſides. *Plut.*

3. *Alexander M.* was of ſuch a bountiful diſpoſition, that it was a greater trouble to him not to be asked, then to give. He wrote to *Phocion* that he would make uſe of his friendſhip no more, if he refuſed his gifts: *Serapion* a young man that uſed to play at ball with him, received nothing, becauſe he asked nothing; whereupon the next time he threw the ball to

all but *Alexander*: The King marvelling at it, asked him, why he threw not the ball to him? *Forſooth*, ſaith *Serapion*, *becauſe you asked it not*: *Alexander* laughing at the jeſt, ſent him a liberal gift. His mother *Olympias* often reproved him, becauſe he gave away ſuch great riches amongſt his friends *Q. Curtius*.

4. When *Alexander M.* was a boy, he took both his handfuls of perfumes, and caſt them into the fire when he was offering ſacrifice, whereupon *Leonidas* his Schoolmaſter ſaid to him, *O Alexander, when thou haſt conquered thoſe Countries where theſe Odours grow, then thou mayeſt be ſo liberal; but in the mean time be more ſparing*: Afterwards when he had conquered *Arabia Fœlix*, he ſent to *Leonidas* an hundred Talents of *Myrrhe*, and five hundred of *Frankincenſe*, bidding him hereafter to be more liberal in his ſervice to the gods. *Q. Cur.*

5. *Alexander M.* having overcom *Darius*, he marched to *Perſepolis*, and when he came neer to it, there met him a miſerable company of neer four thouſand captive *Greeks*, wofully mangled by the *Perſians*, ſome having their legs cut off, ſome their hands, ſome their ears, and all branded with ſome letters: They ſeemed rather carcaſſes than men, ſo that this wofull object drew tears from all his Army, and from *Alexander* himſelf; but to comfort them in their miſery, he gave to each of them three thouſand pence, or three hundred crowns, ten change of garments, with corn, cattel, and land to build, and plant upon. *Q. Cur.*

6. *Alexander M.* going to conquer a Kingdom in *India*, *Taxilis*, King thereof, came and met him, ſaying, *O Alexander, what need we fight, if thou comeſt not to take away our food, and water, for which it's only fit for wiſe men to fight? If thou comeſt for Riches, if I have more than thou, I will give thee part of mine; If thou haſt more than I, I will not refuſe to receive part of thine.* *Alexander* being much taken with this ſpeech, ſaid to him, *Go to, I will contend with thee in Bounty, and ſo they mutually gave and received many gifts*; at laſt *Alexander* gave him a thouſand Talents, which grieved his friends, and pleaſed the *Barbarians* very much. *Plut.*

7. One craving a ſmall courteſy of *Alexander* the great, he gave him a whole City, and when the poor man ſaid that it was too much for him to receive; Yea (ſaid *Alexander*) but not for me to give: So God gives liberally like himſelf.

8. King *Porſena* beſieging *Rome*, brought the *Romans* into great ſtreights for want of food; But *Publicola* the Conſul, by his wiſe managing of buſineſſes, drew *Porſena* to make peace with them, who in breaking up his Camp, to ſhew his Noble mind, and Munificent diſpoſition, commandde all his ſouldiers that they ſhould carry nothing away with them, ſave their armour and weapons only, leaving his Camp fully ſtored with corn, victuals, and abundance of other good things, which proved a great refreſhing to the *Romans*. *Plut.*

9. When *Xerxes* invaded *Greece*, *Themiſtocles* perſwaded his *Athenians* to forſake their City, and to go to Sea for ſafety, which being once concluded on, moſt of the Citizens conveyed their aged parents, wives, aud children into the City of *Troezen*, who received them very lovingly, giving order

that they ſhould be entertained upon the common charge, allowing to each of them two *obulos* of their money a day, and ſuffered the young children to gather fruit whereſoever they found it: and alſo did hire Schoolmaſters at the publick charge to bring them up at ſchool. *Plut. in vita Themiſt.*

10. When *Paulus Æmylius* had conquered King *Perſeus*, and the Kingdom of *Macedonia*, he made an honourable progreſs thorow the ſame, and as he paſſed thorough their Cities, he liberally relieved the poor, reformed the government of their State, and ever gave them ſome gifts or preſents: unto ſome he gave corn, which King *Perſeus* had gathered for the wars: unto others he gave oyl, meeting with ſo great ſtore, that he rather lacked people to receive it, than an heart to give. And when the Senate had ſent Ambaſſadors to inveſt him in that Kingdom, he delivered the *Macedonians* their own Countrey, and Towns again, to live at liberty according to their Lawes, only paying yearly to the *Romans* for tribute an hundred Talents, whereas their own Kings uſed to have ten times as much of them. *Plut. in vita P. Æmylii.*

11. *Apaminondas* being brought up in great wealth: His Father alſo leaving him heir to all his lands, and goods, when he was but a young man; he ſtraitwayes ſhewed his liberal diſpoſition, being willing to do good with his money to thoſe that needed his help, and were worthy; thereby letting the world ſee that money was not his Maſter. *Plut.*

12. *Cato* having land left unto him worth an hundred Talents, by the death of a Coſin of his, he ſold it, and put it all into ready money to lend to his friends that wanted, and that without uſury. *Plut. in vita ejus.*

He that ſowes ſparingly, ſhall reap ſparingly, and he that ſowes bountifully, ſhall reap bountifully, 2 Cor. 9. 6.

CHAP. XIII.

Examples of Brethrens love each to other.

T*Hey ought to love one another*, Prov. 17. 17. 1 Pet. 3. 8. Rom. 12. 10. Heb. 13. 1.

It's an excellent thing, Pſal. 133. 1.

Scriptural examples: Jobs *children*, *Job* 1. 13. Lazarus, Martha, and Mary. *John* 11. 19, &c. Joſeph, *Gen.* 43. 29, *&c. and* 45. 14. Joab, *and* Abiſhai, 2 *Sam.* 3. 27, 30. Judah, *Gen.* 37. 26.

1. In the beginning of the reign of *Darius* King of *Perſia*, one of his Nobles called *Intaphernes* conſpired againſt him, which being diſcovered to *Darius*, he cauſed him, and all his kindred to be caſt into priſon: But *Intaphernes* wife exceedingly weeping, and houling, *Darius* gave her leave to chooſe any one of the priſoners whoſe life ſhe would have ſpared: Whereupon amongſt them all ſhe choſe her brother, and *Darius* asking her why ſhe choſe her brother rather than her husband, or ſon? She anſwered: *Becauſe if God pleaſe, I may have another husband, and children; but my parents being dead,*

I cannot have another brother. This ſo pleaſed *Darius*, that he granted her the life, not only of her brother, but of her ſon too. *Herod.*

2. *Darius* King of *Perſia* being dead, left two ſons, *Ariamenes*, or as ſome call him *Artabazanes*, and *Xerxes*: theſe both claimed the Kingdom, but brotherly love ſo prevailed with them, that they were contented to ſtand to the judgment of the *Perſian* Nobles; yet in the *interim Xerxes* being in *Perſia*, performed all the offices of a King; and *Ariamenes* coming out of *Media*, *Xerxes* ſent great preſents to him, commanding the meſſengers to tell him: *Thy brother Xerxes preſents thee with theſe gifts, and if by the conſent and ſuffrage of the Nobles he be declared King, he promiſes thee the chiefeſt place next unto himſelf:* To which *Ariamenes* returned this anſwer: *Truly I willingly accept of theſe gifts, yet claim the Sovereignty to belong to me, but I will reſerve the next place of dignity for my brother Xerxes.* The *Perſian* Nobles referred the determination of this controverſy to their Uncle *Artabanus*, who having heard both ſides, determined for *Xerxes*, becauſe *Ariamenes* was born to *Darius* whil'ſt he was a private perſon, *Xerxes*, after he was a King: The mother of *Ariamenes* was the daughter of *Gobrias* a private woman; the mother of *Xerxes* was a *Atoſſa* a Queen; *Ariamenes* hearing this judgment without any diſtemper of ſpirit, roſe up, worſhiped his brother; and taking him by the hand, placed him in the Kingly throne, and ever after was very obſequious to him. *Plut. Herod.*

3. *Marcellus* the Roman dearly loved his brother *Octacilius*, and in *Sicile* ſaved his life: for when his brother was overthrown in a ſkirmiſh, he covered him with his ſhield, and valiantly ſlew them that came to kill him. *Plut. in vita ejus.*

4. *Lucius Lucullus* the *Roman*, dearly loved his brother *Marcus Lucullus*, which he manifeſted ſundry wayes; amongſt the reſt this was one: Though himſelf were elder than his brother *Marcus*, yet would he never ſue to bear any office in the common-wealth, nor indeed accept of any before his brother; but tarried alwayes till he was firſt choſen, and let his own time, and turn paſſe over. *Plut. in vita ejus.*

5. When *Cato* was but a boy, one asked him, whom he loved beſt? *My brother Cæpeo*, ſaid he: And being again often asked the ſame queſtion, he alwayes gave the ſame anſwer: And when he was come to age, he confirmed it by his deeds: For twenty years together, he never went to ſupper without him, neither ever went he out of his houſe to the Market-place, nor into the fields without him. *Plut. in vita ejus.*

Cæpeo, this brother of *Catoes* afterwards dying, he took his death very heavily, mourning exceedingly for him, and was at great coſt upon his funeral, and afterwards erected for him a ſtately Tomb of *Thracian* Marble, which coſt him eight Talents. *Idem.*

And *he fell upon his brother* Benjamins *neck, and wept, and* Benjamin *wept upon his neck.* Gen. 45. 14.

CHAP. XIV.

Brethren Unnatural.

BReaches amongſt Brethren are great, *Prov.* 18. 19.
Not to be truſted, *Jer.* 9. 4. *Matt.* 10. 21.
It's a curſed thing to divide Brethren, *Prov.* 6. 19.

A brother offended is harder to be won, &c. Whether it be a Brother by Race, Place, or grace: *Corruptio optimi peſſima*: Thoſe oft that loved moſt dearly (if the Devil once caſt his club betwixt them) hate moſt deadly. See Examples for it in *Cain*, and *Abel*, *Eſau* and *Jacob*: *Polynices*, and *Eteocles*, *Romulus*, and *Remus*: *Robert* and *Rufus*, the two ſons of *William the Conquerour*: The Civil diſſentions betwixt the houſes of *York* and *Lancaſter* (wherein were ſlain eighty Princes of the Royal blood). The diſſenſions betwixt *England* and *Scotland*, which conſumed more Chriſtian blood, wrought more ſpoil, and deſtruction, and continued longer than any quarrel that we read of, did between any two people in the world. As for brethren by profeſſion, amongſt Proteſtants are many diviſions, and thoſe proſecuted with a great deal of heat: *Nullum bellum citius exardeſcit, nullum deflagrat tardius quam Theologicum*, ſaith *Bucholtzer*. This made holy *Strigelius* a weary of his life: See his Life in my firſt *Part of Lives*. Read alſo the ſad ſtory of the diſſentions between our *Engliſh* Divines at *Frankfurt* in my *Engiſh Martyrology*.

Scriptural Examples: *Cain*, Gen. 4. 8. 1 John 3. 12. *Eſau*, Gen. 27. 44. *Joſeph*'s brethren, Gen. 37. 1, &c. *Abimelech*, Judg. 9. 5. *Abſalom*, 2 Sam. 13. 28. *Onan*, Gen. 38. 9. *Simeon* and *Levi*, brethren in evil, Gen. 49. 5.

1. *Baſſianus*, and *Geta*, the two ſons of *Severus* were left by him to ſucceed in the *Roman* Empire, who being at deadly feud betwixt themſelves, *Baſſianus* watching his opportunity when all were at dinner, came with ſome other cut-throats into his brother *Geta*'s chamber, and before he could provide for his own defence, ſlew him in his mothers armes. *Imp. Hiſt.*

2. In the reign of Queen *Mary*, *Richard Woodmans* brother, joyning with his father, betrayed him into the hands of his bloody perſecutors, whereby he ſuffered Martyrdom: *See my Engliſh Martyrology.* p. 184.

3. *Cambyſes* King of *Perſia*, ſeeing his brother *Smerdis* draw a ſtronger bow than any of the reſt of his ſouldiers could do, was ſo enflamed with envy againſt him, that he cauſed him to be ſlain. Not long after *Cambyſes* cauſed a young Lyon, and a young Maſtiffe to fight together before him; but the Lyon being too hard for the Dog, another whelp of the ſame litter brake his chain, and came in upon the Lyon, and ſo being two, they were too hard for the Lyon, whereupon *Cambyſes* laughed: But his wife (who was alſo his ſiſter,) fell a weeping, and *Cambyſes* asking her the cauſe? She anſwered, *Becauſe ſeeing the Whelp to help his brother, I think of* Smerdis *whom thou haſt ſlain, and yet he hath none to revenge his death*:

death: This ſo provoked *Cambyſes*, that he ſlew her alſo. *Pez. Mel. Hiſt.*

4. It hath been the conſtant practice of the great *Turk* ever ſince the beginning of that Empire, till of late, that ſo ſoon as he came to the Crown, he ſent, and ſtrangled all his brethren. *Turk.*

5. In the Reign of King *Edward* of *England*, called Saint *Edward*, two Earls that were brethren, called *Harrold*, and *Toſto*, fell out in the Kings Court at *Windſor*, and from words, they fell to blows: But *Toſto* having the worſt, ſecretly poſted to his brother *Harrolds* houſe, which was in the Marches of *Wales*, which was then in preparing to entertain the King: And there he ſlew all his brothers ſervants, and cutting them piece-meal into gobbets, he ſalted ſome of their limbs, and the reſt he put into veſſels of *Meath*, and *Wine*; withal, ſending his brother word, that he had furniſhed him with powdered meats againſt the Kings coming to his houſe: But this barbarous fact cauſed his name to be ſo odious amongſt the *Northumbrians*, where he was Earl, that at laſt it was repayed with his own death. *Speed. Chron. p.* 402.

6. *Senerclaus* relates the juſt hand of God upon that villanous parricide *Alphonſus Diazius*, a *Popiſh Spaniard*, who after he had (like another *Cain*) murthered his own natural brother *John Diazius*, meerly becauſe he had renounced Popery, and became a profeſſor of the reformed Religion, and was not only not puniſhed, but highly commended of the *Romaniſts* for his heroical atchievment (as they called it) being haunted, and hunted by the the furies of his own conſcience, deſperately hanged himſelf at *Trent* about the neck of his own Mule. See the Life of *John Diazius in my firſt part of the Marrow of Eccleſ. Hiſt. p.* 314.

See the Example of Maſter *Freeman Sonds* of *Kent* in fond Parents.

See alſo, the Example of *Ptolomæus* in *Remuneration*.

My brethren have dealt deceitfully, as a Brook, and as a ſtream of Brooks they paſſe away, Job 6. 15.

CHAP. XV.

Examples of Bribery, Oppreſſion, and Injuſtice.

Bribery complained of, *Amos* 5. 12. *Pſal.* 26. 10. *Prov.* 17. 23. *Iſa.* 1. 23. *Ezek.* 22. 12.

Threatned, *Job* 15. 34.

It corrupts the receiver, *Prov.* 17. 8. & 18. 16. & 21. 14. & 25. 14. *Eccleſ.* 7. 7. *Prov.* 16. 6. & 29. 4.

Scriptural Examples, *Balaam*, *Numb.* 22. 5. & *Nehem.* 13. 2. *Jude* 11.

Samuels ſons, 1 *Sam.* 8. 3. *Fœlix*, Acts 24. 26.

The contrary in *Samuel*, 1 Sam. 12. 3. and *Iſa.* 33. 15. He that hates gifts ſhall live, *Prov.* 15. 27.

Oppreſſion forbidden, *Exod.* 22. 21. & 23. 9. *Levit.* 25. 14, 17. *Deut.* 23.

23. 16. & 24. 14. *Prov.* 22. 22. *Zach.* 7. 10. *Iſa.* 54. 14. *Ezek.* 46. 18.

Threatned, *Iſa.* 49. 26. *Jer.* 30. 20. *Mal.* 3. 5. *Prov.* 22. 16. *Pſal.* 12. 3.

Complained of, *Pſal.* 17. 6. *Hoſ.* 12. 7. *Amos* 4. 1. *Mich.* 2. 2. *Jam.* 2. 6. *Job* 35. 9. *Eccleſ.* 4. 1. *Ezek.* 18. 12. 18. & 22. 29. *Pſal.* 56. 1. *Iſa.* 5. 7. *Jer.* 6. 6. *Iſa.* 3. 12.

Injuſtice complained of, and threatned, *Pſal.* 82. 2. *Prov.* 11. 7, & 28. 8, & 29. 27. *Zeph.* 3. 5. *Luke* 16. 10. 2 *Pet.* 2. 9. 1 *Cor.* 6. 9. *Rom.* 1. 31.

It's ſpoken of, *Pſal.* 43. 1. *Iſa.* 26. 10. *Rev.* 22. 11.

Forbidden, *Deut.* 25. 13, 14. *Lam.* 3. 35, 36. *Amos* 5. 7. & 8. 5. *Exod.* 23. 2, 6. *Deut.* 16. 19. & 24. 17.

Complained of, and threatned, *Prov.* 29. 7. *Deut.* 27. 19. *Iſa.* 5. 7. & 59. 8, &c. *Hoſea* 10. 4. *Amos* 5. 7. & 6. 12. *Mich.* 3. 9.

It's a great ſin, *Amos* 5. 12. *Prov.* 25. 14.

Scriptural Examples of injuſtice in *Rulers*, *Princes of Judah*, Iſa. 1. 23. Ezek. 22. 12. Mich. 3. 11. & 7. 3. Zeph. 3. 3. *Judges in Iſrael*, Hoſ. 4. 18. *Pilate*, Matt. 27. 26. Mark 15. 15. Luke 23. 24. John 19. 16. *Ananias*, Acts 23. 2, 3. *Gallio*, Acts 18. 17. *Phariſees*, Matt. 23. 25. *the ſteward*, Luke 16. 3, &c. *the Judg*, Luke 18. 2.

1. Other Examples, *Cambyſes* King of *Perſia*, having found corruption by reaſon of bribery in one of his Judges called *Syſamnus*, commanded him to be put to death, his skin to be pulled off, and to be ſpread upon the Judgment-ſeat, and then making his ſon Judg in his room, cauſed him to ſit thereon, withal telling him, *That the ſame corruption, would deſerve the ſame puniſhment.*

2. *Themiſtocles* in *Athens* cauſed *Arthemius*, and all his children, and poſterity to be noted with a brand of perpetual infamy, becauſe he brought gold from the King of *Perſia*, to corrupt the *Grecians*, and to divide them amongſt themſelves. *Plut.*

3. *Harpalus* that was made Treaſurer by *Alexander M.* at *Babylon*, whil'ſt he went to conquer *India*, thinking that *Alexander* would periſh in thoſe wars, fell to all manner of looſneſs, and impurity, raviſhing Noble Virgins, and defiling Matrons; but when he heard of *Alexanders* return, fearing to be called to account for his villany, he ſtole five thouſand talents of ſilver, and ſo fled to *Athens*, labouring by his money to corrupt the Citizens to ſecure him againſt *Alexander*, and eſpecially he ſought to corrupt their Orators, which had moſt power with the people; But *Demoſthenes* exhorted the people to expel him out of their City, and not to bring an unneceſſary war upon themſelves, in defence of ſo unjuſt a cauſe: yet afterwards being with *Harpalus*, he ſpyed amongſt his treaſures, one of the Kings cups of gold, and began highly to commend it for the beauty, and curious workmanſhip; and *Harpalus* perceiving his covetous mind thereby, bade him take the cup in his hand, and gueſſe what it might weigh; *Demoſthenes* anſwered that he could not gueſſe: But ſaith *Harpalus*, *this* cup will bring you twenty talents, and accordingly at night he carryed him the cup with twenty talents in it: Hereupon, the next morning, when the people were met together to debate the cauſe of *Harpalus*, *Demoſthenes*

came to the Pulpit all muffled about his throat, and mouth, and when he was called upon by the people to ſpeak his mind, he told them that he was troubled with a *ſquinancy*, and could not ſpeak; wherewith ſome merry fellowes made ſport, ſaying, That *Demoſthenes had that night gotten a ſilvernancy, and not a ſqinancy.* Diod. Sic. Q. Cur.

4. Some *Roman* Judges having acquitted *Clodius*, a great malefactor, as they were going home well attended with officers, were met by *Catulus*, who knowing what they had done, ſaid unto them: *You do well to be ſo guarded for your ſafety, leſt the money be taken away from you, which you took ſo lately for bribes.* Plut. in vita Cicer. p. 872.

5. There was a Law amongſt the *Romans*, *That if a Judg took a bribe to pervert juſtice, he ſhould die for it. And if any bore falſe witneſſe, he ſhould be thrown down from the* Tarperan *Rock.*

6. By the *Julian* Law *De Ambitu* amongſt the ancient *Romans* it was enacted, *That if any attained to honour, or offices by bribes, he ſhould be puniſhed with a great mulct, and alſo for ever be made infamous.*

7. *Severus* the *Roman* Emperour ſo hated bribery, and Judges which uſed it, that he would vomit when he ſaw them, and was ready with his two fingers to put out their eyes.

8. *Tacitus* uſed to ſay, *That never any man came to an office, or high place by bribery, or ſiniſter means, but he exerciſed his authority wickedly and unjuſtly.*

9. Great preſents being ſent to *Epaminondas*, though he was poor, yet he refuſed to receive them, ſaying, *If the thing you deſire be good, I will do it without any bribe, even becauſe it is good: If it be not honeſt, I will not do it for all the goods in the world.* Lanq. Chron. p. 57.

10. *Auguſtines* judgment was, that not only Gold, Silver, and preſents are bribes: But the guilt of bribery may alſo be juſtly imputed to any exorbitant affection which ſwayes a man aſide from an impartial execution of juſtice: As Love, Fear, Hatred, Anger, Puſillanimity, deſire of applauſe, &c.

11. *Cambyſes* King of *Perſia*, intending to make war againſt the King of *Æthiopia*, under pretence of ſending Ambaſſadors, employed ſome to ſpy out his Countrey, and Strength, to whom the King of *Æthiopia* ſaid: *Go, tell your Maſter, that he is an unjuſt man, otherwiſe he would not affect another mans Kingdom, but be content with his own, not ſeeking to bring other men into ſlavery that never wronged him.* Pez. Mel. Hiſt.

12. The *Athenians* ſet up a Pillar, wherein they publiſhed him to be an enemy to the City, who ſhould bring Gold out of *Media* as an inſtrument to corrupt them.

13. *Cato* ſeeing much injuſtice in the *Roman* Senators, complained that private Robbers were laid in cold irons, when publick thieves went in Gold chaines, and were clothed in Purple. *Au. Gellius.*

14. Another complains, and that not without cauſe, that even amongſt us Chriſtians, ſome follow the adminiſtration of juſtice as a trade only, with an unquenchable, and unconſcionable deſire of gain, which juſtifies the common reſemblance of Courts of juſtice to a Buſh, whereto, whileſt the ſheep flies for defence in ill weather, he is ſure to loſe part of his fleece. *Eccl. 3. 16. Iſa. 6. 7.*

15. Juſtice was ſo wofully one while perverted at *Athens*, that *Themiſtocles* ſaid, that if there were two wayes ſhewed him, the one leading unto Hell, and the other to the Tribunal, he would chuſe that which went to hell, and forſake the other.

16. Reſpecting of perſons, and receiving gifts, are both forbidden in one breath; *Deut.* 16. 18, 19, 20. For *a gift blindes the eyes of the wiſe*; yea, it transformes them into walking Idols, that have eyes, and ſee not, ears, and hear not, only it leaves them hands to handle that, the very touch whereof will inſect, and venome a man, as *Pliny* writes of the fiſh *Torpedo.* But they ſhould *ſhake their hands from bribes*, Iſa. 33. 15. as *Paul* ſhook off the Viper; and ſo be far from ſaying, *give ye*, that he ſhould rather ſay to thoſe that offer it, *Thy money periſh with thee. He that hates gifts ſhall live*, Prov. 15. 27. Hate covetouſneſſe, *Exod.* 18. 21. Not bound to the Peace by a gift in a basket: Nor ſtruck dumb by the appearance of Angels, &c. *Trapp.*

17. *Plutarch* reports of *Stratocles*, and *Dromotricles* a couple of the corrupt officers, *qui ſeſe mutuo ad meſſem auream invitare ſolebant*, who were wont to invite one another to the golden harveſt, thereby meaning the Court, and the Judgment-Seat. Theſe are not ſhields, but ſharks: Not protectors, but pillagers. *Latrones publici*, publick thieves, as *Cato* called them.

18. The *Grecians* ſending Ambaſſadors to *Artaxerxes* King of *Perſia*, at their departure he gave them great preſents: But *Pelopidas* the *Theban* refuſed them all: The reſt, at their return to their Cities were accurſed for their receiving of bribes: *Timagoras* was accuſed by the *Athenians*, condemned, and executed; for that he took not only Gold, and Silver, but alſo a very rich bed, and *Perſian* Chamberlains to make and dreſſe it up, as if none of his *Grecian* ſervants could do it curiouſly enough: He alſo received eighty milch-kine to the pail, and neatherds to keep them, and would needs be carryed in a Litter upon mens ſhoulders from the Kings Court, to the Mediterranean ſea, the King paying them that carryed him, with four Talents. *Plut. in vita Pelop.*

19. *Aperi burſam, & ego aperiam buccam*, ſaith the greedy Lawyer: They that cannot laviſh money out of the bag, are little welcome to theſe *crumenimulgæ*, as one calls them, to theſe purſe-ſuckers, that will weigh your money, but not your cauſe; and if a man put not into their mouths, they even prepare war againſt him, as *Mich.* 3. 5.

20. *Anitus* was the firſt amongſt the *Athenians*, that uſed to bribe the people to chooſe him into Offices. *Alex. ab Alex. l.* 3. *c.* 7.

See the Example of *Cimon.* in *contempt of riches*; and of *Epaminondas*, and *Fabricius* in the ſame.

21. *Lucullus* the *Roman* Conſul viſiting the Cities of *Aſia*, found the poor Countrey afflicted, and oppreſſed with ſo many evils and miſeries, as no man living could believe, nor tongue expreſſe. For the extream and horrible covetouſneſs of the Farmers, Cuſtomers, and *Romane* Uſurers did not only devoure it, but kept the people alſo in ſuch miſerable bondage, and thraldome, that fathers were forced to ſell their goodly ſons and daughters ready for marriage, to pay the intereſt, and uſe money of that which they

had borrowed to pay their fines withal: Yea, they were enforced to ſell the Tables dedicated to the Temples, the Statues of their gods, and other Church-Jewels: And yet in the end, they themſelves were judged to be bond-ſlaves to their cruel creditors, to wear out their dayes in miſerable ſervitude: And yet the worſt of all was, the pain and torment they put them to, before they were ſo condemned. For ſome of them they impriſoned, and cruelly wracked; others they tormented upon a little brazen horſe: Set them in the ſtocks, made them ſtand naked in the greateſt heat of ſummer, and on the ice in the deepeſt of winter; ſo that bondage ſeemed to them a relief of their miſeries, and a reſt from their torments: Thus *Lucullus* found the Cities of *Aſia* full of ſuch oppreſſions, both in a ſhort time after, he delivered them all that were wrongfully tormented. *Plut. in vita ejus.*

22. *Tigranes* King of *Armenia*, was a proud, and cruel Tyrant, ſo that whatſoever any of his ſubjects did moſt prize, and eſteem, that he would take from them as his own: He had ever many Kings in his Court that waited on him, and amongſt others, he had four Kings that alwayes attended on his perſon as his-foot-men; and when he rode abroad, they ran by his ſtirrup in their ſhirts; and when he ſate in the chair of State, they ſtood about him, holding their hands together, with countenances which ſhewed the greateſt bondage and ſubjection that could be: Shewing thereby, that they reſigned all their liberty, and offered their bodyes to him as their Lord and Maſter; more ready to ſuffer, than to do any thing. *Plut. in vita Luculli.*

See more in Tyranny.

23. *Alexander M.* having overcome *Darius*, ſent *Phocion* the *Athenian* an hundred Talents of Silver: But when the Meſſengers brought him this gift, he asked them, *Why Alexander gave him ſuch a great gift, rather than to any other of the Athenians?* Becauſe, ſaid they, he only eſteemeth thee to be a good, and an honeſt man: *Phocion* replyed, *Then let him give me leave to be that which I ſeem and am, whil'ſt I live.* The meſſengers would not ſo leave him, but followed him home to his houſe, where they ſaw his great husbandry, and thriſtineſs: For they found his wife her ſelf baking, and he himſelf drew water to waſh his feet: But then they were more earneſt with him then before, to take the Kings preſent; and were offended with him, ſaying, that it was a ſhame for *Alexanders* friend to live ſo miſerably, and beggarly: Then *Phocion* ſeeing a poor old man go by, asked them *whether they thought him worſe than that man?* No, God forbid, anſwered they again: Then he replyed, *He lives with leſs than I do, and yet is contented, and hath enough:* To be ſhort, he ſaid, *If I ſhould take this ſumme of money, and not occupy it, it's as much as if I had it not*; again, *if I occupy it, I ſhall make all the City ſpeak ill of the King, and me both:* And ſo he ſent back this great preſent, ſhewing thereby, *that he was richer that needed not ſuch ſummes of gold and ſilver, than he that gave it him.* Plut. in vita ejus.

24. *Domitian* the *Roman* Emperour was very ſevere in puniſhing bribery in his Judges and Officers. *Suet.*

He that by unjuſt gain encreaſeth his ſubſtance, ſhall gather it for him that will pity the poor. Prov. 28. 8.

CHAP. XVI.

Callings, Trades.

PRov. 12. 11. *He that tills his land ſhall be ſatisfied, &c.* which is true of all lawful callings, whether manual or mental: The ſweat of the brow, or of the brain. Sin brought in ſweat, *Gen.* 3. 19. and now not to ſweat, increaſeth Sin. Men muſt earn their bread before they eat it, 2 *Theſ.* 3. 12. Be diligent in their callings to ſerve God and man, and then they have the promiſe, *they ſhall be fed*, Pſal. 37. 7.

Jabal, that dwelt in tents, and tended Heards, had *Jubal* to his brother, the father of Muſick: *Iabal*, and *Iubal*, diligence, and complacency; good husbandry, and a well-contenting ſufficiency dwel uſually together. *Trap.*

Men muſt abide in them, 1 *Cor.* 7. 20.

Diligence in them is commanded, 1 *Tim.* 5. 14. *Rom.* 12. 6, 7, 8. *Prov.* 27. 23. *Eph.* 4. 28.

It makes rich, *Prov.* 12. 24, 27. & 13. 4. & 21. 5. & 22. 29.

Skil therein is from God, *Exod.* 35. 30, &c. *Iſa.* 28. 26. 1 *Kings* 7. 14.

Scriptural Examples: the good houſewife, *Prov.* 31. 27.

1. Other Examples. *Solon* the *Athenian*-Law-giver, enacted, that the ſon ſhould not relieve his father when he was old, except he had brought him up to ſome occupation: And this he did, that ſo all might have ſome honeſt trade, whereby to do good to the common-wealth, and to maintain themſelves and theirs: and that the councell of the *Areopagites*, ſhould enquire how every man lived, and to puniſh ſuch as they found idle. *Plut.*

2. The *Egyptians* enjoyned all men to be of ſome vocation; and *Amaſis*, one of their Kings made a Law, that every man once a year, ſhould give an account how he lived.

3. Amongſt the *Turks*, every man muſt be of ſome trade, the grand Signeur himſelf not excepted. *Mahomet* the Great, that conquered *Greece* uſed carving, and to make woodden ſpoons: And this preſent Sultan (ſaith *Sands* in his Voyage to *Hieruſalem*, p. 73.) maketh notches for bows.

4. The *Egyptians* made a Law, that he that could not ſhew by what means he maintained himſelf, ſhould be put to death. *Plut. Laert. in vita Periandri.*

5. The Caſtle of *Edenburg* in *Scotland*, built by *Cruthenus*, King of the *Picts*, was called the Caſtle of *Maidens*, becauſe the daughters of the *Pictiſh* Kings were kept there to their needles till they were married. *Bucan.*

6. Such men as abide not in their own callings, 1 *Cor.* 7. 20. expoſe themſelves to much miſery, and miſchief, *Numb.* 16. 32. 2 *Sam.* 6. 6, 7. 2 *Chron.* 26. 19. *Pſal.* 107. 4. *Ionah* 1. 12. *Iude* 6. An honeſt mans heart is where his calling is: Such an one when he is abroad, is like a fiſh in the air, whereinto if it leap for recreation, or neceſſity, yet it ſoon returns into its own element. *Trap.*

The danger of going out of our callings into evil company.

7. *Tertullian* tells us of a Chriſtian woman, who going to a play, was poſſeſſed by the Devill, and when he was asked by thoſe that came to caſt him out, how he durſt poſſeſs one that was a Chriſtian? He anſwered, *I found her in my own place.*

8. Saint *Auguſtine* tells us of *Alipius*, his dear friend, who went to *Rome* to ſtudy the Law. At *Rome* there were uſually thoſe gladiatory paſtimes, wherein they killed men in ſport: *Alipius* could not be perſwaded by his companions to ſee thoſe ſports; They oft deſired him, but by no means would he go. At laſt (ſaith Saint *Aug.*) by a familiar violence they drew him once to go. Well (ſaith he) *I will go, but I will be abſent whil'ſt I am there, I will not look on it.* He went, but when he came there amongſt others, he ſhut his eyes, and would not ſee any of thoſe ſports, till at length there was a man wounded, at which the people ſhouted: He heard the ſhout, and would ſee what was the matter, he looked about, and ſeeing the wounded man, he deſired to ſee a little more. Thus (ſaith *Aug.*) he grew at laſt not to be the ſame man as he was when he came thither: For after that time he deſired to ſee it a ſecond, and a third time; and at laſt he came to be, not only a companion of thoſe that went thither, but would be a guide to them, and one of the forwardeſt, till it pleaſed God, by a mighty hand, to deliver him from this vanity: *Let thoſe amongſt us that adventure to go to the meetings of Hereticks out of curioſity to ſee, and hear, learn wiſdom by theſe Examples.*

CHAP. XVII.

Gods judgments upon Card-players, and players at Dice.

1. BY the *Elibertine*, and *Conſtantinopolitan* Councils under *Juſtinan*, Dice-players were puniſhed with Excommunication: And the ſame Emperour made a Law: *That no man ſhould uſe Dice-play either in private, or publick; no, nor approve the ſame by his preſence, under pain of puniſhment.* Cod. l. 3. Tit. 43.

2. *Lewis* the eight, King of *France*, made a Law, that no Cards, or Dice ſhould be made, or ſold by any, thereby to take away all occaſion of gameing: And ſurely in theſe dayes of light under the Goſpel, all Merchants and Tradeſmen ſhould forbear the ſale of them, leſt miniſtring fuel to the fire of other mens luſts, they make themſelves guilty of their ſins.

3. In a Town of *Campania*, a Jew playing at Dice with a Chriſtan, loſt a great ſum of money to him, upon which occaſion he belched out moſt bitter curſes againſt Jeſus Chriſt, and his Mother the bleſſed Virgin: whereupon the Lord ſtruck him dead immediately in the place: And his fellow-gameſter the Chriſtian, was alſo ſtricken with madneſs, whereof he dyed ſhortly after. *Blaſ. l. 1. c. 31.*

4. *Anno Chriſti* 1533. neer to *Beliſſina* in *Helvetia*, three men were playing at Dice on the Lords day, and one of them called *Ulrick Schr[illegible]* having loſt much money, at laſt expecting a good caſt, brake out into this

curſed ſpeech: *If fortune deceive me now, I will thruſt my dagger into the very body of God, as far as I can:* and the caſt miſcarrying, he drew his dagger, and threw it againſt heaven with all his might; when behold, the dagger vaniſhed, and five drops of blood fell upon the table in the midſt of them, and immediately the Devil came in, and carryed away the blaſphemous wretch with ſuch a noiſe, that the whole City was amazed at it: The other, half diſtracted with fear, ſtrove with all their ſtrength to wipe out the drops of blood: but the more they wiped it, the more clearly it appeared. The rumour hereof flying through the City, multitudes flocked to the place, where they found the Gameſters waſhing the board, whom by the decree of the Senate, they bound with chains, and carryed towards the priſon: but as they went by the way, one of them was ſtricken ſuddenly dead, with ſuch a number of lice, and worms creeping out of him, as was wonderful, and loathſome to behold: The third (to avert the indignation that ſeemed to hang over their heads) was by the Citizens immediately put to death. The Table was preſerved for a monument to ſhew the accurſedneſs of Dicing, with the inconveniences, and miſchiefs attending the ſame. *Fincel. Mandat.* 4.

5. *Anno Chriſti* 1550. There lived in *Alſatia* one *Adam Steckman*, who got his living by dreſſing Vines: This man having received his wages, loſt it all at Dice; whereupon he grew ſo diſtempered in mind, wanting wherewithal to maintain his family, that in his wives abſence he cut his three childrens throats, and would have hanged himſelf, but that his wife coming in, and ſeeing this pitiful tragedy, gave a great out-cry, and fell down dead: whereupon the neighbours coming in, apprehended the man, who by the Law was adjudged to a cruel death. *Fincel. l.* 2.

6. *Iſabel*, wife to *Ferdinand* King of *Spain*, was a very vertuous, and magnanimous *Princeſs*, a great enemy to playing at Cards and Dice, which that Nation was much addicted to: Yea, ſhe cauſed ſuch ſevere Laws to be made againſt them, that in her time none durſt uſe them; no, not in corners. *Lipſius.*

Let him that ſtole, ſteal no more: But rather let him labour with his hands the thing that is good; That he may have to give to him that lacketh, Epheſ. 4. 28.

The lot is caſt into the lap: But the whole diſpoſition thereof is of the Lord. Prov. 10. 33.

CHAP. XVIII.

Examples of carnal confidence, and the vanity thereof.

THe *Jews* in *Iſa.* 22. 8, 9, *&c.* When they expected a ſiege, *looked in that day to the armour of the Forreſt, and gathered together the waters of the lower pool, numbered the houſes, and caſt up the ditches to fortify the wall: But they looked not all this while to God their Maker, &c.* therefore they had a day of trouble, *and treading down, and of perplex-*

ity by the Lord God of Hoſts in the valley of Viſion. Iſa. 22. 5, 8, 9, 10.

The Tower of *Sechem* could not ſave thoſe that ran to it, *Judg. 9.*

The ſtrong hold of *Zion* could not ſecure the *Jebuſites*, that in the height of their pride ſcorned *David*, and his Hoſt that laid ſiege to it, 2 *Sam.* 5, 6, 7.

Belſhaſſazzar and his *Babylonians* bare themſelves ſo bold upon the ſtrength of their City, and proviſion laid in for twenty years, if need were, (as *Xenophon* teſtifieth) that they reproached the *Perſians* that beſieged them, and derided all their attempts as to no purpoſe, yet were ſhortly after made a prey to the enemy.

Arimazes having garriſoned a very ſtrong, and ſteep rock in the *Sogidan* Countrey with thirty thouſand men, ſent to *Alexander* the Great, who demanded it, to know whether he could flie or not? But the next day he was taken, together with his ſtrong hold, and nailed to a croſſe. *God delights to confute men in their confidences, that they that are his, may run to the Rock of ages*, Iſa. 26. 4. to that *Arx roboris*, of his holy name, which alone is impregnable, and inexpugnable.

The *Spaniards* in eighty eight, called their Navy, the *Invincible Armado*, but it proved otherwiſe, and that upon *James* his day, whom they count their Patron, and Tutelary Saint. *Trap.*

CHAP. XIX.

Examples of Charity.

AS Husbandmen caſt ſome of their corn back into a fruitful ſoil, whereby in due time they receive it back again with increaſe: So ſhould we do with wordly bleſſings, ſowe them in the bowels, and on the backs of the poor members of Chriſt, and in the day of Harveſt we ſhall finde great increaſe: Such laying out, is a laying up our treaſure in heaven. Hereby we make to our ſelves friends of the Mammon of unrighteouſneſſe; and though for the preſent it ſeems like bread caſt upon the waters; Yet *Solomon* aſſures us, *That after many dayes we ſhall find it again*, Eccleſ. 11. 1. *For we make God our deptor, who is a ſure paymaſter*, Prov. 19. 17. *Charity juſtifieth our faith, as faith doth our perſons*, James 2. 14, &c. But yet we muſt look to our affections and ends in giving, *We muſt not draw forth our ſheaves only, but our ſouls alſo*, Eſay 58. 10. But on the contrary, miſerly muckwormes are like the muckhill, that never doth good till it be carryed out: like the earthen box, that hath one chink to receive, but never a one to let out; and ſo doth no good till it be broken. Or like the fat hog, that yields no profit till it comes to the Knife. But that we may be the more quickned to that lovely grace of Charity, obſerve theſe texts and examples following.

Charity directed, *Matt. 6.1, &c. 2 Cor. 9.5, &c. Rom. 12. 8. 1 Cor. 16. 2.*

Commanded, *Luke* 11. 41. & 12. 33. *Mich.* 6. 8. *Zach.* 7. 9. 1 *Tim.* 6. 18. *Luke* 3. 11. 1 *John* 3. 17. *Luke* 6. 36. *Levit.* 25. 35. & *Nehem.* 8. 10. *Rom.* 12. 13. *Heb.* 13. 16.

Commended, *Luke* 21. 4. 2 *Cor.* 8. 2, &c. *Pſal.* 112. 9. *Matt.* 5. 7. *Pſal.* 41. 1. *Phil.* 4. 16. 1 *Tim.* 5. 10.

It muſt be with compaſſion, *Job* 30. 25. *Iſa.* 58. 10. *Col.* 3. 12.

Heartily, 2 *Cor.* 9. 7.

Conſiderately, *Pſal.* 37. 26. & 112. 5.

Willingly, 1 *Tim.* 6. 18.

Chearfully, *Rom.* 12. 8. 2 *Cor.* 9. 7.

Liberally, 2 *Cor.* 9. 6. *Pſal* 112. 9. *Prov.* 11. 25. & 22. 9. *Eccl.* 11. 1, 2, 6. *Luke* 6. 38.

Seaſonably, *Prov.* 3. 27, 28.

Impartially, *Prov.* 25. 21, 22. *Rom.* 12. 20.

Not grudgingly, *Deut.* 15. 10. 1 *Pet.* 4. 9. *Prov.* 21. 26. with a ſpecial reſpect to the family of faith, *Gal.* 6. 10.

Scriptural Examples: Chriſtians, *Acts* 2. 45. & 4. 34. Women, *Luke* 8. 23. The poor widow, *Mark* 12. 42. *Dorcas*, Acts 9. 36. *Paul*, Acts 24. 17. *Cornelius*, Acts 10. 2. *Job*, Chap. 31. 16. 21. *Barnabas*, Acts 4. 36, 37. *Zacheus*, Luke 19. 8. *Phebe*, *Rom.* 16. 2. *Hebrews*, Chap. 6. 10. *Philemon*, Verſe 5. 7. The vertuous woman, *Prov.* 31. 20. *Obadiah*, 1 Kings 18. 13. *Oneſiphorus*, 2 Tim. 1. 18.

1. Saint *Auguſtine* was of ſo charitable a diſpoſition, that wanting of his own wherewith to do it, he cauſed the ornaments of the Church to be ſold, and imployed the money for the redeeming of Captives, and maintaining the the poor. *Poſſid. in vit. Aug. chap.* 24.

2. *Francis Ruſſel*, ſecond Earl of *Bedford* of that Sirname, was ſo bountiful to the poor, that Queen *Elizabeth* would merrily complain of him, that he made all the beggars: And ſure it's more honourable for Noble-men to make beggars by their liberality, than by their oppreſſion. *Holy State p.* 297.

3. Holy Maſter *Bradford* in a hard time, ſold his Chains, Rings, and Jewels, to relieve thoſe that were in want. *Act.* and *Mon.*

4. *George Wiſehart* a Scottiſh Martyr, forbore one meal in three, one day in four, that he might have wherewithal to relieve the poor. He lay alſo hard upon ſtraw, with new courſe Canvas ſheets, which when ever he changed, he gave away to the poor. *See his Life in my General Martyrology.*

5. *Giles* of *Bruxels*, Martyr, gave to the poor all that he had, that neceſſity could ſpare, and lived by his trade, which was of a Cutler: Some he refreſhed with meat, ſome with clothing, ſome with ſhoos, others with houſhold-ſtuff. A poor woman being delivered, and wanting a bed to lie on, he brought her his own bed, contenting himſelf to lie on the ſtraw.

6. Doctor *Taylour*, Martyr, uſed at leaſt once in a fortnight, to call upon Sir *Henry Doile*, and others of the rich Clothiers in his Pariſh, to go with him to the Almes-houſe, and there to ſee how the poor lived, what they lacked, in meat, drink, apparrel, bedding, or other neceſſaries, miniſtring to them himſelf according to his power, and cauſing his rich neighbours to do the like. *See his Life in my firſt Part.*

7. *Cimon*, a chief Magiſtrate amongſt the *Athenians*, went alwayes attended with many young men that were his friends: To whom, as he met with any poor men, he commanded either to give them money, or elſe to change garments with them: Whence *Gorgias Leontinus* uſed to ſay, *That* Cimon *ſo poſſeſſed his riches, as one that knew how to uſe them: For*, ſaith he, *the true uſe of riches is, ſo to employ them, as may be for the owners honour.* Plut. He uſed alſo to entertain the poor at his Table, to cloath poor aged perſons, and by throwing down the encloſures of his lands, he gave them leave freely to take off the fruits thereof. *Plut. in vita ejus.*

8. *Nerva* the *Roman* Emperour, though a Heathen, was very charitable: To many, who were unjuſtly diſpoſſeſſed by *Domitian*, he reſtored their goods and poſſeſſions: He cauſed the ſons of poor men to be educated at his charges: To poor Citizens whom he knew to be in want, he gave poſſeſſions, which he purchaſed with his own money. *Dion.*

9. King *Henry* the ſecond of *England*, ſirnamed *Beauclerk*, was very charitable, and merciful to the poor. And *Anno Chriſti 1176.* in a great dearth, in his Countreys of *Anjou*, and *Maine*, he fed every day with ſufficient ſuſtenance ten thouſand perſons from the beginning of *April*, till the time that new corn was inned: And whatſoever was laid up in his Granaries, and Store-houſes, he imployed the ſame for relief of religious and poor people. *Petrus Bleſenſis.*

10. King *Edward* the ſixth, was as truly charitable in granting *Bridwel* for the puniſhment of ſturdy Rogues, as in giving Saint *Thomas* hoſpital for the relief of the poor.

11. Maſter *Fox* never denied to give any one that asked for *Jeſus ſake*: and being asked whether he knew a poor man that had received ſuccour of him, anſwered, *I remember him well; I tell you I forget Lords and Ladies to remember ſuch.* See his life in my firſt Part.

12. Maſter *Hooper*, Biſhop of *Worceſter*, uſed every day at dinner, to have a certain number of the poor of the City by courſe, where they were ſerved by four at a Meſſe, with whole and wholeſome meat, before himſelf would go to dinner. *See his Life in my firſt Part.*

13. *Amedeus* Duke of *Savoy*, being asked by certain Ambaſſadors, whether he had any hunting Dogs to ſhew them, told them, they ſhould ſee them the next day: And getting together many poor people, he ſet them with him at his own Table on the morrow; and ſaid to the Ambaſſadours, *Theſe be the Dogs that I keep dayly, and with which I uſe to hunt after heaven.*

14. Queen *Anne Bullen* ever uſed to carry a little purſe about her for the poor: Thinking no day well ſpent, wherein ſome had not fared the better at her hand. She kept her maides, and ſuch as were about her, ſo imployed in working, and ſowing garments for the poor, that neither was there ſeen any idleneſſe amongſt them, nor any leaſure to follow fooliſh paſtimes. *Acts & Mon.*

15. *Paulinius* Biſhop of *Nola*, having conſumed all his eſtate in Redeeming of poor Chriſtian Captives; at the length having nothing left, pawned himſelf for a certain Chriſtian widowes ſon; but the *Barbarians* (moved with his goodneſſe and charity) returned him home, and many Captives with him freely. *Paul. Diac.*

16. The young Lord *Harrington* gave the tenth of this allowance (which was one thouſand pounds *per annum*, during his minority) to the poor, and other good uſes; beſides what he gave in the way as he walked, which was often, and much. *See his Life in my ſecond Part.*

17. Maſter *Whateley*, the late painful, and powerful Preacher of Gods Word at *Banbury*, for the ſpace of many years together, ſet apart the tenth part of his Revenues, both Eccleſiaſtical and Temporal, which he uſed to give to the poor. *See his Life in my firſt Part.*

18. It is ſtoryed of *Stephen* King of *Hungary*, and of *Oſwald* King of *England*, that their right hands, though dead, yet never putryfied, becauſe they were often exerciſed in relieving the wants of the poor. *Beda, Hiſt. Ang.*

19. A certain good Biſhop of *Millain* journeying with his ſervant, was met by ſome poor people, who begged ſomething of him. He commanded his man to give them all that little money that he had, which was three crowns; the ſervant gave only two, reſerving the other for their own expences at night: Soon after, certain Noble-men meetting the Biſhop, and knowing him to be a good man, and bountiful to the poor, commanded two hundred crownes to be delivered to the Biſhops ſervant for his Maſters uſe; The man having the money, ran with great joy, and told his Maſter: Ah, ſaid the Biſhop, what wrong haſt thou done both me, and thy ſelf? *Si enim tres dediſſess, trecentos accepiſſes*; If thou hadſt given thoſe three crownes, as I appointed thee, thou had'ſt received three hundred. *Melanc. apud Joh. Manlium in loc. com. p.* 360.

20. Our General *Norris* never thought that he had that thing, that he did not give.

21. The Emperour *Tiberius* the ſecond, being a valiant, godly, and liberal Prince, the more bountiful that he was to the poor, the more his riches encreaſed; ſo that he had ſuch quantities of Gold, Silver, and precious things, as none of his Predeceſſors attained the like. *Plat.*

22. *Titus Veſpaſianus*, though an Heathen, yet was eminent for juſtice, liberality, and the love of all; He was a great enemy to Promooters, Pettyfoggers, and extorters of penal Lawes, which Cancer-wormes of Commonwealths and Caterpillars of Courts of Juſtice, he cauſed to be whipped, and baniſhed out of *Rome*. Merciful he was to the poor, and ſo ready to do them good, that one day being ſpent by him without any notable action, in ſorrow he ſaid, *Perdidimus diem*, I have quite loſt a day.

23. Whil'ſt King *Edward* the third beſieged *Callis*, When victuals in the Town began to fail, the Citizens put forth all unuſeful perſons, as old men, women, and children: And the merciful King turned not them back again, as he might have done, the ſooner to conſume the enemies ſtore; but ſuffered them to paſſe through his Army, gave them victuals to eat, and to every one of them two pence apeece in money. *Dan. Chron. p.* 240.

24. *Mary*, the wife of *Alexander Ferneſe*, Prince of *Parma*, being childleſſe, conceived an hope, that if ſhe took up ſome Orphan, or beggars-boy, and bred him for charities-ſake, God would beſtow a ſon upon her: She therefore took up one in the ſtreet, and bred him in her Court, and according to her expectation, at Nine Moneths

end ſhe was delivered of a ſon, whom ſhe called *Ranucio Strada*.

25. *Abigal* for a ſmall preſent beſtowed upon *David*, was made a Queen, whereas churliſh *Nabal* was ſent to his place.

When thou doeſt thine Almes, do not ſound a trumpet before thee, as the Hypocrites do in the Synagogues, and ſtreets, that they may have glory of men. Verily I ſay unto you, they have their reward. But when thou doeſt thine Almes, let not thy left hand know what thy right hand doth; that thine Almes may be ſeen in ſecret, and thy father which ſeeth in ſecret, himſelf ſhall reward thee openly, Matt. 6s 2, 3, 4.

CHAP. XX.

Examples of Chaſtity. and Modeſty.

THe way to Heaven, is up the hill all the way, and the unclean adulterer with his rotten lungs, and waſted loines cannot climb up it. Virgins which are not defiled with women, are they which follow the Lamb in white whitherſoever he goes. The frequency of the ſin of uncleanneſſe amongſt Chriſtians, brings diſhonour to God, ſcandal to their profeſſion, and a wound to their own ſouls, and many of the Heathen will riſe up in judgment in the laſt day againſt ſuch: As theſe following Examples will more fully declare.

Chaſtity

Commended, *Matt.* 19. 12. 1 *Theſ.* 4. 4. 1 *Pet.* 3. 2. 1 *Cor.* 7. 37. 1 *Tim.* 2. 9.

Commanded, *Tit.* 2. 5. 1 *Pet.* 3. 3, &c.

Scriptural Examples, *Iſaac*, Gen. 25. 20. *Joſeph*, Gen. 39. 8. 12. *Boaz*, Ruth 3. 13. *Job*, chap. 31. 1. *Tamar*, 2 Sam. 13. 12.

1. Other Examples: *Pericles* the *Athenian* being made Admiral of the *Athenian* Fleet, together with *Sophocles*, who was joyned in the Commiſſion with him, as they were going towards the haven, they met a beautiful young boy, whom *Sophocles* earneſtly beholding, highly commended his beauty; to whom *Pericles* anſwered, *Sophocles, a Governour muſt not only have his hands, but alſo his eyes chaſte, and clean.* Plut.

2. *Ageſilaus* King of *Sparta*, was a great lover of chaſtity, and as he was a great conquerer of others, ſo alſo he conquered his own luſts: In his journeyes he would never lodg in private houſes where he might have the company of women, but ever lodged either in the Temples, or in the open fields, making all men the witneſſes of his modeſty, and chaſtity. *Plut.*

3. *Alexander M.* being in the heat of youth, ſhewed an admirable example of chaſtity, when having taken the mother, wives, and daughters of *Darius*, which were women of admirable beauty, yet he neither by word or deed proffered them the leaſt indignity, thinking it a greater honour to overcome himſelf, than his adverſaries: And when he looked upon other captive Ladies that excelled in ſtature, and beauty, he merrily ſaid; *Per-*

ſides oculorum dolores eſſe: That the *Perſian* women were a diſeaſe of the eyes; and yet he looked on them but on ſo many ſtatues: And underſtanding that two of his Captains under *Parmenio*, had raviſhed two of the *Perſians* wives, he wrote to him to enquire after the matter; and if he found it true, that he ſhould cut off their heads, as of beaſts born for the hurt of mankind: he alſo wrote him word, that he himſelf was ſo far from contemplating the beauty of *Darius*'s wife, that he would not ſo much as ſuffer her to be commended in his preſence: And that he was ſo careful of their chaſtity, that they lived in his Camp, ſhut up in their tent, as if they had been in a Temple. *Plut.*

4. *Appius Claudius*, one of the *Decemviri* of *Rome*, ſeeking to raviſh a Virgin that was daughter to *Virginius*; her father to preſerve her chaſtity, ſlew her, and complaining to the ſouldiers, hereupon that form of Government was aboliſhed. *Eutropius.*

5. *Pub. Scipio Africanus* warring in *Spain*, took new *Carthage* by ſtorm, at which time, a Beautiful, and Noble Virgin, fled to him for ſuccour to preſerve her chaſtity: He being but Twenty-four years old, and ſo in the heat of youth, hearing of it, would not ſuffer her to come into his ſight for fear of a temptation; but cauſed her to be reſtored in ſafety to her father. *Aure. Victor.*

6. Amongſt the *Lacedæmonians*, when any maid was to be married, ſhe was laid in the dark: and the groom, being neither drunk, nor finelier apparrelled than ordinary, after his moderate ſupper, ſecretly went to the place where ſhe lay, and having untyed her girdle, and ſtayed a while with her, ſtole away to the place where he uſed to lie amongſt other young men; and thus he continued, and only ſomtimes met with his wife in private, till he had a child by her, after which they boldly met together in the daytime: This was a means to preſerve chaſtity, and modeſty amongſt them. *Plut.*

7. *Caſſander* ſending ſome to murther *Olympias* the mother of *Alexander M.* ſhe met them with unappaled countenance, and without once changing colour, received the ſword into her boſome, and finding death to approach, ſhe ſate down, and covering her feet with her hair, and her garments, ſhe took care that nothing unſeemly ſhould appear about her body after death. *Diod. Sic.*

8. *Aurelian* an heathen Emperour, was ſo careful to preſerve the chaſtity of women, that one of his ſouldiers being found guilty of lying with his hoſteſſe, he commanded that the heads of two young trees ſhould be bowed down, and the ſouldiers legs tyed thereto, which being ſuddenly let go, tore him into two pieces.

9. *Emme* the mother to King *Edward* the Confeſſour, being charged for incontinency with *Aldwin* Biſhop of *Wincheſter*, to clear her ſelf from that imputation, being hood-winked, went barefoot over nine coulters red-hot in *Wincheſter* Church without any harm (an uſual kind of tryal in thoſe dayes then called *Ordalium*) making her chaſtity by ſo great a miracle, famous to poſterity. *Cam. Brit. p.* 211.

10. In the time when the barbarous and bloody *Danes* raged here in *England*, they comming to *Coldingham*, a *Nunnery*, on the hither part of *Scotland*:

land: *Ebba* the Prioreſs, with the reſt of the Nunns, cut off their own noſes, and lips, chooſing rather to preſerve their Virginity from the *Danes*, than their beauty and favour: and yet for all that the *Danes* burnt their Monaſtery, and them with all in it. *Camb. Brit. Scot. p.* 10.

11. Our *Henry* the ſixth was ſo chaſt a Prince, that when certain Ladies preſented themſelves before him in a Mask with their hair looſe, and their breaſts uncovered (he being then at mans eſtate, and unmarryed) immediately roſe up, and departed the Preſence, ſaying, Fie, Fie, forſooth, you are much to blame. *Sp. Chron.*

12. Saint *Hierom* relates a ſtory of a certain young man named *Nicetas*, under one of the Primitive perſecutions, who was of ſuch an invincible courage, and conſtancy, that the adverſaries of the truth, had no hope of prevailing by tortures, and torments againſt him, and therefore they took another courſe with him. They brought him into a moſt fragrant garden, flowing with all manner of ſenſual pleaſures and delights: And there they laid him upon a bed of down, ſafely inwrapped in a net of ſilk amongſt the Lillies, and Roſes, with the delicious murmur of the ſtreams, and the ſweet whiſtleing of the leaves, and then all departed: Preſently in comes a beautiful Strumpet, and uſeth all the abominable tricks of her impure Art, and whoriſh villanies to draw him to her deſire: whereupon the young man fearing now leſt he ſhould be conquered by folly, who was conquerour over fury, bites of a piece of his own tongue with his teeth, and ſpits it into the whoors face, and ſo prevented the hurt of ſin by the ſmart of his wound.

13. Whil'ſt King *Demetrius* was at *Athens*, there was a young boy, commonly called *Democles the fair*: Him did *Demetrius* ſend for, ſeeking divers wayes to intice him, by fair ſpeeches, large promiſes, great gifts, and ſometimes by threats to gain the uſe of his body: But the young boy alwayes reſiſted, and to avoid the importunity of the King, he forbore coming to the common places of exerciſe, where other boyes recreated themſelves: He avoided alſo the common ſtoves, and uſed to waſh himſelf in a ſecret ſtove, which *Demetrius* being informed of, watched his time, followed, and got into him, being alone: The boy ſeeing that he could not now avoid *Demetrius*, took the cover off the cauldron where the water was boyling, and leaping into it, drowned himſelf, chooſing ſuch a death rather, than the violation of his chaſtity. *Plut. in vita ejus.*

Watchfulneſſe over the eyes, is a great preſerver of chaſtity.

14. *Job* 31. 1. *I have made a covenant with mine eyes, &c.*

15. *Joſeph* had *occulum in metam* (which was *Ludovicus Vives* his *Motto*) his eye fixed upon the mark, not on his immodeſt Miſtriſs: Such an one looks right on, *Prov.* 4. 25. He goes through the world as one in a deep muſe, or as one that hath haſt of ſome ſpecial buſineſſe, and therefore overlooks every thing beſides it. He hath learned out of *Iſa.* 33. 14, 15. that he that will ſee God to his comfort, muſt not only ſhake his hands from taking gifts, but ſtop his ears from hearing of blood, and ſhut his eyes from ſeeing of evil. *Vitiis nobis in animum per occulos eſt via*, ſaith

Quintilian. Sin entreth into this little world through theſe windows; and death by ſin, as fools find too oft by caſting their eyes into the corners of the earth, ſuffering them to rove at random without reſtraint by irregular glancing, and inordinate gazing. In Hebrew the ſame word ſignifies both an eye, and a fountain, to ſhew (ſaith one) that from the eye as from a fountain flows both ſin, and miſery. Shut up therefore the five windowes that the houſe may be full of light, as the *Arabian* Proverb hath it. *Trapp.*

16. We read of one that making a journey to *Rome*, and knowing it to be a corrupt place, and a corrupter of others, entred the City with his eyes cloſe ſhut up; neither would he ſee any thing there but Saint *Peters* Chair, which he had a great mind to viſit.

17. *Frederick* the Emperour, ſeeing ſome countrey wenches near *Florence* in dancing to ſhew their naked legs, *Eamus*, ſaid he, *meretricum hic ludus eſt*: Let us go hence, for this is not the play of maids, but of whoores rather. *Val. Max.*

18. In *Chryſtomes* time, to prevent immodeſt thoughts, the women were diſ-joyned from the men in the Church by a wodden wall.

19. *Tertullian* ſaith to the Chriſtian women, *Judicabunt vos Arabiæ, fœminæ Ethnicæ*: The Heathen women of *Arabia* ſhall judg you: For they do not only cover their faces: But rather then they will have any part appear naked, they will let the light but into one eye.

20. In *Barbary* it is death for any one to ſee any of the *Xeriffs* Concubines: and for them too, if when they ſee a man (though but through a caſement) they do not ſhreek out. *Heil. Geog.*

For this is the will of God, even your Sanctification, that ye ſhould abſtain from fornication: That every one of you ſhould know how to poſſeſſe his veſſel in Sanctification and Honour, 1 Theſ. 4. 3, 4.

CHAP. XXI.

Childrens Education by Parents, and Schoolmaſters.

1. LYcurgus the *Lacedemonian* Law-giver, commanded all his Citizens to eat their meat in publick at a Common-Hall, whither all young children went dayly as to a School to learn gravity, and temperance, where they heard no vain, or unſeemly ſpeeches, but grave and wiſe diſcourſes about the Government of a Common-wealth; there they learned to ſport upon words, and to give, and take jeſts without offence. *Plut.*

2. One asking *Ageſilaus* King of *Sparta*, what ſhould be eſpecially taught unto children? He anſwered, *That which they are moſt like to make uſe of when they come to be men.* Xenoph.

3. *Philip* King of *Macedon* ſeeing the hopefulneſſe of his ſon *Alexander*, choſe *Ariſtotle* to be his Maſter, who carefully inſtructed him in moſt of the liberal Sciences, in the ſtudy whereof he took ſuch delight, that he

uſed to ſay; *I had rather have Knowledg, than to excel in power.* Juſt. He ſo prized *Homer's Iliads*, that in all his wars he carryed it in his pocket, and laid it under his pillow anights. How much more ſhould we prize, and carry about us the Sacred Scriptures? He loved his Maſter *Ariſtotle*, as if he had been his father, and uſed to ſay; *That as we have our being from our parents, ſo we have our well-being from our School-Maſters.* Quin. Curtius.

4. *Seneca* the Maſter of *Nero*, offering to quit his fortunes to ſave his life; *Nero* refuſed to accept thereof, and acknowledging his immortal dept for the benefit of his inſtructions, he ſaid; *He had cauſe to bluſh, that he, who for the reaſon of his learned merits, was of all men deareſt to him, was not by his means in ſo long a time, become the richeſt alſo.* Nero's Life.

5. The *Brachmans* in *India*, ſo ſoon as their children were capable of inſtruction, uſed to place them forth to good School-maſters, that by them they might be inſtructed in learning, and good manners, and might be taught ſubjection to their Superiours, and be trained up by good Examples. *Alex. ab Alex.*

6. The *Perſians*, ſo ſoon as their children could begin to ſpeak, uſed to place them forth to School-Maſters, to be taught vertue, temperance, frugallity, and obedience, and would not meddle with them for ſeven years after, leſt by their indulgence they ſhould do them hurt. *Xenoph.*

7. Amongſt the *Lacedemonians* there was a cuſtome, that boyes, and youths ſhould never ſup, but in the company of their Maſters, from whom they might learn examples of frugality, and abſtinence. *Alex.*

8. The Inhabitants of *Mitylene*, when they were Lords of the Seas about them, if any of their aſſociates revolted from them, they inflicted this puniſhment: By forbidding them to teach their children letters, or the knowledg of the liberal Arts: Judging it the greateſt puniſhment that could be, to paſſe their lives in ignorance without learning. *Ælian.*

9. *Julian* the *Apoſtate*, when he perceived that the Chriſtians, by reaſon of their learning, eaſily confuted and overthrew the Idolatries of the Gentiles, he enacted a Law, *That no Chriſtian ſhould train up his ſons in humane learning:* Thereby judging, that if he could bring them to ignorance, he could quickly bring them to Idolatry.

10. A child having been brought up with *Plato*, returned home to his fathers houſe, and hearing his father to chide, and exclaim furiouſly in his anger, uſed theſe ſpeeches to his father: *Sir, I have never ſeen the like with Plato. Seneca.*

11. A godly man placed his ſon with Maſter *Paul Baines* of Chriſts Colledg in *Cambridg* to be his Sizer: And it fell out that not long after, Maſter *Baines* entertaining ſome friends at ſupper in his Chamber, ſent this his Sizer into the Town to fetch ſomthing that they wanted: The boy upon ſome occaſion, ſtayed longer than he ſhould have done, whereupon, Mr. *Baines* at his return fell foul upon him, and gave him ſome reproachful language: The boy was ſilent for the preſent, but the next day when his Tutor was calm, he took occaſion to tell him, that his father had placed him with him, not only for his advantage in humane learning, but that he might be brought up in the fear of God, by his godly counſel and exam-

ple: *But you Sir* (ſaid he) *giving way to your paſſion this laſt night, gave me a very evil example, and ſuch an one as I have not been uſed to, nor have ſeen in my fathers houſe:* Sayeſt thou ſo my boy, Anſwered holy Maſter *Baines*, Go thy way to my Taylor, and let him buy thee a ſuit of cloathes, and make them for thee, which I will pay for, to make thee amends: And watched over his paſſions more narrowly ever after.

12. *Plato* praiſed God that he had *Socrates* for his Maſter: And *Buchocerus* for that he was bred under *Melancton*. And Maſter *Whately* of *Banbury*, for that he had his education under Maſter *Dods* Miniſtery. *Trapp.*

13. *Cato* taught his own children, and thought it no diſgrace, though he was ſo great a man. Nurture is as neceſſary for children as nouriſhment, *Epheſ.* 6. 4. which they that neglect to beſtow upon them, are *peremptores potius quam parentes*: Not parents, but paracides. One cauſe of *Julians* Apoſtaſie, were his two heatheniſh Tutors, *Libanius* and *Jamblicus*, from whom he drank in much prophaneneſs. *Trapp.*

14 *Philip* King of *Macedonia* gave thanks to his gods that his ſon *Alexander* was born in that time when *Ariſtotle* flouriſhed, becauſe by him he might receive rudiments, and inſtructions for life, and learning. *Aul. Gell.*

15. *Themiſtocles*, when a child, was of a ſtirring, and induſtrious ſpirit: So that upon ſuch dayes and hours as he was taken from his book, and had leave to play, he would never be idle as other children were: But they alwayes found him either conning ſome Oration without book, or making it alone by himſelf, and the ſubject of it was either to defend, or accuſe ſome of his companions: Whereupon, his Schoolmaſter obſerving him, would often ſay, *Sure ſome great matter hangeth over thy head, my boy, for certainly thou ſhalt one day either do ſome notable good, or ſome great miſchief:* In the firſt part of his youth, his behaviour was very light, and unconſtant, as one carryed away with a raſh head, and without diſcretion, which he uſed to excuſe with this ſaying: A *ragged cold oftt-imes makes a good horſe, eſpecially if he be well ridden, and broken as he ſhould be. Plut. in vita ejus.*

16. What a wicked Schoolmaſter was *Protagoras*, of whom *Plato* reports, that he uſed often to boaſt, that having lived ſixty four years, he had ſpent forty of them in corrupting thoſe young men that had been his Pupils.

17. *Cornelia*, the wife of *Tiberius Gracchus* after the death of her husband, having only two ſons, *Tiberius* and *Caius*, ſhe was very careful of their education, whereby they became more civil, and better conditioned than any other of the *Roman* Nobility in their time, and every man judged that education prevailed more with them than nature. *Plut in vita Tiberii.*

Train up a child in the way he ſhould go, and when he is old he will not depart from it. Prov. 22. 6.

The rod, and reproof give wiſdome, but a child left to himſelf, bringeth his mother to ſhame. Prov. 29. 15.

CHAP. XXII.

Examples of Childrens Love, and Obedience to their Parents.

Commanded, *Epheſ.* 6. 1. and why ? *v.* 2. *Col.* 3. 20. *Prov.* 4. 1. & 6. 20. *Exod.* 20. 12. *Deut.* 5. 16. *Matt.* 15. 4. & 19. 19. *Mark* 7. 10. & 10. 19. *Luke* 18. 20.

Commended, *Mal.* 1. 6.

Scriptural Examples, *Shem*, and *Japheth*, Gen. 9. 23. *Iſaack*, Gen. 22. 6, &c. *Jacob*, Gen. 28. 1, 5. *Joſeph*, Gen. 37. 13. *Ruth*, Chap. 1. 16, 17. *Solomon*, 1 Kings 2. 19.

1. Other Examples. *Pomponius Atticus*, making the funeral Oration at his mothers death, proteſted, that having lived with her ſixty and ſeven years, he was never reconciled to her: *Becauſe* (ſaid he) *there never happened betwixt us, the leaſt jar which needed reconciliation.* In vita *Attici.*

2. *Cyrus* King of *Perſia*, having overcome *Crœſus* King of *Lydia* in battel, *Crœſus* fled into the City of *Sardis*, but *Cyrus* following, took the City by ſtorm, and a ſouldier running after *Crœſus* with his ſword, *Crœſus* his ſon that had been dumb all his life-time before, with the violence of natural affection, ſeeing his father in ſuch danger, ſuddenly cryed out: *O man, kill not Crœſus*: And ſo continued to ſpeak all his life after. *Pez. Mel. Hiſt.*

3. *Miltiades* a famous Captain of the *Athenians*, dyed in priſon for debt: His ſon *Cimon*, to redeem his fathers body for burial, voluntarily went into the priſon, and ſubmitted to be caſt into chains there, till the debt was paid. *Juſtin.*

4. *Cleobis* and *Biton*, two brethren in *Greece*, loved their mother dearly, inſomuch, as ſhe being to go to *Juno*'s Temple in her coach drawn by two oxen: The oxen being out of the way, they willingly harneſſed themſelves, and drew her thither, ſhe much rejoycing that ſhe had born two ſuch ſons. *Plut.*

5. *Olympias* the mother of *Alexander M.* was very ſevere, and moroſe in her carriage towards him, and once *Antipater*, *Alexanders* Deputy in *Europe*, wrote large letters of complaint againſt her, to whom he returned this anſwer: *Knoweſt thou not, that one little tear of my mothers, will blot out a thouſand of thy letters of complaint.* Plut.

6. King *Demetrius* being overcome by *Seleucus*, and taken priſoner, his ſon *Antigonus* hearing of it, mourned exceedingly, and wrote lamentably to *Seleucus* in the behalf of his father, proferring to deliver up into his hands all the Countreys which he yet held, and to become a pledg himſelf for his father, ſo that he might be delivered out of captivity. *Diod. Sic.*

7. The carriage of Maſter Herbert *Palmer* towards his Parents was very dutiful and obſequious: Not only during his minority, but even afterwards: Which was very evident in that honour, and reſpect which he continued to expreſſe to his aged mother, to the day of her death: Being alſo a ſpecial

help to her in the wayes of holineſſe. See his *Life at the end of my General Martyrology.*

Honour thy father, and thy mother, that thy dayes may be long upon the land, which the Lord thy God giveth thee, Exod. 20. 12.

CHAP. XXIII.

Examples of Childrens Martyrdome.

1. THe child of a Chriſtian, being but ſeven years old was asked by a Heathen Tyrant, how many Gods there were? whereunto he anſwered, *that whatſoever men affirm to be God, muſt needs be one, which with one, is one and the ſame: and inaſmuch as this one is Chriſt, of neceſſity Chriſt muſt be the true God.* The Tyrant being amazed at this anſwer, asked him where, and of whom he had learned this leſſon? Of my mother (quoth the child) with whoſe milk I ſucked in this Doctrine. Whereupon the mother was called, and ſhe gladly appeared; The Tyrant commanded the child to be horſed up, and ſcourged: The joyful mother ſtanding by with dry cheeks, whileſt all the beholders wept: Yea, ſhe rebuked her Babe, for craving a cup of water to quench his thirſt, charging him, to thirſt after the cup which the infants of *Bethlehem* once drank of, and to remember little *Iſaac*, who willingly offered his throat to the ſacrificing knife. Whileſt ſhe thus counſelled him, the bloody Tyrant pull'd off the skin from the crown of his head: The mother cryed, *Suffer, my child, for anon thou ſhalt paſſe to him, who will adorn thy naked head with a crown of glory.* Whereby the child was ſo encouraged, that he received the ſtripes with a ſmiling countenance: After which, the Tyrant caſt him into priſon, and ſhortly after commanded him to be beheaded; at which time, the mother taking up her child into her armes, kiſſed him, and being required, ſhe delivered him to the executioner, ſaying, *Farewel, my ſweet child:* And whileſt his head was cutting off, ſhe ſang,

All laud and praiſe, with heart and voice,
O Lord, we give to thee,
To whom, the death of all thy Saints
We know full dear to be.

The head being taken off, the mother wrapped it in her garments, laid it to her breaſt, and ſo departed. *Acts & Mon.*

2. Three godly women in the Iſle of *Garnſey*, were condemned to be burnt for their Religion, and though one of them was great with child, yet found ſhe no favour. As they were all three in the fire, the belly of the woman breaking with the vehemency of the flame, the infant (being a fair man-child) fell into the fire, which being caught out, and carryed to the Bayliff, he commanded it to be had back, and thrown into the fire, whereby it was born, and dyed a Martyr. *See my Engliſh Martyrology.*

3. In the Maſſacre of *Paris*, one of the bloody Papiſts, having ſnatcht up a little child of one of the Proteſtants in his armes, the poor babe began to play with his beard, and to ſmile upon him: But this barbarous villain, more mercileſſe than a Tyger, was ſo far from compaſſion, that wounding it with his dagger, he ſo caſt it all gore blood into the river. *See my General Martyrology.*

4. In the Perſecution of the Orthodox under *Valence* the *Arian* Emperor, the Emperor had commanded his Lieutenant in *Edeſſa*, to ſlay all that were aſſembled together in a Church. The Lieutenant having received this charge, yet being more merciful than his Maſter, gave private notice to the Chriſtians that they ſhould not meet at that time; notwithſtanding which, they flocked to the Church in great companies; and while'ſt the Lieutenant with his ſouldiers, haſted thither to execute the Emperors command, a woman leading a child in her hand, all in haſt, preſſed through the ranks of the armed ſouldiers; The Lieutenant being moved therewith, called to the woman, ſaying to her: *Thou fond, and unfortunate woman, whither runneſt thou ſo raſhly?* Thither (ſaid ſhe) whither others haſten. *But haſt thou not heard* (ſaid he) *that the Lieutenant will ſlay all that are there?* I heard it (ſaid ſhe) and therefore I make the more haſt. *But whither* (ſaid he) *leadeſt thou this child?* That he alſo (ſaid ſhe) may be made a glorious Martyr. This ſo prevailed with the Lieutenant, that he executed not the command at that time. *See my General Martyrology. p.* 88.

5. Multitudes of the Orthodox Chriſtians in *Africk*, being baniſhed by the *Arian Vandals*, as they were driven away by ſouldiers, a woman haſted after them, leading in her hand a little child, encourageing him, and ſaying, *Run ſirra, ſeeſt thou not all the Saints how merrily they go forwards, and haſten to their Crown?* One asked her whither ſhe went? She anſwered: *Pray for me, I go with this little boy my Nephew, to the place of baniſhment, taking him with me, leſt in my abſence, he ſhould be ſeduced from the truth, by the ſubtilty of the adverſaries.* Idem. p. 95.

6. The ſame perſecutors condemned a vertuous Gentle-woman called *Dionyſia*, and her ſon; and as they were cruelly whipping the mother, ſhe perceiving her ſon, who was very young, ſomwhat fearful, checked him with a motherly authority, and ſo encouraged him, that he ſuffered the torments undauntedly, even till he gave up the Ghoſt. *Idem. p.* 98.

7. Of the Maſſacre of the Babes of *Bethlehem* by *Herod* the Great, See *Mat.* 2. 16.

8. Every ſon ſhould be an *Abner*: That is, *his fathers light*: And every daughter an *Abigail*, i. e. *her fathers joy.*

9. Children ſhould ſo carry themſelves, that they may chear up their parents, as *Joſeph*, *Samuel*, and *Solomon* did theirs. And as *Epaminondas*, who was wont to ſay, *Se longè maximum ſuarum laudum fructum capere, quod earum ſpectatores haberet parentes*, that he joyed in nothing more, than that his parents were yet alive, to take comfort by his brave atchievements. *Cornel. Nepos.*

10. Our King *Edward* the firſt, returning from the wars in *Paleſtine*, reſted himſelf in *Sicily*, where the death of his ſon and heir coming firſt to his ear, and afterwards, that of the King his father, he much more ſorrowed for the

loſſe of his father than of his ſon. Whereat King *Charles* of *Sicily* greatly marvelled, and demanding the reaſon, had of him this anſwer. *The loſſe of ſons is but light, becauſe it may again be repaired: But the death of parents is irremediable, becauſe they can never be had again.* Speed.

12. *Sertorius* the gallant *Roman* General, was a great lover of his mother, inſomuch, that being General in *Spain*, he deſired to be called home from that noble and gainful imployment, that he might enjoy her company, and when afterwards he heard of her death, he was ſo ſtriken to the heart, that he had almoſt died for ſorrow: For he lay ſeven dayes together on the ground weeping, and never gave his ſouldiers the watch-word, nor would be ſeen of any of his friends. *Plut. in vita ejus.*

CHAP. XXIV.

Examples of children unnatural, and rebellious, and Gods judgments upon them.

SUch were to be puniſhed with death, *Exod.* 21. 17. *Levit.* 20. 9. *Matt.* 15. 4. *Mark* 7. 10. *Prov.* 20. 20. *Deut.* 21. 18, *&c.* Such are curſed, *Deut.* 27. 16.

It's a damnable ſin, 1 *Tim.* 1. 9. *Rom.* 1. 31. 2 *Tim.* 3. 3. *Prov.* 30. 11.

Scriptural Examples: *Simeon*, and *Levi*, Gen. 34. 30. *Elies* ſons, 1 Sam. 2. 25.

1. *Cham* for mocking the nakedneſs of his father *Noah*, was curſed by him. *Gen.* 9. 22, 25.

2. *Abſolom* for rebelling againſt his father *David*, was hanged by his head, and thruſt through by *Joab*, 2 *Sam.* 18.

3. *Adramelech*, and *Sharaſer*, that ſlew their father *Sennacherib*, to enjoy his Kingdom, were baniſhed into *Armenia*, and *Eſarhaddon* ſucceeded his father, 2 *Kings* 19. *ult.*

4. *Crannius* the ſon of *Clotharius* King of *France*, conſpired treacherouſly and raiſed war againſt his father, but being vanquiſhed, as (together with his wife and children) he was flying, thinking to eſcape by ſea; being overtaken, by the command of father, they were all ſhut up in a little houſe, and ſo burned, *Greg. of To. lib.* 4.

5. *Anno Chriſti* 1461. There was in *Juchi* near *Cambray* an unnatural ſon, that in a fury threw his mother out of his doors thrice in one day, telling her, that he had rather ſee his houſe on fire, and burned to coles, than that ſhe ſhould remain in it one day longer: And accordingly the very ſame day his houſe was fired, and wholly burned down, with all that was in it, none knowing how, or by what means the fire came. *Enguer. de Monſt. v.* 2.

6. The Emperour *Henry* the fifth, being provoked thereto by the Pope, roſe up in rebellion, and made cruel war againſt his father, *Henry* the fourth, not ceaſing, till he had deſpoiled him of his Empire: But the Lord preſently after, plagued him for it, making him and his Army a prey to his

enemies the *Saxons:* Stirring up the Pope to be as grievous a ſcourge to him alſo, as he had been to his father. *P. Melanct. Chron. l.* 4.

7. *Manlius* relateth a ſtory of an old man, crooked with age, very poor, and almoſt pined with hunger, who having a rich and wealthy ſon, went to him only for ſome food for his belly, and cloaths for his back: But this proud young man thinking that it would be a diſhonour to him, to be born of ſuch parents, drave him away, denying not only to give him ſuſtenance, but diſclaiming him from being his father, giving him bitter, and reproachful ſpeeches, which made the poor old man to go away with an heavy heart, and tears flowing from his eyes: which the Lord beholding, ſtruck his unnatural ſon with madneſſe, of which he could never be cured till his death.

8. The ſame Author relates another ſtory, of another man that kept his father in his old age, but uſed him very curriſhly, as if he had been his ſlave, thinking every thing too good for him; And on a time coming in, found a good diſh ſet on the table for his father, which he took away, and ſet courſer meat in the room: but a while after, ſending his ſervant to fetch out that diſh for himſelf, he found the meat turned into ſnakes, and the ſauce into ſerpents; one of which leaping up, caught this unnatural ſon by his lip, from which it could never be pulled to his dying day, ſo that he could never feed himſelf, but he muſt feed the ſerpent alſo.

9. At *Millane* there was a wicked, and diſſolute young man; who when he was admoniſhed by his mother of ſome fault which he had committed, made a wry mouth, and pointed at her with his finger, in ſcorn and deriſion: Whereupon, his mother being angry, wiſhed *that he might make ſuch a mouth upon the Gallowes,* which not long after came to paſs; for being apprehended for felony, and condemned to be hanged: Being upon the ladder, he was obſerved to writh his mouth in grief, as he had formerly done to his mother in deriſion. *Theat. Hiſt.*

10. *Henry* the ſecond, King of *England,* ſon to *Jeffery Plantaginet,* and *Maud* the Empreſs, after he had reigned twenty years, made his young ſon *Henry* (who had married *Margaret,* the *French* Kings daughter) King in his life time; but like an unnatural ſon, he ſought to diſpoſſeſs his father of the whole; and by the inſtigation of the King of *France,* and ſome others, he took Armes, and fought often with his father, who ſtill put him to the worſt: So that this rebellious ſon at laſt was fain to ſtoop, and ask forgiveneſs of his father, which he gently granted, and forgave his offence: Howbeit, the Lord plagued him for his diſobedience, ſtriking him with ſickneſs in the flower of his youth, whereof he dyed ſix years before his father. *Speed.*

11. *Anno Chriſti* 1071. *Diogenes Romanus,* Emperour of the *Greeks,* led an Army againſt the *Turks* as far as the River *Euphrates,* where he was like to have prevailed; but by the treaſon of his ſon-in-law *Andronicus,* his Army was routed, and himſelf taken priſoner; yet the *Turks* uſed him honourably, and after a while ſent him home: But in the mean ſeaſon, they of *Conſtantinople* had choſen *Michael Ducas* for their Emperour, who hearing of *Diogenes* his return, ſent *Andronius* to meet him, who unnaturally plucked out his fathers eyes, and applying no medicines thereto, wormes

bred in the holes; which eating into his braines, killed him. *Zonaras.*

12. *Adolf*, ſon of *Arnold*, Duke of *Guelders*, repining at his fathers long life; one night as he was going to bed, came upon him ſuddenly, and took him priſoner; and bare-legged as he was, made him go on foot in a cold ſeaſon five *German* leagues, and then ſhut him up a cloſe priſoner for ſix moneths in a dark dungeon: But the Lord ſuffered not ſuch diſobedience, and cruelty to go long unpuniſhed: For ſhortly after the ſon was apprehended, and long impriſoned, and after his releaſe, was ſlain in a fight againſt the *French. Hiſtory of the Netherlands.*

13. One *Garret* a *Frenchman*, and a Proteſtant by profeſſion, but given to all manner of vices, was by his father caſt off for his wickedneſſe: Yet found entertainment in a Gentlemans houſe of good note, in whoſe family he became ſworn brother, to a young Gentleman that was a Proteſtant. But afterwards coming to his eſtate, he turned Papiſt; of whoſe conſtancy, becauſe the Papiſts could hardly be aſſured, he promiſed his Confeſſor to prove himſelf an undoubted Catholick, by ſetting a ſure ſeal to his profeſſion: whereupon, he plotted the death of his deareſt Proteſtant friends, and thus effected it: He invited his father, *Monſieur Seamats*, his ſworn brother, and ſix other Gentlemen of his acquaintance to dinner: And all dinertime entertained them with Proteſtations of his great obligements to them; But the bloody *Cataſtrophe* was this: Dinner being ended, ſixteen armed men came up into the room, and laid hold on all the gueſts: and this wicked *Patricide* laid hold on his father, and willing the reſt to hold his hands till he had diſpatched him, he ſtabbed the old Gentleman (crying to the Lord for mercy) four times to the heart; the young Gentlman his ſworn brother, he dragged to a window, and there cauſed him to ſing, (which he could do very ſweetly, though then no doubt he did it with a very heavy heart) and towards the end of the Ditty, he ſtabbed him firſt into the throat, and then to the heart; and ſo with his Poyniard ſtabbed all the reſt, but three, who were diſpatched by thoſe armed Ruffians at their firſt entrance: And ſo they flung all the dead bodies out at a window into a ditch. *Oubig. Hiſt. France.*

14. The baſe ſon of *Scipio Africanus*, the Conquerour of *Hannibal* and *Africk*, ſo ill imitated his father, that for his viciouſneſs, he received many diſgraceful repulſes from the people of *Rome*, the fragrant ſmell of his fathers memory making him to ſtink the more in their noſtrils; yea, they forced him to pluck off from his finger a ſignet-ring, wherein the face of his father was engraven, as counting him unworthy to wear his picture, whoſe vertue he would not imitate. *Val. Max.*

15. *Tarpeia* the daughter of *Sp. Tarpeius* betrayed her father, and the Tower, whereof he was governour, to *Tatius* King of the *Sabines*, who then beſieged it, for all that the *Sabine* ſouldiers wore upon their left armes, (meaning their golden bracelets:) But when ſhe demanded her reward, *Tatius* bade his ſouldiers to do as he did, and ſo, together with their bracelets, throwing their ſhields (which they wore on their left armes) upon her, they cruſhed her to death.

16. *Romulus* ordained no puniſhment for *Parricide*, becauſe he thought it impoſſible, that any one ſhould ſo much degenerate from nature as to

commit that ſin ; but he called all other Murthers *Parricides*, to ſhew the heinouſneſs of them, and for ſix hundred years after his time, ſuch a ſin as *Parricide* was never heard of in *Rome*. *Plut.*

17. *Darius* the ſon of *Artaxerxes Mnemon* King of *Perſia*, affecting the Kingdome, conſpired to take away the life of his father ; but his treaſon being diſcovered, he, together with his wives and children, were altogether put to death, that ſo none might remain of ſo wicked a breed. *Diod. Sic.*

18. *Nero* ſending ſome to murther his own mother *Agrippina*, when they came into her chamber, ſhe ſeeing one to unſheath his ſword, and believing what they came for, and by whoſe directions ; ſhe laid open her bare belly to him, bidding him ſtrike that, as having deſerved it, for bringing forth ſuch a monſter as *Nero*: *Nero* hearing that ſhe was dead, came preſently to the place, cauſed her body to be ſtripped ; and Crowner-like beheld it all over, praiſing this part, diſpraiſing that, as if he had been to cenſure a Statue ; and at laſt cauſed her womb to be opened, that he might behold the place of his conception. *Nero*'s *Life*. Not long after, about the neck of one of *Nero*'s Statues was hung a leather ſack, to upbraid his *Paricide*, the puniſhment whereof, by the ancient Lawes of *Rome*, was to be truſſed in ſuch a ſack with a Cock, a Dog, and a Viper, and ſo altogether to be thrown quick into *Tyber*. *Nero*'s *Life*.

19. *Samuel* ſucceeded *Eli* in his croſſe by his children, as well as in his place, though not in his ſin ; and had cauſe enough to call his untoward children (as *Auguſtus* did) *Tres vomicas tria carcinomata*, ſo many ulcerous ſores, and mattery impoſtumes. Parents ſhould labour to mend by education, what they have marred by propagation ; leſt they wiſh one day as *Auguſtus* did: *O that I had never married, or never had children.*

20. God rendred the *Abimelech* to wickedneſſe done to his father, *Judg.* 9. 5.

21. Sometimes God puniſheth ſuch Rebellious children in and by their poſterity, which ſhall either be none, as *Prov.* 20. 20. compared with 2 *Sam.* 14. 7. or worſe than none: As he who when his aggrieved father complained that never man had ſo undutiful a child as he had: *Yes*, ſaid his ſon, (with leſſe grace than truth) *my Grandfather had.*

22. *Ciceroni degenerem eſſe filium conſtat: & ſapiens ille Socrates liberos habuit matri ſimiliores, quam patri*, ſaith *Seneca*: *Cicero* had a ſon nothing like him ; ſo had *Socrates*. God will ſhew that *Grace* is by *gift*, *not by inheritance, or education.*

23. Prov. 28. 24. *He that robbeth his father or his mother.* As that Idolatrous *Micha* did his mother of her gold. As *Rachel* did her father of his gods. As *Abſalon* did *David* of his Crown. Though it may ſeem a light ſin, it's as much greater than ſtealing from another, as *Parricide* is then man-ſlaughter: Or as *Reubens* inceſt was then common adultery. *Our Parents are our houſhold gods*, as an Heathen could ſay: and to give them cauſe of grief, is an offence of a deep die, of a [crimſon culour,] condemned by the very Pagans. *Trapp.*

24. Our King *Henry* the ſecond ſome few hours before he dyed, had a liſt of their names ſhewed unto him, who had conſpired with the King of *France*, and *Richard* his ſon, and ſucceſſor, againſt him, and finding therein his o-

ther ſon *John* (whom he had made Earl of *Cornwal*, *Summerſet*, *Nottingham*, *Darby*, and *Lancaſter*, and to whom he had given a vaſt eſtate) to be the firſt, he fell into a grievous paſſion, curſing his ſons, and the hour wherein himſelf was born, and ſo dyed. *Dan. Chron.*

25. *Xantippus*, the ſon of *Pericles* the *Athenian*, was an unnatural, and undutiful child, he uſed to ſpeak very reproachfully of his father in every place, and to tell abroad, the ſecrets of the family, but God ſuffered not this ſin to go long unpuniſhed; for not long after, *Xantippus* dyed of the Plague. *Plut. in vita Peric.*

26. The *Romans* to ſhew their great reſpect to *Fabius Maximus* for delivering them from *Hannibal*, choſe his ſon Conſul, who having taken poſſeſſion of his Office, as he was diſpatching certain cauſes about the wars, his father being very aged, took his horſe to come to him, riding through the preſſe to go to his ſon: But the proud young man, ſeeing his father come towards him, ſent an Officer to him, to command him to alight from his horſe, and to come on foot, if he had any thing to do with the Conſul: The people that heard this meſſage, were much offended at it. But the good old man alighted ſtrait, and went a good round pace to his ſon, and embraced him ſaid, *You have reaſon ſon, and ſhew that you underſtand the authority of a Conſul, preferring the ſtate of our Countrey before Father, Mother, or Children.* Plut. in vita Fabii.

27. *Tarquinius Superbus* by the inſtigation of his wife, went into the Senate-houſe at *Rome* in Royal Ornaments, and laid claim to the Kingdom, wherein he was oppoſed by his father-in-Law *Servius*, whereupon he wounded him, and forced him to depart, which *Tullia Tarquins* wife hearing of, came ſtrait to the Senate, and ſaluted her husband King, cauſing to ſend ſome after her father *Servius* to kill him, who left his body in a narrow lane, ſo that when *Tullia* returned that way, the Charioter ſtaid leſt he ſhould drive over the corps: But ſhe threw the ſeat of her Chariot at his head, and forced him to drive over her fathers body, ſince which time that ſtreet hath been called *The wicked ſtreet*. Dion.

See the Examples of *Orodes*, *Methridates*, and *Ptolemæus* in *Requital*.

The eye that mocketh at his father, and deſpiſeth to obey his mother, the ravens of the valley ſhall pick it out, and the young Eagles ſhall eat it, Prov. 30. 17.

Every one that curſeth his father, or his mother, ſhall be ſurely put to death: He that hath curſed his father, or his mother, his blood ſhall be upon him, Lev. 20. 9.

CHAP.

CHAP. XXV.

Examples of ſuch as have loved Chriſt dearly, and preferred him before all earthly enjoyments.

1. Under the eighth Perſecution there was one *Marinus*, a Noble-man, and valiant Captain in *Cæſaria*, who ſtood for an honourable office that of right fell to him; but his Competitor to prevent him, accuſed him to the Judg, for being a Chriſtian: The Judge examining him of his faith, and finding it true, gave him three hours time to deliberate with himſelf, whether he would loſe his Office, and Life, or renounce Chriſt, and his profeſſion: *Marinus* being much perplexed what to reſolve on, a godly Biſhop took him by the hand, led him into the Church, laid before him a ſword, and a New-Teſtament, bidding him freely take his choice which of them he would have, whereupon *Marinus* ran to the New-Teſtament, and choſe that, and ſo being encouraged by the Biſhop, he went boldly to the Judg, by whoſe ſentence he was beheaded. *Acts & Mon.*

2. *Diocleſian*, that bloody perſecutor, firſt laboured to ſeduce the Chriſtian ſouldiers in his Camp, commanding them either to ſacrifice to his gods, or to lay down their places, offices, and armes: To whom they reſolutely anſwered, *That they were not only ready to lay down their honours, and weapons, but even their lives, if he required it, rather than to ſin againſt God, and deny Chriſt.* Acts & Mon.

3. A Noble Virgin in *Portugal* called *Eulalia*, under the tenth Perſecution, ſeeing the cruelty uſed againſt Chriſtians for the cauſe of Chriſt, went to the Judg and thus beſpake him: *What a ſhame is it for you, thus wickedly to ſeek to kill mens ſouls, and to break their bodies in pieces, ſeeking thereby to withdraw them from Chriſt? Would you know what I am? I am a Chriſtian, and an enemy to your deviliſh Sacrifices, I ſpurn your Idols under my feet, &c.* Hereupon the Judg being enraged, ſaid unto her: *O fond, and ſturdy girl, I would fain have thee before thou dyeſt, revoke thy wickedneſs: Remember the Honourable Houſe of which thou art come, and thy friends tears: Wilt thou caſt away thy ſelf in the flower of thy youth? Wilt thou bereave thy ſelf of Honourable marriage? Doth the glittering pomp of the bride-bed nothing prevail with thee? &c. Behold, if theſe things will not move thee, I have here variety of engines prepared to put thee to a cruel death, &c.* But our Noble *Eulalia*, having her heart raviſhed with the love of Chriſt, to whom ſhe deſired to be married, rejected both his flatteries, and threats, and choſe death, rather than to forſake Chriſt. *See my General Martyrology. p. 77.*

4. In the late *Bohemian* Perſecution, a Noble Lady of the City of *Latium*, leaving all her riches, houſe and friends, crept under the walls through the common-ſewer, (the gates being guarded) that ſhe might enjoy Chriſt in his Ordinances elſe-where.

5. In the *African* Perſecution under the *Arians*, there was a Noble-man called *Saturus*, eminent for piety, and holineſs, whom the Tyrant-King

laboured to withdraw from Chriſt, and his truth, to the *Arian* Hereſy, telling him, that if he conſented not preſently, he ſhould forfeit his houſe, his lands, his goods, and his honours; that his children and ſervants ſhould be ſold, that his wife ſhould be given to one of his baſeſt ſlaves, &c. But when threats prevailed not, he was caſt into priſon, and when his Lady heard her doom, ſhe went to him with her garments rent, and her hair diſheveled, her children at her heels, and a ſucking infant in her armes, and falling down at her husbands feet, ſhe took him about the knees, ſaying, *Have compaſſion* (*O my ſweeteſt*) *of me thy poor wife, and of theſe thy children, look upon them; let them not be made ſlaves; let not me be yoaked in ſo baſe a marriage: Conſider, that what thou art required to do, thou doeſt it not willingly, but art conſtrained thereto, and therefore it will not be laid to thy charge, &c.* But this valiant ſouldier of Chriſt, anſwered her in the words of *Job*: *Thou ſpeakeſt like a fooliſh woman: Thou acteſt the Devils part: If thou truly lovedſt thy husband, thou wouldeſt never ſeek to draw him to ſin, that may ſeparate him from Chriſt, and expoſe him to the ſecond death: Know aſſuredly, that I am reſolved* (as my Saviour Chriſt commands me) *to forſake wife, children, houſe, lands, &c. that ſo I may enjoy him which is beſt of all.* Idem.

6. One *Copin* a Merchant in *France*, was apprehended, and carried before the Biſhop of *Aſt* for his bold aſſerting of the truth, to whom the Biſhop ſaid, that he muſt either recant his opinions, or be puniſhed: But *Copin* anſwered, that he would maintain them with his life: *For*, ſaith he, *I have goods, a wife, and children, and yet I have loſt thoſe affections which I formerly bore to them, neither are they dear to me, ſo I may gain Chriſt.* Idem.

7. *Anno Chriſti* 1620. In that bloody perſecution in the *Valtoline*, a Noble Gentleman, having for a while hid himſelf, was at laſt found out by his *Popiſh* adverſaries, whom he requeſted to ſpare him for his childrens ſake: but they told him that this was no time for pity, except he would renounce his Religion, and embrace *Popery*; whereupon he ſaid, *God forbid, that to ſave this temporal life, I ſhould deny my Lord Jeſus Chriſt, who with his precious blood upon the Croſſe redeemed me at ſo dear a rate, &c. I ſay, God forbid*; and ſo they murthered him. *See my General Martyrology.* p. 327.

8. *Anno Chriſti* 1507. One *Laurence Gueſt* being in priſon for the truth in *Salisbury*, the Biſhop (becauſe he had good friends) laboured by all means to draw him to recant: But not prevailing, he condemned him: Yet when he was at the ſtake, he ſent his wife and ſeven children to him, hoping by that means to work upon him: But through Gods grace, Religion overcame nature, and when his wife intreated him with tears to favour himſelf, he anſwered, *Be not a block in my way, for I am in a good courſe, and running towards the mark of my ſalvation:* And ſo he patiently ſuffered Martyrdome. Idem.

9. In Queen *Maries* dayes, one *Stephen Knight* Martyr, when he came to the ſtake, kneeled down, and prayed thus: *O Lord Jeſus Chriſt, for the love of whom I willingly leave this life, and rather deſire the bitter death of thy Croſſe, with the loſſe of all earthly goods, than to obey men in breaking*

ing thy holy Commandements : Thou ſeeſt, O Lord, that whereas I might live in worldly wealth, if I would worſhip a falſe god : I rather chooſe the torments of my body, and loſſe of my life, counting all things but dung and droſſe that I might win thee, for whoſe ſake, death is dearer unto me than thouſands of gold and ſilver, &c. See my Engliſh Martyrology. p. 132.

10. *Thomas Watts* Martyr, as he was going to the ſtake, called his wife and ſix children to him, ſaying ; *Dear wife, and my good children, I muſt now leave you, and therefore henceforth know I you no more, as the Lord gave you unto me, ſo I give you back again to the Lord, &c.* and ſo kiſſing them, he bade them farewel, and went joyfully to the ſtake. *Idem. p.* 143.

11. *Nicholas* Sheterden, Martyr, when he was ready to be burned, ſaid ; *Lord, thou knoweſt, that if I would but ſeem to pleaſe men in things contrary to thy Word, I might enjoy the commodities of life as others do, as wife, children, goods and friends : But ſeeing the world will not ſuffer me to enjoy them, except I ſin againſt thy holy Lawes, lo, I willingly leave all the pleaſures of this life, for the hope ſake of eternal life, &c.* Idem. p. 146.

12. *Richard Woodman*, Martyr, when he was brought to his anſwer, the biſhop told him, that if he would be reformed, he might enjoy his wife and children, &c. To whom he anſwered ; *I love my wife and children in the Lord, and if I had ten thouſand pounds in gold, I had rather forgo it all than them ; but yet I have them, as if I had them not, and will not for their ſakes forſake Chriſt.* Idem. p. 185.

13. A poor woman in *Cornwall*, being admoniſhed by the Biſhop to remember her husband and children : She anſwered ; *I have them, and I have them not ; Whil'ſt I was at liberty I enjoyed them, but now ſeeing I muſt either forſake Chriſt, or them, I am reſolved to ſtick to Chriſt alone my heavenly* Spouſe, *and to renounce the other.* Idem. p. 211.

14. Saint *Jerome* himſelf ſhewed his own reſolution, by this ſpeech, ; *If my father ſtood weeping on his knees before me, and my mother hanging on my neck behind, and all my brethren, ſiſters, children, and kindsfolk howling on every ſide to retain me in a ſinful life ; I would fling my mother to the ground, deſpiſe all my kindred, run over my father, and tread him under my feet, that I might run to Chriſt, when he calleth me.* See his life in my firſt Part of the Marrow of Eccleſiaſtical Hiſtory.

15. Saint *Chryſoſtome* alſo ſhewes the like heroical ſpirit in theſe words ; *When* (ſaith he) *I was driven from the City, none of theſe things troubled me ; but I ſaid within my ſelf, If the Queen will, let her baniſh me :* The earth is the Lords, and the fulneſs thereof : *If ſhe will, let her ſaw me aſunder ;* Iſaiah *ſuffered the ſame : If ſhe will, let her caſt me into the Sea ; I will remember* Jonah : *If ſhe will, let her caſt me into a burning fiery furnace, or amongſt wilde beaſts ; the three children, and* Daniel *were ſo dealt with : If ſhe will, let her ſtone me, or cut off mine head, I have then* Saint Stephen, *and the* Baptiſt *my bleſſed companions : If ſhe will, let her take away all my ſubſtance : Naked came I out of my mothers wombe, and naked ſhall I return thither again.*

16. *Kilian* a Dutch Shoolmaſter being in priſon for the cauſe of Chriſt, was aſked if he loved not his wife, and children? *Yea,* (ſaid he) *my wife and my children are ſo dear unto me, that if the world were all gold, and were mine to diſpoſe of, I would give it to live with them; yea, though it were in priſon; yet my ſoul and Chriſt, are dearer to me than all.* Acts and Mon.

17. *George Carpenter* a Martyr, ſaid, *My wife and my children are ſo dear unto me, that they cannot be bought from me for all the riches, and poſſeſſions of the greateſt Duke, yet for the love of my Lord God, I will willingly forſake them all.* Acts and Mon.

See more in my two parts of Lives.

I count all things but loſſe, for the excellency of the knowledg of Chriſt Jeſus my Lord, for whom I have ſuffered the loſſe of all things, and do count them but dung that I may win Chriſt, and be found in him, &c. Phil. 3. 8, 9.

Chriſt dearly loved.

1. *Auguſtine* was much taken with *Cicero*'s *Hortenſius*, yet becauſe he found not the name of Chriſt in it, he could not heartily affect it

2. *Bernard* uſed to ſay, Lord Jeſus I love thee, *plus quàm mea, meos, me,* more than all my goods, more than all my friends, and relations, yea, more than my ſelf.

3. Mr. *Welch*, a *Suffolk* Miniſter, weeping as he ſate at the table, was aſked the reaſon of it? He anſwered, that it was *becauſe he could love Chriſt no more.* Mr. *Walls none but Chriſt.*

4. *Plutarch* tells us, that *Eudoxus* the Philoſopher uſed to ſay, that he would willingly be burnt up by the Sun preſently, ſo that he might be admitted to come ſo near it, as to ſee the nature of it. How ſweet muſt it needs then be to know Chriſt, and him crucified. Sweeter it was to *David* than life-honey dropping from the comb, *Pſal.* 19. 10. and 119. 103.

When they had dined, Jeſus ſaid to Simon Peter: Simon ſon of Jonas, loveſt thou me more than theſe? He ſaith unto him, Yea Lord thou knoweſt that I love thee, &c. John 21. 15. &c. *having a deſire to depart, and be with Chriſt, which is beſt of all,* Phil. 1. 23.

See *Pauls* love to Chriſt, *Acts* 21. 13.

Pontius Pilat wrote unto *Tiberius Cæſar*, a true report of the Miniſtry and Miracles, of the Reſurrection, and Aſcention of Jeſus Chriſt, adding, That by good men he was accounted a God. The Emperour was ſo moveed herewith, that he made a motion in the Senate-houſe, that Chriſt might be enrolled in the number of their gods: But the Senate refuſed it, becauſe he was eſteemed a God, before they had decreed, and approved of the ſame: But what miſeries the Senate, and people of *Rome* ſuffered for rejecting him, may be ſeen in the ſtories of thoſe times.

5. *Hormiſdas*, a Noble-man of *Perſia*, famous for his piety, was depoſed from all his honours, and offices, becauſe he would not forſake Chriſt, and his truth; yet at laſt was by the King reſtored to them again, who withal

required him to renounce his profeſſion of Chriſtianity: But this brave ſouldier of Chriſt, ſtoutly anſwered, *Si propter iſta me denegaturum Chriſtum putas, iſta denuo accipe:* If you think that I will deny Chriſt to keep my offices, take them all again: *See my General Martyrology.*

See more in *Courage of Chriſtians.*

We muſt go to God in Chriſt, in whom alone we are accepted.

1. *Themiſtocles* being baniſhed *Athens*, was forced to fly to his deadly enemy *Admetus*, King of the *Moloſſians*, and when he came thither, he took the Kings ſon, being a child, in his armes, and ſo proſtrated himſelf before the King; and found ſavour: For it was a Sacred law amongſt the *Moloſſians*, that whoſoever thus came before the King, ſhould have pardon whatſoever his offence was: So, whoſoever goes to God the Father with Chriſt in his armes, ſhall be ſure to ſpeed in his requeſt.

2. One in *Tamerlanes* Army having found a great pot of Gold, digged it up, and brought it to *Tamerlane*, who asked whether the Gold had his father ſtamp upon it? But when he ſaw it had the *Roman* ſtamp, he would not own it: So God will own none, but ſuch as have the ſtamp of Chriſt, and his Image upon them.

CHAP. XXVI.

Examples of Chriſtian Courage, and Reſolution.

THe Naturiſts write of the Eagle, that ſhe tryeth her young ones by turning their eyes upon the Sun when it ſhineth brightly: So God doth his children, who if they can out-face the Sun of perſecution, they are ſincere indeed: Not, but that he knowes them ſufficiently without ſuch a tryal, but hereby he makes them known both to themſelves and others: For Grace is hid in nature here, as ſweet water in Roſe-leaves: The fire of affliction muſt be put under to diſtil it out: And as trees fix their roots the faſter, the more they are ſhaken, ſo comforts abound as ſufferings abound: Yet leſt any ſhould think, that he can ſtand by his own ſtrength, the Apoſtle *Paul* tels him, that *all our ſufficiency of God*, 2 Cor. 3. 5. Who uſeth to proportion the burden to the back, and the ſtroke to the ſtrength of him that beareth it, and if at any time, the furnace be made hotter than ordinary, yet then will he make his power to appear in our weakneſs; ſo ſteeling our hearts, and raiſing our reſolutions, that no danger, though never ſo great, ſhall be able to appale it, as will appear evidently in theſe Examples following.

1. *Luther* being cited by an Herauld of Armes to appear before the Councel at *Wormes*; many of his friends perſwaded him not to adventure himſelf to ſuch a preſent danger: To whom he anſwered, *That he was reſolved, and certainly determined to enter into* Wormes *in the Name of our Lord Jeſus Chriſt, although he knew that there were ſo many Devils to reſiſt*

him, as there were tiles to cover the houſes in Wormes. *Sleid. Com.*

2. The Dutches *Dowager* of *Ferrara*, who was a great Patroneſs of the Proteſtants in *France*, had one *Malicorne* a Knight of the Order ſent by the Duke of *Guiſe*, to ſeize upon her Town, and Caſtle, who began to threaten the Lady with Canon-ſhot to batter her Caſtle, but ſhe couragiouſly ſent him word; that if he proceeded to ſuch boldneſſe to do it, ſhe would firſt ſtand in the breach her ſelf, to try if he durſt be ſo bold, as to kill the daughter of a King (for ſo ſhe was:) whereupon, like a ſnail, he pulled in his horns, and departed. *French Hiſt.*

3. *Luthers* reſolution was ſuch, that he affirmed, *Mallem ruere cum Chriſto, quam regnare cum Cæſare:* I had rather I were ruined with Chriſt, than that I ſhould reign as a King without him.

4. A godly Chriſtian being tormented by Infidels with divers paines, and ignominious taunts, they demanded of him by way of ſcorn: Tell us what miracles thy Chriſt hath done? To whom he anſwered, *Even this that you ſee, that I am not moved with all the cruelties, and contumelies that you caſt upon me.*

5. It's ſaid of *Luther*, *unus homo ſolus totius orbis impetum ſuſtinuit*, That he alone oppoſed all the world.

6. When *Eudoxia* the Empereſs ſent a threatning meſſage to Saint *Chryſoſtome? Go tell her* (ſaith he) from me, *Nil niſi peccatum timeo:* That I fear nothing but ſin.

7. *Theodoſius* the Great, having in *Egypt* aboliſhed their Heatheniſh ſacrifices, and worſhip, upon pain of confiſcation and death: The people fearing, that the omiſſion of their accuſtomed ſuperſtitions, would make the river *Nilus* (which they honoured as a God) keep in his ſtreams, and not water their land as formerly, began to mutiny: whereupon the Preſident wrote to the Emperour, beſeeching him for once to gratify the people, by conniving at their ſuperſtition: to whom he heroically anſwered: *That it was better to continue faithful, and conſtant to God, than to prefer the overflowing of* Nilus, *and the fertility of the earth before piety and godlineſſe: And that he had rather* Nilus *ſhould never overflow, than that they ſhould raiſe it by ſacrifices and inchantments.* Soz.

8. Saint *Baſil* being ſent too by the Emperour, to ſubſcribe to the *Arian* hereſie, the meſſenger at firſt gave him good language, and promiſed him great preferment if he would turn *Arian*; to whom he anſwered; *Alas Sir, theſe ſpeeches are fit to catch little children withal, that look after ſuch things: But we that are nouriſhed and taught by the holy Scriptures, are readyer to ſuffer a thouſand deaths, than to ſuffer one ſillable, or tittle of the Scripture to be altered:* The meſſenger offended with this boldneſſe, told him that he was mad: To whom he replyed, *Opto me in æternum ſic delirare:* I wiſh I were for ever thus mad. *Theodor.*

9. *Melancthon* being much diſquieted in ſpirit, by reaſon of the great oppoſition which the German reformation met with, *Luther* thus encourageth him: *Seeing the buſineſs is not mans, but Almighty Gods, laying aſide all care, you ſhould caſt the whole weight of it upon him: Why do you vex your ſelf? If God hath beſtowed his Son upon us, why are we afraid? What tremble we at? Why are we diſtracted and ſadded? Is Sathan ſtronger than he?*

he? Why fear we the world which Chriſt hath conquered? If we defend an evil cauſe, why do we not change our purpoſe? If the cauſe be holy and juſt, why do we not truſt Gods promiſes? Certainly, there is nothing beſides our lives, that Sathan can ſnatch from us, and though we die, yet Chriſt lives, and reigns for ever, to defend his own cauſe, &c. Sleid. Com. l. 7.

10. *Chryſoſtome* ſpeaking to the people of *Antioch*, like himſelf, a man of an invincible ſpirit againſt the Tyrants of his times, ſaith thus: *In this ſhould a gracious man differ from a graceleſſe man, that he ſhould bear his croſſes couragiouſly, and as it were, with the wings of faith, out-ſoar the height of all humane miſeries: He ſhould be like a Rock, being incorporated into Jeſus Chriſt, inexpugnable, and unſhaken with the moſt furious incurſions of the waves, and ſtorms of worldly troubles, preſſures, and perſecutions.* Ad. pop. Antioch.

11. Maſter *Woodman*, Martyr, ſpeaks thus of himſelf: *When I have been in priſon wearing Bolts and Shackles, ſometimes lying upon the bare ground, ſomtimes ſitting in the ſtocks, ſomtimes bound with cords, that all my body hath been ſwoln, like to be overcome with pain: Somtimes fain to lie without in the woods, and fields, wandring to and fro: Somtimes brought before the Juſtices, Sheriffes, Lords, Doctors and Biſhops; ſomtimes called Dog, Devil, Heretick, Whoremonger, Traytor, Thief, Deceiver, &c,. Yea, and they that did eat of my bread, and ſhould have been moſt my friends by nature, have betrayed me; yet for all this, I praiſe my Lord God, that hath ſeparated me from my mothers womb: All this that hath happened to me, hath been eaſy, light, and moſt delectable, and joyful of any treaſure that ever I poſſeſſed.* Acts & Mon.

12. *Benevolus* being offered preferment by *Juſtina* the Empereſs an *Arian*, if he would be an inſtrument of ſome vile ſervice: What (ſaith he) *do you promiſe me an higher place for a reward of iniquity? Nay, take this away that I have already with all my heart, ſo that I may keep a good conſcience:* And thereupon threw at her feet his girdle, the enſign of his honour. *Acts & Mon.*

13. *Polycarpus* being accuſed for that he was a Chriſtian, and brought before the Proconſul, was perſwaded to ſwear by the fortune of *Cæſar*, and to defie Chriſt: To whom he anſwered; *Fourſcore and ſix years have I been his ſervant, yet in all this time hath he not ſo much as once hurt me: How then may I ſpeak evil of my King, and Lord, who hath thus preſerved me?*

14. King *Edward* the ſixth, being ſolicited by ſome of his beſt friends to permit the Lady *Mary* his ſiſter, to have the Maſſe in her houſe, anſwered, *That he would rather ſpend his life, and all that he had, than to grant that that he knew certainly to be againſt Gods truth:* And in his meſſage to the *Devonſhire* Rebels, who ſtood for Popery; *Aſſure your ſelves ſaid he, moſt ſurely, that we of no earthly thing under heaven make ſuch account as of this one, to have our Lawes obeyed, and this cauſe of God which we have taken in hand, to be throughly maintained, from the which we will never remove one hairs breadth, or give place to any Creature living, much leſſe to any ſubject, wherein we will ſpend our own Royal,*

al perſon, our Crown, Treaſure, Realm, and all our eſtate; whereof we aſſure you upon our high Honour. See his Life in my ſecond part of Lives.

15. *Theodora* a beautiful Virgin, refuſing to ſacrifice to the Idols, was condemned to the Stewes, and many wanton young men, preſſed to the door to have defiled her; but one *Didymus* a Chriſtian, in a ſouldiers habit, firſt entred in, counſelled her to change apparrel with him, and ſo to ſteal away, and he in her apparrel remained in the place: who aferwards being found a man, was accuſed to the Judges, unto whom he uttered the whole truth, withal, profeſſing himſelf to be a Chriſtian, whereupon, he was condemned, and led to execution, which *Theodora* hearing of, (thinking to excuſe him) preſented her ſelf, deſiring that he might be freed, and ſhe executed, but the cruel Judg, neither conſidering the vertuouſneſſe of the perſons, nor the equity of the cauſe, cauſed them both to be tormented to death. *Acts & Mon.*

16. *Laurence* a Deacon of the Church, refuſing to yield to a Tyrant in delivering up to him the Churches treaſure, was commanded firſt to be ſcourged, then buffetted, pinch'd with fiery tonges, girded with burning plates, and laſtly to be caſt upon a grate of iron red hot, upon which, when he had been long preſſed down with fire-forks, in the mighty Spirit of God, he ſpake thus to the Tyrant:

This ſide is now roaſted enough,
Turn up O Tyrant great,
Aſſay whether, roaſted, or raw,
Thou thinkeſt the better meat. Acts & Mon.

17. Many Chriſtians being aſſembled together in a Church, *Maximinus* a Tyrant, commanded it to be ſurrounded with armed men, and ſet on fire: But firſt proclaimed, that whoſoever would have life, ſhould come forth, and do worſhip to the Idols; whereupon, one ſteping up into a window, anſwered in the name of all the reſt, *we are all Chriſtians, and will do ſervice to none but the true God:* Upon which ſpeech the fire was kindled, and there were burnt of men, women, and children, many Thouſands. *Acts and Mon.*

18. In *Thebaide* ſo many Chriſtians were ſlain, that the ſwords of the Perſecutors grew blunt, and they were ſo tired, that they were fain to ſit down, and reſt them, whil'ſt others took their places, and yet the Martyrs were no whit diſcouraged; but unto the laſt gaſp, ſang *Pſalmes* of praiſe unto God. *Acts and Mon.*

19. *Thomas Tomkins* being impriſoned by *Bonner*, for the profeſſion of the truth, the ſaid *Bonner* calling for him into his Chamber, before divers Popiſh Doctors, firſt cruelly beat him for his conſtancy, afterwards took a wax Taper, and holding him by the fingers, held his hand directly over the flame, till the veins ſhrunk, and the ſinews burſt, and the water out of them ſpurt into Doctor *Harpsfields* face as he ſtood by: Whereupon he, moved with pitty, deſired the Biſhop to ſtay, ſaying, he had tryed him enough. *Thomas Tomkins* afterwards affirmed to ſome of his friends, that

during this cruel burning, his ſpirit was ſo wrapt, that he felt no pain. *Acts & Mon.*

20. *Edmund Tyrell*, with ſome other perſecuting Papiſts, ſearching the houſe of father *Munt*, and finding him in bed with his wife, bad them riſe, for that they muſt go to priſon: The old woman being very ſick, deſired that her daughter might firſt fetch her ſome drink, which accordingly ſhe did: *Tyrell* meeting her by the way, took the candle out of her hand, and held it croſs-wiſe under the back of her hand, continuing it ſo long till her ſinewes crackt aſunder: Still ſaying, *Why whore wilt thou not cry?* Afterwards the ſaid maid told a friend, that at firſt ſhe felt ſome pain, but afterwards little or none at all. *Acts & Mon.*

21. *John Rabeck*, a godly man in *France*, being required to pronounce *Jeſus Maria*, and to joyn them together in one Prayer, anſwered, *That if his tongue ſhould but offer to utter thoſe words at their bidding, himſelf would bite it aſunder with his teeth*; whereupon the mercileſs Papiſts cut out his tongue. *Acts & Mon.*

22. *If every hair of my head were a man, I would ſuffer death in the opinion and faith that I am now in*, ſaid *John Ardley*, Martyr, to Biſhop *Bonner*. Acts & Mon.

23. The Lyon of the Tribe of *Judah*, Rev. 5. 5. puts into his perſecuted children of his own ſpirit, and of his fulneſs beſtoweth on them *Grace for Grace*, *John* 1. 16. Hence their tranſcendent zeal and courage for the truth. *Stephen* was amongſt his Countreymen the *Jewes* as a Lyon amongſt the beaſts of the Forreſt.

24. So were in their ſeveral generations, *Athanaſius*, *Baſil*, *Ambroſe*, *Luther*, *Latimer*, *Farel*, *&c.* and that noble army of Martyrs.

25. One of them told the Perſecutors, that *they might pluck the heart out of his body, but could never pluck the truth out of his heart.*

26. Another told them, that *the heavens ſhould ſooner fall, than he would turn.*

27. A third ſaid, *Can I die but once for Chriſt?* Trapp.

28. *Ignatius* Biſhop of *Antioch* being apprehended, and brought to execution, had his ſpirit ſo fortified againſt fear, that he cryed out, *Let the fire, the Croſs, the beaſts, the breaking of my bones, convulſion of my members, and bruiſing of my whole body; yea, and the torments of hell ſeize upon me, provided that I may partake of Jeſus Chriſt, I paſs them not.* And when he was caſt unto the wild beaſts, he allured them to devour him, ſaying, that *if he were ground with their teeth, he ſhould be found fine flower in the houſe of his Father.* See his Life in my firſt *Part of the Marrow of Eccleſiaſtical Hiſtory.*

29. When *Servetus* condemned *Zwinglius* for his harſhneſs, he anſwers, *In aliis manſuetus ero, in blaſphemiis in Chriſtum non ita.* In other caſes I will be mild, but in caſe of Blaſphemies againſt Chriſt, I have not patience. *Ep. ad Ser.*

30. *Luther* in a letter to *Staupicius* ſaith, *Inveniar ſane ſuperbus, &c. modo impii ſilentii non arguar dum Dominus patitur.* Let me be counted proud, or paſſionate, ſo I be not found guilty of ſinful ſilence when the cauſe of God ſuffereth. Madneſs in this caſe is better than mildneſs: Moderati-

on here is meer mopiſhneſs: Yea, it is much worſe. *Trapp.*

3. When Doctor *Taylor* was brought before *Stephen Gardner*, Lord Chancellor, he ſaid to him, *Art thou come thou villain? How dareſt thou look me in the face for ſhame? Knoweſt thou not who I am?* &c. To whom Doctor *Taylor* anſwered with courage: *How dare you for ſhame look any Chriſtian man in the face, ſeeing you have forſaken the truth, denied our Saviour Chriſt, and his Word, and done contrary to your oath, and writing? And if I ſhould be afraid of your Lordly looks, why fear you not God the Lord of us all?* See his Life *in my firſt Part of the Marrow of Eccleſiaſtical Hiſtory.*

See more Examples in *Conſtancy.*

I ſay unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do: But I will forewarn you, whom you ſhall fear: Fear him, which after he hath killed, hath power to caſt into hell: Yea, I ſay unto you, Fear him, Luke 12. 4, 5.

CHAP. XXVII.

Churches good to be ſought for before our own.

So did *Moſes*, Exod. 32. 32. *If thou wilt not forgive their ſin, blot me, I pray thee, out of thy book which thou haſt written.*

So did Gods children, *Pſal.* 137. 5, 6. *If I forget thee O Jeruſalem, let my right hand forget her cunning: If I do not remember thee, let my tongue cleave to the roof of my mouth: If I prefer not Jeruſalem to my chief joy.*

So did *Jeremiah*, chap. 9. 1. *O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the ſlain of the daughter of my people.*

1. *Gregory Nazianzen, Jonas*-like, deſired to be caſt into the Sea himſelf, ſo all might be calm in the Church of Chriſt.

2. *Athanaſius* by his Prayers, and Tears, and Sweat, as by the bleeding of a chaſt vine, cured the Leproſy of that tainted age.

3. *Ambroſe* was far more ſolicitous of the Churches welfare, than of his own.

4. *Chryſoſtome* ſaith, that to ſeek the publike good of the Church, and to prefer the ſalvation of others, before a mans private profit, is the moſt perfect Cannon of Chriſtianiſm, the very top-gallant of Religion, the higheſt point, and pitch of piety. *Trapp.*

Examples of Gods great, and late mercies to his afflicted Churches in France.

When *Henry* the Fourth, King of *France* dyed; by that favour he had ſhewed, and peace he had given to thoſe of the reformed Religion in his Kingdome, Kingdom, they were ſo ſafe, and ſecure; that in the judgment of man, it was ſuppoſed that no power was able to wreſt their liberty from them. For,

1. They had above two hundred walled, and fenced Towns for their ſafety, and ſecurity.

2. Many of the greateſt Nobility in *France* were their patrizans, and ſeemed moſt affectionate to their Religion.

3. They had Troops, and Armies of men well diſciplin'd for the Wars, with many brave Commanders, and old-beaten Souldiers.

4. They were well ſtored with all ſorts of Amunition: Nothing requiſite for defence and ſafety was wanting in mans imagination.

By reaſon whereof, probably they were too confident in the arme of fleſh, which that they might the more throughly diſcern, the Lord with-drew his protection, and left them to defend themſelves againſt the power of the ſucceeding King, which at firſt they too much ſleighted: and then, ſoon after when their King had raiſed, and brought his Forces againſt them, many of their chiefeſt Commanders revolted, their Souldiers were ſlain, their Treaſures exhauſted, their Cities and Towns of Defence were wreſted out of their hands, or treacherouſly given up: many bloody Maſſacres were made amongſt them; and the miſerable effects of War ſo depopulated their Country, and deſtroyed their Perſons, that they were left deſtitute of all ſuccour, without hope of relief: Only ſome promiſes they had from *England* when *Rochel* (the laſt place of their refuge) was beſieged: But *England* proved like a Reed, which whilſt they leaned on, it brake, and pierced their hands, and *Rochel* thereby alſo was loſt.

What now in mans eye could be looked for, but that they ſhould be utterly deprived of their liberty in Religion, and by degrees brought to embrace the *Romiſh* Superſtitions, or to be rooted out: Their King who was of that Religion, being now their abſolute Maſter, and having them all at his mercy.

But behold, in their greateſt extremity, when all humane means failed them, the Lord of Hoſts, beyond all expectation, afforded them peace and ſafety: provided for them new Churches, built with their Kings good leave; yea, and at his coſt and charges, their former having been demoliſhed by the fury of the impious Souldiers, and by the outrage of ſuperſtitious people: and ſo it pleaſed God that their Churches were diligently frequented, all Gods Ordinances duly obſerved, and their Religion with leſs ſcorn and deriſion profeſſed, and they have enjoyed more peace by the goodneſs and mercy of God, than when they had the aforementioned means to embolden them to ſtand upon their own guard.

This is the Lords doing, and it's marvellous in our eyes, Pſal. 118.23.

Of Gods late mercies to the Churches in the Low-Countries.

In recounting Gods late mercies to the *Low-Countries*, I will not begin with thoſe extraordinary deliverances which God afforded them when they firſt recovered their liberty from under the tyranny of *Spain*, and againſt the cruelty of that man of blood, the Duke *De Alva*, which I have fully ſet down in my *General Martyrology*: But later Mercies ar theſe following.

1. A ſtrong faction of the *Armenians* being raiſed up, and diſperſed throughout all their Provinces, whereby the truth, and purity of Religion was much corrupted, and the tranquility, and ſafety of their State put into great hazard; a National Synod was aſſembled at *Dort*, whereunto moſt grave, learned, and judicious Divines out of all the reformed Churches in Chriſtendom came, who all with one unanimous conſent determined ſundry fundamental points of our Orthodox Chriſtian Religion againſt the contrary Errors of the Adverſaries of Gods free grace: A more full Relation whereof, may be ſeen in the Life of *Wallæus* in my firſt Part of *the Marrow of Eccleſiaſtical Hiſtory*.

2. The *Spaniards* having gathered ſuch an Army, as thereby they became Maſters of the field, layed ſuch ſtrong ſiege to *Breda* (a frontier town of ſtrong command) every way round about, that no ſuccour could be afforded it, but at laſt it was forced to yield: At which time alſo *Grave Mauris*, Prince of *Orange*, their brave, and prudent General dyed, which occaſioned great fear of much miſchief, if not of utter ruine to the States: But by Gods providence, *Spinola* their great enemy was called into another Countrey, and a ſupply was made of the loſs of their former General, by ſubſtituting in his room his own brother *Grave Henerick*, whoſe prudence, and proweſſe God crowned with great ſucceſs, and their State was better ſecured than before.

3. God ſo ordered it, that *Spain* provided the States an exceeding great treaſure that never was intended for them; For the whole Fleet fraught with gold, and ſilver, and rich merchandize, which the *Spaniards* by the help of the *Weſt-Indies*, had been ſundry years gathering together, the *Netherlanders* took on a ſudden; whereby their enemies were much diſfurniſhed, and themſelves ſo plentifully ſupplyed, that thereby they were better enabled both to defend themſelves, and offend their enemies.

4. The States being now well furniſhed, quickly became Maſters of the field, and with much reſolution attempted that which the enemy little feared that they ſhould attain, namely, to take in the *Boſche*, a very ſtrong frontier town, well fenced, well manned, and every way well prepared and provided for: But they ſo cloſely beſieged it, as no relief could be afforded, they ſo aſſaulted it, as there was no ſtanding out againſt them. They took it, and kept it.

5. Whileſt they lay at this ſiege, another booty falls into their mouths: *Weſell*, the Magazine of their enemies, wherein all manner of warlike proviſion was in a great abundance ſtored up, ſending out a good part of their Garriſon upon a deſign, notice thereof was given to the Army of the States lying before the *Boſche*, who forthwith ſent out a well-commanded party, to ſurprize *Weſell*, who coming unexpectedly, quickly took it in.

Thus were the States again (through Gods mercy) furniſhed with the enemie's proviſions, and amunition: A town of ſtrength, and of great conſequence fell under their command, whereby an in-let was made for them into the *Palatinate*. And by this means an enemy, that with a great Army was entred into their Countrey, burning, and ſpoiling all before him, was forced back again.

6. Not long after, whil'ſt the Army of the States was quite at home, the enemy having plotted ſome miſchievous deſign againſt them, unexpectedly, ſent an Army by water into their Countrey: But (like a flock of fooliſh birds) they flew into the Net that was laid for them, and were taken.

7. God was pleaſed by a continued Series of ſucceſſe, ſo to bleſs, and proſper them, that *Spain* wearied out with a lingring, and expenſive war, was forced at laſt to acknowledg them a free State, and make peace with them upon the beſt terms he could.

8. The enemies of God and true Religion, having by their ſecret, and ſubtile under-hand workings, lately embroyled them in a new war with *England*, whereby the common adverſary was much gratified, and the intereſt of all the reformed Churches much endangered. God was pleaſed at the laſt, to open the eyes of both parties to ſee, and take notice of what concerned their welfare; whereupon, a peace was concluded, and they, and we, (through Gods goodneſs) ſit under our own Vines, and Fig-trees with much peace, ſafety, and comfort. *Praiſed be God*,

Of Gods later mercies to his oppreſſed Churches in Germany.

For many years together, had *Germany* been ſore vexed with inteſtine, and civil wars: Who can without a melting heart think of the much blood there ſpilt? The ruines of many fair Cities, Towns, Caſtles, Churches, and other publike edifices; The diſtreſſes that many exiles of all ſorts, Princes, People, Noble, Ignoble, Clergy, Laity, Males, Females, young and old, were through the pride, and prevalency of their adverſaries brought into? The miſerable bondage under which ſuch as remained in their native Countreys groaned: The heavy, and illegal taxes which were impoſed upon others that had their titles, dignities inheritances, callings, and liberties by violence wreſted from them? Who can (I ſay) think on ſuch preſſures, and miſeries without compaſſion, and compunction for the ſame?

Upon this occaſion, the Princes of the Reformed Churches in *Germany*, in a Diet at *Lipſich*, *Anno Chriſti* 1631. were forced to put up a joynt complaint, and Remonſtrance of their grievances, and to conſult about means, at leaſt of ſome eaſe (for their burdens were intolerable) if not of full redreſs.

But their complaints proved like the complaints of the *Iſraelites* put up to *Pharaoh*, for eaſing their heavy burthens: *Their ſavour thereby became to be abhorred in the eyes of Pharaoh, and in the eyes of his ſervants*, Exod. 5. 21. They were in a worſe caſe than before. So proud was the enemy by reaſon of his potent Armies fleſhed in blood, and crowned with ſucceſs; ſo that he regarded no complaints, feared no revenge: He deemed his power to be invincible.

When thus the Proteſtant Churches in *Germany* were brought to the loweſt ebbe, and ſo near to the pits brink, that ſeemingly they were falling into utter ruine: That mans extremity might appear to be Gods opportunity, in a moſt ſeaſonable time the Lord raiſed up, and ſent unto them a deliverer, *Guſtavus Adolphus*, King of *Sued*, in whoſe title was couched, *Au-*

guſtus, and *Deus: Guſtavus* by tranſpoſition of Letters being *Auguſtus*, and *Sued* read backwards, *Deus:* And if the ſmall Army which at firſt he brought into *Germany*, and the great things which he effected therewith, be duly weighed, we may ſee cauſe to acknowledge that the Lord of Hoſts was with him.

Judg 7. 13, &c. We read of a Dream which a Souldier of that huge Hoſt of the *Midianites*, that for multitude was as the ſand on the Sea-ſhore, thus related to his Comrade: *I dreamed a Dream, and loe a Cake of Barley Bread tumbled into the Hoſt of* Midian, *and came unto it, and ſmote it, that it fell*, &c. The Interpretation, which in that event proved moſt true, was this, *This is nothing elſe, ſaving the Sword of* Gideon, *the Son of* Joaſh, *a man of* Iſrael: *For into his hands God hath delivered* Midian, *and all the Hoſt:* A fit alluſion hereunto may be this: The ſword of the King of *Sued*, a Defender of true Religion hath ſmitten the Armies of the enemies of the Goſpel, and into his hand hath the Lord delivered his Churches enemies.

This King proved to be as another *Cyrus*, the Lords anoynted, whoſe right hand the Lord held up to ſubdue Nations before him: And though *Cyrus*, King of *Perſia* was to admiration victorious, yet did he not with ſuch expedition gain, and bring under his power ſo many Forts, Caſtles, walled Towns, and Cities, every way well manned, fenced, and fortified (no, nor that Hammer of the world *Great Alexander*) as this annointed of the Lord did in ſo ſhort a time.

The Popiſh enemy ſpent more years in ſubduing Cities, and Towns in *Germany*, than this Deliverer ſpent months in reducing them.

Julius Cæſar when he came into *Germany*, into which victorious *Guſtavus* came, and with ſuch celerity, ſubdued one Principality after another, the Orator was bold to ſay, that he *paſſed over places by Victories more ſpeedily, than another could have done by Paces:* And *Cæſar* himſelf in a Letter that he wrote to a Friend, ſaid, *Veni, vidi, vici:* I came, I ſaw, I overcame; meaning, that ſo ſoon as he came to a place, and viewed it; he forthwith took it. Yet in much ſhorter time did *Guſtavus* ſubdue, and take in more Towns, and Cities than *Cæſar* did, and after another manner alſo: For,

Had *Cæſar* when he came into *Germany* ſuch an Adverſary to grabble withal as *Tilley?*

Were there raiſed ſuch Armies of Horſe and Foot againſt *Cæſar*, as againſt *Guſtavus?*

Were there ſuch Gariſons, ſuch Amunition, ſuch plentiful proviſion of all things requiſite to repel an Enemy in the places ſubdued by *Cæſar*, as in thoſe which *Guſtavus* took?

Never did *Cæſar* in *Germany* meet with ſo ſtrong oppoſition as *Guſtavus* met withal.

Never was he brought to ſuch hazards as this glorious King was brought to.

In no part of *Germany* did *Cæſar* ever meet with ſuch a pitcht field, or ſuch a ſet battel as *Guſtavus* did on *Gods-acre* near *Lipſich:* Never was a battel maintained by him with ſuch Prudence, Providence, and Valour, with ſuch courage, and conſtancy againſt an enemy that was ſo ſtrong and ſtout, ſo accuſtomed to victories in all the former wars; againſt an Army ſuppoſed invincible, by reaſon of former ſucceſſes, and preſent preparations, againſt all the advantages that an enemy could deſire, as the battle at *Lipſich* by valiant *Guſtavus*: And all this after a great, if not a greater part of his Army was routed, and the enemy thereupon made ſo confident, that he cryed out, *Victory, Victory*; *Follow, Follow*; But it proved to be ſuch a victory as the *Benjamites* had, *Judg*. 20. 32, *&c.* When in the beginning of the battel they cryed out, *They are ſmitten down before us, &c.*

On the Seventh day of *September*: (the Birth-day of our renowned, and victorious Queen *Elizabeth*) was this never to be forgotten victory obtained: And on the Seventeenth day of *November* (the Coronation day of the ſaid glorious Princeſs) was the high, and mighty King of *Sued* entertained into the imperial City of *Francfurt* upon the *Maine*, the City wherein the *German* Emperours uſed to be elected: And after that incomparable victory all things ſucceeded proſperouſly with him unto the battel of *Lutzen*, wherein he died a victor, according to that Diſtich

Upon this place the great Guſtavus *di'd,*
Whil'ſt victory lay bleeding by his ſide.

Who ſo deſires to ſee theſe things more largely ſet forth, may read them in the Life of *Guſtavus Adolphus* in my ſecond Part of the *Marrow of Eccleſiaſtical Hiſtory.*

But that which crowned his victories, and made them only glorious, was the cauſe of his undertaking this war. For as *it is the cauſe, not the ſufferings that makes a Martyr: So it is the cauſe, rather than the event that makes all wars warrantable, and praiſe-worthy.* Good ſucceſs in a juſt war, brings true glory to the undertakers of it.

In this reſpect, our *Guſtavus* deſerves far more glory, and renown, than *Sennacherib, Nebuchadnezzar, Darius, Cyrus, Alexander, Cæſar*, and others of the Heathen Heroes. The Conquerours commended by the holy Ghoſt, *Heb.* 11. 33. It is ſaid of them, that *they ſubdued Kingdomes, and wrought righteouſneſs*: And indeed might and right ſhould go together: For *right without might may be much wronged, and might without right may do much wrong*: And if we ſurvey the actions of moſt of the great Conquerours in the world, we ſhall find might without right in their atchivements. But if we take a view of the cauſes which moved our victorious *Guſtavus* to undertake his wars, we ſhall ſee might regulated by right.

The cauſe which moved the former Monarchs to invade the Dominions of others, was the pride of their hearts, and boundleſs ambition to have the ſupream ſoveraignty over the whole world, if poſſible they could obtain it.

Of *Alexander* the Great it is ſaid, that when he heard the Philoſophers concluſion concerning the unity of the world, he wept *becauſe there were no more worlds for him to conquer but one.* Behold the ambition of mens minds how boundleſs, and unſatiable it is.

Cæſar invaded *France, Germany, Britain*, and other Nations to enlarge the bounds of the *Roman* Empire, and to get to himſelf a great name: So did other *Roman* Generals both before, and after him.

True it is that God in his unſearchable wiſdome ſtirred up many of them to be his inſtruments to puniſh the peoples rebellions againſt himſelf; In which reſpect they are called the Lords *Rod*, *Staff*, *Sword:* Yea, God is ſaid *to put his ſword into their hands*: And becauſe the Lord uſeth them as his inſtruments, they are in that reſpect ſtiled the *Lords anointed*, his *ſervants*, his *ſhepherds:* See *Iſa.* 10. 5. *Jer.* 12. 12. *Ezek.* 30. 24. *Iſa.* 45. 1. *Jer.* 25. 9. *Iſa.* 44. 28. Yet notwithſtanding this ſecret intent of the Lord, which he by their Miniſtry brought to paſs, they were ſtirred up by the pride, and ambition of their own hearts, to do what they did: So ſaith the Lord of *Aſhur*, *Iſa.* 10. 5, 7, 13. *O Aſſyrian, the rod of mine anger, &c. I will ſend him againſt an hypocritical Nation, &c. Howbeit he meaneth not ſo, for, ſaith he, by the ſtrength of my hand have I done it, and by my wiſdome, &c.* But our *Guſtavus* hath made it manifeſt to all the world, that no ambitious thoughts, no deſire of enlarging his own Dominions by invading other mens rights, embroiled him in thoſe *German* wars.

Great injuries, and wrongs, were done to him by the Emperour, and fear given him of greater if he looked not the better to himſelf: So that he was forced to take up Armes to ſecure his own Dominions, and his neighbours bordering upon him.

2 Sam. 5. 17. It is noted of the *Philiſtines*, that they came up to ſeek *David*, whereby is implyed, that they firſt provoked him to war, and thereby his aſſaulting, and deſtroying them is juſtified. And *2 Sam.* 10. 4, *&c.* It's recorded of the *Syrians*, that they helped the *Ammonites*, who had moſt deſpitefully abuſed *Davids* Ambaſſadours, whereby *Davids* war againſt the *Ammonites* and *Syrians* is juſtified: Such provocations had our *Guſtavus* to enter upon thoſe *German* wars: He was firſt ſought by the enemy: His Ambaſſadours were unworthily uſed: His enemy ſent Armies under his own enſigns to help the King of *Poland*, his former enemy, with whom he was then in war.

Beſides theſe wrongs done to him: Complaints were made, and invitations ſent to him from ſundry oppreſſed Princes, and States, and particularly from thoſe to whom he was engaged by ancient alliances, and confederacies: By them alſo he was drawn into thoſe wars, wherein the Divine providence gave him ſuch great ſucceſs, and by which he wan ſo great glory.

Abraham, upon ſuch a ground as this later, was moved to take up Arms againſt thoſe that ſpoyled *Sodom*, where his Nephew *Lot* was; wherein the Lord gave him good ſucceſs. *Joſhuah* alſo upon the like ground made war againſt the five Kings of the *Amorites*, who encamped againſt *Gibeon* now in League with the *Iſraelites*, *Joſh.* 10. 6, *&c.*

Thus *Guſtavus* in affording ſuccour to the oppreſſed, that craved his aid (being alſo his confederates) did no more than ſuch as were approved by God, and guided by his Spirit, had done before him: And that as well for the ſecuring of his own Dominions, as for the relieving of others: For, had the deluge of war which over-flowed, and had almoſt ruined *Germany*, been ſuffered to ſwell higher, and run longer, it might have made an irrecoverable breach upon the Kingdome of *Sueden* it ſelf. Where it did prevail, it carried away the Proteſtant Religion before it. It bare away Princes out of their Principalities; Magiſtrates out of their Juriſdictions; Miniſters of Gods Word from their charges; Owners from their poſſeſſions; and others from their ſtations and callings: It deprived free Cities of their immunities, and priviledges, and brought innumerable miſchiefs, and inconveniences to multitudes of all ſorts.

Wherefore to maintain, and preſerve true Religion where it was endangered, to re-eſtabliſh it where it was removed: To reſtore Princes, Magiſtrates, Miniſters, owners and others of their native, and proper rights: To recover to free people their priviledges: To bring home the baniſhed: To take off the heavy yoke to bondage, and intolerable burdens, from their necks on whom they were unjuſtly laid: And laſtly, to prevent perſecutions, and cruel maſſacres for the Goſpels ſake, was that war by him undertaken, as the happy events ſhewed: For ſince that time true Religion hath been in many places re-eſtabliſhed, and a free liberty for the exerciſe thereof granted unto many: Princes, Magiſtrates, Miniſters, &c. have been reſtored to their Dominions, Dignities, Charges, Callings, Inheritances, and Poſſeſſions; and many are eaſed of their heavy burdens and grievances.

The Pride, and Grandure of the houſe of *Auſtria* hath been much abated, and that ſwelling *Jordan*, that had ſo overflown his banks, is in ſome good meaſure brought into his own channel again: And they who formerly were the chief pillars of the Church of *Rome*, are in a good meaſure diſabled from helping forward that Popiſh deſign of reducing the Chriſtian world into an abſolute obedience to the Popes chair again: *O give thanks unto the Lord for he is good: For his mercy endureth for ever: Let the redeemed of the Lord ſay ſo, whom he hath redeemed from the hand of the enemy*, Pſal. 107. 1, 2. See much of this in Doctor *Gouges Saints Sacrifice*. p. 278. &c.

CHAP. XXVIII.

Examples of Compaſſion: Simpathy, Pity.

COmmanded, 1 *Pet.* 3. 8. *Zach.* 7. 8, 9.
Such as want it, love not God, 1 *John* 3. 17.
And are wicked, 2 *Chron.* 36. 17.
Scriptural Examples, *Our Saviour Chriſt*, Matth. 9. 36. & 14. 14. & 15. 32. *Mark* 1. 41. & 6. 34. *A Lord*, Matth. 18. 27. *Pharaohs daughter*, Exod. 2. 6. *The Father of the Prodigal*, Luke 15. 20.

Darius his wife being a Captive with *Alexander*, miſcarried by reaſon of a fall, and ſo dyed, which when *Alexander* heard of, he brake forth into weeping, and ſuffered one of her Eunuchs to carry *Darius* word of her death: *Darius* hearing that *Alexander* wept at the newes of her death, conceited that he had been too familiar with her: But when the Eunuch by grievous aſſeverations proteſted that he had never ſeen her but once, and then never offered the leaſt indignity to her: *Darius* lifting up his hands to heaven,prayed the gods,that if the *Perſian* Empire were at an end,that none might ſit in *Cyrus* his Throne but ſo juſt,and merciful a Conqueror. *Q.Cur.*

~~2.~~ When *Alexander M.* found *Darius* murthered by his own ſervants; though he was his enemy, yet he could not refrain from weeping, and putting off his own coat, he covered the body of *Darius* with it, and ſo clothing of him with Kingly Ornaments, he ſent him to his mother *Siſigambis* to be interred amongſt his anceſtors in a Royal manner. *Q. Cur.*

~~3.~~ *Nero* the Emperour in the firſt five years of his reign, was of a very compaſſionate diſpoſition, inſomuch as being requeſted to ſet his hand to a Writ for the execution of a Malefactor, he ſaid, *Quam vellem me neſcire literas:* Would I had never learned to write. *Sene.*

4. *Camillus* with the *Roman* Army after ten years ſiege took the City of *Veia* in *Italy* by ſtorm, and when *Camillus* from the top of the Caſtle ſaw the infinite riches which the ſouldiers took by plundering the City, he wept for very pity to ſee the miſeries which were brought upon the inhabitants. *Plut.*

~~5.~~ The *Thebans* having given the *Lacedemonians* a very great overthrow in the battel of *Leuſtra*, they preſently ſent an Ambaſſador to *Athens* to acquaint them with it, and to deſire them to enter into confederacy with them againſt the *Lacedemonians* their old enemies, telling them, that now was the time when they might be fully revenged of them for all the wrongs which they had received from them: But the *Athenian* Senate was ſo far from rejoycing at the miſery of the *Lacedemonians*, that they did not ſo much as give lodging to the Ambaſſador, or treat at all with him about a League. *Plut.*

~~6.~~ *Veſpaſian* the Emperour was of ſuch a merciful diſpoſition, that he never rejoyced at the death of any, though his enemies; yea, he uſed to ſigh, and weep when he juſtly condemned any for their faults. *Suet.*

7. *Affert ſolatium lugentibus, ſuſpiriorum ſocietas,* ſaith *Baſil*, pity allaies miſery: But incompaſſionateneſs in others, increaſeth it. This was *Jobs* doleful caſe, *Job* 6. 14. & 19. 21, and *Davids*, *Pſal.* 69. 21. and the Churches in the *Lamentations Chap.* 1, 2. This was *Sodoms* ſin, *Ezek.* 16. 49. and of thoſe *Epicures in Amos*, *chap.* 6. 6. The King and *Haman* ſate drinking in the gate,but the City of *Suſhan* was in heavineſs, *Eſt.* 3. 15. *Trap. Eccleſ.* 4. 1. It's a woful thing to ſee how great ones quaffe the tears of the oppreſſed, and to hear them make muſick of other mens ſhreeks.

8. We muſt labour for *Pauls* frame of ſpirit, *Who is offended, and I burn not?* He was full of care, and cumber, of anxiety, and ſollicitude for the houſe of God, and proſperity of his people, 2 *Cor.* 11. 28.

~~9.~~ It's recorded of *Ambroſe*, that he was more troubled for the ſtate of the Church, than for his own dangers.

~~10.~~ Of *Melancthon* it is ſaid, that the ruines of Gods houſe, and miſeries of his people made him almoſt neglect the death of his moſt beloved children. *True goodneſs is publike ſpirited, though to private diſadvantage.*

~~11.~~ It's likewiſe ſaid of him, that he was frequent in prayers, and tears for the miſeries of the Church, which, like muſick upon the water, made a moſt mellodious ſound in the ears of God. When *Luther* chid him ſharply for it, he meekly anſwered, *Si nihil curarem, nigil orarem.* If I ſhould not care ſo, I ſhould not pray ſo.

Auguſtus the Emperour uſed to profeſſe, that it went as much againſt the heart with him, as it did againſt the hair with the malefactor, when he judged him to condigne puniſhment. *Trap.* ~~12.~~

Our King *Edward* the ſixth could not be perſwaded by all his Council to ſet his hand to a Warrant for the burning of one *Joane Butcher*, that had well deſerved it. *Acts & Mon.* ~~13.~~

Lucullus the *Roman* General purſuing *Methridates*, came to the rich and ſtately City *Amiſus*, where *Challimachus* was Governor under *Methridates*: *Callimachus* ſeeing that he could not hold out, ſet the City on fire, and fled: *Lucullus* would fain have quenched the fire, but could not get his ſouldiers to do it. *Lucullus* entring the City the next morning, and ſeeing the great deſolation the fire had made, fell a weeping, ſaying unto his friends, that he had often thought *Sylla* happy, in that when he deſired to ſave the City of *Athens*, the gods had granted him his deſire: *But whereas I* (ſaid he) *deſired to have ſaved this City of* Amiſus, *fortune thwarting my deſire, hath brought me to the diſreputation of* Mummius *that cauſed Corinth to be burnt.* Plut. in vita ejus. ~~14.~~

God never puniſheth till greatly provoked. He may well ſay as that *Roman* Emperour did, when he was to pronounce the ſentence of death, *Non niſi coactus.* I am even compelled to it, there is no other remedy, 2 *Chron.* 36. 16. As a woman brings not forth but with pain: and as a Bee ſtings not, but provoked: So here, *Ille dolet quoties cogitur eſſe ferox: He afflicts not willingly, nor grieves the children of men,* Lam. 3. 33. Sin puts him out of his road of mercy into wayes of judgment, that putteth thunderbolts into his hand, and makes him to *do his work, his ſtrang work*, Iſa. 28. 21. What can a Prince do leſſe then diſarm his Rebels? *Trapp.* 15.

Be kindly affectioned one to another with brotherly love: Rejoyce with them that do rejoyce, and weep with them that weep. Rom. 12. 10. 15.

CHAP. XXIX.

Examples of Conſciences good and bad.

Good Conſcience: *Acts* 23. 1. & 24. 16. *Rom.* 9. 1. 2 *Cor.* 1. 12. 1 *Tim.* 3. 9. & 1. 5, 19. 2 *Tim.* 1. 3. *Heb.* 10. 2. 22. *Heb.* 13. 18. 1 *Pet.* 2. 19. & 3. 16.
Bad conſcience, *John* 8. 9. 1 *Tim.* 4. 2. *Tit.* 1. 15
Weak conſcience, 1 *Cor.* 8. 7. & 10 29.
Conſcience, *Rom.* 2. 15. & 13. 5. 1 *Cor.* 10. 25. 2 *Cor.* 4. 2. & 5. 11. *Heb.* 9. 9, 14.

Defin. It's a part of our underſtanding determining of all our particular actions either with, or againſt them, excuſing or accuſing.

When the conſcience accuſeth, the tongue confeſſes, the eyes weep, the hands wring, the heart akes, and the voice cries, no part can be at eaſe; as *Juvenel:* —— *Cur hos*

Evaſiſſe putes, quos diri conſcia facti,
Mens habet attonitos, & ſurdo verbere cædet? &c.

How deem's thou them acquit, whom guilty mind of fact ſo foul doth fright,
And ſcourg unſeen doth beat with unheard blow.
Their hangman, reſtleſſe conſcience biting ſo?

Scriptural Examples of guilty conſciences, *Adam* when he ran from God, *Gen.* 3. 8. *Cain* for murthering *Abel*, *Gen.* 4. 15. *Joſephs* brethren, *Gen.* 42. 21, *&c. Belſhazzar*, *Dan.* 5. 6. *Herod* for beheding *John*, Luke 9. 7. *Judas* for betraying Chriſt, *Matth.* 27. 3, *&c.* The unworthy *Gueſt*, *Matth* 22 12. The *Phariſees*, John 8. 9.

Examples of a good conſcience: *Abimelech*, Gen. 20. 4, 5. *Hezekiah*, Iſa. 38. 3. *David*, Pſal, 3. 5, 6. & 23. 4. *Paul*, Acts 23. 1. & 24. 16. *Heb.* 13. 18.

Conſcience good.

Prov. 17. 22. *A merry heart doth good like a medicine.*

Eccleſ. 9. 7, *&c. Go thy way* (ſaith *Solomon* to one that hath a good conſcience) *eat thy bread with joy, &c.*

Prov. 15. 13. *A merry heart maketh a chearful countenance,* ver. 15. *He that is of a merry heart hath a continual feaſt.*

Behold the confidence of a good conſcience towards God, 1 *Pet.* 3. 21. when it's parling with him by Prayer, and bold interceſſions, 1 *Tim.* 2. 1. It dares plead as *Jeremy* did, *Jer.* 12. 1. and interrogates, as *Rom.* 8. 33, 34, 35. *Iſa.* 63. 15. and as *David* often did.

1. A good conſcience made thoſe bleſſed Martyrs in the time of *Severus* the Emperour, of whom *Euſebius* writes, that after long and hard impriſonment, being releaſed for a time, they appeared to the people as thoſe that came *e Myrothecia, non ergaſtulo*, rather out of a ſhop of ſweet ointments, then out of a priſon: *Producebantur de ſuppliciis læti, divinum neſcio quid in vultibus præferentes:* They were brought forth (ſaith he) rejoycing in their torments, and carrying in their countenances a certaine Divine aſpects.

2. This mand the Prophet *Iſaiah* chearfully ſubmit himſelf to the Saw, *Heb.* 11. 37.

3. *Jeremy* to be ſtoned, *Heb.* 11. 37.

4. *Paul* to the ſword.

5. *Peter* to the Croſſe.

6. *Lawrence* to the Gridiron.

7. By reaſon of this it was that *Jacob* took ſuch good reſt upon a ſtone, *Gen.* 28. 11.

8. That *Peter* laden with iron chanes, could ſleep ſo ſweetly, though, for ought he knew, he was to die the next day, *Acts* 12. 6.

9. That Maſter *Philpot*, and his fellow priſoners could rouſe as merrily in nhe ſtraw in the Biſhops cole-houſe, as if they had lain upon doun-beds in a Palace. See my *Engliſh Martyrology*.

Integer vitæ, ſceleriſque purus,
Now eget Mauri jaculis, nec arcu, &c.
A conſcience pure unſtain'd by ſin,
Is braſſe without, and gold within.

10. *Paul* (though no man out of hell ſuffered more then he, yet) did he, having a good conſcience, not only glory in tribulation, bnt over-abound exceedingly with joy, 2 *Cor.* 7. 4. & 1. 9. 12.

11. A good conſcience made *Steven* look like an Angel, *Acts* 6. 15. the Apoſtles to rejoyce, *Acts* 5. 41. that *they were accounted worthy to ſuffer.*

12. *Livius Druſus* being to build him a houſe in the Palace at *Rome*: the chief workman told him that he would ſo contrive it, that none ſhonld overlook him, nor ſee what was done in his houſe: to whom *Druſus* anſwered, *Quin tu potiùs ſi quid in te artis eſt, ità compone domum meam, ut quicquid agam ab omnibus inſpici poſſit?* Rather (ſaith he) if thou haſt any Art, ſhew it in ſo contriving my houſe, that whatſoever I do may be beheld by all, *Lipſius.*

Conſcience bad.

Prov. 12. 25. *Heavineſſe in the heart of a man makes it ſtoop.*

1. *Nero* when he had moſt unnaturally murthered his mother *Agrippiua*, and his wives, had ſuch an hell in his conſcience, that he could never reſt night nor day in quiet; ſo that when he was to leave this life for a worſe, he cried out, that his mother, wife, and father, willed him to die.

2. In the like condition was *Otho* when he had ſlain *Galba*, and *Piſo*.

3. And *Herod* when he had cauſed his wife *Mariamne* to be put to death.

4. And *Spira*, and *Latomus*, &c. all which were ſo gnawed, and grubbed with this worm, that they could never be at reſt, till, utterly tired with continual vexation of ſpirit, they either deſperately ſlew themſelves, or were dreadfully diſpatched by others.

The guilt which from unſeen pollution ſprings
Pale ſweating horror in their boſom brings.

Prov. 17. 22. *A broken ſpirit dries the bones.* By drinking up the marrow. and radical moiſture: So in *David*, Pſal. 32. 3. *His bones waxed old, &c. His heart was ſmitten, and whithered like graſſe: His dayes conſumed like ſmoke*, Pſal. 102. 3, 4. His whole body was like *a bottle in the ſmoke*, Pſal. 119. 83. He was a very bag of bones, and thoſe alſo *burnt as an hearth*, Pſal. 102. 3. Yea, it cauſeth death, 2 *Cor.* 7. 10.

5. *Prov.* 28. 1. *The wicked flie when none perſues, &c.* Such a fearful fugative was bloody *Cain*, Gen. 4. 14.

6. Such were thoſe curſed *Canaanites*, Joſh. 24. 12. that were chaſed by Gods Hornet ſent amongſt them, *i. e.* by the blood-hounds of their own conſciences.

7. Such were thoſe *Syrians*, who ſtruck with a panick terror, fled for their lives, and left their rich Camp for a booty to the *Iſraelites*, 2 Kings 7. 7.

8. The ſhadows of the mountains ſeemed armed men to guilty *Gaal*, Judg. 9. 36.

The

9. The *Burgundians* expecting a battel, thought long thiſtles to be lances, and thereupon fled.

Prov. 29. 6. *In the tranſgreſſion of a wicked man there is a ſnare.*

Prov. 18. 14. *A wounded ſpirit who can bear?* hence *Job* preferred ſtrangling before it, *Iob* 7 15. & 10.1.

10. *Judas* choſe an halter to avoid it, *Matth.* 27. 5. *Acts* 1 18.

11. *Daniel* choſe rather to be caſt to the Lions, then carry a Lion in his boſome, an enraged conſcience, *Dan* 6 10.

12. The Primitive Chriſtians cryed likewiſe, *Ad leones potius quam ad lenones abjiciamur.* Let us be caſt rather to the Lions, then into brothel houſes, where their conſciences might be defiled.

13. A bad conſcience made *Saul* call for muſick, 1 *Sam.* 16. 15 &c.

14. *Belſhazzar* for his carouſing cups, *Dan.* 5. 2.

15. *Cain* for his workmen to build him a City, *Gen.* 4. 17.

Prov. 15. 13. *By ſorrow of the heart the ſpirit is broken.*

16. *Caius Marius*, a bloody Tyrant in *Rome* that had cauſed multitudes of all ſorts of perſons to be murthered, at length fell into ſuch terrors of conſcience, that he could not ſleep in the night, or if he did ſleep, had fearful dreams, and viſions that troubled him, and ſtill he thought he heard a voice buzing in his ears theſe words:

A very Lions den is dreadful to behold:
Though he himſelf be gon abroad, and be not there in hold.

and becauſe he could not ſleep, he gave himſelf to make unreaſonable banquets, and to drink more then his years would bear, ſeeking by theſe means to procure ſleep, and to quiet his raging conſcience, and thus he continued to the time of his death, which was not long after. *Plut. in vita ejus.*

17. *Pauſanius* King of *Lacedemon* being in the City of *Byzance* ſent for *Cleonice*, a young maiden of a Noble houſe to take his pleaſure of her: Her parents durſt not keep her from him, becauſe of his cruelty, but ſuffered his meſſenger to carry her away. The young gentlewoman prayed the grooms of *Pauſanias* chamber to take away the lights, deſiring to go to his bed in the dark when he was a ſleep, but as ſhe approached his bed, by accident ſhe ſtruck down a Lamp, which awaking *Pauſanias*, he thought that his enemies were coming to murther him in his bed, whereupon catching up his dagger, he ſo ſtabbed it into the young Virgin, that ſhe immediately died. The horror of this fact ſo troubled his conſcience, that never after that, he could take any quiet reſt, for he thought that her ſpirit appeared every night to him, and ſpake unto him: the terror whereof did ſo perplex him, that he fled to the City of *Heraclea*, where there was a Temple that conjured down deed ſpirits, and there he prayed her to be content: So ſhe appeared unto him, and told him that he ſhould be delivered from all his troubles when he came to *Sparta*: ſignifying thereby the death which he ſhould Suffer there, which alſo came to paſſe. *Plut in vita Cimonis.*

18. *Julian* the Apoſtate, that ſubtile enemy of the Church of Chriſt, when

his Army was to be paid, cauſed an Altar to be ſet up by him, and a Table with incenſe by it, and as his ſouldiers came to receive their pay, he required each one to throw ſome Incence into the fire on the Altar: But ſome of them, underſtanding his policy, and knowing it to be interpretative, and implicite Idolatry, refuſed to do it, though thereby they loſt their pay: Others not knowing the depth of this myſtery of iniquity, and ſuſpecting no hurt, did as he commanded, and ſo defiled their conſciences, which afterwards filled them with ſuch extream grief, and horror, that they offered to expiate their ſin with their blood. *Theod.*

19. *Tiberius* the Emperour, a bloody and wicked man, felt the laſhes of conſcience ſo violent, that he proteſted to the Senate that he ſuffered death daily: Whereupon *Tacitus* makes this note, *Tandem fæcinora, & flagitia in ſupplicium vertuntur.* As every body hath it's ſhadow appertaining to it, ſo hath every ſin it's puniſhment.

20. *Richard* the third after the murther of his two innocent Nephews, had fearful dreams and viſions: Inſomuch that he uſed often to leap out of his bed in the dark, and catching his ſword, which alway lay naked by him, he would go diſtractedly about the Chamber, ſeeking every where to find out the cauſe of his own occaſioned diſquiet, *Truſſels Chron. Polidor Vergil* thus writes of his dream the night before *Boſworth field*, that he thought that all the Devils in hell pulled and halled him in moſt hideous and ugly ſhapes; adding, that he did not think that it was ſo much his dream as his guilty conſcience that bred thoſe terrors.

21. *Charles* the nineth, after the maſſacre of *France*, could never endure to be wakened in the night without muſick, or ſome like diverſion, and became as terrible to himſelf, as formerly he had been to others. *Thuan.*

Turpe quid acturus, te ſine teſte time.

22. *Nicephorus Phocas* the *Greek* Emperour, having a guilty and helliſh conſcience, and fearing heavens juſtice for his ſins, cauſed his Palace at *Conſtantinople* to be made impregnable, and then began to caſt off his fears: But when he thought all ſafe, a voice was heard, none knew from whom, or whence, taxing his fooliſh confidence, and telling him, that *though he raiſed his walls as high as heaven, yet as long as wickedneſs dwelt within, there was no ſafety to be expected.*

23. A certain Jeſuite in *Lancaſhire* as he was walking by the way, loſt his glove, and one that came after him finding it, followed him apace with an intention to reſtore it: But he fearing the worſt, being inwardly purſued with a guilty conſcience, ran away, and haſtily leaping over an hedg, fell into a marle-pit which was on the other ſide, in which he was drowned. *Wards Serm.*

24. In the reign of our K. *Henry* the eighth, there was one *Ricard Long* that falſely accuſed a Miniſter in *Calice* for eating meat in Lent: But ſhortly after Gods vengence fell ſo heavily upon his conſcience, that he deſperately drowned himſelf. *Acts & Mon.*

25. About the ſame time one *Greg. Bradway* accuſed falſly one *Brook* for ſtelth: But not long after, through terrors of Conſcience he ſought to cut his own

throat, and being prevented, he ran mad. *Idem.*

See the Example of *Beſſus* in *admirable diſcoveries of murther.*

9. When *Genſericus* King of the *Arian Vandals* in *Africa*, raiſed a perſecution againſt the *Orthodox*, he had ſuch a helliſh, and guilty conſcience, that if any Miniſter in his Sermon did but mention *Pharaoh*, *Nebuchadnezzar*, *Herod*, *&c.* he preſently applyed it to himſelf, and thereupon baniſhed him. *See my General Martyrology*, p. 92.

Sir *Con Mac Genis*, one of the late *Iriſh Rebels*, after he had murdered one Maſter *Trug* a Miniſter, was ſo haunted with the furies of his own conſcience, that he thought his ghoſt followed him day and night, ſo that he commanded his ſouldiers to ſlay no more of the Proteſtants. *Idem.* p. 363.

Conſcience terrified after falls, and again comforted.

1. In the reign of Queen *Mary* there was one *Ralph Allerton*, who coming into the Church of *Bently* in *Eſſex*, finding the people idle, or ill imployed, read a chapter to them, and prayed with them, for which being brought before *Bonner*, he by his ſubtile perſwaſions and flatteries, ſo prevailed with him, that he drew him to a recantation; after which, this *Allerton* was brought into ſuch bondage, and terrours of conſcience, and was ſo caſt down, that if the Lord had not looked mercifully upon him, he had been utterly undone; but, through Gods goodneſs, upon his unfeigned repentance, he at laſt recovered comfort, and gave his life for the cauſe of Chriſt. *See my Engliſh Martyrology.* p. 193

2. About the ſame time there was one Maſter *Whittle* an *Eſſex* Miniſter, who being alſo called before *Bonner*, by the ſubtile practice of the Biſhop, and the advice of ſome carnal friends, ſet his hand to a recantation; but preſently after he fell into grievous terrours of conſcience, whereof himſelf thus writes: *After* (ſaith he) *I had done this thing, I had little joy of any thing, my conſcience telling me that I had done very ill by ſo ſlight a means to ſhake off the ſweet Croſs of Chriſt.* Yea, his terrours of conſcience were ſo great, that he could not ſleep; whereupon he procured the writing, and toar out his name: After which he thus writes, *Being condemned to die, my conſcience, and mind, I praiſe God, is quiet in Chriſt, and I by his grace, am very willing, and content to give over this body to death for the teſtimony of Chriſts truth, and pure Religion againſt Antichriſt, &c. Idem.* p. 160. 161.

3. Before this, in the reign of King *Henry* the Eighth, Maſter *Thomas Bilney* for fear of death was drawn to an Abjuration, after which he fell into ſuch terrours of conſcience, that he was near the point of utter deſpair, ſo that his friends were fain to watch with him night and day, endeavouring to comfort him, but all in vain: In this woful condition he continued for the ſpace of a whole year, and was in ſuch anguiſh, that neither eating, drinking, ſleeping, nor any thing elſe did him good: yea, he thought that all the Word of God was againſt him, and ſounded his condemnation: But at laſt, reſolving through Gods grace, to lay down his life for the truth, he began to feel ſome comfort, &c. *See his Life in my firſt Part.*

See more inflicted in conſcience, and comforted, *p.* 15.

The ſpirit of a man will ſuſtain his infirmity: but a wounded ſpirit who can bear?

CHAP. XXX.

Examples of Conſtancy.

Conſtancy in that which is good commanded, 1 *Chron.* 28. 7. *Tit.* 3. 8. *Gal.* 5. 10. 2 *Tim.* 2. 1. *Heb.* 13. 9. 2 *Cor.* 1. 17. 1 *Cor.* 58. 2 *Pet.* 3. 17. 2 *Tim.* 3. 14. *Rev.* 2. 10. God is ſo conſtant. *Jam.* 1. 17.

Commended, *Prov.* 21. 28. *Heb.* 12. 3. *Rom.* 11. 22.

Exhorted to, 1 *Cor.* 16. 13. *Epheſ.* 4. 14, 15. 2 *Tim.* 3. 14. *Heb.* 12. 1. & 13. 9. *Matth.* 10. 22. & 24. 13. *Phil.* 4. 1 *Rev.* 3. 11.

Scriptural Examples, *Joſhuah*, chap. 24. 15. *Ruth*, chap. 1. 15. *Levites*, 2 Chron. 11. 13. *Joſiah*, 2 Chron. 34. 2. *Jews*, Ezra 3. 3. *David*, Pſal. 119. 157. *John Baptiſt*, Matth. 11. 7. Luke 7. 24. *Paul*, Acts 20. 23, 24. 2 *Tim.* 4. 7. 2 Cor. 1. 17. *Antipas*, Rev. 2. 13. *Diſciples*, Luke 22. 28. *Hebrews*, chap. 10. 32, 34. *Dionyſius*, *&c.* Acts 17. 34. *Jews* and *Proſelites*, Acts 13. 43.

Examples of the conſtancy of Heathens.

1. *Ariſtides* is an admirable Example of Conſtancy, of whom *Plutarch* writes, that amidſt all the changes which befell the *Athenians* in his time, he remained alwayes the ſame; for honours never puffed him up with pride, nor adverſity never made him impatient: For when *Eſchylus* the *Poet* in the publick *Amphytheater* made verſes in his commendation, and thereupon the eyes of all the people were fixed upon him, he was nothing affected, or puffed up with it: Neither at other times was he afflicted at the reproaches, and indignities of his enemies: He uſed to ſay, *That it was the part of a good Citizen, only to rejoyce in his good ſpeeches, and actions.* Plut.

2. *Nero* being weary of his wife *Octavia*, the daughter of *Claudius*, by whom he had the Empire, charged her with adultery, and *Pythias* one of her women, was miſerably tormented upon the rack to extort a confeſſion againſt her imperial Lady, but ſhe left this memorble Example of loyal conſtancy: *Tygellinus*, *Nero*'s inſtrument of cruelty, ſitting in Commiſſion at the rack, demanded of her ſome immodeſt queſtions about her Lady *Octavia*: But ſhe being raiſed above fear or pain by honeſt courage, did ſpit into his face, ſaying, that *Octavia was honeſter in her womans parts, than his mouth.* Suet.

3. *Phocion* the *Athenian* was *ſemper idem*, alwayes the ſame, neither favour, nor fear altering him: The Oracle declaring that there was one man that was an enemy to the concord of the City: when the enraged people enquired after him, he ſaid, *Pray you be quiet, I am the man whom ye ſeek,*

for there are none of your doings that pleaſe me: *Athens* was at this time in her dotage. Afterwards being choſen Captain of the *Athenians* againſt the *Macedonians:* He ſeeing that his cowardly ſouldiers were only valiant in their tongues, wiſely forbore fighting, and made a peace: Afterwards being upbraided, as if he had done it through cowardize, he anſwered: *You were happy that you had a Captain that knew you well enough, otherwiſe you had all periſhed before this.* At another time when *Demoſthenes* that rode the people by his flattery, told *Phocion*, that the *Athenians* would kill him, when they began to be mad. But, ſaid *Phocion*, *they will kill thee when they begin to be wiſe.* Lipſius.

4. *Publius Rutilius* ſhewed his excellent conſtancy, when being requeſted by a friend to do for him a thing which was unjuſt, he refuſed to do it, whereupon his friend ſaid, *What am I the better for thy friendſhip, if thou wilt not do for me ſo ſmall a courteſie, when it is deſired of thee?* To whom he anſwered: *And what am I the better for ſuch a friend, as requeſts of me ſuch unjuſt things.* Val. l. 6. c. 4.

5. *Pomponius* a Knight of *Rome* fighting in the Army of *Lucullus* againſt *Mithridates* was wounded, and taken priſoner, and being brought before *Mithridates*, he ſaid to him, *If I take care for the cure of thy wounds, wilt thou be my friend?* To whom *Pomponius* anſwered, *Not except thou beeſt a friend to the people of* Rome. *Fulgoſ.*

6. *Marc. Brutus* warring in *Lucitania*, when he had conquered almoſt the whole Countrey, only the City of *Cyana* ſtood out againſt him, he ſent Ambaſſadours to them, proffering them a great ſum of gold to deliver up their City to him: To whom they anſwered with admirable conſtancy: *Our fathers left us ſwords wherewith to defend our liberty, not gold, nor rich gifts wherewith to redeem our ſelves from our enemies.* Eraſ. Apoth.

7. *C. Mevius* a Captain of *Auguſtus Caſar*, having often fought valiantly againſt *Mark Anthony*, was at laſt circumvented, taken priſoner, and carried before *Anthony*, who asked him, what he would have him to determine about him? To whom *Mevius* moſt conſtantly anſwered: *Command my throat to be cut, ſeeing I am reſolved, neither for the hope of life, nor for the fear of death to forſake* Cæſar, *nor to ſerve thee.* Val. Max.

8. When *Fabius Maximus* was made General againſt *Hanibal*, he reſolved not to hazard battel, but to lie, and weary him out by delaies, whereupon at laſt his ſouldiers began to mock, and flout at him, calling him *Hanibals* Schoolmaſter: *Minutius* alſo his partner asked *Fabius* his friends, whether he went to lodg his Camp in the skie? (becauſe he kept upon the mountaines) and whether he climbed ſo high, becauſe he miſtruſted the earth? Or whether for fear of his enemies he went to hide himſelf in the clouds? *Fabius*'s friends told him of theſe jeers, and adviſed him rather to hazard battel, than to endure ſuch reproaches, &c. But *Fabius* anſwered them: *If I ſhould follow their adviſe, I ſhould ſhew my ſelf a greater coward than I am taken for now, by leaving my reſolutions for fear of their mocks and reproachful ſpeeches: For its no ſhame for a man to be fearful, and jealous of of the ſafety and welfare of his Countrey; but to re-*

gard the prating of the multitude, is not the part of a chief Magiſtrate, but rather of a baſe-minded perſon that ſeeks to pleaſe thoſe whom he ought to command and govern, becauſe they are but fools. Plut. in vita ejus.

9. *Saturnnius* a Tribune of the People in *Rome*, having ordained a Law, which was prejudicial to the Common-wealth, made a Decree alſo, that all the Senators ſhould ſwear to it upon pain of baniſhment, and accordingly all the Senators did take their oaths, though againſt their wills, for fear of the people: But when it came to *Metellus* his turn to ſwear, he utterly refuſed it, neither could his parents, or friends by any perſwaſions, or intreaties enduce him to it, continuing one, and the ſame man, without reſpect of danger, ſaying, that he would abide any puniſhment, rather than to yield conſent to a diſhhoneſt matter unbeſeeming his eſtate, and ſo going out of the Aſſembly he told his friends that did accompany him: *That to do evil it was an eaſy thing, and to do good without danger was alſo a common matter, but to do well with danger, that was the part of an honeſt and vertuous man.* Plut in vita Marii.

10. *Ageſilaus* King of *Sparta*, having made war in *Aſia*, againſt the King of *Perſia*'s Lieutenants, wherein he had gotten many famous victories, and great riches, at his return into his own Countrey, was no changling, but his conditions were the ſame as before he took his journey: He transformed not himſelf into ſtrangers manners: Neither did he ſcorn his Countrey manners, as moſt other Captains in the like caſe uſed to do: Neither did he ſhew himſelf diſobedient to the Lawes of his Countrey: He altered not in his meat, or drink, in his waſhings, or bathings, in his wives apparel, in his own armour, or houſhold-ſtuff: His daughters coach was nothing more ſumptuous than others were, &c. *Plut in vita ejus.*

11. *Demoſthenes* the *Athenian* Orator was alwayes conſtant in one manner, and order in the counſel which he gave to the people: Not only not changing it in his life time, but on the contrary, loſt his life, becauſe he would be no changling: He was not like unto *Demadas*, who to excuſe his going againſt his own counſel, uſed to ſhift it off with this ſaying, *That indeed he went oft-times againſt his own adviſe, as matters fell out, but never againſt the benefit of the Common-wealth.* Plut. in vita ejus.

12. Saint *Ambroſe* Biſhop of *Millain* being beſieged in his Church, by the Emperour *Valentinian junior*, at the inſtigation of *Juſtina* his mother, an *Arian*, the Emperour commanded him to come forth of the Church, intending to deliver it to the *Arians*: But *Ambroſe* told him that he would never come out of it willingly, neither would betray his ſheepfold to the wolves, nor his Church to ſuch as were blaſphemers of God; *Therefore* (ſaith he) *if thou wilt kill me, come in, and thruſt me through, either with thy ſword, or ſpear, which death will be very grateful unto me.* Theod.

13. *Valerianus* Biſhop of *Habenza* in *Africa*, being commanded by *Genſerick* an *Arian*, King of the *Vandals*, to deliver up to him the books of the Sacred Scripture, and other veſſels belonging to the Church, he rather choſe, being eighty years old, to be ſtripped naked, and driven out of the City, where he lay amongſt the dunghils till he periſhed. *Sige. Chron.*

14. *Hormiſdas* a Noble-man of *Perſia*, profeſſing Chriſtianity in the time of a great perſecution, was called before the King *Varanes*, who ſharply chid him, threatning him with death, if he perſiſted therein: To whom *Hormiſdas* conſtantly anſwered: *That which you command me* (*O King*) *is wicked, and therefore I may not abjure the God of the whole world, to procure your Majeſties favour: For a crime committed againſt his Majeſty, is far greater than diſobedience to you.* Miceph.

15. *Conſtance* the third, could neither prevail by promiſes, nor threats, with *Martin* Biſhop of *Rome* to confirm the Hereſy of the *Monothelites*, he chooſing baniſhment rather than thus to ſin againſt God. *Fulgoſ.*

See more in *Courage of Chriſtians.*

CHAP. XXXI.

Examples of Contention, Diſcord, Variance, and the Evils of it.

IT's a great evil, *Prov.* 6.14,19. worſt in wives, *Prov.* 19. 13. & 27. 15.

Condemned, *Epheſ.* 4. 31. *Col.* 3. 8. *Prov.* 17. 14. *Tit.* 3. 9. *Rom.* 13. 13.

It comes from pride, *Prov.* 13. 10.

Scriptural Examples; *Kings*, Gen. 14. 4. *Abimelech*, and *Sechem*, Judg. 9. *Phariſees*, and *Sadduces*, Acts 23. 2. Two *Hebrewes*, Exod. 2. 13. *Judah*, and *Iſrael*, 2 Sam. 19. 4. *Aaron* and *Moſes*, Numb. 12. 1. *Iſrael, and Benjamin*, Judg. 20. 13. *Diſciples*, Luke 22. 24. *Paul*, and *Barnabas*, Acts 15. 39. *Corinthians*, 1 Cor. 1. 11, 12. and 3. 3, 4. and 11. 18. and 6. 7. *Abraham*'s and *Lot*'s heardſmen, Gen. 13. 7. *Iſraelites*, Iſa. 9. 21.

1. *Prov.* 26. 21. *So is a contentious man: Vir bilioſus, & bellicoſus,* a man made of diſcords (as *Democritus* ſaid the world was) that loves to live in the fire, as the *Salamander* doth. The Dog-dayes continue with ſuch all the year long, and like mad dogs they bite, and ſet a madding all they can faſten on, as did *Sheba*, *Corah*, and *Judas*, who ſet all the Diſciples on murmuring at the oil poured on Chriſts head. So *Arius* ſet all the Chriſtian world on a light fire, and Pope *Hildebrand* caſt abroad his fire-brands. *Trapp.*

2. *Epiphanius* tels a ſad ſtory of two Biſhops, *Meleſius*, and *Peter* Biſhop of *Alexandria*, both Profeſſors, and fellow-ſufferers for the Chriſtian faith: Theſe two men being condemned, and ſent to work in the Mettal-Mines, for a ſmall difference fell into ſo great a Schiſme, that they drew a partitian-wall between each other in the Mine, and would not hold communion each with other in the ſervice of Chriſt, for which they both were ſufferers: which diſſention of theirs cauſed ſuch a rent in the Church that it did more hurt than an open Perſecution from the enemy.

3. How much better did Biſhop *Ridley*, and *Hooper*, who though in King *Edward* the ſixth his dayes, they had been at great variance about the Ceremonies; yet when in Queen *Maries* Reign they were impriſoned for the

ſame cauſe, they forgat all former quarrels, loved, and wrote each to other as breathren? See Doctor *Ridley's Life, in my firſt Part.*

4. In *Conſtantines* time, the differences of the Biſhops were ſo many, and ſo great, that they brought in whole bundles of Petitions one againſt another to the Emperour, which he, out of a wonderful deſire after peace, would not ſo much as read, but burnt them all before their faces.

5. *Ariſtides*, and *Themiſtocles*, being ſent joynt Ambaſſadours to the ſame City, fell out by the way. *Ariſtides* was ſtout enough, and croſs enough; yet when he came near the City gates whither they were ſent, he condeſcended ſo far as to beſpeak *Themiſtocles* in this manner, *Sir, you and I are not now at leaſure thus to ſquabble: Let us diſpatch our Countrey affairs: It will be time enongh to renew our quarrel when onr work is at an end.* Plut.

6. *Empedocles* was of ſuch a contentious diſpoſition, that every day he would quarrel with ſome body or other, and proſecute his cotentions with much violence. *Raviſ.*

7. *Hyperbolus* was a man ſo addicted to ſtrife, and contention, that it grew into a Proverb, *Ultra Hyperbolum.*

8. *Anno Chriſti* 1579. *Allen* at *Rhemes* directed his ſeducing *Emiſſaries*, when he ſent over into *England* to make way for the great project of perdition in Eighty eight, to divide the people of this Nation under the termes of *Proteſtants*, and *Puritans*, provoking them thereby to mutual hatred: And what labouring there is now by the Jeſuitical party to heighten our unhappy differences, that thereby they may make themſelves Maſters of all, who ſees not? *Trapp.*

Frowardneſs is in the heart of a naughty perſon, he deviſeth miſchief continually, he ſoweth diſcord, Prov. 6. 14.

CHAP. XXXII.

Coverſion ſtrange of Thieves,

1. *Bergerius* at *Lyons* in *France* being apprehended, and accuſed for his Religion, was caſt into a loathſome Dungeon, wherein was a Thief, who had lain there by the ſpace of ſeven or eight moneths, and been greatly diſtreſſed, and tormented with hunger and cold, he blaſphemed God, and curſed his parents that begat him, being almoſt eaten up with lice, and fed with ſuch bread as dogs and Horſes refuſed to eat: But through the preaching and prayers of *Bergerius* he was brought to true and unfeigned repentance for his ſins, of which he wrote a ſweet letter to ſome of his friends, wherein he declared that the next day after he had embraced the Goſpel of truth; his lice which before did ſo abound, were all gone, not one remaining; and that God ſo ſtirred up the hearts of good people to pity and provide for him, that he was ever after fed with white bread, and wholſom food. See my *General Martyrology.*

See another eminent Example of of the converſion of a Thief in Maſter *Perkins* his Life in my *firſt Part of the Marrow of Eccleſiaſtical Hiſtory.*

Thieves converted.

3. About the year 1556. in the town of *Weiſſenſtein* in *Germany*, a *Jew*, for theſt that he had committed, was condemned in this cruel manner to be executed. He was hanged by the feet with his head downwards betwixt two dogs, which conſtantly ſnatcht and bit at him: The ſtrangneſs of the torment moved *Jacobus Andreas* (a grave, and learned Divine) to go to behold it: Coming thither, he found the poor wretch as he hung, repeating verſes out of the *Hebrew Pſalms*, wherein he cryed out to God for mercy: *Andreas* hereupon took occaſion to counſel him to truſt in *Jeſus Chriſt* the true Saviour of mankind: The *Jew* embracing the Chriſtian faith, requeſted but this one thing, that he might be taken down, and be baptized, though preſently after he were hanged again (but by the neck, as Chriſtian malefactors ſuffered) which was accordingly granted to him. *Mel. Adam. in vit. Ja. Andr.* p. 639.

4. One who had accuſed the Apoſtle Saint *James* the brother of *John*, when he ſaw that he was condemned, and led to execution, was ſo pricked in conſcience, that of his own accord he confeſſed himſelf to be a Chriſtian, and ſo they were both led forth together to be executed: As they were in the way, he deſired Saint *James* to forgive him that which he had done, who after that he had pauſed a little upon the matter, turned to him, and ſaid; *Peace be unto thee brother*, and kiſſed him, an ſo both were beheaded together. *Euſeb.*

Examples of ſuch as have foud wonderful comfort upon their converſion.

1. *Bernard*, for a certain ſpace after his converſion, remained, as it were deprived of his ſences by reaſon of the exceſſive conſolations which he had from God. *See his Life in my firſt Part.*

2. *Cyprian* writes to his friend *Donatus*, that before his converſion he thought it impoſſible to find ſuch raptures, and raviſhments, as now he did in a Chriſtian courſe.

3. *Auguſtine* ſaith the like of himſelf. *Confeſſ. l. 6. c.* 12.

Converſion of Perſecutors, and extream diſſolute perſons.

4. *Cyprian* that famous Martyr, confeſſeth that he was converted from Idolatry, and Necromancy, by hearing the Hiſtory of the Prophet *Jonas* read, and expounded to him by *Cecilius*, whom therefore he called *novæ vitæ parentem* the father of his Chriſtian life: See his Life in my *firſt Part of Lives.*

5. *Saul* a bloody perſecutor, was converted miraculouſly by God, *Acts* 9. 3. &c.

6. *Manaſſeh* a wicked King, and Perſecutor of Gods Prophets, was converted by afflictions, 2 *Chron.* 33. 12, 13.

Matthew the Publican converted, *Matth.* 9. 9.
Sergius Paulus a Heathen, converted, *Acts* 13. 7, &c.
Mary Magdalen, out of whom Chriſt caſt ſeven Devils, *Mark* 16. 9.
The Jaylor, *Acts* 16. 29, &c.

CHAP. XXXIII.

Examples of Covetouſneſs, and Avarice.

FOrbidden by God, *Exod.* 20. 17. *Rom.* 13. 9. *Luke* 12. 15. *Epheſ.* 5. 3. *Col.* 3. 5. *Heb.* 13. 5. 1 *Tim.* 3. 3.

Complained of by God, *Mich.* 2. 2. 2 *Tim.* 3. 2. 2 *Pet.* 2. 14. *Jer.* 6. 13. *&* 8. 10. *&* 22. 17. *Ezek.* 33. 31. *Rom.* 1. 29. *Eccleſ.* 6. 1, 2.

Prayed againſt, *Pſal.* 119. 36. It's the root of all evil, 1 *Tim.* 6. 10.

Threatned, *Hab.* 2. 9. 1 *Cor.* 6. 10. *Epheſ.* 5. 5. *Col.* 3. 5, 6. *Iſa.* 57. 17. *Jer.* 51. 13. *Amos* 8. 4, *&c.* *Pſal.* 10. 3. 1 *Cor.* 5. 11.

Covetous perſons are deceivers, *Amos* 8. 5. *Prov.* 21. 6. Murtherers, *Prov.* 1. 19.

Can never be ſatisfied, *Eccleſ.* 4. 8. *Prov.* 27. 20. *Eccleſ.* 5. 10. *Prov.* 30. 15. *&* 21. 29.

Trouble their own houſe, *Prov.* 15. 27. And themſelves, *Eccleſ.* 5. 12.

Are very fools, *Eccleſ.* 5. 15, 16. *Pſal.* 39. 6.

Deſire their own hurt, *Eccleſ.* 5. 13. 17. *Prov.* 11. 28. It comes from the heart, *Mark* 7. 22.

Scriptural Examples, *Achan*, Joſh. 7. 20, &c. *Gehazi*, 2 Kings 5. 20, &c. *Ahab*, 1 Kings 21. 19, &c. *Ananias* and *Saphira*, Acts 5. 1, &c. *Balaam*, Numb. 22. 22. 2 Pet. 2. 15. *Demas*, 2 Tim. 4. 10. *Demetrius*, Acts 19, 24, 25. *Fœlix*, Acts 24. 26. *Samuels ſons*, 1 Sam. 8. 3. *Judas*, John 12. 6. Matth. 26. 15. *Laban*, Gen. 31. 41. The Maſter of the maid, *Acts* 16. 19. The *Jews*, Jer. 6. 13. & 8. 10. The young man, *Matth.* 19. 22. The *Phariſees*, Luke 16. 14. *Nabal*, 1 Sam. 25. 11. The rich man, *Luke* 16. 21, &c. See ſome Examples of the danger of *covetouſneſs in my firſt Part of the Marrow of Eccleſiaſtical Hiſtory.*

1. *Julius Cæſar* was of ſuch a covetous diſpoſition, that making war in *Spain*, he picked quarrels with divers rich Cities, that he might plunder them: He brake alſo into the Temples of the gods, and robbed them of their rich gifts which had been beſtowed upon them. In his firſt Conſulſhip, he robbed the Capitol of three Thouſand pound weight of Gold. In his own and *Pompey*'s name, he took ſix Thouſand Talents from *Ptolemy* King of *Egypt*. *Theat. vita hum.*

2. *Tiberius Cæſar* was ſo overcome by covetouſneſs, that when *Cn. Lentulus* a worthy Senator, had in his will declared him to be his heir; he ſent, and killed him, that ſo he might have preſent poſſeſſion of his goods. Alſo when *Vonorais* King of *Parthia*, being expelled out of his Kingdome,

fled to him for refuge, he ſeeing that he had brought a mighty maſſe of treaſure with him, killed him, that ſo he might enjoy his riches. *Theat. vitæ hum.*

3. *C. Caligula* the Emperour, having by profuſeneſs and prodigality waſted the treaſure of the Empire, fell afterwards to ſordid covetouſneſs and rapine: whereupon he forced many rich men to make their wills, and therein to declare him to be their heir, and preſently after uſed to poyſon them, ſcoffing at them, and ſaying, That *when men had once made their wills, it was fit they ſhould die:* Having by a tribute raiſed a mighty maſs of money, ſtripping himſelf naked, he rolled himſelf upon it, ſeeking thereby to ſatisfie his thirſt after Gold. He ſold alſo the ſervants, and houſhold-ſtuffe, Jewels and Ornaments of his ſiſters, taking the price of them to himſelf. *Theat vitæ hum.*

4. *Nero,* that monſter of men, when by his profuſeneſs, and luxury, he had waſted the emperial treaſures, fell to ſuch covetouſneſſe, that he impoſed new tributes on his ſubjects, injuriouſly ſeized upon many rich mens eſtates, and often puts the owners to death, robbed many Temples, and took away the Gold and Silver Images. *Theat. vitæ hum.*

5. *Sergius Galba*, to ſatisfie his covetouſneſs, impoſed great fines upon divers Cities in *Spain*, and *France*: Took away from the Image of *Jupiter* a crown of gold that weighed fifteen pound weight, and having a plentiful ſupper ſet before him, he ſighed at the conſideration of the coſt. *Theat. vitæ hum.*

6. *Veſpaſian*, though he be reckond amongſt the good Emperours; yet he was extream covetous: Being blamed by his friends for ſending ſuch oppreſſive officers into the *Roman* Provinces: He anſwerd, *That he uſed them but as ſpunges to ſqeeſe them when they were full.* He impoſed a tax upon every family, according to the quantity of urine that was made in it, which his ſon *Titus* being offended at, and blaming him for it, as diſhonourable to ſo great an Emperour, he anſwered him little for the preſent, but a while after, when his *Publicans* had brought in the tribute, he called his ſon *Titus*, and bad him ſmell what ill ſavour that gold had: *Titus* ſmelling, told him that he found no ill ſavour in it: His father laughing, told him that it was urine, and withal added, *Dulcis odor lucri ex re qualibet:* The ſmell of gain is ſweet out of any thing: Yea, from the principle of covetouſneſs he would publickly do ſuch buſineſs, as a private man would be aſhamed of.

7. *Didius Julianus* the Emperour, was ſo extreamly covetous, that he made himſelf hateful to the people, and being forſaken of all men, was at laſt ſlain in his Palace. *Guido. Bitur.*

8. *Conſtaus Tertius* the Emperour going to *Rome*, ſpoiled all places, both holy, and profane, carrying away more of the riches and ornaments of the City, than all the barbarous Nations that had formerly plundered it: He alſo grievouſly oppreſſed his ſubjects eſpecially the inhabitants of *Sicily*, whereby many parents were forced to ſell their own children, which made him ſo hateful to all, that his own ſouldiers roſe up againſt him, and ſlew him. *Fulgoſus, Lib. 9. c. 4.*

9. *Cardinal Angelot* was ſo baſely covetous, that by a private way he uſed

to go into the ſtable, and ſteal the oats from his horſes: So that on a time the Maſter of his horſe going into the ſtable in the dark, and finding him there, taking him for a thief, beat him ſoundly: He was alſo ſo hard towards his ſervants, that his Chamberlain watching his opportunity, ſlew him. *Pontanus, lib. de Prin.*

10. A certain young man in *Lacedæmon* having bought an houſe and land at a very under-rate: The Magiſtrates hearing of it, ſent for him, and fined him, for that he being a young man had ſhewed ſo much covetouſneſs, ſeeking to enrich himſelf by the loſſe of another. *Ælian. lib.* 14.

11. *Semiramis* cauſed to be engraven upon her Sepulchre: *What King ſoever ſhall want money, let him open this Sepulchre, and he ſhall find as much as he needs: Darius* long after finding this inſcription, brake open the *Se*pulchre, but inſtead of money, he only found this inſcription within: *Except thou wert a wicked man, and baſely covetous, thou wouldeſt never have broken open the Sepulchres of the dead.* Stobæus.

12. *Anno Chriſti* 1066. *Reginherus* Biſhop of *Miſnia* being at *Goſlaria*, after dinner went into his chamber where he had hid his treaſures (being an extream covetous man) and ſhut himſelf in, as if he would take a little ſleep, but his ſervants thinking him long, firſt knocked at the door, and afterwards brake it open, and found him dead with his neck broken, and his body of an ugly colour, lying in a miſerable manner upon his money. *Lamb. Scaffnaburgenſis.*

13. *Caratacus*, a Prince of the *Britains* being taken priſoner, and carried to *Rome*, when he had throughly viewed the ſtately magnificence of that City: *What mean you* (ſaith he) *when you have theſe and ſuch like buildings of your own, to covet our ſmall cottages?* Camb. Brit. p. 957.

14. The *Spaniards* in the conqueſt of *Peru*, told *Atabalipa* the King thereof, that they were ſent from an Emperour (unto whom the Pope had given all that land) to convert them to the Chriſtian faith: Whereunto *Atabalipa* anſwered, *That he would gladly be friends with the Emperour, becauſe he was ſo great a Monarch, but in no caſe with the Pope, becauſe he gave to another that which was none of his own.* Pur. Pilgrims, Vol. 4. p. 1445.

15. *Thira* a *Dane*, wife to *Godwin* Earl of *Kent*, uſed to make merchandize of *Englands* beauteous Virgins, by ſelling them at a dear rate into *Denmark*, ſeeking thereby to ſatisfie her own covetouſneſs, and the *Danes* luſts: Which practice ſhe continued till a juſt reward of Gods wrath fell upon her, by a thunderbolt from heaven, whereby ſhe was ſlain. *Speed.*

16. Nigh unto the City of *Lunenberg* in *Germany* there flowed plentifully a ſalt ſpring, till ſuch time as the rich men ingroſſing all the profit to themſelves, would not ſuffer the poor to make any profit thereof: Whereupon (God being offended at their covetouſneſs) dried up the ſpring, ſo that it ran not for a time; yet afterwards upon the re-admiſſion of the poor to be ſharers in it, it ran again as before. *Moriſons travels. chap.* 1. *part* 1. *page* 5.

17. In the year 1316. there hapning a great famine in *Leyden*, a poor woman went to her own ſiſter that was very rich, to borrow a loaf of bread, to keep her and her children from ſtarving: Her ſiſter denied that ſhe had

any in the houſe: She inſiſted that ſhe had, whereupon her rich ſiſter fell a ſwearing, and curſing, praying God that if ſhe had any, it might be turned into ſtone, which God miraculouſly effected, to the confuſion of this mercileſs and perjured woman: One of theſe loaves turned into ſtone, is kept in an iron grate in Saint *Pancratius* Church in the ſame City of *Leyden. Belg. Com. Wealth.* p. 70.

18. A begging *Philoſopher* asking a groat of a certain King: The King told him, that it was too little for him to give; then give me a Talent (quoth the other,) Nay (ſaid the King) that's too much for a beggar to receive. *But God in giving ſpiritual mercies, regards not what is fit for us to ask, or expect, but what ſtands with his greatneſs, and goodneſs to beſtow.*

19. *Anno Chriſti* 1570. At *Rye* in *Suſſex*, there was a ſtrange example of Gods judgment upon a covetous Gentleman, who living near the Sea, had a Marſh wherein (upon poles) Fiſhermen uſed to dry their nets, for which, he received of them yearly a ſufficient ſum of money: But at length being not content with it, he cauſed his ſervants to pluck up the poles, not ſuffering the Fiſhermen to come upon his ground any longer, except they would compound at a larger rate: But it came to paſs the ſame night, that the Sea breaking in, overwhelmed all his Marſh, which continueth till this day, ſaith my Author. *Hollin.*

20. *Anno Chriſti* 914. There was a certain Biſhop called *Hanno*, that dwelt between *Mentz*, and *Cullen*, who, in the time of a great famine, having ſtore of corn, and grain, refuſed to help the poor who cryed unto him for relief, deſiring, and wiſhing rather that his corn might be eaten up with Mice and Rats: Whereupon, God in juſtice ſent an Army of Rats and Mice to aſſault him: To avoid which, he built a place in the midſt of the river of *Rhine* (which to this day is called *Rats Tower*) wherein to ſecure himſelf: but all was in vain; for the Rats and Mice ſwam through the River to him in great abundance, by whom he was devoured. *Acts & Mon.*

21. *Q. Cecilius*, a Senator of *Rome*, though he loſt much in the Civil War, yet when he dyed, he left four thouſand one hundred and ſixteen bondmen: One thouſand ſix hundred yoke of oxen: Two hundred fifty ſeven thouſand head of other cattel, and almoſt nine millions of treaſure, and yet was ſo baſely covetous, that by his will he commanded only eleven Seſterties to be beſtowed on his funeral. *Plin. l.* 33. *c.* 10.

22. In the dayes of *Caligula* the Emperour, *Publicum crimen fuit, divitem fuiſſe*; It was crime enough to be rich. And in the reign of *Henry* the ſecond of *France*, many were burned for religion, as was pretended, but indeed to ſatiate the covetouſneſs of *Diana Valentia*, the Kings Miſtriſs, to whom he had given all the confiſcated goods through the Kingdom of thoſe who ſuffered for Religion. *Hiſt. Coun. Trent.*

23. Set but a wedg of gold before *Achan*, and *Joſhuah*, that could ſtop the Sun in his courſe, cannot ſtay him from fingring it.

24. *Judas* in ſelling his Maſter, *What he does, does quickly.*

25. *Balaam* poſted after the wages of iniquity, though a drawn ſword ſtood in his way: But what got theſe men by it? *Balaam* got a ſword in his ribs: *Achan* ſtones about his ears: and *Judas* an halter about his neck, beſides a worſe thing in another world. *Fuge ergo, Dives, ejuſmodi exitum*

(ſaith Saint *Ambroſe*) *ſed fugies ejuſmodi exitum ſi fugeris hujuſmodi flagitium.* Fly (O rich miſer) ſuch an end: And ſuch an end you ſhall avoid, if you carefully fly ſuch ſinful courſes.

26. *Anno Chriſti* 1446. *John Cameron*, Biſhop of *Glaſgow* in *Scotland*, was a very covetous man, given to violence, and oppreſſion, eſpecially towards his poor Tenants, and Vaſſals: But God ſuffered it not long to go unpuniſhed: For the night before Chriſtmas day, as he lay aſleep in his houſe of *Lockwood*, ſome ſeven miles from the City of *Glaſgow*, he hard a voice ſummoning him to appear before the Tribunal of Chriſt, and give an account of his doings: Whereupon he awaked, and being greatly terrified, he called his ſervants to bring lights, and ſit by him: He himſelf alſo took a book in his hand, and began to read; but the voice being again heard, ſtruck all his ſervants with amazement. The ſame voice calling the third time far louder, and more fearfully, the Biſhop after a heavy groan was found dead in his bed, his tongue hanging out of his mouth: A fearful example of Gods judgment againſt the ſins of covetouſneſs, and oppreſſion. *A. B. Spotwood Hiſt. of the Church of Scot.*

27. *Platoe*'s ſaying was, *That he that will be rich indeed, muſt not endeavour to encreaſe his riches, but rather to diminiſh his covetouſneſs.* Plut.

28. *Cromerus* an Author of good credit, tells us of a certain rich man, a *Polonian*, who was very covetous, much given to rapine, and oppreſſion, who falling ſick, and being like to die, was admoniſhed by his friends to ſue to God for mercy, which he refuſed to do, ſaying: *That there was no hope of ſalvation for him, no place of pardon left.* No ſooner had he thus ſpoken, but immediately there was heard of the ſtanders by, a noiſe of moſt vehement ſtripes, and blows, which appeared manifeſtly upon the body of this dying wretch, who preſently gave up the ghoſt to the great terror and amazement of all (who were many) then preſent eye-witneſſes, of this Tragical ſtory.

29. Maſter *Sandys* tells us, that in King *Henry* the eight's dayes, there was one Maſter *Greſham* a Merchant of *London*, ſetting ſail homewards from *Palermo*, where was dwelling at that time one *Antonio* called the rich, who had at one time two Kingdoms morgaged to him by the King of *Spain*, and being croſſed by contrary winds, Maſter *Greſham* was conſtrained to anchor under the Lee of the Iſland of *Strombulo*, where was a burning mountain. Now about the mid-day, when for a certain ſpace the mountain uſed to forbear ſending forth flames, he with Eight of the ſaylers aſcended the mountain, approaching as near the vent as they durſt, where amongſt other noiſes, they heard a voice cry aloud, ſaying: *Diſpatch, Diſpatch, the rich Antonio is a comming.* Terrified herewith, they haſted their return, and the mountain preſently evaporated fire: But from ſo diſmall a place they made all the haſte they could, and deſiring to know more of this matter (the winds ſtill thwarting their courſe) they returned to *Palermo*, and forthwith enquiring for *Antonio*, they found that he was dead about the very inſtant, ſo near as they could compute, when that voice was heard by them. Maſter *Greſham* at his return into *England*, reported this to the King, and the Marriners being called before him, confirmed the ſame by their oaths. Upon *Greſham* this wrought ſo deep an impreſſion, that

he gave over all merchandizing, diſtributed his eſtate, partly to his kinſfolk, and partly to good uſes, retaining only a competency for himſelf, and ſo ſpent the reſt of his dayes in a ſolitary devotion. *Sandys Relation.* 248.

30. Many covetous Courtiers mind nothing more than feathering their own neſts: Such were *Shebna*, *Haman*, *Sejanus*, of whom *Tacitus* thus reports, *Palam compoſitus pudor intus ſumma adipiſcendy libido*, that he made ſhew of modeſty, but was extream covetous.

31. *Perſeus* King of *Macedonia*, was a very covetous man, which was the cauſe of the deſtruction both of himſelf and his Realm: For when the *Romans* under *Paulus-Æmilius* came againſt him, he ſent for ten Thouſand *Baſternæ*, who were all horſ-men, and as many foot-men, and when they came, he ſaw them ſuch goodly tall men, and ſo well trained, and exerciſed in the wars, that he, and his ſouldiers promiſed to themſelves aſſured victory: But *Perſeus* having encouraged his men hereby, when the leaders of theſe men came to demand of him a Thouſand crowns for every Captain in hand, out of his wretched covetouſneſs he returned them back, and refuſed their ſervice, not as one that meant to fight with the *Romans*, but rather to ſpare his treaſure, and to be a good husband for them, as if he ſhould ſtrait give up an account to them of his expenſes in the war; and when he ſaw the great and brave Army of the *Romans*, yet being unwilling to part with his gold and ſilver, he kept it ſafe locked up in his Treaſury, as if he had been afraid to touch it, or as if it had not been his own. Whereas alſo he had perſwaded *Gentius* King of *Illyria* to aſſiſt him for the ſum of three Hundred Talents, when he ſaw him engaged paſt retreat, he defrauded him of the money. By which means he was forſaken, firſt of his alleyes, and then of his own men, and ſo loſt his Kingdom; and himſelf and children, being taken priſoners, were led in triumph to *Rome*. *Plut. in vita P. Æmilii.*

32. *Sylla* having taken King *Jugurth* in *Africa*, when he returned to *Rome*, gloried and boaſted much of his victory, which a Nobleman hearing, ſaid to him, *Why? How is it poſſible that thou ſhouldeſt be an honeſt man, when having nothing left thee by thy father, thou art now come to be ſo rich through thy covetouſneſſe?* Plut in vita ejus.

33. *Craſſus* the *Roman* at the beginning had not left him much more than three hundred Talents, yet by covetous practices got ſuch a vaſt eſtate, that when he was Conſul he made a great Sacrifice to *Hercules*, and kept an open feaſt for all the people of *Rome* upon a Thouſand tables, and gave to every Citizen corne to find him three moneths, and yet when he went to war againſt the *Parthians*, himſelf being deſirous to know what all he had was worth, found that it amounted to ſeven Thouſand and one hundred Talents. *Plut. in vita ejus.*

34. Maſter *Boroughs* in his Comment on *Hoſ.* 2. *p.* 379. ſaith, *I had certain information from a Reverend Miniſter, that in his own town there was a covetous worldling, who had a very great and fair crop of corn: To whom, a good honeſt neighbour walking by, and looking on it, ſaid, You have a very fine crop of corn, if God bleſs it*: Yea, (ſaid he) *I will have a good crop,* ſpeaking in a contemptuous manner: But before he could come to

get it into the barn, it was ſo miſerably blaſted, that the corn of the whole crop was not worth ſix pence.

35. At the ſacking of *Conſtantinople* by the *Turks*, the ſouldiers divided the money amongſt them by whole hat-fulls, and were therewith ſo enriched, that its a Proverb amongſt them at this day, if any grow ſuddenly rich, to ſay that *he hath been at the ſacking of Conſtantinople:* Whereas a little before the Emperour had in vain many times requeſted to have borrowed money of his covetous ſubjects, to have been imployed in the defence of the City: But they would ſtill ſwear that they had it not, being grown poor for want of trade, which in few dayes after, their enemies found in ſuch abundance, that they wondred at their wealth, and derided their folly, that poſſeſſing ſo much, they would beſtow ſo little in defence of themſelves and their Countrey. *Turk. Hiſt.*

36. *Anno Chriſti* 1234. In the reign of our King *Henry* the third, there was a great dearth in *England*, ſo that many poor people dyed for want of victuals, at which time *Walter Gray*, Arch-biſhop of *York*, had great ſtore of corn which he had hoarded up for five years together, yet in that time of ſcarcity refuſed to relieve the poor therewith; but ſuſpecting leſt it might be deſtroyed by vermine, he commanded it to be delivered to husbandmen that dwelt in his Mannors, upon condition to return him as much new corn after harveſt: But behold a terrible judgment of God upon him for his covetouſneſs: When men came to one of his great ſtacks of corn nigh to the town of *Rippon*, there appeared in the ſheaves all over, the heades of wormes, ſerpents, and toads: So that the Bayliffs were forced to build an high wall round about the ſtack of corn, and then to ſet it on fire, leſt the venemous creatures ſhould have gone out, and poyſoned the corn in other places. *Stows Chron.*

37. One preſented to *Antipater* a book which treated of happineſs, which he rejected, ſaying, ἀσχολάζω, *I have no leaſure to read ſuch diſcourſes.*

38. When King *Henry* the fourth of *France*, asked the Duke *de Alva* whether he had obſerved the late great Eclipſe? He anſwered, that *he had ſo much to do upon earth, that he had no leaſure to look up to Heaven.* Netherl. Hiſt.

Take heed and beware of covetouſneſs: For a mans life conſiſteth not in the abundance of the things which he poſſeſſeth, Luke 12. 15.

CHAP. XXXIV.

Countrey, and Countrey-men, dearly loved.

SCriptural Examples: *David*, 2 Sam. 24. 17. *Mordecai*, Eſth. 4. 1. *Eſther*, chap. 4. 16. *Nehemiah*, chap. 1. 4, &c. The *Jews*, Pſal. 137. 1, 5, 6. *Paul*, Rom. 9. 2, 3.

1. *Camillus* the *Roman* General, having after ten years ſiege taken the rich City of *Veia*, one came to him, and told him, that he was a happy man, whereupon liſting up

his hands towards heaven, he ſaid; *O mighty Jupiter, and ye O gods, which ſee, and judg mens works good and bad, you know right well, that we have not begun this war, but juſtly to be revenged on a City that wronged us: But if to countervail this great proſperity, and victory, ſome bitter adverſity be predeſtinated for us, I then beſeech you to ſpare the City of* Rome, *and this our Army, and let it wholly fall upon my perſon alone.* Plut.

2. Whil'ſt *Codrus* was King of *Athens*, the *Peloponeſians*, upon an old grudg came with a great Army againſt the *Athenians*, and ſending to the Oracle, to know the event of the War; They were anſwered, That they ſhould have good ſucceſs if they did not kill the King of *Athens*: Whereupon they charged all their ſouldiers to be ſure not to hurt *Codrus* the King when they came to the battel: *Codrus* underſtanding all this, changed his apparel with a common ſouldier, and with a Snapſack on his back, he went to the *Peloponeſian* Army, and there picking a quarrel with one of the ſouldiers, wounded him, whereupon the ſouldier ſlew him, and after his death being found to be *Codrus*, the *Peloponeſians* returned back, expecting no good ſucceſs; And thus *Codrus* out of love to his Countrey, voluntarily dyed to deliver it from danger. *Pez. Mel. Hiſt.*

3. *Ageſilaus* King of *Sparta* did ſo love and eſteem his Countrey, that for the profit of it, he neither ſpared his pains, nor ſhunned dangers, nor favoured his old age; and though by his prudent and upright dealing, he had gotten all the power into his own hands, yet he ſtudied nothing more than to maintain the Lawes, and to ſhew himſelf ſubſervient to them, and amongſt thoſe which raiſed up diſſenſions in the Common-wealth, he carried himſelf as a father to his children, chiding thoſe that erred, and honoured thoſe that did well. *Plut.*

4. *Sylla* having overcome *Marius* in battel, commanded all the Citizens of *Praneſte* to be ſlain, excepting only one that was his intimate friend: But he hearing the bloody ſentence againſt the reſt, ſtepped forth, and ſaid, *That he ſcorned to live by his favour, who was the deſtroyer of his Countrey,* and ſo went amongſt the reſt who were to be ſlain. *Fulgoſ.*

5. *Sertorius*, the more he proſpered and prevailed in his Wars in *Spain*, the more importunate he was with *Metellus* and *Pompey*, the Captains of his enemies, that laying down Armes they would give him leave to return into *Italy* again, profeſſing that he had rather live a private life with the ſweet enjoyment of his Countrey, than to obtain the Government of many Cities. *Plut. in vita ejus.*

Patriam quiſque amat, non quia pulchram, ſed quia ſuam. Sen.

6. *Pericles* the *Athenian* was a great lover of his Countrey, and fellow Citizens, and when he was General in the Wars, he ever took great regard to the ſafety of his ſouldiers: For by his good will, he would never hazard battel which he ſaw might fall out doubtful, or dangerous to his men; and uſed to ſay, *That if none but himſelf did lead them to the ſhambles, as much as in him lay, they ſhould be immortal.* Plut. in vita ejus.

7. *Ariſtides* the *Athenian* was alwayes of this mind, that it was the duty of an honeſt Citizen to be ever ready to offer his body and life to do his

Countrey ſervice, either without reward of money, or hope of honour and glory. *Plut. in vita ejus.*

See the Examples of *Pericles* in *Pride*, and the Example of *Mutius* in *Magnanimity*, and of M. *Curtius* in the ſame; and of *Pompey* in the ſame, and of *Themiſtocles* in *Fidelity*.

8. *Cleomenes* King of *Sparta* being diſtreſſed by his enemies, ſent unto *Ptolemy* King of *Egypt* for help, who promiſed it upon condition to have his mother and children in pledg: *Cleomenes* was a long time aſhamed to make his mother acquainted with theſe conditions, and went oft-times of purpoſe to let her underſtand it, but when he came, he had not the heart to break it to her: She ſuſpecting it, asked his friends if her ſon had not ſomthing to ſay to her? whereupon he brake the matter to her: when ſhe heard it, ſhe fell a laughing, ſaying, *How comes it to paſs that thou haſt concealed it ſo long, and haſt not told me: Come, come, put me ſtrait into a ſhip, and ſend me whither thou wilt, that this body of mine may do ſome good unto my Countrey, before crooked age conſume it without profit. Crateſiclea* (for ſo was her name) being ready to depart, took *Cleomenes* into the Temple of *Neptun*, imbracing and kiſſing him, and perceiving that his heart yerned for ſorrow of her departure, ſhe ſaid, O King of *Lacedemon, let no man ſee for ſhame when we come out of the Temple, that we have wept, and diſhonoured Sparta.* Whileſt ſhe was there, the *Acaians* ſought to make peace with *Cleomenes*, but he durſt not, becauſe of his pledges which were with King *Ptolemy*, which ſhe hearing of, wrote to him, that he ſhould not ſpare to do any thing that might conduce to the honour or ſafety of his Countrey, though without the conſent of King *Ptolemy*, for fear of an old woman, and a young boy. *Plut. in vita ejus.*

9. *Scipio Africanus* uſed to ſay, that *he had rather ſave the life of one Roman Citizen, than to kill a thouſand of his enemies.* Plut. in vita ejus.

10. *Otho*, the *Roman* Emperour, hearing that his Army was vanquiſhed by *Valens* and *Cæcinna*, two of *Vitellius* his Captains, choſe rather to make away himſelf, than that his Countrey ſhould for his ſake be again embroyled in war. *Imper. Hiſt.*

Neſcio quâ natale ſolum dulcedine cunctos.
Ducit, & immemores non ſinit eſſe ſui.

CHAP. XXXV.

Examples of Craft, Guile, Deceit, Couſenage.

Deceit in words uſual with the wicked, *Job* 15.33. *Pſal.* 10. 7. & 36.3. & 50.19. & 55. 11 & 119. 118. *Prov.* 12.5. 17, 20. & 14 8. & 20.14. & 26. 24, 26. *Jer.* 5.27. & 8.5. & 9.6, 8. & 14.14. & 23.26. *Hoſ.* 11. 12. *Matth.* 7.22. *Rom.* 1.29. & 3.13. *Pſal.* 35. 20. *Dan.* 11.23. *Prov.* 11.18. & 14.25. *Pſal.* 38.12. *Jer.* 9.5. & 29.8.

Not ſo with the godly, *Job* 27.1. & 31.5. *Pſal.* 101.7. & 72.14. *Iſa.* 53.9. 1 *Theſ.* 2.3. 2 *Cor.* 4.2.

Deceit in deeds, *Hoſ.* 12. 7. *Amos* 8. 5. *Zeph.* 1. 9. *Prov.* 27. 6. *Lev.* 6. 2. *Lam.* 1. 19.

God abhors it, *Pſal.* 5. 6. & 52. 4. and 55. 23. *Jer.* 48. 10. *Mich.* 6. 11. *Mal.* 1. 14.

Complained of, *Pſal.* 78. 57. & 109. 2. *Job* 6. 15. *Pſal.* 52. 2. *Jer.* 17. 9. *Hoſ.* 7. 16. *Mich.* 6. 12. *Epheſ.* 4. 14. 2 *John* 7. 2 *Tim.* 3. 13.

Prayed againſt, *Pſal.* 43. 1. & 120. 2.

Scriptural Examples: *Satan*, Gen. 3. 1, 2. *Rev.* 12. 9. & 13. 14. & 20. 10. *Rebekah*, Gen. 27. 6. *Jacob* verſe 12. *Laban*, Gen. 29. 23. *Rachel*, Gen. 31. 34, 35. *Jacobs* ſons, Gen. 34. 11. *Potiphars* wife, *Gen.* 39. 14. *Pharaoh*, Exod. 1. 10. *Balak*, Num. 22. 4, 5, 6. *Moabitiſh* maids, *Num.* 25. 1, 2. & 31. 16. *Thamar*, Gen. 38. 13, 14. *Gibeonites*, Joſh. 9. 4, 12, 23 *Saul*, 1 Sam. 18. 17, 21, 25. *Joab*, 2 Sam. 3. 27. *David*, 2 Sam. 11. 6, 8, 13, &c. *Jonadab*, 2 Sam. 13. 5. *Abſalom*, 2 Sam. 26. 28. & 15. 2, 3. *Zibah*, 2 Sam. 16. 1, 2. The *Harlot*, 1 Kings 3. 19, 20. *Jeroboham*, 1 Kings 12. 26, &c. *Jehu*, 2 Kings 10. 19. *Jeſabel*, 1 Kings 21. 7, &c. *Sanballat*, and others, *Nehem.* 4. 8. *Davids* enemies, *Pſal.* 35. 20. & 36. 4. & 38. 13. and 57. 5. *Darius*'s Princes, *Dan.* 6. 5, &c. *Doeg*, Pſal. 52. 3, 4. *Herod*, Matt. 2. 8. *Herodians*, Matt. 22. 17. *Mark* 12. 14. *Prieſts*, *Scribes*, Matt. 26. 4. *Spies* ſent by them, *Luke* 20. 20. *Ananias*, and *Sapphirah*, Acts 5. 1, 5. *Elimas*, Acts 13. 10. *Falſe Chriſts*, and *falſe Prophets*, Matt. 24. 25. *Rom.* 16. 18. 2 *Tim.* 3. 13. *Jews*, Jer. 9. 5. *Diviners*, Jer. 29. 8. *Falſe teachers*, Jer. 14. 14. & 23. 26. *Tit.* 1. 10. 2 *John* 7. 2 *Pet.* 2. 13. *Rev.* 2. 20. *Col.* 2. 4, 8. *Epheſ.* 5. 6, & 4. 14. *Matt.* 7. 15. 2 *Theſ.* 2. 9. *Acts* 15. 5. *Rev.* 13. 13, 14. & 19. 20.

Hypocriſy.

Threatned, *Job* 8. 13. & 13. 16. & 17. 8. & 20. 5. & 6. 13.

The Evil of it, *Prov.* 11. 9.

Forbidden, *Matth.* 6. 2, *&c.*

Reproved, 1 *Kings* 18. 21. *Matth.* 7. 5. *&* 15. 7. *&* 23. 13, *&c.*

They are double-minded, 2 *Kings* 10. 31. *James* 1. 8. Hide iniquity in their boſome, *Job* 31. 33. Deceitful, *Pſal.* 43. 1. Have hearts not right, *Pſal.* 78. 8. 37. Mention God, but not in truth, *Iſa.* 48. 1. Turn not with the whole heart, *Jer.* 3. 10. Cry, but not with the heart, *Hoſ.* 7. 14. Like a deceitful bow, *Hoſ.* 7. 16. A heart divided, *Hoſ.* 10. 2. Barren trees, *Matt.* 21. 19 Whited Sepulchres, and Walls, *Matt.* 23. 27. *Acts* 23. 3. A Jew only outwardly, *Rom.* 2. 28. Falſe brethren, 2 *Cor.* 1. 26. *Gal.* 2. 4. Enemies to Chriſts Croſs, *Phil.* 3. 18. Have only a form of godlineſs, 2 *Tim.* 3. 5. Seem religious, *James* 1. 26.

1. *Hanibal* after the victory at *Cannæ*, domineered in *Italy* at his pleaſure, nothing remained but the taking of *Rome* to compleat his work: about that time he enters into confederacy with *Philip* King of *Macedon*; upon condition that the *Carthaginians* ſhould enjoy *Italy*, and ſhould help *Philip* to ſubdue *Greece*: For the confirming of this Treaty, *Philip* ſends *Xenophanes* his Ambaſſadour to *Hannibal*: But he comes upon the Coaſt of *Italy* near *Tarentum*, and falls in amongſt the *Roman* Navy, where being examined

what he was, and whither he went? He cunningly feignes that he was ſent from King *Philip* to the *Roman* Senate, to enter into a league with them againſt *Hanibal:* The *Romans* rejoyced exceedingly at this good news, expecting help in their low condition from ſo potent a King, and ſo land *Xenophanes*, who preſently travels to *Hanibal*, and diſpatches his buſineſs and ſo returnes: But again meets with the *Roman* Navy, which was commanded by *Q. Fulvius:* He again examines *Xenophanes*; who tels him that he had been with the Senate at *Rome*, and had concluded a League betwixt *Philip* and them, againſt *Hanibal:* *Fulvius* believes him, and was about to diſmiſs him, but ſpying ſome in his train in *African* habits, he examines what they were, and growing ſuſpicious, finds out the truth, caſts them into bonds, ſends them to *Rome:* By which means the City was ſaved. *Lipſius.*

The *Gaules* having beſieged the *Roman* Capitol ſeven moneths, both ſides grew weary, and upon treaty, the *Romans* were to give the *Gaules* a thouſand pound weight of gold, and ſo they were to depart, which agreement was ſworn to on both ſides; but when the came to weigh the gold, the *Gaules* would hold the ſcales, and uſed much falſhood therein: *Brennus* alſo their King took off his ſword, and girdle, and put it into the ſcales, and being asked by *Sulpitius* what he meant by it? He anſwered, *What can it mean but miſery to the vanquiſhed?* Juſt at this time came *Camillus* to *Rome* with an Army that he had gathered amongſt the confederates, and being informed of all that hapned, he marched in good order to the place where the gold was weighing, which he took out of the ſcales, and divided it amongſt his ſouldiers, and then falling upon the *Gaules*, he forced them to depart without their money. *Plut.* 2.

A little before the Maſſacre of *Paris*, the Admiral *Coligni* going to *Paris*, was honourably entertained by the King, who called him *Father*, promiſed to be ruled by his counſel, often proteſted that he loved him, &c. Yet ſhortly after he cauſed him to be baſely murthered, and inſulted over him unworthily after his death. See *the Life of* Gaſper Coligni *in my Engliſh Martyrology.* 3.

When one told Biſhop *Latimer* that the Cutler had couſened him in making him pay two pence for a knife, in thoſe dayes not worth a penny: *No* (quoth *Latimer*) *he couſened not me, but his own conſcience.*

Couſenage hated.

Saint *Auguſtin* tells us of a Bookſeller, who out of ignorance asked for a Book far leſs than it was worth: But the buyer (ſaith he) meaning himſelf of his own accord gave him the full value thereof. *De Trini. l.* 13. *c.* 3. 4.

Let no man go beyond, or defraud his brother in any matter, becauſe the Lord is the avenger of all ſuch. 1 Theſ. 4. 6. 5.

CHAP.

CHAP. XXXVI.

Examples of Cowardize, Faint-heartedneſs, Timerouſneſs, Puſillanimity.

Faint-hearted perſons were to return before the battle, and why, *Deut.* 20. 8. *Judg.* 7. 3.

It's threatned as a judgment. *Ezek.* 21. 7. 15. *Iſa.* 7. 2. & 10. 18. & 35. 4. *Jer.* 49. 23. *Deut.* 28. 65, 66, 67.

It's forbidden, *Deut.* 20. 3. *Jer.* 51. 46. *Iſa.* 7. 4.

Cowardize, Timerouſneſs, Fearfulneſs.

1. In a great battel that was fought between *Philip* King of *Macedon*, and the *Athenians*, at *Cheronæa*, wherein the liberty of *Greece* lay at the ſtake: *Demoſthenes*, the *Athenian* Orator, before there was any juſt cauſe for it, moſt cowardly ran away, forgetting the inſcription upon his ſhield, in golden letters, which was, *Quod fœlix, fauſtúmque ſit*; whereupon one meeting him, in ſcorn ſaid to him, *He that runs away, may fight afterwards.* Diod. Sic.

2. *Heraclides Ponticus* writeth of one *Artemon*, a very skilful engineer: But withal ſaith of him, that he was of a very timerous diſpoſition, and fooliſhly afraid of his own ſhadow: That for the moſt part of his time he never ſtirred out of his houſe, and that he had alwayes two of his men by hm, that held a Copper-target over his head, for fear leſt any thing ſhould fall upon him: And if upon any occaſion he were forced to go from home, he wuold becarryed in a little bed hanging near to the ground for fear of falling. *Plut. in vita Pericl.*

3. *Artaxerxes* after the battel was ended which he fought with his brother *Cyrus*, puniſhed one of his Commanders called *Arbaces* for his cowardlineſs, by compelling him to carry a whore on his back ſtark naked all the day long about the market place: And another that had baſely yielded himſelf to his enemies, and yet boaſted that he had ſlain two men, he cauſed his tongue to be boared through in three ſeveral places with an aule. *Plut. in vita ejus.*

4. The *Romans* were ſo ſevere in puniſhing cowardize, that when as in the battle of *Canes* againſt *Hanibal*, ſome of their Army ſaved their lives by flight, others yeilded, and were taken priſoners, whom *Hanibal* would have delivered upon ſmall ranſoms, and *Rome* at this time had great need of men, not having enow to man their walls, yet to ſhew their hatred of cowardlineſs, they made a decree that *none ſhould be redeemed*, ſuffering ſome to be ſlain, others to be ſold for ſlaves, and ſuch as eſcaped by flight, they baniſhed into *Sicilie*, forbiding them ſtraightly never to ſet foot again into *Italy* whileſt the warres with *Hanibal* laſted, *Plut. in vita Marcelli.*

5. The *Lacedemonians* were ſo ſevere in puniſhing cowardize, that if any ran away in the battel, and eſcaped, they might bear no office in the Common-wealth: It was a ſhame to give them any wives, or to marry

any of their daughters: If any did ſtrike them they muſt abide it: They were compelled to wear poor tatterred cloaths, patched with divers colours, and to ſhave one ſide of their beards, and not the other. *Plut. in vita Ageſi.*

And it was told the houſe of David *ſaying,* Syria *is confederate with* Ephraim: *And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.* Iſa. 7. 2.

CHAP. XXXVII.

Examples of moſt inhumane Cruelties of Papiſts, Heathens, Turks, &c

THe corrupt nature of man ſince the fall of *Adam* containeth in it the ſeed, and ſpawn of all manner of impieties, ſo that if the Lord do but let looſe the reins of his reſtraining ſpirit, and leave man to himſelf, there is not the moſt abhorred villany that was ever perpetrated by any damned reprobate, but he is prone to fall into the ſame, yea, *to ruſh on into ſin as the horſe into the battel:* Whence it is that *Solomon* long ſince told us, that *The tender mercies of the wicked are cruelty:* As will moſt manifeſtly appear by the enſuing Examples.

Cruelty complained of, *Gen.* 49. 7. *Exod.* 6. 9. *Deut.* 32. 33. *Pſal.* 25. 19. & 71. 4. *Prov.* 12. 10. *Jer.* 6. 23. & 50. 42. *Lam.* 4. 3. *Heb.* 11. 36. *Pſal.* 27. 12. & 74. 20. *Ezek.* 34. 4.

The evils of it, *Prov.* 11. 17. & 27. 4.

Scriptural Examples. *Adonibezek*, Judg. 1. 7. *Cain*, Gen. 4. 8. *Simeon*, and *Levi*, Gen. 34. 25. *Pharaoh*, Exod. 1. 16, 22. *Saul*, 1 Sam. 22. 18, 19. *Athaliah*, 1 Chron. 22. 10. *Menahem*, 2 Kings 15. 16. *Jehoram*, 2 Chron. 21. 4. *Abimelech*, Judg. 9. 5. *Philiſtines*, Judg. 15. 6. *David*, 2 Sam. 12. 31. 1 Chron. 20. 3. *Hazael*, 2 King. 8. 12. *Manaſſeh*, 2 King. 21. 16. *Amaziah*, 2 Chron. 25. 12. *Nebuchadnezzar*, 2 Chron. 36. 17. *Ezek.* 23. 25. *Jer.* 51. 34. *Haman*, Eſth. 3. 5, 6. *Medes*, Iſa. 13. 18. *Edom*, Amos 1. 11. *Ammon*, Amos 1. 13. *Moab*, Amos 2. 1. *Paul*, Acts 9. 1. & 22. 4.

1. *William* Prince of *Naſſaw*, a pious, and prudent Prince, was moſt cruelly and traiterouſly murthered in his lodging, at the end of dinner by *Baltazar Gerrard*, a Papiſt, being hired thereunto by the Prince of *Parma*'s Council: He was ſhot from the left ſide to the right, through the ſtomack, and the vital parts: Saying only, *O my God take pity on my ſoul, I am ſore wounded, take pity upon my ſoul, and of this poor people:* And ſo he dyed. *Hiſt. of the Netherlands.*

2. In a town of *Italy* called *Montallo*, many godly Chriſtians being ſecretly met together to hear the word of God, were moſt inhumanely butchered by the appointment of Pope *Pius* the fourth, being one after another drawn out of the houſe, and their throats cut with a knife: Yet not one of all that number for fear of death would forſake the true faith of Chriſt. *Act. & Mon.*

3. The Duke *de Alva* was of that cruel, and bloody diſpoſition, that he

counted it no pain for men to die, except they dyed in extream pain: Witneſs *Anthony Utenhow*, whom he cauſed to be tyed to a ſtake with a chain in *Bruſſel's*, compaſſing him about with a great fire, but not touching him, turning him round about like a poor beaſt, who was forced to live in that great torment, and extremity, roaſting before the fire ſo long, untill the Halberdiers themſelves,having compaſſion on him, thruſt him through with their Halberds contrary to the mind both of the Duke, and the Popiſh Prieſts: *Grimſt: Hiſt: Netherl.* p. 411.

4. Alſo when the City of *Harlem* ſurrendred themſelves to him, upon conditions to have their lives, he ſuffered ſome of the ſouldiers, and Burgers to be ſtarved to death, ſaying: That *though he promiſed to give them their lives, yet he did not promiſe to find them meat. Eodem.*

5. A Vice-admirall to the Arch-Duke, having taken fifteen or ſixteen fiſhing ſhips of *Holland*, and *Zealand*, nailed all the Marriners, and fiſhermen, under Hatches, and then making holes in the keel of the Ships, drowned them all like Mice in a trap. *Hiſt. of the Netherl.*

6. In the wars againſt the *Albingenſes*, the Popiſh Army having taken the great, and populous City of *Beziers*, put to the ſword above ſixty thouſand perſons, amongſt whom were many of their own Catholicks: *Arnoldus* the Popes Legate being preſent, who commanded the Captains, and Souldiers, ſaying: *Cadite eos omnes: Novit enim Deus qui ſunt ejus*: Kill them all, (Catholicks, or Hereticks) for *the Lord knoweth who are his. Act. and Mon.*

7. *Simon* Earl of *Montfort*, having ſurpriſed a Caſtle of the *Albingenſes*, moſt inhumanely cauſed the eyes of above an hundred of them to be put out, and their noſes to be cut off: And left only one man with one eye to conduct them all to another place. *Acts and Mon.*

8. The Duke *de Alva* being ſent with a great Army by the King of *Spain* into the *Netherlands*, to root out the Profeſſors of the Goſpel there, exerciſed moſt unparallel'd cruelty againſt all ſorts of perſons, both of the Nobility, and Commons, permitting his Souldiers to raviſh honeſt Matrons, and Virgins, yea, often-times compelling their husbands to ſtand by, and behold the ſame. This Duke on a time boaſted at his own table, that he had been diligent to root out Hereſy: For that, beſides thoſe which were ſlain in war, and ſecret Maſſacres, he had put into the hand of the hangman eighteen thouſand in the ſpace of ſix years. *Hiſt. of the Netherlands.*

9. *Ferneſius* Prince of *Perma*, as he was going out of *Italy* towards *Germany*, made this feral, and bloody boaſt, *That he would make his horſe ſwim in the blood of the German Lutherans.*

10. The *Spaniards* when they had taken *Heidelberg* in the *Palatinate*, took an ancient Miniſter, a man of God, called *Monſieur Mileus*, and having abuſed his daughter before his face, they tyed a ſmall cord about his head, which with their truncheons they twiſted about, till they had ſqueezed out his brains. *Looking-glaſs of the holy war*

11. In the perſecution of the Saints of God in *Calabria Anno* 1560. fourſcore godly perſons being all thruſt up in one houſe together, like ſheep for the ſlaughter: The executioner comes in, and taking forth one, blind-

folds him with a mufler about his eyes, and ſo leads him forth to a large place, where commanding him to kneel down, he cuts his throat, and ſo leaving him half dead, and taking his Butchers knife, and mufler all goar blood, comes back to the reſt, and ſo leading them forth one after another, he diſpatched them all: All the elder went to the ſlaughter more chearfully, the younger more timerouſly: *I tremble and quake* (ſaith a *Roman* Catholick, out of whoſe Letter to his Lord this is tranſcribed) *even to remember how the executioner held his bloody knife between his teeth, with the bloody mufler in his hand, and his armes all goar blood up to the elbowes going to the fold, and taking every one of them one after another by the hand, and ſo diſpatching them all, no otherwiſe than a Butcher doth his Calves, or Sheep.* See my General Martyrology.

12. In the *Spaniſh* inquiſition, if any Proteſtant be ſecretly conveyed into it, they bring him not unto a legal tryal, but make him away ſecretly: For as *Hoffcus* the Jeſuite was wont to brag, they hold it a good piece of piety inſtantly to condemn him to the fire, *Ut anima ejus in curru igneo ad inferos trahatur:* That his ſoul might forthwith be carried to hell in a fiery Chariot.

13. In the Maſſacre of *Paris*, which was the moſt abhorred prodigious villany that ever the Sun ſaw (till the late Iriſh rebellion) there were murthered in divers places of *France* 60000. Proteſtants, ſo that the ſtreets ran with blood, and rivers were dyed red with the ſame: Beſides, there were three hundred faithful ſervants of Chriſt burnt to aſhes in that Kingdom, within leſs than five years ſpace: And in their late civil wars, about twelve hundred thouſand natural *French* are ſaid to be ſlain. *Acts & Mon.*

14. In the Maſſacre of *Paris* a godly woman being great with child, and having the Midwife with her, ſome of the bloody murtherers came knocking at the door, requiring it to be opened in the Kings name, whereupon the great-bellied woman, as ill as ſhe was, adventured to go down, and opened it: Theſe Tyrants preſently ſtabbed her husband in his bed: The Midwife ſeeing them bent to murther the woman alſo, earneſtly entreated them to ſtay, at leaſt ſo long till the infant (which would be the twentyeth child that God had given her) was born; but they took this poor woman and thruſt her with a dagger into the fundament to the very hilt: She finding her ſelf mortally wounded, and yet deſirous to bring forth her fruit, fled into a corn-loft, whither they purſued her, giving her another ſtab into the belly, and then caſt her out of a window into the ſtreet, in which fall the child came forth of her body gaping and yawning; a moſt wofull and ruful ſight. *Acts & Mon.*

15. In the Maſſacre at *Bloiſe* in *France*, whilſt the Proteſtants were cruelly handled, and murthered, in that diſorder, even many of the *Roman* Catholicks drank with them of the ſame cup; whereupon both parties made their complaints to the Duke of *Guiſe* in hope of redreſs; whoſe anſwer was, *That the Kingdom was but too full of people, and therefore his purpoſe was to cut off as many as he could, that ſo all kind of victuals might be better cheap.* Acts & Mon.

16. At the Maſſacre of *Paris*, a Gentleman obtained Letters from the King, to murther the Proteſtants at *Angiers* alſo: Who coming to the houſe of a

reverend, and learned Miniſter, one Maſter *John Maſon*; and meeting his wife at the entrance, he ſaluted her, and kiſt her: enquiring where her huſband was? ſhe ſaid, *In his garden*; and directed him to him, whom alſo he very lovingly embraced, aſking him if he knew wherefore he was come to him? The King (ſaith he) hath commanded me to kill you preſently, wherewithal he preſented a Piſtol to his breaſt: The Miniſter ſaid, that he knew not wherein he had offended the King: but ſeeing he would have his life, he deſired him to give him leave to commend his ſoul into the hands of God: and having made a ſhort prayer, he willingly preſented his body to the murtherer, who ſhot him ſo that he preſently died. *Acts and Mon.*

17. The Dutches of *Parma*, Governeſſe of the *Low-Countries*, hearing how the Proteſtants prevailed in *Brabant*, called to her *Philip Lunoy*, Lord of *Beavor*, and ſent him with an Army againſt them, adding this cruel command in the end of her ſpeech: *Be ſure that pity move thee not to give them quarter upon any termes, but thoſe wicked men, do thou without pauſe, or mercy, deſtroy with fire and ſword.* Strada.

18. The Emperour *Charles* the fifth, meaning to revenge himſelf upon the City of *Gant* for ſome wrong which they had offered him, aſked the Duke of *Alva* what puniſhment in his opinion they deſerved? the cruel Duke, as yet in his younger dayes, anſwered, *That his Majeſties ſtubborn Countrey deſerved utter ruine:* The Emperour offended at this cruel anſwer, commanded him to go to the top of a Tower, and from thence to take a view of the whole City: Then he aſked him how many *Spaniſh* skins would go to the making of ſuch a Glove (for *Gant* in *French* is a Glove) but finding the Emperour by his countenance to be diſpleaſed, *Alva* durſt make no reply. *Strada.*

19. *Anno Chriſt* 1578. *Alexander Ferneſe*, Prince of *Parma* beſieging *Dalhem*, at the laſt took it by ſtorm, putting all the defendants to the ſword, not one eſcaping, then falling upon the Townſmen, no age, no ſex was ſpared, the bloody *Spaniards* pouring their fury like a torrent upon all, and amongſt the reſt this barbarous act was committed; Into the Church for ſanctuary, with the reſt of her weak ſex, fled a maid of about ſixteen years old, daughter to the Governour ſlain in the aſſault, and now to be regiſtred among the Examples of unfortunate beauty: She handſom both in perſon, and attire, was taken notice of, and immediately ſeized upon by a couple of ſouldiers; who quarrelling about the prize, tugging the poor Lady, in vain pleading the Reverence due to the place, and crying out for ſuccour to God: But while they fought, ſhe being in the middle, either by chance, or by malice of him that found himſelf the weaker, receiv'd a cruel wound in her neck, and ſo being all bloody ſhe fell down upon the floor: The other was about to have revenged it, when a great ſort coming in, the man, leſt he might loſe his prize, and ſome other enjoy her, mad with rage, ſtruck at the maid, looking about her in hope to make an eſcape, and holding up her hands to the reſt, whom ſhe thought more merciful, and with his ſword gave her a deadly cut under the ear, ready to double his blow if the company had not in time frighted the villain: But this poor Lady dyed immediately after. *Strada.*

Cruelty of Heathens.

1. It's recorded of *Julius Cæſar*, that in his wars he ſlew eleven hundred ninety and two thouſand men, and at laſt was himſelf ſlain by his ſeeming friends in the Senate-houſe. *Plin.*

2. *Caius Caligula* the fourth Emperour of *Rome*, was of a moſt bloody, and cruel diſpoſition; he cauſed *Tiberius*, who was made coheir with him, to be murthered. He cauſed *Syllanus* his wives father to murther himſelf: He cauſed divers of the Senators to be privily murthered, and then gave it out, that they had murthered themſelves: Many other Noble-men he ſtigmatized, and then condemned them to the mettal-mines, or to mending the high-wayes, or to the wilde beaſts: Some he ſawed aſunder in the midſt. He forced parents to be preſent at the torments of their children: And, whereas one excuſed himſelf by reaſon of ſickneſs, he ſent his horſlitter for him: Another asking whether he might not wink? For that he cauſed him to be ſlain. Another whom he forced to be preſent at the torments of his children, he preſently took him home with him to a feaſt, and forced him to be merry. When he wanted condemned perſons to feed his beaſts, he would cauſe ſome of the innocent ſpectators to have their tongues cut out, that they might not complaine, and ſo to be thrown to the beaſts. When he diſtaſted any of the Senators, he would ſuborne ſome to come into the Courts, and to declare them publick enemies to the State, and preſently to murther them, yet was he not ſatisfied till he ſaw them torne peece-meale, and their bowels dragged along the ſtreets. He uſed to ſay, *that he commended nothing more in his nature, then his impudence.* He would not have men preſently to be killed, but uſed to ſay to his executioners, *Ita percute, ut mori ſe ſentiat*: So ſtrike, that he may feel himſelf to die. Being angry with the people for coming ſlowly to his ſports, he wiſhed, *Utinam Populus* Romanus *unam cervicem haberet!* Would all the people of *Rome* had but one neck! He uſed to complain of his times that they were not made famous by ſome great publick calamity: And therefore he uſed to wiſh for the deſtruction of his Armies, famines, peſtilence, burning, or ſome extraordinary gapings of the earth; and grieved for that he ſhould be ſoon forgotten, becauſe of the proſperity of all things. Having entertained the two Conſuls at a great feaſt, ſuddenly he fell into a great laughter, and when they asked him mildly what he laughed at, he anſwered: *To think that with one nod, I can preſently cauſe you both to be murthered.* When he uſed to kiſs the necks of his wives, and concubines, he ſaid: *This fair neck as ſoon as I command, ſhall be cut off.* Sueto.

3. *Vitellius* the *Roman* Emperour was exceeding cruel, putting many to death contrary to all Law, and equity, ſeeking forgeries, and falſe accuſations againſt them. One of his friends coming to viſit him, and finding himſelf not well, called for ſome water to drink, the Emperour with his own hands caſt poiſon into it, and poyſoned him. He commanded ſome young men to be ſlain, only becauſe they came to entreat him to pardon their father whom he had condemned to die. *Imperial Hiſt.*

4. *Sylla* cauſed it to be regiſtred in the publick Records that he had proſcribed, and put to death four Thouſand and ſeven hundred Citizens of *Rome*. *Plut.*

5. *Stokeſly*, Biſhop of *London* comforted himſelf upon his death-bed with this, that in his time he had burned fifty Hereticks, as he called them. *Acts & Mon.*

6. *Hunricus* the perſecuting King of the *Arian Vandals*, having gotten multitudes of Chriſtians within his Tyrannical power, contented not himſelf to encloſe them in priſons, where they might have any eaſe or liberty, but ſought out ſuch a place where they might be kept ſhort from all accommodations that might yield them any comfort, and having found out ſuch a place, they were thrown one upon another, as troops of Locuſts, or to ſpeak more properly (ſaith my Author) like precious grains of corn: In which preſs, or throng, there was not means or liberty granted to them of going aſide to eaſe nature, but neceſſity urging them, they were conſtrained to lay their excrements where they ſtood; whereby ſuch was the ſtink and loathſomneſs of the place, that this torment ſeemed to exceed all kind of puniſhments. *Victor* Biſhop of *Utica* that wrote this ſtory, ſaith, that himſelf, and ſome others, giving a large reward to the Moors their keepers (when the *Vandals* were aſleep) procured entrance amongſt them, and up to the knees they ſank, being entred, where they ſaw what they endured, and were eye-witneſſes of the miſeries which the poor Chriſtians ſuffered by reaſon of the ſtraitneſs of the room, and the ſtink was ſuch amongſt them, that their puniſhment (as he thought) could hardly be equalled. See it in my *General Martyrology.*

7. *Mezentius* that barbarous Tyrant ſtudying to make known the height of his cruelty, uſed to binde living bodies to the dead, deſcribed thus, by *Virgil.*

Mortua quinetiam jungebat corpora vivis,
Componens manibuſque manus, atque oribus ora, &c.

Dead bodies to the quick he joyned, and
Compoſing face to face, and hand to hand
Flowing with putrid filth (ſtrange torment !) by
Embraces foul he ſlowly cauſ'd to die.

8. *Maximinus Galerius*, a bloody perſecuting Tyrant, martyred *Marcellus* (a godly Biſhop of *Rome*) by impriſoning him in a ſtinking place. *Bale.*

9. *Lyſander* the *Lacedemonian*, a gallant General in the wars, being puffed up with pride by reaſon of his wonderful ſucceſſes, grew exceeding cruel: So that to gratify his friends, he gave them abſolute power and authority of life and death in their Towns and Cities; and to pacify his anger where he once hated, there was no other way but death. In the City of *Miletum* eight hundred men fearing his anger, hid themſelves, whereupon he gave his word, and ſware unto them, that if they would return they ſhould have no hurt at all: The poor men giving credit to his word, returned to their habitations: Yet in a falſe and cruel manner, he preſently laid hold on

them, delivered them to their adverſaries, who put them all to death. In other Cities alſo he committed horrible murthers, not only putting them to death that had privately offended him, but multitudes of others only to ſatisfie the quarrels, covetouſneſs, and revenge of his friends whom he had in every place: Whereupon *Eteocles* the *Lacedemonian* uſed to ſay, *That Greece could not bear two Lyſanders*. Plut in vita ejus.

The *Argives* one day contended with the *Lacedemonians* about their confines, ſeemed to alleadg the beſt reaſons: But *Lyſander* ſhewing them his ſword, ſaid, *Even they which have the ſtronger ſword, ſhall be they that ſhall plead their cauſe beſt for their confines*. Idem. 10.

Whilſt Sir *Thomas Row* was Ambaſſor at the great *Mogul*'s Court, he ſaw ſome of his Nobles whipt by the command of the *Mogul* for drunkenneſs: The manner of this cruelty was this: They were ſtript, and had one hundred and thirty ſtripes apiece with a moſt terrible inſtrument, having four cords, and at the ends of each of them, irons like ſpur-rowels, ſo that each ſtroak made four wounds: And when by reaſon of this cruelty they lay for dead upon the ground, he made the ſtanders by to kick them, and and the Porters to break their ſtaves upon them: and when they were thus mangled, and bruiſed, they were carried out, one of them dying in the place. *Pur. Pil. v.* 1. *p.* 557. 11.

There is much cruelty exerciſed amongſt the Turks: Sometimes for ſmall offences they will lay a man down on his back, and hoiſt up his feet, and with a cudgel give him three or four hundred blowes on the ſoles of his feet, whereby he is lamed. 12.

Some they ſet on a ſharp ſtake naked, which going into his fundament, cometh up to his throat. 13.

Some they gaunch in this manner: They draw them up with a rope faſtened to their armes to the top of a Gibbet full of hooks, and ſo throwing him down again, on what part of him ſoever the hook taketh hold, there they let him hang till he dies with hunger. 14.

Some they draw over a Gibbet, and putting a ſmall cord about his naked waſt, two men pulling at the two ends, make him draw up his breath, ſtill pulling it ſtraiter, and ſtraiter, till they have made him very ſmall, and then at one blow they cut him off in the middle, and then they clap the upper part on an hot iron that ſears up the veins, whereby they keep him in ſence of intolerable pain ſo long as they can: And his nether parts they throw to the dogs. *Pur. Pil. p.* 1344. 15.

Paulus Æmylius was forced to do a very cruel act contrary to his own diſpoſition, which was mild, and gentle: For the Senate at *Rome* commanded him to ſuffer his ſouldiers, who had done ſervice in the battel, and overthrow of King *Perſeus*, to ſpoyl all the Cities of *Epirus*: Wherefore, that he might ſurprize them on a ſudden, he required all the Cities that they ſhould ſend him by a certain day ten men of the chiefeſt of every City: and when they were come, he commanded them to bring him by ſuch a day all the gold and ſilver they had in their Cities, as well in their private houſes, as in their Temples and Churches, appointing to each of them a Captain, and party of ſouldiers to go along with them, and receive the ſame: But when the day appointed was come, the ſouldiers all at one time, 16.

✓

in all the Cities, ſet upon the inhabitants, rifled and ſpoyled them of all that they had, and made them pay ranſome for every man. By which policy there were taken, and made ſlaves in one day, an hundred and fifty thouſand perſons, & 70. Cities ſpoyled and ſacked. *Plut. in vita P. Æmilii.*

17. *Perſeus* King of *Macedon* being taken priſoner by *Æmilius*, and led captive to *Rome*, was guarded by ſome ſouldiers who kept him from ſleep, watching him narrowly when he was overtaken by ſleep, not ſuffering him ſo much as to ſhut his eye-lids, keeping him forcibly awake, and not ſuffering him to take any reſt, till ſuch time as nature being exhauſted, he gave up the Ghoſt. *Plut. in vita Æmilii.*

18. In a great battel between the *Romans* and *Cimbres*, that out of the North invaded *Italy*, the *Romans* prevailing, ſlew a very great number of them, and followed the reſt to their Camp: Whereupon their wives being upon the tops of their carts, ſlew thoſe that fled without regard of perſons, ſome their fathers, others their husbands, and brethren, then ſtrangling their little young babes with their own hands, they caſt them under their cart-wheels, and between their horſe legs, and laſtly ſlew themſelves alſo: Amongſt the reſt, there was a woman hanged at the end of a cart-ladder, having hanged her two little children at her heels. *Plut. in vita Marii.*

19. *Sylla* having overcome *Marius*, and poſſeſſed himſelf of *Rome*, fell to ſhedding of blood, and filled all places with infinite murthers: For divers were killed upon private quarrels, *Sylla* ſuffering his friends, and thoſe about him to work their wicked wills: Untill at length there was a young man called *Caius Metellus* that was ſo bold as to aſk *Sylla* in open Senate, when all theſe miſeries ſhould end, and when they ſhould know that all the miſchiefs were finiſhed which they dayly ſaw: For, ſaith he, *we will not entreat you to give life where you have threatned death, but only to put them out of doubt whom you have determined to ſave:* Whereunto *Sylla* anſwered, that he was not reſolved yet whom he would ſave: *Metellus* replyed, *then tell us who they are that ſhall die?* Wherefore *Sylla* immediately cauſed eighty mens names to be poſted up whom he would put to death: Which many being offended at, the next day he ſet up two hundred and twenty mens names more, and likewiſe the third day as many more: And making an Oration to the people, he told them openly, that he had appointed all them to die that he could call to remembrance, howbeit he would hereafter appoint others that ſhould be daily put to death as he could call them to mind. Whoſoever received an out-law into his houſe, was himſelf condemned to die, not excepting them that received their brothers, ſons, fathers, or mothers, and the reward of every homicide, or murtherer that killed one of theſe out-lawes was two Talents, though it were a ſlave that killed his Maſter, or a ſon that killed his father: but the moſt wicked, and unjuſt act of all, was, that he deprived the ſons, and grandſons of them whom he killed of all credit, and good name, and moreover confiſcated all their goods: and this was not only done in *Rome*, but in all the Cities throughout *Italy*, and there was no Temple of any god whatſoever, no Altar though never ſo holy, no priviledge of Hoſpital, or fathers houſe that was not embrued with blood, and horrible murthers: For the husbands were ſlain in the wives armes, the children in their mo-

thers lap: And yet they which were ſlain of private hatred, and malice, were nothing in reſpect of thoſe which were murthered only for their goods: And they that killed them might ſay, his goodly great houſe made that man die, his goodly fair garden the other, and his coſtly hot baths another.

20. *Sylla* going to *Præneſte*, did firſt execute them one by one: But afterwards as if he had no longer leaſure to ſtay there, he cauſed them all to be put together in one place, to the number of twelve thouſand, whom he cauſed to be put to the ſword every man, ſaving his hoſt, unto whom he ſaid, that he ſhewed him ſpecial favour to ſave his life: But his hoſt anſwered him ſtoutly, *That he would not be beholding to him for his life, ſeeing he had ſlain all the reſt of his Countrey-men*; and ſo thruſting himſelf amongſt the Citizens, was willingly ſlain with them. But God at laſt hung up the cruel Butcher in Gibbets for a warning to others: An Impoſtume breeding in his body, which in time corrupted his fleſh in ſuch ſort, that it turned all to lice: So that (though he had many men about him, to ſhift him continually both night and day) yet the lice they wiped away were nothing in reſpect of them that multiplyed ſtill upon him: So that there was neither Apparrel, Linnen, Baths, or meat it ſelf which was brought him, but it was preſently filled with whole ſwarmes of this vile vermine: He went indeed many times in the day, into the Bath to waſh and cleanſe himſelf of them, but they bred ſo faſt, that no means could preſerve him from being over-run by them. Thus he continued languiſhing in a miſerable condition, yet was nothing changed from his bloody diſpoſition: For the day before his death, hearing that *Granius*, who was indebted to the Common-wealth, deferred the payment of his money, expecting *Sylla's* death, he ſent for him into his chamber, and there cauſing his men to compaſs him about, commanded them to ſtrangle him in his ſight: Yea, the paſſion of his anger was ſo vehement againſt him, that by the extream ſtraining of his voice, he brake the Impoſtume within him, ſo as there guſhed out a wonderful deal of blood, by reaſon whereof, his ſtrength failing him, he was full of pain and pangs all night after, and ſo miſerably ended his wretched life. *Plut. in vita ejus.*

21. The cruel *Spaniards* think that they ſhew the wretched *Indians* great favour, when they do not for their pleaſure whip them with cords, and day by day drop their naked bodies with burning bacon, which is one of the leaſt cruelties that they exerciſe towards them.

22. *Platina* the great abridger of the *Roman* ſtories, falling into disfavour with Pope *Paul* the ſecond, was by him forthwith ſent to priſon, commanded to be loaden with weighty fetters, ſhut up in an high Tower, expoſed to wind and weather, where he had only a little courſe victuals allowed him, but no fire in a cold winter, and thus he continued for four moneths, neither could any of his friends ſtir this ſtubborn Pope from his own reſolutions, he ſaying to them, *Pontifex ſum, mihique licet pro arbitrio animi, aliorum acta, & reſcindere, & approbare*: He muſt ſuffer to ſatisfie the Popes will. *Plut. de vit. Pontif.*

23. *Diodorus Sciculus* writes, that in his time malefactors were wont to be condemned *ad aurifodinas*, to the diging of Gold-Oar, where they were

fettered together, and forced with ſtripes to work night and day: Having neither any reſt afforded to them, nor covering to their naked bodies; no ſickneſs, weakneſs, or age could exempt, or excuſe them, but labour they muſt extream hard, till (O unſpeakable cruelty) the poor wretches through faintneſs fell down and dyed.

24. Abundance of *French* having planted themſelves in the fruitful Iſland of *Sicily*, by their inſolent carriage, ſo incenſed the Natives againſt them, that they conſpired their deaths, and accordingly upon a ſign given by the ringing of a bell, the *French* were all murthered in one hours ſpace all over the Iſland: Yea, the *Sicilians* executed it with ſuch cruelty, that they ripped up their own Countrey-women which were with child by the *French*, to the end that no *French* blood ſhould remain amongſt them: Whence grew the Proverb of *Siculæ veſperæ*. *Simpſ. Eccleſiaſt. Hiſt.*

25. Saint *Jerome* reports, that when he was a very youth (*Julian* being then Emperour) he ſaw in *Gaul* (now *France*) the *Atticos*, a Britiſh Nation that fed on mans fleſh, and when they found in the Forreſt heards of Swine, flocks of Neat, and other Cattel, they uſed to cut off the buttocks of the heard-men, and keepers, the dugs alſo, and breaſts of women, accounting the ſame, the chiefeſt dainties in the world. *Camb. Brit. p.* 127.

26. *Machanides* a Tyrant of *Lacedemon*, made an Image, or engine rather, which he apparelled like unto his wife *Apega*: And his manner was to ſend for rich men, and to demand great ſums of money of them, which if by fair means he could not obtain, he would take them by the hand, and tell them, that perhaps his wife (which ſate in a room by) could perſwade them more effectually; unto whom he would lead them; and when they approached, he could make the Image riſe up, open her armes, and embrace them; which armes, and her breaſt alſo were full of ſharp iron ſpikes, wherewith ſhe gripped the poor wretch till ſhe killed him, and then the Tyrant ſeized on his goods.

See more in *Tyrants*.

27. *Anno Chriſti* 1443. the *Switzers* having vanquiſhed their enemies the *Thuricenſes* in battel, banquetted in the place where they won the victory, uſing the dead bodies of their adverſaries inſtead of ſtools, and tables.

28. *Solyman* the great *Turk*, having obtained a victory over the *Germans*, finding amongſt the Captives a *Bavarian* ſouldier, a man of an exceeding high ſtature, delivered him to a little dwarf to be ſlain, whoſe head was ſcarce ſo high as the others knees: And that goodly tall man was mangled about the legs for a long time by that apiſh dwarf with his little Scimiter, till falling down, with many feeble blows, was at laſt ſlain, the Prince beholding this cruelty with great delight. *Turk. Hiſt. p.* 709.

The Cruelty of the Algier Pyrates

29. When they take a ſhip of any Chriſtians, to force them to confeſſe

that which is not, they beat them with Truncheons, and Ropes: And binding their hands and feet they draw them up, and whip them: Sometimes they almoſt ſtrain out their brains with knotty ropes wreſted about their heads: Thruſt needles into their fingers, roaſt their feet with their ſhoos on at the fire, pour ſalt-water into their mouths to fill the body, and then treading on their belly, force it up again: With ſmoak of Brimſtone they fill their mouths, and eyes: They hang them up with great weights at their feet, or with a rope draw them through the Sea under the Ship: when they come to the Haven, with infinite ſcoffings the poor wretches are led forth in triumph, and three dayes ſet to ſale, and finally ſold to him that will give moſt. If any be ſick, or wounded, inſtead of bemoanings and medicines, he hears blaſphemies, and revilings, and ſooner will a Turk relieve a dog that is ſick, than a Chriſtian. If they are not like to recover, they throw them into the Sea, or by land expoſe them to beaſts. In the Market you may ſee them go up and down naked, and with whips compelled to run or leap for augmenting the price: When they are ſold, what a miſerable ſpectacle is it, to ſee Infants, and children pluckt from their Parents, Husbands from their wives, and one friend from another never to meet again! Oh the howlings, and Lamentations that are then made! Some are ſold to the *Moors* to do their drudgeries: Some to the *Numidians*, and *Arabians*, to the baſeſt ſervitude, greaſed with fat, made to plow with Aſſes, with back and belly-beating drawing forth a miſerable life: Some are made Gally-ſlaves, where they are kept in chains, daily beaten, fed with a little mouldy bisket, and ſtinking water. If the wind fail, or croſs them, they ſeek to appeaſe it with branding croſſes on the Chriſtians feet: Sometimes they will burn *Arabick* characters on their cheeks, or cut off their noſes, and ears; and ſomtimes death is inflicted upon ſmall cauſes: They are liberal to them in nothing, but in revilings, ſtripes, injuries, and putting them to the baſeſt labours; but in meat, drink, ſleep, cloathing, &c. more than penurious: When they carry dung to their Gardens, or water, they muſt turn out of the way, and cry, *By your leave Sir*, to every Barbarian, or elſe they meet with new Devils who will torment them by ſpittings, ſtones, ſtaves, boxes, thruſtings, ſcorns, &c. If a Chriſtian commits a ſmall fault, he is burnt alive, or ſtamped in the earth as in a Mortar, or gaunched by throwing them down from the walls upon hooks; or crucified, or flayed alive: to the execution of which tortures, they take any Chriſtian they meet, and force them to be their brethrens tormentors: But for their Sodomitical luſts to boyes, and their baſe abuſes of the Femal ſex, modeſty forbids to mention them. *Pur. Pil. v. 2. p.* 1565.

CHAP. XXXVIII.

Examples of Gods judgments upon Curſers.

PRov. 26. 2. *The cauſeleſs curſe ſhall not come.* As birds tireed with much wandring, and not finding where to reſt, return again to their neſt, after they have beaten the air with weary wings: So the cauſeleſs curſe returns to the Author. *Curſing men are curſed men.*

God turns the curſes of wicked men into bleſſings to his children, *Deut.* 23. 5. *Nehem.* 13. 2. As when *Shimei* curſed *David*, 2 *Sam.* 16. 5, *&c.*

What was *David* the worſe for *Shimei*'s raſh railings? Or *Jeremy* for all the peoples curſing of him? *Chap.* 15. 10. Or the Chriſtian Churches for the Jews curſing of them in their dayly Prayers, with a *Maledic Domine Nazarenis?* Or the Reformed Churches for the Popes Excommunication, and Execration of them with Bell, Book, and Candle. Or *Paul* for thoſe that bound themſelves in a curſe to ſlay him. *Acts* 23. 12.

Curſing forbidden, *Exod.* 22. 28. *Levit.* 19. 14. *Eccleſ.* 10. 20. *James* 3. 10.

It's the character of the wicked, *Pſal.* 62. 4. & 109. 17, 18, 28. *Iſa.* 8. 21. *Prov.* 30. 11. *Pſal.* 10. 7. & 59. 12. *Rom.* 3. 14.

We ſhould bleſs them that curſe us, *Matt.* 5. 44. *Luke.* 6. 28. *Rom.* 12. 14.

Such as curſe their parents ſhould die, *Levit.* 20. 9. & 24. 11, 14. *Exod.* 21. 17. *Prov.* 20. 20. *Matt.* 15. 4. *Mark* 7. 10.

Scriptural Examples: *Balaam*, Deut. 23. 4. Sechemites, *Judg.* 9. 27. *Saul*, 1 Sam. 14. 24.

The Philiſtine, 1 *Sam.* 17. 43. *Shimei*, 2 Sam. 16. 5. *Job* in paſſion curſed his birth-day, *Job* 3. 1, &c. So did *Jeremy*, chap. 20. 14.

Micha's mother, *Judg.* 17. 2.

1. In *France* a man of good parts, and well inſtructed in Religion, yet in his paſſion curſing, and bidding the Devil take one of his children, the child was immediately poſſeſſed with an evil ſpirit: From which, though by the ſervent, and continual prayers of the Church, he was at length releaſed, yet ere he fully recovered his health, he dyed. *Beza.*

2. *Anno Chriſti* 1557. at *Forchenum* in the Biſhoprick of *Bamburg*, a Prieſt preaching about the Sacrament, uſed theſe, and ſuch like blaſphemous ſpeeches: *O* Paul, Paul, *if thy doctrine touching the receiving of the Sacrament in both kinds be true, and if it be a wicked thing to receive it otherwiſe, then let the Devil take me: And if the Popes Doctrine concerning this point be falſe, then am I the Devils bondſlave, neither do I fear to pawn my ſoul upon it:* Preſently the Devil came indeed in the ſhape of a tall man, black, and terrible, with a fearful noiſe and roaring wind, and took away the old Prieſt, that he was never after heard of. *Fincelius.*

3. In *Helvetia*, *Anno* 1556. a certain man that earned his living by make-

ing

king clean foul linnen, in his drunkenneſs uſed horrible curſings, wiſhing that the Devil might break his neck if he ever went to his old occupation again, yet the next day when he was ſober, he went into the field again about it: Where the Devil attended him in the likneſs of a big ſwarthy man, asking him, *if he remembred his wiſh*, and withal ſtruck him over the ſhoulders, ſo that his feet, and hands preſently dryed, yet the Lord gave not the Devil power to do him ſo much hurt as he wiſhed to himſelf. *Fincelius.*

4. *Henry* Earl of *Schwartburg* uſed commonly to wiſh *that he might be drowned in a Privy, if ſuch, and ſuch things were not ſo*, and according to his wiſh, ſo it befell him at Saint *Peters* Monaſtery in *Erford. Anno* 1148.

5. *Luther* on 1 *Cor.* 15. reports of one in *Germany* of a moſt wicked life, who at almoſt every word he ſpake, the Devil was at one end. Now it happened on a time as he was paſſing over a bridg, he fell down, and as he was falling, cryed out, *Hoiſt up with an hundred Devils*: Which was no ſooner ſpoken, but the Devil whom he called on ſo oft, was at his elbow to ſtrangle, and carry him away with him.

6. Another ſtory he relates of a Popiſh Prieſt, once a profeſſor of the truth, but now an Apoſtate, who thundred out many bitter curſes againſt *Luther*, at a place called *Ruthnerwald*, and amongſt other paſſages, wiſhed, if *Luther*'s doctrine were true, that a thunderbolt might ſtrike him to death. Now three dayes after, there aroſe a mighty tempeſt with thunder and lightning, whereat the curſing Prieſt being affrighted, having a guilty conſcience within him, ran haſtily to the Church: And there fell to his prayers before the Altar: But Gods vengeance purſued him, and by a flaſh of lightning he was ſtruck dead: And though they recovered life in him again, yet as they carried him home, in the Church-yard another flaſh of lightning, burnt him from the head to the foot as black as a ſhoe, whereby he immediately dyed.

7. *Anno Chriſti* 1551. there lived in a City of *Savoy* a man who was a monſtrous ſwearer, and curſer, and though he was often admoniſhed, and blamed for it, yet would he by no means mend his manners: At length a great plague happening in the City he withdrew himſelf with his wife, and a kinſ-woman into a Garden which he had: Where being again admoniſhed to give over his wickedneſs, he hardened his heart more, ſwearing, blaſpheming God, and giving himſelf to the Devil, and immediately the Devil ſnatched him up ſuddenly, his wife and kinſwoman looking on, and carried him quite away. The Magiſtrates advertiſed hereof, went to the place, and examined the two women, who juſtified the truth of it.

8. At *Oundle* in *Northampton*-ſhire there was one *William Hacket* who uſed in his earneſt talk thus to curſe himſelf: *If it be not true, let God ſend a viſible confuſion upon me:* Which wiſh of his came to paſs: For falling into abominable errors he called himſelf Chriſt, and Judg of the world, for which he was hanged in the thirty third year of Queen *Elizabeth* in *Cheapſide.*

6. At *Oſter* in the Dutchy of *Magalapole,* a wicked woman uſed in her

curſings to give her ſelf body and ſoul to the Devil, and being reproved for it, ſhe ſtill continued the ſame, till (being at a wedding-feaſt) the Devil came in perſon, and carried her up into the ayr with moſt horrible outcries, and roarings, and in that ſort carried her round about the Town, that the inhabitants were ready to die with fear: And by and by tore her in four pieces, leaving her four quarters in four ſeveral high-ways, and then brought her bowels to the Marriage-feaſt, and threw them upon the Table before the Mayor of the Town, ſaying, *Behold, theſe diſhes of meat belong to thee, whom the like deſtruction waiteth for, if thou doeſt not amend thy wicked life.*

10. At *Wittenberg*, before *Martin Luther* and others, a woman whoſe daughter was poſſeſſed with a ſpirit, confeſſed, that being angry, ſhe bid *the Devil take her*, and that ſhe had no ſooner ſpoken the word, but ſhe was poſſeſſed after a ſtrang ſort.

11. In a Town in *Miſnia, Sep.* 11. *Anno* 1552. a cholerick father ſeeing his ſon ſlack about his buſineſs, wiſhed that he might never ſtir from that place: Which he had no ſooner ſpoken, but his ſon ſtuck faſt indeed, nor could by any means poſſible be removed, no, not ſo much as to ſit, or bend his body, till by the prayers of the faithful, his pains were mitigated, though not remitted: Three years he continued ſo, ſtanding with a poſt at his back for his eaſe, and four years ſitting; at the end whereof he dyed, nothing weakned in his underſtanding, but profeſſing the faith, and not doubting of his ſalvation through Jeſus Chriſt: when at any time he was asked how he did? His anſwer uſually was, that *he was faſtened of God, and that it was not in man to releaſe him.*

12. At *Noeburg* in *Germany*, a woman in her anger curſed her ſon, wiſhing that ſhe might never ſee him return alive: And the ſame day, the young man bathing himſelf in water, was drowned, ſo that (as ſhe wiſhed) it befell her.

13. Sir *Gervaſe Ellowayes*, Lieutenant of the Tower, when he was hanged on Tower-hill for poyſoning Sir *Thomas Overbury* his priſoner, confeſſed that at his playing at Cards and Dice, he had often wiſhed that he might be hanged if it were not ſo, or ſo; and therefore ſaith he, *This ſhameful death is juſtly come upon me.*

See more in ſwearing.

This is the curſe which goeth forth over the face of the whole world, I will bring it forth, ſaith the Lord, and it ſhall enter into the houſe of the thief, and into the houſe of him that ſweareth falſly by my Name, and it ſhall remain in the midſt of his houſe, and ſhall conſume it, with the timber thereof, and with the ſtones thereof, Zach. 5. 3, 4.

CHAP.

CHAP. XXXIX.

Examples concerning Death, Burial, comfort at Death, &c.

ALl muſt die, *Heb.* 9.27. *Pſal.* 89.48.

It's called a Bed to reſt in, *Iſa.* 57.2. A being with Chriſt, *Phil.* 1.23. A changing, 1 *Cor.* 15.51. A cutting down, *Job.* 14.2. A cutting off, *Job* 6.9. A depriving of years, *Iſa.* 38.10. A diſſolution, *Phil.* 1.23. A deſtruction of the body, 2 *Cor.* 5.1. A day of darkneſs, *Eccleſ.* 12.7. A departing, *Luke* 2.29. A going forth of the breath, *Pſal.* 146.4. An entrance into the way of all the world, *Joſh.* 23.4.

An end of all fleſh, *Gen.* 6.13. An end of mans dayes, 1 *Sam.* 26.10. A falling aſleep, *Acts* 7.60. A finiſhing our courſe, 2 *Tim.* 4.7. A fleeting away, *Job* 20.8. A gathering to the people, *Gen.* 25.8. A going to the grave, *Job* 5.26. The way of all the earth, 1 *Kings* 2.2. To our fathers, *Gen.* 15.15. To the dead, 2 *Sam.* 12.23. To the place of ſilence, *Pſal.* 115.17. Into the pit, *Job* 33.24. Home, *Pſal.* 39.13. To the long home, *Eccleſ.* 12.5. Into the land of darkneſs, *Job* 10.21. A hiding in the grave, *Job* 14.13. A houſe for the living, *Job* 30.23. A lying ſtill, *Job* 3.13. A Land of Oblivion, *Pſal.* 88.12. A reſt from labour, *Rev.* 14.13. A returning to the duſt, *Gen.* 3.9. *Job* 34.15. A ſleep, *Job* 3.13. 1 *Theſ.* 4.14. 1 *Kings* 1.21. *Job* 7.21. A tranſlation, *Heb.* 11.15. A vaniſhing, *Job* 14.2. A giving up the ghoſt, *Gen.* 25.8.

Vita citò avolat, nec poteſt retineri:
Mors quotidie ingruit, nec poteſt reſiſti.

Death happy to the godly, *Pſal.* 116.15. & 72.14. *Eccleſ.* 7.1. *Rev.* 14.13. 1 *Cor.* 15.5.52.

Death curſed to the wicked, *Pſal.* 37.9, 10, 20, 22. *Job* 18.17. *Phil.* 3.19.

Qualis vita, finis ità. Vita vitrea. Fumus, & umbra ſumus
Mors ubique nos expectat.

Solon enacted a Law amongſt the *Athenians*, that none ſhould ſpeak evil of the Dead. *Plut.* 1.

Xerxes getting upon an hill near to *Abydus*, and beholding the Sea covered over with his Ships, and all the Plains filled with his Army, which conſiſted of above a million of men, thought himſelf a very happy man, yet withal fell a weeping, and being asked the reaſon of it by *Artabanus* his Uncle, he anſwered, *Conſidering with my ſelf how ſhort the life of man is, I cannot but pity this great multitude of gallant men, of whom, within an hundred years there ſhall not one be left alive.* Herod. 2.

Licurgus made a Law in *Lacedemon*, that they ſhould bury their dead round about their Temples, that the young men having the graves alwayes in their eyes, ſhould mind their own mortality. *Plut.* 3.

4. *Ageſilaus* King of *Sparta* uſed to ſay, That *they which live vertuouſly are not yet bleſſed perſons, but that they had attained true felicity who dyed vertuouſly.* Xenophon.

5. When *Ageſilaus* was ready to die, he charged his friends that they ſhould neither make any picture nor ſtatue of him; for, ſaith he, *If I have done any thing that is good, that will be my monument; but if I have done otherwiſe, all the ſtatues that you can make, will not keep my good name alive.* Idem.

6. *Democritus* the Philoſopher, as he was travelling abroad in the world, came to the Court of *Darius* King of *Perſia*, whom he found overwhelmed with grief for the death of one of his moſt beautiful wives, to whom *Democritus* promiſed, that he would reſtore her to life again, if he would provide him things neceſſary for ſuch a buſineſs: *Darius* much rejoycing at this promiſe, bad him ask for whatſoever he would have. *Democritus* told him, that amongſt other ingredients, he muſt have the names of three men that had never met with any ſorrow in the whole courſe of their lives; The King told him, that that was impoſſible to be done: Then ſaid *Democritus*, *What a fool art thou, which deſireſt to be freed from that fortune which is common to all men?* Pez. Mel. Hiſt.

7. *Alexander M.* being twice wounded in the ſiege of an *Indian* City, feeling the pain of his wounds, ſaid, *I am called the ſon of* Jupiter, *but I perceive that I am ſubject to wounds, and death, as well as other men.* Q. Cur.

8. *Epaminondas* finding his Sentinel aſleep, ſlew him, ſaying, *I left him but as I found him.* Plut.

9. A certain Chriſtian King in *Hungary*, being on a time very ſad; His brother (a jolly Courtier) would needs know of him what ailed him: *O brother* (ſaid he) *I have been a great ſinner againſt God, and I know not how to die, nor to appear before God in judgment.* Theſe are (ſaid his brother melancholy thoughts; and withal made a jeſt at them. The King replyed nothing for the preſent: But the cuſtome of the Countrey was, that if the Executioner came and ſounded a Trumpet before any mans door, he was preſently to be led to execution. The King in the dead time of the night, ſends the headſman to ſound his Trumpet before his brothers door: Who hearing it, and ſeeing the meſſenger of death, ſprings in pale, and trembling, into his brothers preſence, beſeeching him to tell him wherein he had offended; *O brother* (replyed the King) *you have never offended me: And is the ſight of my Executioner ſo dreadful, and ſhall not I, that have greatly, and grievouſly offended God, fear to be brought before the Judgment-ſeat of Chriſt?*

10. In the Iſle of *Man*, the women whenſoever they go abroad, gird themſelves about with their winding-ſheets, wherein they purpoſe to be buried, to mind them of their mortality. *Camb. Brit.* of *Man. p.* 205.

11. At one end of the Library of *Dublin* was a globe, and at the other end a skelleton, to ſhew, that though a man was Lord of all the world, yet he muſt die.

12. The Cardinal of *Wincheſter* (commonly called the rich Cardinal) who procured the death of the good Duke of *Gloceſter* in the reign of King *Henry* *ry* the ſixth, was ſhortly after ſtruck with an incurable diſeaſe: Who underſtanding by his Phyſitians, that he could not live; murmuring and repining thereat, he cryed out, *Fie! will not death be hired? will money do nothing? Muſt I die that have ſo great riches? If the whole Realm would ſave my life, I am able either by policy to get it, or by riches to buy it*; But yet all would not prevail, but that he dyed of the ſame diſeaſe. *Sp. Chr.*

13. The *Egyptians* in their Funeral Orations, never commended any man for his riches, or Nobility, becauſe they were but the goods of Fortune; but for his juſtice and piety, whereby they thought to ſtir up the living to the imitation of his vertues. *Fulgoſ.*

14. The *Grecians* had a Law, that no man ſhould beſtow more workmanſhip upon a Monument, than might be finiſhed by ten men in three dayes.

15. *Artemeſia* Queen of *Halicarnaſſus*, when her husband *Mauſolus* dyed, beſtowed ſo much coſt, and curioſity upon his Tomb, as that it was counted *one of the ſeven wonders of the world.* Suidas. See it afterwards deſcribed.

16. By an ancient Law amongſt the *Romans*, it was enacted, that no man ſhould beſtow more labour about a Sepulchre, than might be finiſhed in three, or five dayes at the moſt, and that none ſhould have a bigger Pillar erected for him, than would contain his juſt praiſes, and the Titles of his honour. *Cicero.*

17. *Anaxagoras* when he heard of the death of his ſon, ſaid, *Scio me genuiſſe mortalem*, I know that I begat a mortal ſon. *Plut.*

18. *David Chitræus* when he lay a dying, lift up his eyes to hear the diſcourſes of his friends that ſate by him, and ſaid, that *he ſhould die with the greater comfort, if he might die learning ſomthing.* See his life in my *firſt Part of Lives. See learning prized.*

19. One gave a young ſwaggering youth a Gold-Ring with a deaths head upon it, on condition that he ſhould for one hour a day, ſeven dayes together look upon it, and think of death, which wrought a great alteration in him. *Wards Serm.*

20. An old Officer of horſe under *Charles* the fifth, reſolving to leave the world, petitioned the Emperour for a diſcharge from his ſervice: The Emperour urged him to give a reaſon of his new reſolutions? To whom, his anſwer was, *That between the buſineſs of life, and day of death, a ſpace ought to be interpoſed.* Strada.

21. A certain man being invited to a feaſt on the next morrow, anſwered, *ex multis annis craſtinum non habui*; for theſe many years I have not had a morrow day to promiſe for any buſineſs: *Petrarch:* What mad fools then were thoſe *Sybarites*, that intending a feaſt, uſed to invite their gueſts a whole year before. *Trap.* Whereas *Prov.* 27. 1. *Neſcis quid ſerus veſper vehat.* Whilſt a woman is with child, none can tell what kind of birth it will be, *Luke* 12. 16, 17. So time travelleth with Gods Decrees, and in their ſeaſon brings them forth: But little doth any man know what is in the womb of to morrow, till God hath ſignified his will by the event.

22. People ſhould be moſt ſerious when they are to die: Sith in death as in warr, *non licet bis errare*, if a man miſs at all, he miſſeth for all, and

for ever. *Vitellius* therefore took a wrong courſe, who looking for the meſſenger of death, made himſelf drunk to drown the fear of it.

23. *Cato* profeſſed, that he ſaw Mortality to be a mercy: That he was neither fond of life, nor afraid of death. *Uſque adeone mori miſerum? Virgil.*

24. Queen *Elizabeth* profeſſed, that ſhe preferred her Coffin before her cradle, her burial day, before her birth-day. So *Eccleſ.* 7. 1.

25. She alſo ſaid, *Whilſt I call to mind things paſt: Behold things preſent, and expect things to come, I hold them happieſt that go hence ſooneſt.* Camb. Eliz.

26. Our Lord Chriſt hath purpoſely ſet a particular vanity, and vexation upon every day of our life, that we may not dote upon it, *Matt.* 6. 34. *Sufficient for the day is the evil thereof.*

27. *Auguſtine* ſaid, *Quicquid boni eſt in mundo, &c.* What good thing ſoever we have here, it's either paſt, preſent, or to come. If paſt, it's nothing; If to come, it's uncertain; If preſent, yet it's unſufficient, and unſatisfactory.

28. The very thoughts of approaching Death, prove a ſingular vexation, and a ſharp coroſive to moſt men; when *Balaam* and his bribes, *Laban* and his bags; *Nabal* and his flocks; *Achan* and his wedg; *Baltaſar* and his bowls; *Herod* and his Harlots; *Dives* and his diſhes, &c. ſhall part aſunder for ever: When they ſhall look from their death-beds, and ſee that terrible ſpectacle, Death, Judgment, and Hell, all to be paſſed thorough by their poor ſouls.

29. A certain King of *Perſia* to whom *Conſtantine* had ſhewed all the glory and bravery of *Rome*, ſaid, *Mira quidem hæc, ſed ut video ſicut in Perſia, ſic Romæ homines moriuntur:* Theſe be brave things, yet I ſee that as in *Perſia*, ſo in *Rome* alſo the owners of theſe things muſt needs die. *Fulg.*

30. *Nugas* a *Scythian* Monarch, when *Michael Paleologus*, a *Greek* Emperour ſent certain rich Robes, for a preſent to him, he asked, *Nunquid Calamitates, morbos, mortemque depellere poſſent?* Whether they could drive away calamities, ſickneſſes, or death? For if they could not do ſo, they were not much to be regarded, *Pachymer. Hiſt. l.* 5.

31. *Joſeph of Arimathea*, probably to keep him moderate in his delights, had his Sepulchre hewen out in his garden.

32. The *Egyptians* uſed to carry about the Table, a Deaths head at their feaſts.

33. The Emperours of *Conſtantinople* on their Coronation day had a Maſon appointed to preſent unto them certain Marble ſtones, uſing theſe enſuing words,

Elege ab his Saxis ex quo (invictiſſime Cæſar)
Ipſe tibi tumulum me fabricare velis. Iſid.
Chooſe (mighty Sir) under which of theſe ſtones,
Your pleaſure is ere long to lay your bones.

34. *Ariſtotle* when he was ready to die, cryed out, *Dubius moriar, quo vadam neſcio.*

35. *Adrian* the Emperour in the like condition, cryed out, *Mi animula, pallidula, rigida, nudula, Quos nunc abibis in locos?*

36. The godly themſelves cannot deſire death, as death. *Paul* in that reſpect would not be unclothed, 2 *Cor.* 5. 4. And *Peter* muſt be carried whether he would not, *John* 21. 18.

37. A great Lord ſhewing to a friend, his great houſe, and pleaſant gardens, &c. His friend ſaid to him, *Sir, you had need make ſure of heaven, or elſe when you die, you will be a very great loſer.* Doctor Tuckney.

38. It was a wiſe ſpeech of *Charles* the fifth to the Duke of *Venice*, who, when he had ſhewed him the glory of his Princely Palace, and earthly Paradice, inſtead of admiring it, or him for it, only returned him this grave, and ſerious momento; *Hæc ſunt quæ faciunt invitos mori:* Theſe are the things which make us unwilling to die. It's a double death to him who is alive to the world to part with it. *Doctor Tuckney.*

39. *Caius Marius*, though he was the firſt man that had ever been ſeven times Conſul of *Rome*, and though he had gotten a world of goods, and riches together, that might have ſufficed many Kings, yet when he came to die, lamented, and accuſed his hard fortune, as if he had died before his time, and before he had ended and finiſhed that which he had deſired. *Plut. in vita ejus.*

40. *Plato* on the contrary, when he drew near his death, rejoyced, and gave God thanks: Firſt, *for that he had made him a reaſonable man, and not a bruit beaſt:* Secondly, *A Greek, and not a Barbarian:* And Thirdly, *for that he was born in the time of* Socrates, *from whom he learned many good inſtructions.* Idem.

Comfort at death.

41. *Oecolampadius* upon his death-bed being aſked by one, whether the light did not offend him? Clapping his hand on his breaſt, anſwered, *Hic ſat Lucis.* Here is light of comfort enough.

42. Another being aſked when he was ſick, how he did? Anſwered, *My body is weak, my mind is well.*

43. Maſter *Bolton*, when the pangs of death were upon him, was aſked by a dear friend that took him by the hand, whether he felt not much pain? *Truly no,* ſaid he, *the greateſt I find, is your cold hand.* See his Life in *my firſt Part of Lives.*

44. A certain godly man paſſing through his laſt ſickneſs, whereof he died, with extraordinary calmneſs of conſcience, and abſolute freedom from tentations: Some of his Chriſtian friends obſerving, and admiring, the ſingularity of his ſouls quiet, at that time eſpecially, queſtioned with him about it: To whom he anſwered, that he had ſtedfaſtly fixed his heart upon that moſt ſweet promiſe, *Iſa.* 26. 3. *Thou wilt keep him in perfect peace, whoſe mind is ſtayed on thee: Becauſe he truſteth in thee:* And my God (ſaid he) hath graciouſly made it fully good unto my ſoul. *Bolton.*

See the like in Maſter *John Bruen* in his life in my *ſecond Part of Lives.*

45. Maſter *John Holland*, a faithful Miniſter of Gods Word, the day before his death calling for a Bible, continued his meditation, and expoſition upon the eighth to the *Romans* for the ſpace of two hours; but on a ſudden he ſaid, *O ſtay your reading, what brightneſs is this I ſee? have you light*

up any candles? A ſtander-by ſaid, No, it is the Sun-ſhine (for it was about five a clock in a clear Summers-evening:) *Sun-ſhine?* ſaith he, *Nay, it is my Saviours-ſhine: Now farewell world: Welcome Heaven: The day-ſtar from on high hath viſited my heart: O ſpeak it when I am gon, and preach it at my Funeral: God dealeth familiarly with man, I feel his mercy, I ſee his Majeſty, whether in the body or out of the body I cannot tell, God he knoweth: But I ſee things that are unutterable.* And being thus raviſhed in his ſpirit, he roamed towards Heaven, with a chearful look, and ſoft ſweet voice; but what he ſaid was not underſtood: with the Sun in the morning following, raiſing himſelf as *Jacob* did upon his ſtaffe, he ſhut up his bleſſed life with theſe bleſſed words: *O what an happy change ſhall I make from night to day, from darkneſſe to light, from death to life, from ſorrow to ſolace, from a factious world, to an heavenly Beeing? Oh my dear Brethren, Siſters and Friends! It pityeth me to leave you behind: Yet remember my Death when I am gon, and what I now feel, I hope you ſhall feel ere you die, that God doth, and will deal familiarly with Men; and now thou fiery Chariot, that cam'ſt down to fetch up* Elijah, *carry me up to my happy Hold: And all you bleſſed Angels that attended the ſoul of* Lazarus *to bring it to Heaven, bear me, Oh bear me into the boſome of my beſt Beloved. Amen, Amen; Come, Lord Jeſus, come quickly:* And ſo he fell aſleep. *Leigh.*

46. Maſter *Robert Glover* Martyr, a little before his death, had loſt the ſence of Gods favour, and comforts of his Spirit, for which he was in great heavineſs, and made much moan; but when he came within the ſight of the ſtake at which he was to ſuffer, he was ſo mightily repleniſhed on a ſudden with Gods holy comfort, and heavenly joyes, that clapping his hands together, he cryed out to his man, *He is come, he is come*, and ſo dyed moſt chearfully. See my Engliſh *Martyrology.*

47. Three godly men being condemned to be burnt for Religion, when they were at the ſtake, and the chain about them, one of them ſlipped out, and went apart from the reſt, whereupon there was great fear leſt he would have recanted: But the reaſon was, becauſe he felt not the comforts of Chriſt in his ſoul, which made him pray earneſtly, and vehemently to the Lord, who at laſt ſent him comfort: Whereupon he aroſe from his knees with great joy, ſaying, *Now I thank God I am ſtrong, and paſs not what man can do unto me*; and ſo returning to his fellows, they all ſuffered death joyfully. *Idem.*

48. Arch-Biſhop *Cranmer*, by the wily ſubtilties, and large promiſes of the Papiſts, was drawn to ſubſcribe to a recantation; yet afterwards by Gods great mercy he recovered again: And when he was at the ſtake, and the fire kindled about him, he ſtretched out his right-hand wherewith he had ſubſcribed, and held it ſo ſtedfaſtly, and unmoveably in the flame (ſaving that once he wiped his face with it) that all men ſaw his hand burned before the fire touched his body: He alſo (being repleniſhed with the Holy Ghoſt) did abide his burning with ſuch conſtancy, and ſtedfaſtneſs, that alwayes ſtanding in one place, his body moved no more than the ſtake to which he was bound. See his Life in my firſt *Part of the Marrow of Eccleſiaſtical Hiſt.*

Saint *Baſil* relates a ſtory of fourty Martyrs, who being caſt out naked all a winters night, were the next day to be burned; But being mightily repleniſhed with inward joy, they thus comforted one another: *Sharp is the cold, but ſweet is Paradice: Painful is the Froſt, but joyful the fruition that followeth it: Let us wait but a while, and the Patriarchs boſome ſhall cheriſh us: After this night we ſhall lay hold upon eternall life. Let our feet feel the fire for a ſeaſon, that we may for ever walk hand in hand with the Angels: Let our hands fall off, that they may for ever be lifted up in praiſing the Almighty, &c.* See my General Martyrology.

50. *James Bainham* being at the ſtake in the midſt of the burning fire, his legs and armes being half conſumed, ſpake thus to the ſtanders by: *O ye Papiſts! Behold, ye look for miracles, and here now you may ſee one: For in this fire I feel no more pain, than if I were in a bed of down, and it is to me as a bed of Roſes.* See my Engliſh Martyrology.

51. *John Lambert*, as he was burning in *Smith-field*, when his legs were quite conſumed with the fire, lifted up his hands, his fingers flaming like torches, and his heart abounding with comfort, cryed out, *None but Chriſt, None but Chriſt.* Idem.

52. *Robert Smith*, Martyr, being at the ſtake ready to be burned, exhorted the people to think well of this cauſe, not doubting but that his body dying in that quarrel, ſhould riſe again to life; telling them, that God would ſhew them ſome token thereof, and accordingly when he was half burned, all black with fire, and cluſtered together on a lump like a black cole, ſo that all men thought him to be dead, yet ſuddenly he roſe upright, lifting up the ſtumps of his armes, and clapping them together, declaring thereby the exceeding joy of his heart, and ſo bending down again, he ſweetly ſlept in the Lord. *Idem.*

53. The Earl of *Morton*, a godly and prudent man, who was ſomtime Regent in *Scotland* in King *James* his minority, when the King had taken the Government into his own hand, was falſly accuſed, and unjuſtly condemned by his crafty and malicious adverſaries. The morning before he ſuffered, Maſter *Lawſon* and two or three other Miniſters of *Edenburg* did viſit him, asking how he had reſted that night? To whom he anſwered, that of a long time he had not ſlept more ſoundly. *Now I am* (ſaid he) *at the end of my troubles: Some nights before my tryal, I was thinking what to anſwer for my ſelf, and that kept me from ſleep, but this night I had no ſuch thoughts.* When he came to the ſcaffold, he exhorted the people to continue in the profeſſion of the true Religion, and to maintaine it to the utmoſt of their power, intreating them to aſſiſt him with their prayers to God: The chief Miniſter then conceived a prayer, during the time whereof, he lay proſtrate on his face, and was greatly affected, as appeared by his ſending forth many ſighs and ſobs; The prayer ended, divers came to be reconciled to him, whom he received very kindly, and to all the reſt he gave his hand, bidding them farewel: And ſo going to the block, laid down his head, and cryed aloud, *Into thy hand, O Lord, I commit my ſpirit; Lord Jeſus receive my ſoul:* Which words he reiterated till his head was ſevered from his ſhoulders, *Anno Chriſti* 1581. *A. B. Spottiſwood Hiſt. of the Church of Scotland. p.* 314.

Mourn-

Mourning for the dead.

54. *Alexander* the Great at the death of *Epheſtion*, one of his brave Captains, did not only clip the Hair of his Horſes, and Mules, but plucked down alſo the battlements of the City-walls, that the very walls might ſeem to mourn for his death, ſhewing that deformity inſtead of their former beauty. *Plut.*

The death of the Righteous is the fore-runner of judgment.

55. *Methuſalem* died in that very year in which the Flood came: *Auguſtine* was taken away by death immediately before *Hippo* [the place of his dwelling] was ſacked by the *Vandals*: *Paraus*, before the taking of *Heidelberg* by the *Spaniards*: The death of *Ambroſe* was the fore-runner of the ruine of *Italy*: And *Luther* died a little before the wars brake forth in *Germany*, which himſelf foretold at his death: And holy M. *Whately* a little before the plundering and burning of *Banbury* in the beginning of our late Civil wars.

56. Maſter *Brightman* dyed juſt before the Purſivant was ſent to apprehend him. *Wilſon in the Life of King James.*

The Righteous periſheth, and no man layeth it to heart, and merciful men are taken away, none conſidering that the Righteous is taken away from the evil to come, Iſa. 57. 1.

CHAP. XL.

a. 4. Suretyship.

Debt an heavy burthen: We ſhould not by ſinful ſuretiſhip bring our ſelves into debt.

A*uguſtus* the Emperour wondred at a certain Knight in *Rome*, that owed much, and yet could ſleep ſoundly, and ſecurely: And when this Knight dyed, he ſent to buy his bed, as ſuppoſing that there was ſomething more than ordinary in it to procure ſleep. *Dio.*

Eliſha miraculouſly holp the Prophets widow out of debt. 2 *Kings* 4. 1, 2, *&c.*

Prov. 6. 1, 2. *If thou beeſt ſurety for thy friend, if thou haſt ſtriken thy hand with a ſtranger, Thou art ſnared with the words of thy mouth: Thou art taken with the words of thy mouth:* And then he ſhews what care ſhould be taken to diſengage our ſelves, *v.* 3, 4, 5.

Prov. 11. 14. *Hee that is ſurety for a ſtranger ſhall ſmart for it, and he that hates ſuretiſhip is ſure.*

Prov. 17. 18. *A man void of underſtanding ſtriketh hands, and becomes ſurety in the preſence of his friend.*

There ſhould be no pity ſhewed to ſuch fools, *Prov.* 20. 16. *Take his garment that is ſurety for a ſtranger.*

Prov. 22. 26. *Be not thou one of them that ſtrike hands: Or of them that are ſureties for debts*, v. 27. *If thou haſt nothing to pay, why ſhould he take away thy bed from under thee?*

CHAP. XLI.

Examples of Diſſimulation.

IT's forbidden, *Rom.* 12. 9. *Pſal.* 26. 4. *James* 1. 8. *Pet.* 2. 1.

Complained of, *Joſh.* 7. 11. *Jer.* 42. 20. *Prov.* 26. 24. *Pſal.* 12. 2.

Scriptural Examples, *Jacob*, Gen. 27. 19. *Jacobs ſons*, Gen. 34. 13. *Joſeph*, Gen. 42. 7, 23. *David*, 1 Sam. 21. 13. *Ammon*, 2 Sam. 13. 6. *Abſalon*, 2 Sam. 13. 20, 22, 28. *Huſhai*, 2 Sam. 16. 16. & 17. 11. *Joab*, 2 Sam. 20. 9, 10. *Jeroboams* wife, 1 Kings 14. 2, 5. *Jehu*, 2 Kings 9. 11, 12. & 10. 18. *Sanballat*, Nehem. 6. 2. *Shemaiah*, and others, Nehem. 6. 10, 19. *Eſther*, chap. 5. 4. with 7. 4. *Davids* enemies, Pſal. 26. 5. *Jeremiah*, chap. 38. 27. *Iſhmael*, Jer. 41. 6. *Herod*, Matth. 2. 8. *Judas*, Luke 22. 47. John 5, 6. *Falſe Apoſtles*, 2 Cor. 11. 13, 14. *Peter*, *Barnabas*, and other *Jewes*, Gal. 2. 12, 13. the *Beaſt*, Rev. 13. 11.

Other Examples.

Tiberias Cæſar, when the Empire was firſt proffered to him, ſeemed very ſhie in accepting of it, whereupon, one noting his diſſimulation, ſaid to him: *Other men are ſlow to perform what they promiſe; thou doeſt ſlowly promiſe what thou performeſt*: Noting his delay in what he moſt deſired. *Eraſ. Apoth.* 1.

Caligula in the beginning of his Empire, ſeemed to be very mild, and merciful: But *Theodore Gadaræus* his maſter, ſaid, that he was *Lutum ſanguine maceratum*, noting his cruel diſpoſition, as afterwards it came to paſs. 2.

Nero in the firſt five years of his reign, pretended to all manner of vertue: So that the people ſaid, that he excelled their former good Emperours: But afterwards, laying aſide his diſſimulation, he proved a Peſt, and Plague, to the whole world. 3.

What deviliſh diſſimulation *Charles* the Nineth, King of *France*, uſed to draw the Admiral, and the Proteſtant Nobility into his ſnare: See in my *General Martyrology* p. 341. &c. 4.

Richard Duke of *Gloceſter*, was ſo cunning a diſſembler, that he would accompany moſt familiarly, and jeſt pleaſantly with ſuch as he hated in his heart: He made his conſcience in all things ſerve his will, though his will could not be obtained, without the effuſion of guiltleſs blood: When he had murthered King *Edward* the fifth his Nephew, and his brother in the Tower, and had cut off the heads of ſome of the Lords that ſtood in his way; he ſuborned on Doctor *Shaw* in a Sermon at *Pauls* Croſs to blazen his honourable Birth, and Parentage, to relate his vertues; to commend his Valour, to weaken the ſame, and honour, of the deceaſed King *Edward*, 5.

by reaſon of his laſciviouſneſs with *Shores* wife, to baſterdize all his children as being born in adultery, &c. and applying his ſpeech to the worthineſs, and goodneſs of *Richard*, he took it for granted, that the people could not chooſe but receive him for their undoubted Sovereign, and King, and ſo he ſtrove to have prepared the multitude to have ſhouted when *Richard* came in, and to have cryed, *King Richard, King Richard:* But he failed of his purpoſe, for every man was ſilent, and more ſurprized with wonder, than with applauſe, to ſee how wickedly theſe buſineſſes were carried on. The next day, the Duke of *Buckingham* went to *Guildhall* in *London*, and there to the Citizens, endeavoured by like arguments to make *Richard* the Protector the right, and undoubted heir, and inheritor of the Crown; and though the people took no content in this ſpeech, nor by their voices aſſented to that which was delivered, yet he procured the Lord Mayor, and Aldermen, the next day to go with him, and many other Lords, to *Bainards* Caſtle to the Protector, where they offered him to receive him for their lawful King, entreating him to accept of the burden: But oft-times he refuſed to grant their requeſt: yet at laſt (ſeeming to be overcome by their importunity) he aſſented; and thus by their perſwaſions he gained his own hearts deſire. ***Mart. Chron.***

See *Craft*.

CHAP. XLII.

Examples of Drunkenneſs.

THe ſin of Drunkenneſs, is a bewitching ſin, *Hoſ.* 4. 11. It ſteals away the heart from God, and all goodneſs: It is an old ſin, it began preſently after the Flood: It is a malignant ſin: It drowns the brain, waſts the time, conſumes the eſtate, and fills the body with as many diſeaſes as hath an horſe; It is an Epidemical ſin, that hath almoſt drowned the whole world with another deluge: In theſe modern times it began in *Germany*, whence grew that Proverb,

—— *Germani poſſunt cunctos tolerare labores:*
O utinam poſſint tam bene ferre ſitim!
The *Germans* can all labours undergo,
Would they as well could bear their thirſt alſo!

But ſince it hath infected all *Europe*: It is grown into faſhion, to quaff ſoul-ſick healths till they make themſelves like ſwine, and worſe than beaſts: whence one gives us this excellent rule:

Una ſalus ſanis, nullam potare ſalutem:
Non eſt in pota vera ſalute ſalus.

The odiouſneſs, and danger of this ſin may farther appear to us by theſe following Scriptures and Examples.

Drunkenneſs dangerous, *Prov.* 23. 29. *&c.* & 31. 4. *Deut.* 21. 20. *Prov.* 20. 1. *Hoſ.* 4. 11. *Nah.* 1. 10. 1 *Cor.* 11. 21.

Threatned, *Iſa.* 5. 11. 22. *Amos* 6. 6. *Prov.* 23. 21. *Iſa.* 28. 1, 3. *Joel.* 1. 5. 1 *Cor.* 6. 10.

Forbidden, 1 *Cor.* 5. 11. *Luke* 21. 34. *Epheſ.* 5. 18. *Hab.* 2. 15. *Matt.* 24. 49. *Luke* 12. 45. *Rom.* 13. 13.

Staggering is a ſign of a drunkard, *Job* 12. 25. *Pſal.* 107. 27. *Iſaiah* 19. 14.

And trembling of the body, *Jer.* 23. 9.

And vomiting, *Jer.* 25. 27.

It's a ſhameful ſin, 1 *Theſ.* 5. 7. A work of the fleſh, *Gal.* 5. 21. *Iſaiah* 28. 7.

Scriptural Examples. *Lot*, Gen. 19. 32. &c. *Noah*, Gen. 9. 21. *Amalekites*, 1 Sam. 30. 16. *Amnon*, 2 Sam. 13. 28. *Benhadad*, 1 Kings 20. 12. *Elah*, 1 Kings 16. 9. *David* made *Uriah* drunk, 2 Sam. 11. 13. *Belſhazzer*, Dan. 5. 2. *Nabal*. 1 Sam. 25. 36.

1. Other Examples. Whil'ſt the *Gauls* beſieged the *Roman* Capitol, they ſent out a great party to ſack the Countrey thereabouts, who being loaden with ſpoyl, were returning towards *Rome*, and at night being full of wine, they laid them down to ſleep, not fearing any enemy; at which time *Camillus* with his men came upon them, all his ſouldiers giving a mighty ſhout, yet could the *Gaules* hardly be awakened, they were ſo deadly drunk, ſo that they were eaſily all of them ſlain either upon the place, or by the horſmen in the purſuit. *Plut.*

2. The *Tuſcans* beſieging *Sutrium* [a City that was confederate with *Rome*] *Camillus* marched privately with his Army againſt them, and coming upon them, found the *Tuſcans* ſecure, eating and drinking themſelves drunken; by which means he ſlew moſt of them without reſiſtance, and thereby freed the City from danger. *Plut.*

3. Many Dutchmen in *Joppa* drinking themſelves drunk upon Saint *Martins*-day (their Arch-Saint) the *Turks* came in ſuddenly upon them, and cut every ones Throat, to the number of Twenty-thouſand: And indeed they were quickly ſtabbed with the ſword, who were cup-ſhot before. *Ful. Holy Warr.*

4. *Edgar* King of *England* perceiving that his people had learned of the *Danes* (many of which, were in this land at that time) to drink exceſſively, whereupon enſued much drunkenneſs, together with many other vices: He ordained certain wooden cups with pins, or nails ſet in them commonly uſed: Making alſo a Law, that whoſoever drank paſt that mark at one draught, ſhould forfeit a ſum of money, one part to the Informer, and the other to the Judg, or chief Officer. *Sp. Chron.*

5. *Æſchines* commending *Philip* King of *Macedon* for a *Jovial* man that would drink freely: *Demoſthenes* anſwered, *That this was a good quality in a ſpunge, but not in a King.* Plut. in vit. Demoſt.

6. *Alexander* the Great, having taken *Perſepolis*, wherein was a ſtately Palace of the Kings of *Perſia*, in a drunken fit, by the perſwaſion of *Lais* the harlot, burned it down to the ground. *Diod.*

7. A *Turk* having in one of their great feaſts drunk wine too freely (which is a thing forbidden by their Law) being apprehended, and carryed before the grand Viſier, and there found guilty, was adjudged to have boyling lead poured into his mouth, and ears, which was accordingly executed. *Turk. Hiſt. p.* 1332.

8. *Phocas* a drunken, bloody, and adulterous Tyrant, was worthily ſlaughtered by *Heraclius*, who cut off his hands and feet, and then his privy parts by piece-meal. *Zonaras.*

9. Not long ſince, a ſouldier in *Salisbury* in the midſt of his health, drinking and carouſing in a Tavern, drank a health to the Devil; ſaying, That if the Devil would not come and pledg him, he would not believe that there was either God or Devil: Whereupon his companions, ſtrucken with horror, haſtened out of the room, and preſently after, hearing a hideous noiſe, and ſmelling a ſtinking ſavour, the Vintner ran up into the Chamber, and coming in, he miſſed his gueſt, and found the window broken, the Iron-Bar in it bowed, and all bloody, but the man was never heard of afterwards.

10. At *Keſgrave* near *Ipſwitch*, three ſerving-men having been drinking hard, when they were about to go away, the hoſteſs by her importunity, would needs perſwade them to drink the three *Outs* firſt, *viz.* wit out of the head, money out of the purſe, and Ale out of the barrel; but as ſhe came to them with the pot in her hand, God ſuddenly ſtruck her ſick, and ſpeechleſs, her tongue alſo ſwelling in her head, ſo that in great extremity ſhe died three dayes after. *Beards Theat.*

11. Two ſervants of a *Brewer* in *Ipſwitch*, drank themſelves drunk for the rump of a Turkey, and afterwards as they were ſtrugling for it, they fell backwards into a Cauldron of ſcalding liquor, whereof one died preſently, and the other lingring, dyed with greater pain.

12. A man coming home drunk, would needs go to ſwim in the Mill-pond: But his wife, and ſervants, knowing that he could not ſwim, diſſwaded him, and once by intreaty got him out: But afterwards going in again, he was drowned.

13. At the *Plow* in *Barnwel*, near *Cambridg*, a luſty young man with two of his neighbours, and one woman in their company, agreed to drink up a barrel of ſtrong beer, which accordingly they did: But within Twenty-four hours, three of them dyed, and the fourth hardly eſcaped after great ſickneſs.

14. A Butcher in *Haſlingfield* having heard his Miniſter enveigh againſt drunkenneſs, in his cups at the Ale-houſe, fell a jeſting, and ſcoffing at the Miniſters Sermon: But as he was drinking, Gods hand fell upon him, for the drink ſtopping in his Throat, choaked him, that he died preſently.

15. At *Bungey* in *Norfolk*, three drunkards coming out of the Ale-houſe in the night, ſwore that they thought it was not darker in hell: But as they went home, one of them fell over a Bridg, and was drowned: A ſecond fell from his horſe: The third, ſleeping on the ground by the River-ſide, was frozen to death.

16. A Bayliffe of *Hedly*, upon a Lords day, being drunken at *Melford*, got

upon his horſe to ride through the ſtreets, ſaying, *that his horſe would carry him to the Devil*, and preſently his horſe caſt him, and brake his neck.

Some drinking in an Ale-houſe at *Harwich* in the night, over againſt the Mayors houſe [Maſter *Ruſſel*] he ſent to them to depart, which they refuſed: Whereupon he went himſelf, and took one of them by the hand, as if he would lead them to priſon; who drawing his knife, ran from him, and three dayes after, was found drowned in the Sea, with his knife in his hand. 17.

At *Tenby* in *Pembrook-ſhire*, a drunkard in his drink fell from an high, and ſteep Rock, whereby he was daſhed in pieces. 18.

A young man in *Northamptonſhire*, being drunk at *Wellingborough*, as he went home, would needs ride his horſe in a bravery over the plowed lands, whereby falling from his horſe he brake his neck. 19.

A notorious drunkard of *Aileſham* in *Norfolk* was drowned in a ſhallow brook of water. 20.

A drunken Knight that uſed often to carry out pails of drink to make people drunken: On a time as he was drinking with ſome company, there came in a woman, and gave him a Ring with this Poſie, *Drink and die*, ſaying to him, *This is for you:* He took and wore it, and a week after dyed in one of his drunken fits. 21.

At a Tavern in *Breadſtreet*, certain Gentlemen drinking healths to the Lords on whom they had dependance, one of them with an oath drinks off a pottle of Sack to his Lord: after which he could neither riſe up, nor ſpeak, but falling into a ſleep, dyed within two hours after. 22.

At a place near *Mauldon*, five or ſix appointed a drinking match, laying in beer for the purpoſe, drank healths in a ſtrange manner, whereof all of them dyed within a few weeks after. 23.

A young Gentleman being drunk, as he rode homewards, was thrown by his horſe, and had his brains daſhed out by the pomel of his ſword. 24.

Anno Chriſti 1629. There was one *T. W.* a notorious blaſphemer, and drunkard, upon a ſmall occaſion, being angry with his wife, not daring to proffer violence to her, drew his knife and ſtabbed himſelf. 25.

The ſame year, one *J. B.* of *Elie*, a Gentlemans coachman, being exceedingly given to ſwearing, and drunkenneſs, drinking himſelf drunk on a Sabbath-day at Sermon-time, fell from his Coach-box, and was killed by his horſes. 26.

Anno Chriſti 1621. One *R. B.* of *Elie*, who uſed to travel on the Sabbath-dayes, ſeldome or never coming to Church; as he went to the market at *Saint Ives*, being drunk, Gods judgment overtook him: For going up the River in his boat, he fell over into the water, and was drowned. 27.

Anno Chriſti 1618. One *T. A.* of *Godmancheſter*, being a common drunkard, was entreated by a neighbour, to unpitch a load of hay: And being at that time drunk, the pitchfork ſlipt out of his hand, which he ſtooping to take up again, fell from the cart with his head downward, and the fork ſtanding with the tines upward, he fell directly upon them, which ſtriking to his heart, killed him immediately. 28.

Anno Chriſti 1628. *J. V.* of *Godmancheſter*, a known drunkard, and 29.

and ſcoffer at Religion, fell from the top of a pear-tree, and brake his neck: All theſe are atteſted by ſundry godly Miniſters.

30. *Anno Chriſti* 1551. In *Bohemia* five drunkards were quaffing, and blaſpheming the Name of God: And the picture of the Devil being painted upon the wall, they drank healths to him, who the night after, paid them their wages: for they were found dead with their necks broken, and quaſhed to pieces, as if a wheel had gon over them, the blood running out of their mouths, noſtrils, and ears in a lamentable manner. *Fincelius.*

31. A Vintner that accuſtomed himſelf to ſwearing, and drunkenneſs, as he was upon a Lords day, ſtanding at his dooor with a pot in his hand to invite gueſts, there came ſuddenly ſuch a violent whirl-wind as carried him up into the air, after which he was never more ſeen.

32. *Armitus*, and *Cinanippus*, two *Syracuſians*, being drunk, committed inceſt with their two daughters. *Plut.*

The like did *Lot*, Gen. 19. 33, &c.

33. *Cleomenes* King of *Lacedæmonia*, drinking himſelf drunken, fell diſtracted, never recovering his wits again.

34. *Anacreon* the *Poet*, a notable drunkard, was choaked with a husk of a Grape.

35. *Zeno* the Emperour was ſuch a drunkard, that he would often lie as one dead for many hours, ſo that he grew odious to all, and to his own wife, who once finding him in that caſe, cauſed him to be laid in a Tomb, with a great ſtone on the top of it, whereby he was miſerably pined to death. *Platina.*

36. But a few years ſince, in *Glouceſter-ſhire* an horrid Patricide was committed by another ungracious ſon, being drunken, upon his father, whom he deſperately ſlew.

37. The like unnatural villany was committed by one *Purchas*, an *Eſſex* monſter, upon the body of his mother, whom he ſlew for the ſame cauſe.

38. *John Maginus* reports, that *Fliolmus* King of the *Goths*, was by his drunken ſervants thrown headlong into a great veſſel of Ale, and therein drowned.

39. *Plato*, who elſewhere holds that men ſhould be ſober, and forbids drunkenneſs as an unſeemly thing; yet in the feaſts celebrated to *Bacchus*, he lets looſe the reins to intemperancy, and thinks it then no fault at all to be drunk.

40. In the Pariſh of *Caſtleterra*, in the County of *Cavan* in *Ireland*, a Gentleman when he met with jovial comrades, uſed to drink healths, and to fling the glaſſes againſt the walls: He delighted alſo to contradict what Miniſters delivered in their Sermons, and having heard one preach of the benefits and tryal of a juſtifying faith, after Sermon he demanded of the Preacher, whether he could remove mountains? If I could ſee you do that, then (ſaid he) I would believe you had faith, otherwiſe not; for doth not the Goſpel ſay, *If a man have faith but as a grain of muſtard-ſeed, he ſhall ſay to mountains be removed hence, and it ſhall be done?*

But at length this Gentleman was ſtrucken with the ſmall-pocks, which got into his throat, in ſuch manner, that he could not ſwallow, nor let down a little bear to cool his exceſſive internal heat, wherewith being tormented, ed, he broke out into theſe expreſſions, to an honeſt man that ſtood by. *O Thomas, would I could now receive one of thoſe glaſſe-fuls of drink, which formerly I have thrown againſt the walls in a frolick*; and afterwards when he ſaw there was no remedy, but die he muſt, he ſaid again: *O! that I now had faith like a grain of muſtard-ſeed*; and a little after he deceaſed, in the fiſty-ſeventh year of his age. In this, and the two former inſtances, I have purpoſely concealed names for ſome, as to me, cogent reaſons.

We read of a drunkard, who in the midſt of his cups ſold his ſoul to the Devil for a tankard of wine, and the Devil forthwith had his bargain. *Theat. Hiſt.* 42.

The like of a woman, who at a Whitſon-Ale fell a curſing God, having nothing but the Devil in her mouth, ſo long, till at laſt the Devil came, and hoiſting her up into the aire, threw her down again in a place not far remote, where ſhe was found dead. *Theat. Hiſt.* 43.

Acoſta, and *Benzo* write of the Weſt-*Indians*, that they are exceedingly given to drunkenneſs, the people there for the moſt part delighting themſelves beyond meaſure in intoxicating their brains with ſtrong liquors, in which mad, and diſtempered fits, they many times commit many ſalvage outrages, and unruly pranks one againſt another, and account it a matter of praiſe ſo to do. I ſaw (ſaith *Acoſta*) two men coming drunk out of a Tavern, for a very trifle kill one another with the ſame ſword. 44.

Alexander the Great, when he was drunk, would hack, and hew, kill, and ſlay he cared not whom, and oft-times his very friends: As he did *Clytus* his dear friend, who had formerly ſaved his life, whom in a drunken mood, he commanded preſently to be ſlain: Neither would he hearken to *Ptolomy* and *Perdiccas*, two of his great Captains, who upon their knees would have begged but one dayes reſpit for him: Though the ſame *Alexander* when he was ſober, would have ſlain himſelf for having cauſed *Clytus* to be ſlain. *Q. Curt.* 45.

Teuthio King of the *Illyrians*, in his drunkenneſs, ſlew his own brother *Pleuratus*. *Polybius*. 46.

Of *Bonoſus* the Emperour, it was ſaid that he was born, *non ut vivat, ſed ut bibat*: Not to live, but to drink: And when (being overcome by *Probus*) he hanged himſelf; it was ſaid in ſcorn, that *a Tankard hanged there, not a man*. 47.

What a beaſt was *Marcus Antonius*, that he wrote a book in commendation of his great ſtrength to bear ſtrong drink? 48.

Philip King of *Macedon* in his drunkenneſs once paſſing an unrighteous ſentence, the woman, concerned therein, appealed from *Philip* now drunk, to *Philip* when he ſhould be ſober again. 49.

The *Carthagenians* made a Law, that no Magiſtrate of theirs ſhould drink wine. 50.

The *Perſians* permitted their Kings to be drunk only one day in a year. 51.

Solon made a Law at *Athens*, that drunkenneſs in a Prince ſhould be puniſhed with death, *Prov.* 3. 1, 5. 52.

Domitius the father of *Nero*, ſlew *Liberius* an honeſt *Roman*, becauſe he 53.

he refuſed to take off his cups as he commanded him.

54. *Amos* 6. 6. *That drink wine in bowls:* Not in Cups, Pots, or Chalices, but in veſſels of price, and largeſt receit, that they may be counted, and called (as young *Cicero* was) *Tricongii*, ſuch as can drink whole ones, and no ſmall ones neither.

55. *Diotimus* of *Athens*, for his exceſſive drinking, was termed χώνη, Tundiſh.

56. *Æneas Silvius*, tells us of one *Henry* Earl of *Goricia*, who having two ſons, drunkards both, was wont oft-times in the night, to call upon them, and ask whether they were not a thirſty? And when they gave him no anſwer, he would himſelf carry wine unto them, preſſing them to drink; and if by reaſon of ſleepineſs, or late exceſs, they refuſed, he would return in a rage to his wife, and call her whore, ſaying, that *they were baſtards, and not his ſons, who could ſleep all night without being a-thirſt.*

57. *Vortiger*, King of the *Britains*, being well warmed with wine, was enſnared by the daughter of *Hengiſt* the *Saxon*, which proved the undoing of the *Britiſh* Nation. *Pol. Ver. Hiſt. Ang.*

58. *Venter mero æſtuance cito deſpumat in libidines:* A belly, or ſtomach, boyling with wine, doth ſuddenly foame up into a ſcum of ſinful luſts, and foul affections. *Hierom.*

59. *Bonzo* relates of the *Indians of Peru*, that when they have drunk away that little reaſon wherewith they are endowed, they uſe to fall to immodeſt embracings, without reſpect had to mothers, daughters, brothers, ſiſters, or any other relations whatſoever.

60. Saint *Jerome* could not be perſwaded, that a drunkard could be a chaſte man.

61. A certain young man that had devoted himſelf to a pious, and retired courſe of life, was much aſſaulted by the Devil, by ſundry tentations, and preſſed to make choice of one of theſe three ſins: Once to be drunk, or to lie with his neighbours wife, or to kill his neighbour; and the tentation ſo far prevailed, that at laſt he choſe the firſt, *viz.* once to be drunk, as deeming it the leaſt ſin: But when the Devil had drawn him to that, at the ſame time both the other ſins were committed by him.

62. *Ad univerſa, vel crudelitatis, vel turpitudinis facinora perpetranda, facilis invenitur via, cui nulla ſobriæ mentis ratio, ſed ebrietas dominatur.* A drunken-man is eaſily drawn to commit any villany. *Bern.*

63. *Pauſanias* makes mention of a company of young men in *Greece*, who, upon a time, contrary to the command of their Captain *Ariſtomenes*, being drunk, offered violence to the chaſtity of certain young Virgins: And ſo violent they were therein, till the ſword, and death, put an end to the ſame.

64. The cruel Tyrant *Lucius* being drunk, became like a mad horſe, and when he could not prevail to ſatisfie his luſt upon the daughter of *Philodemus*, he barbarouſly ſlew her, flying for ſhelter into her fathers Armes. *Plut.*

65. What a beaſt was *Darius* King of *Perſia*, who commanded this inſcription to be ſet upon his Tomb. *I was able to hunt luſtily, to drink wine ſoundly, and to bear it bravely.* Strabo.

66. Saint *Auguſtine* in his Confeſſions, tells us of a ſtory of his mother, who by ſipping a little wine at firſt when ſhe filled the cup, came by degrees to be a tipling Goſſip, and at laſt to drink off her whole cups: Sin that is modeſt at firſt, afterwards grows ſhamleſs.

67. In *Lacedæmon*, *Crete* and *Carthage*, the name of a drunkard was ſo hatefull, and contemptible, that ſuch as were found guilty of this ſin, were diſabled to bear any publike office, and thruſt out of the Senate (if they were Magiſtrates) with ſhame and ignominy. *Alex. ab Alex.*

68. *Levinus Lemnius* writes of the Dutch-men,the high *Germans* eſpecially, and that part of the *Low-Countries* that borders upon them, that they never account that man worth whiſtling for, that will not *ſtrenuum ſe potatorem præbere*, upon all occaſions prove himſelf ſtrong to drink ſtrong drink.

69. *Suetonius* relates,that *Novellius Torquatus* was highly honoured amongſt the *Romans*, for that he could drink three gallons of wine at a draught without taking his breath: For that he fairly drank off his liquour, and left no ſnuff behind; and after he had drunk ſo much, he neither ſtammered in his ſpeech, nor unburdened his ſtomach by vomiting, for which he was preferred to be *Proconſul of Syria*. Pliny.

70. Alſo *Firmus*, who aſſumed the title of Emperour in the abſence of *Aurelian* when he had drunk off two buckets of wine; went forthwith to a banquet, and ſeemed as ſober as if he had drunk none at all. *Vopiſcus in vita Ferm.*

71. *Flacus*, and *Piſo*, had dignities beſtowed upon them, the one being made a Proconſul, the other Governour of the City of *Rome*, for that they were ſtrong to pour in ſtrong drink. *Suet.*

72. One *Hulderick* a *Bohemian*, told *Frederick* the Emperour, that he trained up his ſons to drink great quantities of wine without diſturbance: *Thou art wiſe* ſaid the *Emperour*, *the ſame thing did Methridates: But if it happen that I have a ſon, if that ſon ſhall not hate exceſs of wine, I ſhall hate him. Æneas Sil.*

73. *Anno Chriſti* 764 *London*, and *York*, *Donwick*, and *Doncaſter*, with many other places in this Land were conſumed with fire (ſaith the Hiſtorian) if any one ask the cauſe, we can render none more probable than this, that it was a judgment of God upon them, for their gluttony and drunkenneſs. *Antiq. Brit. p.* 291.

74. *Anno Chriſti* 1567. *Tir-owen* the *Iriſh* Rebel, was ſuch a drunkard, that when his body was immoderately inflamed with drinking ſtrong drink, and Uſquebagh, he uſed many times to be ſet in the earth up to the chin, to cool himſelf. *Camb. Eliz.*

75. Luxury is the ordinary companion of Idolatry, as *Exod.* 32. 6. 1 *Cor.* 10.7. *Rev.* 18. 13, 14. *O monachi, veſtri ſtomachi, &c.* At *Paris* and *Lovane*,the beſt wine is called *Vinum Theologicum*, the Divinity-wine: It's alſo called *Vinum COS: coloris, odoris, ſaporis optimi.*

76. Drunkenneſs is a deteſtable vice in any, but eſpecially in men of place and power, *Prov.* 31. 4 Wo be to thoſe drunken vice-gods (as in the worſt ſence they may be beſt called:) Wo to the very Crown of their pride in drinking down many, *Iſa.* 28. 1. As *Marcus Antonius* wrote, or rather

ſpued out a book concerning his own abilities to bear ſtrong drink. *Darius* alſo boaſted of the ſame faculty in his very Epitaph: As we ſaw before.

77. Drunkenneſs in a King, is a Capital ſin, and makes the Land reel: Witneſs *Belſhazzer*, carouſing in the bowls of the Sanctuary to the honour of *Shar* his drunken god.

78. *Alexander* the Great, drunk himſelf to death, and killed fourty-one more by exceſſive drinking, to get that Crown of one hundred and eighty pounds weight, which he had provided for him that drank moſt. *Plut.*

79. *Tiberius* the Emperour, for his tipling was called *Biberius.*

80. *Eraſmus* for the ſame cauſe called *Eccius*, *Jeccius*: For as he lived a ſhameful drunkard; So being non-pluſt at *Ratisbon* by *Melancton*, he drank more than was fit that night, at the Biſhop of *Mundinas* lodgings, (who had ſtore of the beſt *Italian* wines) and ſo fell into a feavour, whereof he died. *Jo. Man. L. Com.*

81. Drunkenneſs is a flattering evil, a ſweet poyſon, a cunning *Circe* that beſots the ſoul, deſtroyes the body, *Dolores gignit in capite, in ſtomacho, in toto corpore acerrimos:* Breeds grievous diſeaſes in the head, in the ſtomach, and in the whole man: At laſt it *bites like a Serpent, and ſtings like an Adder*, Prov. 23. 32. The drunkard ſaith, as the Vine in *Jothams* Parable, *Non poſſum relinquere vinum meum.* Take away my liquour, you take away my life: But at laſt it proves like that wine mentioned by *Moſes*, *Deut.* 32. 33. *the poyſon of Dragons, and the cruel venome of Aſpes.* Trap.

82. Auſtin brings in the drunkard, ſaying, *Malle ſe vitam quam vinum eripi:* And *Ambroſe* tells of one *Theotinus*, who being told by his Phyſitians, that much quaffing would make him blind, *Vale lumen amicum*, ſaid he, Farewel ſweet eyes, If ye will bear no wine, ye are not eyes for me. He had rather loſe his ſight, than his ſin: His ſoul, than his luſt, 2 *Pet.* 2. 14. *Pſal.* 11. 6.

Wo unto them that riſe up early in the morning that they may follow ſtrong drink, that continue untill night, till wine enflame them. Iſa. 5. 11.

CHAP. XLIII.

Strange Examples of Dumb and Deaf perſons.

1. WE have (ſaith *Camerarius*) in *Noremberg* a young man, and a young maid, both born of one father, and mother, and of a good houſe, who though they be deaf and dumb, yet have they a ſingular quick conceit: They can both of them read very well, write, cipher, and caſt an accompt: They are quick and cunning at Cards, Dice, and all games: The maid is excellent at Sempſtry, Tapeſtry, Embroydery, &c. And by the motion of a mans lips, they know his meaning.

2. *Platerus* mentions one deaf, and dumb born, yet could expreſs his mind in a table-book, and could underſtand what others wrote therein. He hearing *Oecolampadius* preachings by the motion of his lips, and geſture, underſtood many things.

3. One *Gennet Lowes* a *Scottiſh* woman dwelling in *Edenburg*, being deaf and dumb by nature, could underſtand any one in her houſe, meerly by the moving of their lips: So that by their motions alone, without a voyce, ſhe could exactly know their meaning.

4. Maſter *Criſp*, brother to Sir *Nicolas Criſp*, his dexterity in knowing the meaning of men by the motions of their lips, is very well known to Merchants upon the Exchange, and is yet freſh in every ones memory. At the time when *Sir Alexander Carie* was beheaded at Tower-hill, this Maſter *Criſp* (having been deaf long before) preſſed to ſtand near to the Scaffold; whereupon Maſter *Hurſt*, an Officer in the train-bands that kept the guard, ſpake to him to forbear; who not hearing him, continued to labour to get a convenient place, till Maſter *Hurſt* being told by ſome who he was, ſuffered him to place himſelf right againſt the front of the Scaffold: And when *Sir Alexander* turned himſelf to ſpeak to the people, Maſter *Criſp* fixed his eyes upon his lips, during all the time of his ſpeech, which he ſo perfectly underſtood, and carried away, that relating it to his friends, they much wondred at the way of his perception.

5. There was a Noble-man in *Spain*, the younger brother of the Conſtable of *Caſtile*, born ſo deaf that he could not hear a gun ſhot off by his ear, and conſequently dumb: Yet the lovlineſs of his face, and exceeding vivacity of his eyes, the comlineſs of his perſon, and the whole compoſure of his body, were pregnant ſigns of a well tempered mind: *Phyſitians and Chyrurgions* had long employed their skill to help him, but all in vain: At laſt a certain *Prieſt* undertook to teach him to underſtand others when they ſpake, and to ſpeak himſelf that others might underſtand him: This attempt was at firſt laughed at: But after ſome years, with great pains, he taught this young Lord to ſpeak as diſtinctly as any man, and to underſtand ſo perfectly what others ſaid, that he could underſtandingly converſe all day with them. Prince *Charles*, when he was wooing the *Infanta* of *Spain*, ſaw him & oft made trial of him, not only with *Engliſh* words, but making ſome *Welch-*

men in his train, to ſpeak words of their language, all which he perfectly repeated, only for want of his hearing, his tone was rather vehement and ſhrill than pleaſing. This many were witneſſes of.

6. *Pauſanius* reports, that one *Balthus* a dumb man, wandring in a deſert, met with a Lion, and was ſtruck with ſuch exceeding fear, and trepidation, that thereupon the ſtrings of his tongue were looſed, and he ſpake ever after.

7. *Cyrus* King of *Perſia*, having overcome *Craſus* King of *Lidia* in battel, *Craſus* fled into his City of *Sardis*, but *Cyrus* purſuing him, took the City by ſtorm, and a Souldier running after *Craſus* with his drawn ſword, the ſon of *Craſus* who had been dumb all his life time before, ſeeing his father in ſuch danger, with the violence of his natural affection, had the ſtrings of his tongue looſed, and cryed out, *O man, kill not the King*, and ſo continued to ſpeak all his life after. *Pezel. Mel. Hiſt.*

CHAP. XLIV.

Eloquence, and the power of it.

1. PYrrus King of *Epyrus*, entertained about him, one *Cineas* an Eloquent Orator, whom he imployed in Embaſſies to the Countreys, Cities, and people about him, concerning whom, *Pyrrus* would often ſay, that *Cineas* had won him more Towns with his Eloquence, than himſelf had gotten by the ſword: Therein verifying the words of *Euripides*, in theſe verſes,

As much as trenchant blades in mighty hands may do,
So much can skill of Eloquence atchieve, & conquer too. Plut. in vita ejus.

2. *Philip* King of *Macedon*, ſent Ambaſſadors to the *Thebans*, to diſſwade them from entring into league with the *Athenians*: And indeed the *Thebans* much enclined to his counſel, laying before their eyes, the miſerable fruites, and calamities of war, their wounds being yet green, and uncured, which they got by the wars of *Phocide*: But *Demoſthenes* comming Ambaſſador at the ſame time, to them, from *Athens*, by his Eloquent Orations did ſo enflame the *Thebans* courage, with deſire of honour, and did ſo raviſh their affections, that treading under their feet all fear of danger, all remembrance of courteſies received from King *Philip*, and all reaſons perſwading to the contrary, they rejected the Ambaſſadors of *Philip*, and made friendſhip with the *Athenians*. *Plut. in vita Demoſt.*

3. *Cicero* having on a time pleaded *Munatius* his cauſe before the Judges, the ſame man, ſhortly after accuſed *Sabinus*, *Cicero*'s friend: Whereupon *Cicero* ſaid to him, *What Munatius, haſt thou forgotten that thou waſt diſcharged the laſt day of thine accuſation, not for thine innocency, but becauſe my Eloquence caſt a miſt before the Judges eyes, that they could not diſcern thy fault?* Plut. in vita ejus.

4. Another time, having openly praiſed *Marcus Craſſus* in the Pulpit:

ſhortly after, he ſpake to the contrary, all the evil he could of him in the ſame place: Why? How now (ſaid *Craſſus*) didſt not thou thy ſelf highly praiſe me in this place? *I cannot deny it*, ſaid *Cicero*, *but indeed I took an ill matter in hand, to ſhew the power of my Eloquence.* Plut. in vita *ejus*.

5. *Cæſar* having overcome *Pompey*, there was one *Quintus Ligarius*, that was accuſed to him to have been in the field againſt him, and *Cicero* took upon him to defend his cauſe: And though *Cæſar* had in his reſolution condemned *Ligarius*, judging him a vile man, and his enemy, yet was he exceeding affected with the eloquent Oration of *Cicero*, he had ſo ſweet a grace, and ſuch force in his words: So that *Cæſars* colour often changed, and he ſhewed plainly by his countenance, that there was a marvellous alteration in his mind: And when *Cicero* came to ſpeak of the battel of *Pharſalia*, *Cæſar* was ſo troubled, that his body ſhook, and his books fell out of his hands, and he was driven againſt his will to ſet *Ligarius* at liberty. *Plut. in vita Cicero.*

6. *Cæſar* with one word, quieted the commotions of his mutinous Army.

7. *Menenius Agrippa*, with one Epologue ſtilled the ſedition of a people.

8. *Flavianus* the Biſhop of *Antioch*, with one Oration ſtayed the fury of an Emperour.

9. *Anaximenes* with one Artifice, ſtopped the indignation of *Alexander*. *Val. Max.*

10. *Abigail*, with one ſupplication cooled the revenge of *David*.

11. *Pericles* and *Piſiſtratus*, even then when they ſpake againſt the peoples liberty, over-ruled them by their eloquence to believe, and embrace what they ſpake, and ſo by their tongue, effected that willingly, which their ſword could hardly have extorted. *Plut.*

The efficacy of ſpeech is excellently ſet forth by *Virgil. Ænead.* 1.

When in a multitude Seditions grow,
And ulcerated minds do over-flow
With ſwelling ire: When ſtones, and fire-brands fly,
(As rage doth every where weapons ſupply)
Then if ſome Aged man, in honour held
For Piety, aad Prudence, ſtand to weild,
And moderate this tumult: Strait-wayes all
Riſe up with ſilent reverence, and let fall
Their angry clamours: His grave words do ſway
Their minds, and all their diſcontents allay.

Eccleſ. 12. 10, 11. *The Preacher ſought to find out acceptable words----- the words of the wiſe are as goads, and nails, faſtned by the Maſters of Aſſemblies, &c.*

CHAP. XLV.

Engines made by Archimedes.

M*arcellus* the *Roman* General, beſieging *Syracuſe* the principal City in *Sicily*, wherein *Archimedes*, an excellent Mathematician was, appointed *Appius* to aſſault it by land, and himſelf with ſixty Gallies well armed, and full of all ſorts of Artillery, and Fire-works, aſſaulted it by Sea, rowing hard to the wall, having made a great Engine, and Device for battery, upon Eight Gallies chained together, truſting by theſe means eaſily to carry the City: But *Archimedes* made light account of all theſe devices, and indeed they were nothing comparable to the Engines which himſelf had invented; and yet were not his own, ſuch as himſelf did much reckon of, being but his recreations in *Geometry*, and things done, to paſs away time at the requeſt of King *Hieron*. The *Syracuſans*, when they ſaw themſelves thus aſſaulted by the *Romans*, both by Sea, and Land, were marvellouſly perplexed, and afraid, thinking it impoſſible for them to withſtand ſo great an Army, and ſo well provided: But when *Archimedes* began to handle his Engines, and to ſet them at liberty, there flew into the air, infinite kinds of ſhot, and marvellous great ſtones, with an incredible noiſe and force on the ſudden, which fell upon the footmen that came to aſſault the City by land, bearing down, and tearing in pieces, all thoſe which came againſt them; or in what place ſoever they lighted, no earthly body being able to reſiſt the force and violence of ſuch huge weights; ſo that all the *Roman* ranks were marvellouſly diſordered: And as for the Gallies that aſſaulted them by Sea, ſome he ſank, with caſting long pieces of Timber upon them: Others he hoiſſed up by the prowes with hands, and hooks of Iron, and again plunged them into the Sea: Others being taken up with ~~certain~~ Engines, he made them turn in the Air like a whirligig, and ſo caſt them upon the Rocks, under the Town-walls, and ſplitted them all to flitters, to the utter deſtruction of thoſe that were in them. Sometimes he would lift the Ships, and Gallies out of the water, that it was a fearful thing to ſee them hang, and turn in the Air, untill caſting their men over hatches, ſome here, ſome there, by this terrible turning they became empty, and then were daſhed againſt the walls, or elſe fell into the Sea, when his Engines left their hold: As for *Marcellus*, his great Engine which he had made upon the Gallies, when it was a pretty way off from the walls, *Archimedes* cauſed a great ſtone to fall upon it of the weight of ten Talents, then a ſecond after that, and a third after that, which fell with ſuch a thundering noiſe, and violence, as brake the foundation of the Engine, and tore all the bridg made upon the Gallies to ſuſtain it, all to pieces: So that *Marcellus* himſelf, being amazed to behold it, was glad to retreat, ſending his Trumpet alſo to ſound a retreat to thoſe that aſſaulted the City by land.

Then did the *Romans* call a Council of war to conſider what was to be done, and it was reſolved that they ſhould give another aſſault the next morning before day, yet with great privacy, till they were come to the walls, thinking that *Archimedes* Engines, which were ſtrong, and very hard wound up, would by this means ſend all the force and fury of the ſtones, and other weapons, over their heads; and ſuppoſing that near hand he could do no good with them, becauſe they had not the ſcope, and level of their carriage they ſhould have. But *Archimedes* had prevented this device long before, having provided Engines for near hand, as well as a far off, their level being proportioned for all diſtances, their ſhot ſhort, their arrows not very long, and many holes being made in the walls one near to the other, where he had placed ſtore of Crosbows to kill near hand; yet could not the enemies without, ſee whence their hurt came: Wherefore then, at the appointed time, when the *Romans* approached, thinking themſelves ſafe, and out of danger, they were all again amazed, to ſee themſelves received with infinite ſhot, and ſtriken to the ground with ſtones that fell upon their heads like lead (for there was no part of all the walls, from whence they had not the like ſhot) ſo that they were again forced to retire from the walls: And yet when they were farther off, a new ſtorm of arrows, ſtones, and all kind of ſhot flew amongſt them, which ſore wounded, and ſlew a great number of them: Diverſe alſo of their ſhips were again ſplit, and yet were they not once able to be revenged upon their enemies; for *Archimedes* had placed his Engines very cloſely behind the walls, and not in ſight of the enemy: So that the *Romans* being ſlain, and wounded, not knowing by whom; thought that the gods fought againſt them, Yet *Marcellus* himſelf being ſafe, mocked his workmen, and Engineer, that were in the Camp, ſaying to them, *What! Shall we not leave to make wars with this Bribarian Engineer, and Geometrician? Who ſittting ſtill, upon the wharf, in a ſporting manner; hath with ſhame, overthrown our Navy, and exceeded all the fabulous reports of the Gyant with an hundred hands, diſcharging at one inſtant, ſo many ſhot amongſt us?* For indeed all the reſidue of the *Syracuſians* were as the body, and members of *Archimedes* preparation, and he himſelf was the only creature that moved, and did all; all other mens weapons being quiet, and his Engines only occupied both to aſſault, and defend. *Marcellus* at length, ſeeing his men ſo terrified, that if they ſaw but the end of a rope, or a piece of Timber upon the wall, they ran away, crying out, that *Archimedes* was letting looſe ſome of his Engines upon them; he reſolved to make no more aſſaults upon the City, but rather to take it by long ſiege, and famine.

The City at laſt, was taken by Policy, and Treachery; and *Archimides* being at the ſame time in his ſtudy, buſily ſeeking out the demonſtration of ſome *Geometrical Propoſition*, was ſo intent therupon, that he neither ſaw, nor heard, any noiſe of the enemies that ran up and down the City, and much leſs, knew that it was taken: Yea, he wondered when he ſaw a ſouldier by him, that bad him go with him to *Marcellus*: Yet he ſpake to the ſouldier, and bad him ſtay till he had done his concluſion, and brought it to demonſtration: But the rude ſouldier, not acquainted with that language, and thinking himſelf neglected, with his ſword ran him thorough, and ſlew him, to the great grief of *Marcellus*. *Plut. in vita ejus.*

This *Archimedes* had formerly told King *Hieron*, that it was poſſible to make an Engine wherewith to remove as great a weight as he would, with a very little ſtrength: Yea, he proved this concluſion, that if there were another globe of earth whereon to faſten his inſtrument, it was poſſible to remove this of ours, and to draw it to the other. King *Hieron* wondering hereat, required him to put this device in execution, and to ſhew him by experience, ſome great and heavy weight removed by little force: *Archimedes* did accordingly, and catching hold with an hook, upon one of the Kings greateſt Ships, though ſhe had a number of men put into her more than ordinary, and he himſelf ſitting alone at his eaſe afar-off, without any ſtraining at all, drawing the end of an Engine conſiſting of many Wheels, and Pullies, fair, and ſoftly with his hand, cauſed the Ship to come as gently, and ſmoothly to him, as if it had floated upon the Sea. *Idem.*

CHAP. XLVII.

Englands mercies in the great deliverances vouchſafed by God to Q. Elizb.

1. GOD preſerved Queen *Elizabeth* from death in the Reign of her ſiſter Queen *Mary*: For being charged (though unjuſtly) of conſpiracy in the riſing of Sir *Thomas Wyat*, ſhe was ſent a priſoner to the Tower: And in the time of her impriſonment, her death was oft plotted, but by divine providence ſhe was preſerved, as you may ſee in her life in my *ſecond Part of the Marrow of Eccleſiaſtical Hiſtory*.

2. When by the death of Queen *Mary*, the Crown and Kingdom did unqueſtionably deſcend to her, the whole Land having embraced Popery, and the Peers, and Commons, being then aſſembled in Parliament with an intention of ſetling Popery more firmly than it was before; yet did the Lord move their hearts upon the firſt newes of Queen *Maries* death, to acknowledg her title, though they knew her to be of a contrary Religion, and that by the mouth of Doctor *Heath*, then Arch-Biſhop of *York*, and Lord Chancellour of *England*, ſo as ſhe was forthwith openly Proclaimed Queen of *England*, and with as great joy, and rejoycing, as ever Prince was received by her Subjects, *Anno Chriſti* 1558. *Novemb.* 17.

3. Being Crowned, ſhe found a potent Prince, *Henry* the ſecond, then King of *France*, endeavouring to ſet on foot the title of *Mary*, Queen of the *Scots*, who was married to *Francis* his ſon, giving them this title, *Francis and Mary by the grace of God, of Scotland, England, and Ireland, King and Queen*: Anſwerably they quartered the Armes of *England* with the Armes of *Scotland*: and to ſettle the ſaid *Mary* in the room of Queen *Elizabeth*, an Army was ſent out of *France* into *Stotland*, to joyn with the *Scots* to invade *England*, and the Pope was dealt withal to declare *Elizabeth* an Heretick, and illegitimate, and *Mary* to be the true and lawful Queen of *England*; but by Divine providence, all this vaniſhed as ſmoak in the air; for the *Scots* refuſed to joyn with the *French* againſt *England*:

Yea, they deſired, and obtained aid of Queen *Elizabeth* to thruſt the *French* out of *Scotland*.

Anno Chriſti, 1559. *Philip* King of *Spain*, earneſtly deſired marriage with Queen *Elizabeth*, notwithſtanding his former marriage with *Mary* her half-ſiſter: And becauſe ſuch marriages are expreſly forbidden by the Word of God, he offered to get a diſpenſation from the Pope: But all his endeavours were fruſtrate: Whereupon he then endeavoured to make a marriage between her, and *Charles* the Son of the Emperour *Ferdinand*, and his Uncle, hoping thereby to bring our Kingdom under ſome of his own ſtock and family: But neither could this attempt ſucceed: Whereupon, *Philip* King of *Spain*, became an utter enemy to our Land, and would never be reconciled.

Anno Chriſti, 1562 *Arthur Pool* of the race of *George* Duke of *Clarence*, of the houſe of *York*, with ſundry of his kindred and alliance, conſpired to ſet on foot again, the title of *Mary* Queen of *Scots*, and to bring an Army out of *France* into *Wales*, to back the ſame: But before they could bring their plot to maturity, it was diſcovered, and themſelves condemned.

After the aforeſaid emulation, and enmity, between *Philp* King of *Spain*, and Queen *Elizabeth*, one Pope after another was much ſolicited by the *Spaniſh* faction, to excommunicate our Queen, upon pretence of Hereſy: But God by his providence, kept off all thoſe thunderbolts under Pope *Paulus quartus*, and *Pius quartus*, till our Queen was made able to ſtand out againſt all her enemies.

Pope *Paulus quintus*, a man of a fierce, and fiery diſpoſition, *Anno Chriſti*, 1569. was ſo far wrote upon, that in the moſt ſolemn manner that could be, he excommunicated, and anathematiſed, our bleſſed Queen; and cauſed a Brief thereof, with his leaden Bull annexed thereto, to be faſtned to the gate of the Biſhop of *Londons* Palace, near *Pauls* Church, by one *John Felton*; who being apprehended, confeſſed the fact, and received the reward of his Treaſon on a Gibbet before the ſaid gate. This Excommunication cauſed much trouble on mans part, but manifold preſervations and deliverances on Gods part.

Anno Chriſti, 1570. The Earls of *Northumberland*, and *Weſtmerland*, encouraged by promiſes of aid from the Pope, and *Spaniard*, raiſed a rebellion againſt the Queen in the Northern parts, but that fire was ſoon quenched: The Earl of *Northumberland* being taken and beheaded, and the Earl of *Weſtmerland* flying beyond-Sea, ended his dayes in a poor, and mean condition.

Anno Chriſti, 1570. *John Story* Doctor of Law, a Spie to the Duke *de Alva*, conſpired with one *Preſtol*, a man much addicted to *Magick*, and a ſubject to the King of *Spain*, againſt the life of Queen *Elizabeth*: He gave intelligence to the ſaid Duke, how he might invade *England*, and cauſe *Ireland* to revolt: But God brought this treaſon to light: *Story*, and *Preſtol*, were by a Parliament condemned for Treaſon, and accordingly executed.

Anno Chriſti, 1571. The Biſhop of *Roſſe* practiſed, with ſundry *Engliſh* men to intercept Queen *Elizabeth*, and to trouble the Parliament then ſitting, that ſo another Queen might be ſet up inſtead of *Elizabeth*. But there fell out ſuch mutual miſtruſt amongſt the conſpirators, that their plot turned to their own confuſion.

Anno Chriſti, 1576. *John D.* of *Auſtria*, ambitiouſly affecting the Kingdoms of *England* and *Scotland*, dealt with the Pope, and King of *Spain*, for aid to accompliſh his deſires: But in the midſt of his ambitious projects, he ſuddenly dyed.

Anno Chriſti, 1578. *Thomas Stukley*, an *Engliſh* fugitive, plotted with two Popes, *Pius* the fifth, and *Gregory* the thirteenth, to lead forces into *Ireland*, there to joyn with the Rebels, and to conquer it for the Popes baſtard-ſon, for which purpoſe, he was made General of eight thouſand *Italian* ſouldiers: But by the perſwaſion of *Sebaſtian*, King of *Portugal*, he firſt led his Troops into *Mauritania*, and was there ſlain.

Anno Chriſti, 1580. *Nicholas Sanders*, an *Engliſh* Prieſt, had a conſecrated Banner given him by the Pope, and an Army of *Spaniards*, wherewith he entered *Ireland*, and joyning with the Rebels, cauſed a great inſurrection, but it proved the ruine of himſelf, and of all that took part with him.

Anno Chriſti, 1581. *Robert Parſons*, *Edmund Campion*, with other Seminary Prieſts, and Incendiaries, were ſent by the Pope from *Rome*, into *England*, to withdraw the Queens ſubjects from their allegiance, and to prepare them to take part with forreign powers when they ſhould be ſent into *England*; but their deſign was diſcovered. *Campian*, *Sherwin*, *Kirby*, and *Briant*, were convicted, condemned for high treaſon, and accordingly executed: And their reſtleſs, and devilliſh attempts, turned to a greater reſtraint of the Papiſts in *England*, and to the greater vigilancy for the ſecurity of Queen and State.

Anno Chriſti, 1583. *John Sommervil* was apprehended, as he came in a deſperate manner to have killed the Queen, being moved thereto (as himſelf confeſſed) by the reading of certain Popiſh books, publiſhed by Seminary Prieſts. After he was condemned for his Treaſon, in *Newgate* he ſtrangled himſelf.

Anno Chriſti, 1585. *William Parry* Doctor of Law, made a promiſe, and vow, to kill our Queen; and for his encouragement, obtained of the Pope an Abſolution for the fact before it was committed: But God ſtruck his heart with ſuch terrour, that though he had opportunity, yet he deferred it ſo long, till at length his treaſon being diſcovered, he received a juſt reward for the ſame.

Anno Chriſti, 1586 *John Ballard* a *Romiſh* Prieſt, ſtirred up the fiery ſpirits of certain Gentlemen, to undertake to kill the Queen, as ſhe ſhould go abroad to take the Air; which they vowed to do: But their unnatural Treaſon being diſcovered, before they had opportunity to effect it, they were apprehended; and being found guilty of high Treaſon, for intending the death of the Queen; the ſtirring up of Civil wars, and of practiſing to bring in forreign Powers, fourteen of them were executed as Traytors for the ſame.

Anno Chriſti, 1587. *William Stafford*, a young Gentleman, and one *Moody*, a deſperate Ruffian, were by a forreign Ambaſſador lying in *England*, perſwaded to kill the Queen, but the Plot was diſcovered, and prevented, before they could effect it.

Anno Chriſti, 1588. The inveterate hatred of *Philip* King of *Spain*, againſt our Queen, together with his unſatiable ambition, and deſire to enjoy *England*, was at length openly manifeſted by an huge Navy, named *Invincible*, ſent againſt *England*: But the Lord of Sea and Land, ſoon diſappointed their hopes: As you may read in the Life of Queen *Elizabeth* in my ſecond *Part of the Marrow of Eccleſiaſtical Hiſtory*.

Anno Chriſti, 1593. *Patrick Cullin*, an *Iriſh* Fencer, was hired by *Engliſh* fugitives in the *Low-Countreys* to kill the Queen, and with that purpoſe came over; but intelligence being given thereof, he was apprehended and executed.

The ſame year, *Edmund York*, and *Richard Williams*, were hired in like manner to kill the Queen, and to burn her Navy with balls of Wild-fire; but the miſchief was prevented, and they deſervedly executed.

Anno Chriſti, 1598. *Edward Squire* being in a ſhip on the Sea, was taken by the *Spaniards*, and by them carried into *Spain*, where he was ſuborned, and directed by *Richard Whalepool*, an *Engliſh* fugitive, and a Jeſuite, to deſtroy the Queen, by laying a ſtrong poyſon (which the Jeſuite then gave him) on the pummel of the ſaddle whereon the Queen ſhould ride, that ſhe laying her hand thereon, might carry the ſcent to her noſe, and thereby receive it into her brain, which if ſhe had done, it had been her death. Never any Treaſon againſt her, came ſo near to execution as this! For the Traytor *Squire* obſerved his direction, did the deed, and that immediatly before the Queen rode abroad: But the Divine Providence kept her from touching the pummel with her hand: Yet was the Treaſon diſcovered, and the Traytor received his reward.

Anno Chriſti, 1596. The Earl of *Tyr-Owen*, an *Iriſh*-man, having been ſomewhile in *Spain*, returned from thence with a rebellious mind, and by the aſſiſtance of *Spain*, and the Popiſh faction, raiſed a Rebellion, whereby more damage accrued to the Queen and State, than by any other rebellion all her dayes. Yet by the good hand of God, this Rebel alſo was ſubdued, and that Land ſecured and quieted.

Anno Chriſti, 1600. There was a plot for the removing ſome of the Queens chief Officers, and Counſellors from about her: Which, had it been effected, might have proved dangerous to her perſon, and State: The rather, becauſe many Papiſts had a great hand in that conſpiracy: But the Lord prevented the miſchief intended.

Anno Chriſti, 1602. *Henry Garnet* ſuperiour of the Jeſuites in *England*; *Robert Treſmand* Jeſuite, *Robert Catesby*, *Francis Treſham*, and others in the name of all the *Romiſh* Catholicks in *England*, imployed *Thomas Winter* into *Spain*, to obtain an Army from thence, to joyn with a Popiſh Army that ſhould be raiſed here, to change the Government, and Religion ſetled amongſt us; *Spain* and *England* being then at wars: The motion was readily embraced by the *Spaniard*, and an hundred thouſand Crownes promiſed to help forward the buſineſs: But before any thing could be effected, it pleaſed God to take away that Peerleſs Princeſs, full of years, in peace, on her bed, having reigned gloriouſly Fourty four years, four Moneths, and Seven dayes, being Sixty nine years, Six Moneths, and Seventeen dayes old: A greater Age than any King or Queen of

England, ſince the Conqueſt, had attained to: She was about the age of King *David* when he dyed, who lived the longeſt of all the Kings of *Iſrael* and *Judah*.

Queen *Elizabeth* was born at *Greenwich*, *September* 7. *Anno Chriſti*, 1533. and dyed at *Richmond, March* 24. *Anno Chriſti* 1602. She began her reign *Nov.* 17. *Anno Chriſti* 1558. and ended her reign with her life as afore. See Doctor *Gouge his Churches Conqueſt.* p. 358.

The day of Queen *Elizabeths* departure out of this life, was a day long expected by the Papiſts, as a day for rooting out our Religion, and altering our Government. For Pope *Clement* the eighth, had ſent the year before, two Bulls to interdict all claim, and title to the Kingdom of *England*, though never ſo directly, and nearly intereſſed by diſcent, to all ſuch as would not by their beſt endeavours promote the Catholike cauſe, and by ſolemn and ſacred oath, religiouſly ſubſcribe thereto. But God who approveth our Religion, and deteſteth their Idolatry and Superſtition, made all their hopes utterly fruſtrate: For, *Occubuit Sol, nox nulla ſecuta eſt:* At the ſetting of one Sun, immediately aroſe another; to the unſpeakable comfort of all true-hearted *Engliſh* men, and to the aſtoniſhment of all the Popiſh enemies of this flouriſhing State. Queen *Elizabeth* dying about two a clock in the morning, *March* 24. 1602. King *James* was proclaimed at Court about eight a clock the ſame morning, and about eleven in *Cheapſide*, 1603. with wonderful great acclamations, and all manner of manifeſtations of joy. Yet

In the firſt year of his reign, before he was ſolemnly anointed and crowned, *Watſon* and *Clerk*, two *Romiſh* Prieſts, drew into their conſpiracy ſome Noblemen, ſome Knights, and ſome Gentlemen to ſurpriſe the King and his ſon Prince *Henry*, preſuming on forreign forces for aid and aſſiſtance, intending to alter Religion, and to ſet up ſuch Officers of State as they thought beſt. But their Plot, before it came to execution, was diſcovered, the Traytors condemned, ſome of them executed, and others through the Kings clemency ſpared.

Garnet and *Treſmond*, Jeſuites, with *Catesby* and *Treſham*, notwithſtanding the death of Queen *Elizabeth*, when they ſaw that King *James* defended the ſame faith, continued to ſolicit the King of *Spain*, to ſend an Army into *England* to joyn with the forces of the Papiſts here, for extirpation of Religion: But the King of *Spain* being in Treaty with the King of *England* about Peace, refuſed to hearken to any ſuch motion: Whereupon they, together with other unnatural and traiterous ſubjects, plotted the matchleſſe, mercileſs, deviliſh, and damnable *Gunpowder Treaſon*, as is now to be ſhewed.

The deliverance of our Church and State from the helliſh Powder-plot.

The Plot was to undermine the Parliament houſe, and with Powder to blow up the King, Prince, Clergy, Nobles, Knights, and Burgeſſes, the very confluence of all the flower of Glory, Piety, Learning, Prudence, and Authority in the Land: Fathers, Sons, Brothers, Alleys, Friends, Foes, Papiſts, and Proteſtants, all at one blaſt.

Their intent, when that irreligious atchievment had been performed, was to ſurpriſe the remainder of the Kings iſſue, to alter Religion, and Goverment, and to bring in a Forreign power: Sir *Edmond Baynam*, an attainted perſon (who ſtiled himſelf *Prince of the damned crew*) was ſent unto the Pope, as he was a temporal Prince, to acquaint him with the Gunpowder-plot: and now to the Plot it ſelf.

The Seſſions of Parliament being diſſolved, *July* the 7th. *Anno Crhiſti*, 1605. and prorogued to the ſeventh of *February* following: *Catesby* being at *Lambeth*, ſent for *Thomas Winter*, who before had been employed into *Spain*, and acquainted him with the deſign of blowing up the Parliament houſe, who readily apprehending it, ſaid, *This indeed ſtrikes at the root*, only theſe helps were wanting, a houſe for reſidence, and a ſkilful man to carry the Mine: But the firſt, *Catesby* aſſured him, was eaſy to be got, and for the man, he commended *Guy Fawkes*, a ſufficient ſouldier, and a forward Catholike: Thus *Robert Catesby*, *John wright*, *Thomas Winter*, and *Guy Fawkes* had many meetings, and conferences about this buſineſs, till at laſt, *Thomas Percy* came puffing into *Catesby*'s lodging at *Lambeth*, ſaying, *What Gentlemen, ſhall we alwayes be talking, and never do any thing? You cannot be ignorant how things proceed?* To whom *Catesby* anſwered, that ſomething was reſolved on, but firſt an oath for ſecreſy was to be adminiſtred: For which purpoſe they appointed to meet ſome three dayes after behind *Clements* Church beyond *Temple-bar*; where being met, *Percy* profeſſed, that for the Catholick cauſe, himſelf would be the man to advance it, were it with the ſlaughter of the King, which he was there ready to undertake and do.

No *Tom* (ſaid *Catesby*) thou ſhalt not adventure thy ſelf to ſo ſmall purpoſe, if thou wilt be a Traytor, there is a Plot to greater advantage, and ſuch an one as can never be diſcovered: Hereupon, all of them took the Oath of ſecrecy, heard a Maſs, and received the Sacrament; after which, *Catesby* told them his devilliſh device, by Mine and Gunpowder, to blow up the Parliament-houſe, and ſo by one ſtroke, with the deſtruction of many, effect that at once, which had been many years attempting: And for caſe of conſcience, to kill the innocent with the nocent, he told that it was warrantable by the authority of *Garnet* himſelf, the ſuperiour of the *Engliſh* Jeſuites, and of *Garrard*, and *Treſmond* (Jeſuitical Prieſts likewiſe) who by their Apoſtolical power did commend the fact, and abſolve the actors. The Oath was given them by the ſaid *Garrard* in theſe words.

> *You ſhall ſwear by the bleſſed Trinity, and by the Sacrament you now purpoſe to receive, never to diſcloſe directly, nor indirectly, by Word, or Circumſtance, the matter that ſhall be propoſed to you to keep ſecret, nor deſiſt from the execution thereof, untill the reſt ſhall give you leave.*

The Project being thus far carried on, in the next place, the firſt thing they ſought after, was an houſe wherein they might begin their work, for which purpoſe, no place was held fitter than a certain edifice, adjoyning to the wall of the Parliament-houſe, which ſerved for a withdrawing room to the Aſſembled Lords, and out of Parliament was at the diſpoſe of the Keeper of the place, and wardrobe thereto belonging: Theſe did *Percy* hire for his lodgings, entertaining *Fawks* as his man, who changing his name into *Johnſon*, had the Keyes, and keeping of the rooms. Beſides this, they hired another houſe to lay in proviſion of powder, and to frame, and fit wood in, for the carrying on the Mine, which *Catesby* provided at *Lambeth*, and ſwear *Robert Keies* into their conſpiracy, whom he made the Keeper of thoſe proviſions, who by night conveyed the ſame unto *Fawks*.

The appointed day for the Parliament, being the ſeventh of *February*, It was thought fit to begin their work in *October* before: But *Fawks* returning out of the Countrey, found *Percies* rooms appointed for the *Scottiſh* Lords to meet in, who were to treat about the union of the two Kingdomes, whereupon, they forbore to begin their work: But that Aſſembly being diſſolved upon the eleventh of *December*, late in the night they entred upon the work of darkneſs, beginning their Mine, having tools afore-hand prepared, and baked meats provided the better to avoid ſuſpition, in caſe they ſhould ſend abroad for them.

They which firſt began the Mine, were *Robert Catesby* Eſquire, the Arch-Contriver and Traytor and ruine of his name, *Thomas Percy* Eſquire, a kin to the Earl of *Northumberland*, *Thomas Winter*, *John Write*, and *Guy Fawks* gentlemen, and *Thomas Bates*, *Catesbies* man, all of them well grounded in the *Romiſh* School, and earneſt labourers in this Vault of villany, ſo that by *Chriſtmas-eve*, they had brought the Mine under an entry adjoyning to the wall of the Parliament-houſe underproping the earth as they went with their framed Timber, nor till that day were they ſeen abroad of any man.

During this undermining, much conſultation was had, how to order the reſt of the buſineſs when the deed ſhould be accompliſhed: The firſt was how to ſurpriſe the next heir to the Crown: For though they doubted not, but that Prince *Henry* would accompany his father, and periſh with him, yet they ſuſpected that Duke *Charles*, as too young to attend the Parliament, would eſcape the Train, and perchance be ſo carefully guarded, and attended at Court, that he would hardly be gotten into their hands, but *Percy* offered to be the remover of this Rub, reſolving with ſome other Gentlemen to enter the Dukes chamber, which by reaſon of his acquaintance, he might well do; and others of his like acquaintance ſhould be placed at ſeveral doors of the Court, ſo that when the blow was given, and all men in amaze, then would he carry away the Duke, which he preſumed would be eaſily done, the moſt of the Court being then abſent, and for ſuch as were preſent, they would be altogether unprovided for reſiſtance.

For the ſurprize of the Lady *Elizabeth*, it was held a matter of far leſs difficulty, ſhe remaining at *Comb-Abbey* in *Warwickſhire*, with the Lord *Harrington*, and *Aſhbey*, *Catesbies* houſe being not far from the ſame, whether under a pretence of hunting, upon *Dunſmore* heath, many Catholicks ſhould be aſſembled, who knowing for what purpoſe they were met, had the full liberty in that diſtracted time, to provide money, horſes, armour, and other neceſſaries for war, under pretence of ſtrengthening, and guarding the heir apparent to the Crown.

Then it was debated, what Lords they ſhould ſave from the Parliament; and it was agreed, that they ſhould keep as many as they could, that were Catholicks or favourers of them: but that all others ſhould feel the ſmart; and that the Treaſon ſhould be charged upon the *Puritans*, to make them more odious to the world.

Next, it was controverted what forreign Princes they ſhould make privy to this Plot, ſeeing they could not enjoyn them ſecreſy, nor oblige them by oath, and this much troubled them. For though *Spain* was held fitteſt to ſecond their Plot, yet he was ſlow in his preparations, and *France* was too near, and too dangerous to be dealt with; and how the *Hollanders* ſtood affected to *England*, they knew very well. But while they were thus buſying themſelves, and tormenting their brains, the Parliament was adjourned, to the fifth day of *October* enſuing, whereupon, they brake off both diſcourſe and work till *Candlemas*, and then they layed in powder, and other proviſions, beginning their work again; and having in the mean time taken into their company, *Chriſtopher Write*, and *Robert Winter*, being firſt ſworn, and receiving the Sacrament for ſecreſy, the foundation wall of the Parliament houſe, being very hard, and nine foot Thick, with great difficulty they wrought half through; *Fawks* being their Centinel to give warning when any came near, that the noiſe in digging might not be heard.

The labourers thus working into the wall, were ſuddenly ſurprized with a great fear, and caſting away their digging-tools, betook themſelves to their weapons, having ſufficient ſhot, and powder in the houſe; and fully reſolving rather to die in the place, than to yield or be taken. The cauſe of this their fear, was a noiſe that they heard in a room under the Parliament-houſe, under which they meant to have mined, which was directly under the chair of State; but now all on a ſudden they were at a ſtand, and their countenances caſt each upon other, as doubtful what would be the iſſue of this their enterprize; *Fawks* ſcouted out to ſee what he could diſcover abroad; and finding all ſafe, and free from ſuſpect, he returned, and told them, that the noiſe was only occaſioned by the removal of Coles that were now upon ſale, and that the Cellar was to be lett, which would be more commodious for their purpoſe, and alſo would ſave their labour for the Mine. Hereupon, *Thomas Percy* under pretence of ſtowage for his winter proviſion and coles, went and hired the Cellar, which done, they began a new conference, wherein *Catesby* found the weight of the whole work too heavy for himſelf alone to ſupport: For beſides the maintenance of ſo many perſons, and the ſeveral houſes for the ſeveral uſes hired, and paid for by him, the Gunpowder and other proviſions would riſe to a very great ſum, and indeed too much for one mans purſe. He deſired therefore that himſelf, *Percy*, and one more, might call in ſuch perſons as they thought fit, to help to maintain the charge; alledging, that they knew men of worth, and wealth, that would willingly aſſiſt, but were not willing that their names ſhould be known to the reſt. This requeſt, as neceſſary, was approved, and therefore ceaſing to dig any further in the Vault, knowing that the Cellar would be fitter for their purpoſe, they removed into it 20. barrels of Gunpowder, which they covered with a thouſand Billets, and five hundred Faggots, ſo that now their lodging-rooms were cleared of all ſuſpicious proviſions, and might be freely entred into without danger of diſcovery.

But the Parliament being again prorogued to the fifth of *November* following, theſe perſons thought fit, that for a while they ſhould again diſperce themſelves (all things being already in ſo good a forwardneſs; and that *Guy Fawks* ſhould go over to acquaint Sir *William Standley*, and Maſter *Hugh Owen*, with theſe their proceedings; yet ſo, as the Oath of ſecreſy ſhould be firſt taken by them. For, their deſign was to have Sir *William Standleys* preſence, ſo ſoon as the fatal blow ſhould be given; to be a leader to their intended ſtratagems, (whereof as they thought) they ſhould have great need: And that *Owen* ſhould remain where he was, to hold correſpondency with forreign Princes, to allay the odiouſneſs of the fact, and to impute the Treaſon to the diſcontented *Puritans*.

Fawks comming into *Flanders*, found *Owen*, unto whom, after the oath, he declared the Plot, which he very well approved of; but Sir *William Standley* being now in *Spain*, *Owen* ſaid, that he would hardly be drawn into the buſineſs, having ſuites at this time in the *Engliſh* Court: Yet he promiſed to engage him all that he could, and to ſend into *England* with the firſt, ſo ſoon as their Plot had taken effect: Upon this, *Fawks* to avoid further ſuſpicion, kept ſtill in *Flanders* all the beginning of *September*, and then returned; received the keyes of the Cellar, and laid in more Powder, Billets, and Faggots: Which done, he retired into the Countrey, and there kept, till the end of *October*.

In the mean time, *Catesby*, and *Percy*, meeting at the *Bath*, it was there concluded, that becauſe their number was but few, *Catesby* himſelf ſhould have power to call in whom he would to aſſiſt their deſign; by which authority, he took in Sir *Everard Digby* of *Rutlandſhire*, and *Francis Treſham* Eſquire of *Northampton-ſhire*, both of them of ſufficient ſtate, and wealth: For Sir *Everard* offered fifteen hundred pounds to forward the Action, and *Treſham* two thouſand. But *Percy* diſdaining that any ſhould out-run him in evil, promiſed four thouſand pounds out of the Earl of *Northumberlands* rents, and ten ſwift horſes to be uſed when the blow was paſt. Againſt which time, to provide ammunition, *Catesby* alſo took in *Ambroſe Roockwood*, & *John Grant*, two recuſant Gentlemen, & without doubt others were acquainted alſo with it, had theſe two grand Electors been apprehended alive, whoſe own tongues only could have given an account of it.

The buſineſs being thus forwarded abroad by their complices, they at home were no leſs active: For *Percy*, *Winter*, and *Fawks*, had ſtored the Cellar with thirty ſix barrels of Gun-powder; and inſtead of ſhot, had laid upon them bars of Iron, logs of Timber, maſſy ſtones, Iron Crowes, Pick-axes, and all their working tools, and to cover all, great ſtore of Billets and Fagots, ſo that nothing was wanting againſt that great and terrible day. Neither were the Prieſts and Jeſuites ſlack on their parts, who uſually concluded their Maſſes with prayers for the good ſucceſs of their expected hopes, about which, *Garnet* made theſe verſes.

Gentem aufert perfidam credentium de finibus:
Ut Chriſto laudes debitas perſolvamus alacriter.

And others thus. *Proſper Lord their pains that labour in thy cauſe day and night: Let Hereſy vaniſh away like ſmoake: Let their memory periſh with a crack like the ruine and fall of a broken-houſe.*

Upon Thurſday in the evening, Ten dayes before the Parliament was to begin, a Letter directed to the Lord *Monteagle*, was delivered by an unknown perſon to his footman in the ſtreet, with a ſtrait charge, to give it into his Lords own hands, which accordingly he did: The Letter had neither date, nor ſubſcription, and was ſomewhat unlegible, ſo that the Nobleman called for one of his ſervants to aſſiſt him in reading it; the ſtrange contents whereof, much perplexed him, he not knowing whether it was writ as a *Paſquil* to ſcare him from attendance at the Parliament, or as matter of conſequence, and advice from ſome friend: Howſoever, though it were now ſupper-time, and the night very dark, yet to ſhew his Loyalty to his Sovereign, he immediately repaired to *White-Hall*, and imparted the Letter to the Earl of *Salisbury*, then principal Secretary, and they both preſently acquainted the Lord Chamberlain therewith, who deemed the matter not a little to concern himſelf; his Office requiring him to overſee all the places to which his Majeſty was to repair: Hereupon theſe two Counſellors ſhewed the Letter to the Earles of *Worceſter* and *Northampton*, and all concluded (how ſleight ſoever the contents ſeemed to appear) to acquaint the King himſelf with the ſame, which accordingly was done: And the Letter was as followeth:

My Lord,

Out of the love I bear to ſome of your friends, I have a care of your preſervation: Therefore I would adviſe you, as you tender your life, to deviſe ſome excuſe, to ſhift off your attendance at this Parliament: For God and Man have concurred, to puniſh the wickedneſs of this Time. And think not ſleightly of this advertiſement, but retire your ſelf into your Countrey, where you may expect the event in ſafety. For though there be no appearance of any ſtir, yet I ſay, they ſhall receive a terrible Blow this Parliament, and yet they ſhall not ſee who hurts them. This Counſel is not to be contemned, becauſe it may do you good, and can do you no harm: For the danger is paſt ſo ſoon as you have burnt the Letter; and I hope God will give you the grace to make a good uſe of it, to whoſe holy protection I commend you.

His Majeſty after reading this Letter, pauſing a while, and then reading it again, delivered his judgment, that the ſtile of it was too quick, and pithy to be a Libel proceeding from the ſuperfluities of an idle brain, and by theſe words, *That they ſhould receive a terrible Blow at this Parliament, and yet ſhould not ſee who hurt them*; he preſently apprehended, that a ſudden danger by a blaſt of Gunpowder, was intended by ſome baſe villain in a corner, though no Inſurrection, Rebellion, or deſperate attempt appeared: And therefore wiſhed that the rooms under the Parliament-houſe ſhould be thoroughly ſearched, before himſelf or Peers ſhould ſit therein: Hereupon, it was concluded, that the Lord Chamberlain (according to his Office) ſhould view all the rooms above and below:

but yet to prevent idle rumours, and to let things ripen further, it was reſolved, that this ſearch ſhould be deferred till Monday, the day immediately before the Parliament, and that then it ſhould be done with a ſeeming ſleight eye to avoid ſuſpect.

According to this concluſion, the Earl of *Suffolk*, Lord Chamberlain, upon Monday in the afternoon, accompanied with the Lord *Monteagle*, repaired into thoſe under Rooms, and finding the Cellar ſo fully ſtored with Wood and Coles, demanded of *Fawks*, (the counterfeit *Johnſon*) who ſtood there attending as a ſervant of ſmall repute, *Who owed the place?* He anſwered, that the Lodgings belonged to Maſter *Thomas Percy*, and the Cellar alſo to lay in his Winter proviſion, himſelf being the Keeper of it, and Maſter *Percies* ſervant: Whereunto the Earl, as void of any Suſpicion, told him, that his Maſter was well provided againſt winter Blaſts: But when they were come forth, the Lord *Monteagle* told him, that he did much ſuſpect *Percy* to be the inditer of the Letter, knowing his affection in Religion, and the friendſhip betwixt them profeſſed, ſo that his Heart gave him (as he ſaid) when he heard *Percy* named, that his hand was in the Act.

The Lord Chamberlain returning, related to the King and Council what he had ſeen, and the ſuſpicion that the Lord *Monteagle* had of *Percy*, and himſelf of *Johnſon* his man, all which encreaſed his Majeſties jealouſy, ſo that he inſiſted (contrary to the opinion of ſome) that a narrower ſearch ſhould be made, and the Billets and Coles turned up to the bottome: And accordingly, the ſearch was concluded to be made, but under colour of ſearching for certain hangings belonging to the houſe, which were miſſing, and conveyed away.

Sir *Thomas Knevet* a (Gentleman of his Majeſties Privy Chamber) was employed herein, who about midnight before the Parliament was to begin, went to the place with a ſmall, but truſty number of perſons: And at the door of the entrance to the Cellar, finding one (who was *Guy Fawkes*) at ſo unſeaſonable an hour cloaked, and booted, he apprehended him, and ranſacking the Billets, he found the Serpents neſt ſtored with thirty-ſix barrels of Powder, and then ſearching the Villain, he found about him a dark Lanthorn, three Matches, and other inſtruments for blowing up the Powder: And being no whit daunted, he inſtantly confeſſed his guiltineſs, and was ſo far from repentance, as he vowed, that had he been within the houſe (as indeed he was but immediately come forth from his work) he would certainly have blown up the houſe with himſelf and them all: And being brought before the Council, he lamented nothing ſo much as becauſe the deed was not done; ſaying, that *the Devil, and not God, was the diſcoverer of it.*

As deſperate were *Catesby*, *Percy*, and the reſt, who ſeeing the Treaſon diſcovered, poſted all into *Warwickſhire*, where *Grant*, and his aſſociates had broken open the ſtables belong to *Warwick* Caſtle, and taken ſome great horſes out of the ſame, to forward their hoped for great day. At *Dunchurch* Sir *Everard Digby* had made a match for a great hunting, that under pretence thereof, they might ceaſe upon the Lady *Elizabeth* then at *Comb-Abbey*; but when by thoſe which poſted from *London*, they were informed

formed that they were diſcovered, and purſued, being ſtruck with a great fear, not knowing whether to fly, they deſperately began an open Rebellion, pretending that they did it for the cauſe of Religion, all the Catholicks throats being intended to be cut; and ſo trooping together, they wandred through *Warwickſhire*, being purſued by Sir *Richard Verney*, the then high Sheriff, and from thence they went through *Worceſterſhire* into *Staffordſhire*, their ſervants, and followers, being about eighty men, who alſo ſtole away many of them from them. Thus ranging about, and findeing no reſiſtance, they rifled the Lord *Windſors* houſe of all the Armour, Shot, Powder, and all other Warlike proviſions: But the weather being rainy, and the waters ſomwhat high, the powder in carriage took wet, and ſo became unſerviceable.

For their laſt refuge, they betook themſelves to *Holbach* houſe in *Staffordſhire*, belonging to *Stephen Littleton*, whither they were purſued by the high Sheriff of *Worceſterſhire*, who not knowing of the Treaſon, and thinking it to be only ſome fray, or riot, ſent his Trumpeter unto them, commanding them to render themſelves to him his Majeſties Miniſter: But their conſciences witneſſing what the Sheriff knew not, anſwered, *That he had need of greater aſſiſtance, than of thoſe few that were with him, before he could be able to command or controul them:* And ſo they prepared for reſiſtance; and having laid two pounds of the ſaid powder into a platter to dry in the chimney, one comming to mend the fire, threw in a billet, whereby a ſpark flew into the powder, whoſe ſudden blaſt was ſo violent, that though ſo ſmall a quantity, it blew up the roof of the houſe, ſcorching the bodies and faces of *Catesby*, *Rookwood*, and *Grant*, and ſome others, whoſe conſciences now told them, that God puniſhed them juſtly with powder, who with powder would have deſtroyed ſo many. Being diſpirited with this accident, yet like deſperate men, they reſolved to die together, ſet open the Gates, and ſuffered the Sheriffs men to ruſh in upon them, and preſently both the *Writes* were ſhot down dead: *Rookwood* and *Thomas Winter* were very ſorely wounded, *Catesby* and *Percy* deſperately fighting back to back, were both ſhot thorough, and ſlain with one musket-bullet: The reſt being taken, were carried priſoners to *London*, being all the way gazed at, reviled, and deteſted by the common people, for their horrid, and horrible Treaſon: And ſo at laſt they received the juſt guerdon of their wickedneſs. A more full relation hereof, may be read in Biſhop *Carletons Thankful remembrance of Gods mercy*. See ſomewhat more of the wickedneſs of theſe Traytors in *Perfidiouſneſs: Treachery*.

Englands Priviledges.

The firſt Chriſtian King that ever was in the world, was *Lucius* King of the *Britains*, that built *Peters* Church in *Cornhil London*: The firſt Chriſtian Emperour that was in the world, was *Conſtantine* the Great, born in *England*, of *Helena* an *Engliſh* woman: The firſt King that ſhook off ſubjection to Antichriſt, was our King *Henry* the eighth. And the firſt Chriſtian King that ever wrote that the Pope was Antichriſt, was our King *James*.

England in the times of Popery, was accounted the Popes pack-horſe:

and well ſhe might; for indeed ſhe ſeldom reſted in the ſtable when any work was to be done: *What a mercy then is it, to be freed from this drudgery.*

It's the obſervation of a great Polititian, that *England* is a great animal, which can never die, except it kill it ſelf: Anſwerable whereunto, was the ſpeech of the Lord *Rich*, to the Juſtices in the reign of King *Edward* the ſixth: *Never forreign Power* (ſaid he) *could yet hurt, or in any part prevail in this Realm, but by diſobedience, and diſorder amongſt our ſelves; that is the way wherewith the Lord will plague us, if he mind to puniſh us, &c. Intereſt of Princes.*

Polydor Virgil calls *Regnum Angliæ, Regnum Dei*, the Kingdom of *England*, the Kingdom of God, becauſe God ſeems to take ſpecial care of it, as having walled it about with the Ocean, and watered it with the upper and neither ſprings, like that land which *Caleb* gave his daughter. Hence it was called *Albion, quaſi Olbion*, the happy Countrey; whoſe valleys (ſaith *Speed*) are like *Eden*, whoſe hills are as *Lebanon*, whoſe ſprings are as *Piſgah*, whoſe Rivers are as *Jordan*, whoſe wall is the Ocean, and whoſe defence is the Lord *Jehovah.*

Forreign writers, have termed our Countrey the granary of the Weſtern world, the fortunate Iſland, the Paradice of pleaſure, and garden of God. *Trapp.*

The Papiſts do much deſire, and endeavour the recovery of *England*, praying for it, as is to be ſeen written over the gates of their Colledges; *Jeſu, Jeſu, converte Angliam, fiat, fiat*: The reaſon is evident, it's a good Land, and would eaſily yield them goodly Images, ſtately Altars, &c. It was called the Popes *puteus inexhauſtus*; his pit of treaſure that could never be drawn dry: He was wont to ſay, that he could never want money ſo long as he could hold a pen in his fingers to write to *England*: he received yearly from hence, more than ten Tuns of Gold.

See *Englands* miſeries by reaſon of war, in the Chapter of *War.*

The Kings of England, *from the union of the* Saxon *Heptarchy.*

1. EGbert began his reign, *Anno* 800. overcame the other *Saxon* Kings, was the firſt ſole Monarch of the *Engliſhmen*, was bred under *Charlemain* in *France*: Low of ſtature, but ſtrong, wiſe, valiant, and a ſkilful ſouldier; in his time, the *Danes* firſt arrived in this Land, and were hardly expelled, after they had landed in three places of the Kingdom: Dyed *Anno Regni* 37.

2. *Ethelwofe* his ſon next, *Anno* 837. He was much peſtered by the *Danes*, yet overcame and ſlew very many: Of a Monk he was made a King. Went to *Rome*, granted *Peter pence*, and 300. marks *per annum* to the Pope: Dyed *Anno Regni* 20.

3. *Ethelbald* his ſon next, *Anno* 857. married *Judith* his fathers wife, which ſin God left not long unpuniſhed, he dying *Anno Regni* 3.

4. *Ethelbert* his brother next, *Anno* 860. in his time the land was much infeſted by the *Danes*. Dyed *Anno Regni* 5.

5. *Ethelred* his brother next, *Anno* 866. the *Danes* ſtill raging under *Hungar*,

gar, and *Hubba*, whom he often overcame in nine ſet battels, but loſt his life in the laſt, *Anno Regni* 8.

6. *Elfred* his brother next, *Anno* 872. he fought oft with the *Danes*, yet their multitude encreaſing, he was forced to hide himſelf, and diſguiſed like a minſtril, viewed his enemies camp, and finding them ſecure, ſet upon them with a ſmall company, making a great ſlaughter, which made them ſeek peace; yet he was never quiet from them to his death, which was *Anno Regni* 29. He was wiſe, temperate, prudent, valiant, religious, and learned; made this Act, that all free-men, poſſeſſing two hides of land, ſhould bring up their ſons in learning, and religion, ſaying, *that a man that is free-born, and yet illiterate, we repute no otherwiſe than of a beaſt or a ſot:* He founded the Univerſity of *Oxford*: *Anno* 895.

7. *Edward* the elder his ſon next, *Anno* 901. valiant and ſucceſful in his wars againſt the *Danes*: *Leolin* Prince of *Wales* did him homage; his ſiſter *Elfreda* holpt him much, fighting with, and conquering both *Danes*, and *Welch*, ſhe was politick in war, prudent in counſel, induſtrious in building, and fortifying Cities: The laſt battel that he fought againſt the *Danes*, he loſt, and thereupon was murthered by his own ſubjects: *Anno Regni* 24.

8. *Ethelſtan* his ſon next, *Anno* 924. *Elfred* a Noble-man ſeeking to betray him, and abjuring the fact before the Pope, fell down and dyed: He was Religious, Valiant, and exceeding ſucceſful againſt the *Welch*, and *Danes*: Cauſed the Bible to be tranſlated into the *Saxon* tongue. Dyed *Anno Regni* 16.

9. *Edmund* his ſon next, *Anno* 940. he ſubdued the *Danes*, cauſed them to receive Baptiſme, enacted good Lawes, was very devout: He was ſlain as he ſtept between two of his ſervants to part a fray, *Anno Regni* 6.

10. *Edred* his brother next, *Anno* 946. Devout, and Valiant, prevailed much againſt the *Danes*, was willing to be reproved, and ſubmitted to have his body chaſtiſed by *Dunſtan*, Arch-Biſhop of *Glaſtenbury*: Died *Anno Regni*, 10.

11. *Edwy* ſon of King *Edmund* next, *Anno* 955. an enemy he was to the Monks, placing married Prieſts in their room, and therefore is much vilified by their pens, which ſtirred up his ſubjects ſo againſt him, that he was never quiet, and dyed of grief, *Anno Regni* 4.

12. *Edgar the peaceable*, his brother next, *Anno* 959. his vertues many, and vices not a few. Was much ruled by *Dunſtan* then Arch-Biſhop of *Canterbury*, and therefore a great enemy to married Prieſts: Made a Law againſt quaffing, which his ſubjects had learned of the *Danes*, appointed a certain number of wolves yearly to be paid by the Prince of *Wales*, ſo that in four years there was none left: His Navy conſiſted of 3600 ſhips: Puniſhed bribery in Judges ſeverely. Dyed *Anno Regni* 17.

13. *Edward* the Martyr his ſon next, *Anno* 975. his time was much afflicted with famine, murrain of Cattle, and other Judgments for the cruelty uſed againſt married Prieſts, which cauſed war amongſt the Nobles, ſome ſtanding for, and others againſt them, he was murthered by his mother in-law, *Elfrida Anno Regni* 7.

14. *Ethelred* his brother next, *Anno* 979. called the *unready*, no friend to the Monks, and therefore much be-ſpattered by them. By their means he

was continually vexed with Treaſons: Great Judgments of burning Feavours, and bloody Flux (till then unknown in *England*) Murrain, &c. The *Danes* every where prevailed; abuſing their hoſts wives, and daughters, whilſt their husbands were abroad, called *Lord-Danes*: by the Kings command, theſe *Danes* were maſſacred the thirteenth of *November*, 1002. He was juſt, and curteous, ſevere againſt bribery; made excellent Lawes. Died *Anno Regni* 37.

15. *Edmund Ironſide* his ſon next, *Anno* 1016. He fought often with the *Danes* with invincible valour, and good ſucceſs: Fought a Duel with *Canutus* in *Alney* Iſland near *Gloceſter*; Wounded *Canute* dangerouſly: Yet upon his motion, divided the Kingdom with him: As he was eaſing himſelf, he was ſlain by the Treaſon of Duke *Edrick*; and his head preſented by him to *Canute*, who for reward, cauſed his head alſo to be cut off: Thus with him, fell the *Engliſh* Monarchy. *Anno Regni* 1.

The ſins of the *Saxons* being now come to the full, as they had Tyrannized over, and raiſed themſelves upon the ruines of the *Britains*, ſo now the *Danes* raiſed themſelves upon their ruines.

16. *Canutus* the firſt Monarch of the *Daniſh* blood, began *Anno* 1017. He married *Emma* the widow of *Ethelred*, daughter to the Duke of *Normandy*: He called a Parliament of his Peers at *Oxford*, made many good Lawes: Strictly enjoyned the execution of Juſtice: and the payment of Tyths to the Clergy: Cauſed his Chair to be ſet on the Sea-ſand, and becauſe the Water would not obey him, would never after wear his Crown: Dyed *Anno Regni* 20.

17. *Harrold hare-foot* his baſe ſon next, *Anno* 1036. Murthered his brother *Alfred*: baniſhed *Emma*, died *Anno Regni* 4.

18. *Hardi-Canute*, made heir by his father *Canutus*, next, *Anno* 1040. A great Epicure, Drunkard, and careleſs, committing the whole government to his mother *Emma*: Died in the middeſt of his Cups, *Anno Regni* 2.

19. *Edward* the Confeſſor, ſon to *Ethelred* by *Emma*, next: *Anno* 1042. Juſt, and Pious, remitted the yearly payment of fourty thouſand pounds, gathered by the name of *Dane-gylt*: Uſed to ſay, that *he repoſed more confidence in the prayers of the Church, than in the power of Armies*: Collected the beſt lawes of *Saxons* and *Danes*, and made one body of them: In his time, *Leofrith* at *Godina*'s requeſt freed *Coventry* from Tribute; He built *Weſtminſter*, dyed *Anno Regni* 21. He ſhut up his wife in a Nunnery out of hatred to her father Earl *Goodwin*: Yet for this, the Monks have deified him for chaſtity, dyed without iſſue. *Emma* his mother, ſuſpected of adultery, purged her ſelf by walking bare-foot, and blindfold, between nine plough-ſhares red hot: *William* Duke of *Normandy* came into *England*, and was promiſed to ſucceed if the King dyed iſſuleſs: He was the firſt King which healed the *Struma* or *Kings evil*.

20. *Harold* ſon of Earl *Goodwin*, intrudeth *Anno* 1065. made *Edgar Atheling* his heir: *William* Duke of *Normandy* ſent to make his claim, but was denyed, though *Harold* by his oath to *William*, had promiſed to preſerve the Crown for him: He was meek, merciful, and juſt to his ſubjects: Fought with ſucceſs againſt the *Norwegians*, who were come into *Yorkſhire*: But

William of *Normandy*. (encouraged by the Pope, who ſent him a conſecrated Banner, an *Agnas Dei*, and one of the hairs of Saint *Peter*) with a great Army landed in *Suſſex*, and burnt his Fleet: At his landing, his foot ſlipt, and he fell; whereupon one of his Captains ſaid, *Thou haſt now taken poſſeſſion, &c.* Againſt him *Harold* marched with a great Army, but himſelf loaden with perjury; *William* profered a Duel, but he refuſed; The night before the Battel, *Harolds* ſouldiers ſpent in Revelling; the *Normans* in Prayer, and Vows; On the fourteenth of *October 1066.* A Cruel and Doubtful Battel was fought, wherein at laſt *Harold was* ſlain, with ſixty ſeven thouſand nine hundred ſeventy four of his ſouldiers. *Anno Regni* 1.

21. d *William* the firſt next, *Anno 1066.* He impoſed hard Lawes upon the *Engliſh*, but was afterwards forced to ſwear the obſervance of King *Edwards* Lawes: The *Kentiſh* men by policy keep their Priviledges: He began to build the Tower of *London*; To prevent nightly tumults, appointed fire, and candle to be put out, at the ringing of a Bell at eight a clock, called *Coverfew:* Depopulated thirty miles compaſs, between *Salisbury* and the Sea, pulling down thirty ſix Churches, to make the New-forreſt; By over-heating his body, dyed, and was denyed burial by the owner of the ground, till compoſition was made, *Anno Regni* 21.

22. d *William Rufus* his ſecond ſon next, *Anno* 1087. He pacified the Barons in Armes, by mitigating the Lawes; Six hundred houſes, and the roof of *Bow-Church London* were overthrown by a wind. A well of blood ſprang up for fifteen dayes ſpace, at *Finchamſted* in *Barkſhire*: He compaſſed the Tower of *London* with a wall; Had much controverſy with *Anſelm* Arch-Biſhop of *Canterbury*; Built *Weſtminſter*-hall, and was ſlain by the glance of an Arrow in New-park. *Anno Regni* 13.

23. *Henry* the firſt, his younger brother next, *Anno* 1100. In his time, *Anſelm* excommunicated married Prieſts; He took his brother *Robert*, impriſoned him, and put out his eyes: He planted all the *Flemings* in *England*, at *Roſſe* in *Wales*; The *Thames* were almoſt dry for two dayes ſpace; He laid the firſt foundation of Parliament by King, Lords, and Commons: His ſon Prince *William*, with his brethren, ſiſters, and others, being 150. were caſt away as they came from *France*, after which, he was never ſeen to laugh: *Jeffery Plantaginet*, ſon to *Fulk* King of *Jeruſalem*, married *Maud* the Empreſs, his daughter, He dyed of a ſurfeit by *Lamperis. Anno Regni* 36.

24. *Stephen* his Nephew next, *Anno* 1135. *Maud* the Empreſs, claimed the Crown, and made war upon him; many of the Barons take her part. He was taken priſoner by them, ſhe Crowned. *Stephens* friends beſieg her in *Oxford*, ſhe feigned her ſelf dead, and was carried away in a Coffin: *Stephen* was exchanged for the Earl of *Gloceſter*, he beſieged her again in *Oxford*, ſhe eſcaped in a Snowie night in white apparrel, and wearyed with troubles, went into *Normandy: Stephen* dyed of the Iliack paſſion, and Emerods. *Anno Regni* 19.

25. *Henry* the ſecond, ſon to *Jeffery Plantaginet*, and *Maud* the Empreſs, next, *Anno* 1154. Sirnamed *Short-mantle:* He choſe a Privy Council, and refined the lawes, *Roſamund* was his Concubine. Great contention between him and *Thomas Becket* Arch-Biſhop of *Canterbury*; In the fifteenth year of

his reign, he Crowned his ſon *Henry* King, and carried in the firſt diſh at Dinner; his proud ſon ſaying, *That he did nothing that miſ-beſeemed him.* Some of the Kings Courtiers ſlew *Becket* in his own Church: He ſubdued *Ireland*; the Pope enjoyned him for *Beckets* death, to find two hundred ſouldiers in *Syria* for a year, and to go bare-foot three miles, and to receive many ſtripes of the Monks; He took the King of *Scots* priſoner: Inſtituted *Juſtices Itinerant*: There was much contention between him and his ſon *Henry*, who ſhortly after died of a Feaver, and Flux, with the excoriation of his bowels; a juſt judgment for his unnatural Rebellion againſt his father: His other ſons alſo were very rebellious, whereupon he dying, leaveth a curſe upon them, from which he would not be withdrawn. *Anno Regni* 35. So ſoon as he was dead, his people diſpoiled him of all he had, and left him naked.

26. *Richard* the firſt, his ſon next, *Anno* 1189. called *Ceure-de-Lyon*: He went to war againſt the *Saracens*, took the Iſland of *Cyprus*, was very victorious againſt the *Saracens*, in his return was taken priſoner by the Duke of *Auſtria*, ſold to the Emperour for fourty thouſand pounds: Ranſomed for one hundred and fifty thouſand marks: Impriſoning the Biſhop of *Beauvois*, the Pope writes to him to deliver his ſon; he ſends him the Biſhops Armes, with *Vide an hæc ſit tunica filii tui*: He was ſlain with a poiſoned arrow, yet forgave him that ſlew him, and gave him one hundred ſhillings. *Anno Regni* 9.

27. *John* his brother next, *Anno* 1199. The Barons make war with him for Lawes, and Liberties: Five Moons ſeen at once in *Yorkſhire*: The Pope interdicteth the Land: Excommunicateth the King, he ſtoutly ſtood out a while, but being in a ſtreight, reſigns the Kingdom to the Pope: A Mayor, and two Sheriffs firſt erected in *London*: He was poyſoned by a Monk at *Swinſted*-Abbey. *Anno Regni* 18.

28. *Henry* the third, his ſon next, *Anno* 1216. There was war betwixt him, and his Barons about Lawes, and Liberties; Five Suns appeared at once: The Students of *Oxford*, killed the brother of *Otho* the Popes Legat, for which, the Biſhops and they were forced to do penance: Aldermen firſt elected in *London*: The King for want of money, ſells his Plate and Jewels to the *Londoners*: After many quarrels he confirmed *Magna Charta*; made his ſon Prince *Edward*, the firſt Prince of *Wales*. *Richard* his brother was elected Emperour, Prince *Edward* goeth into *Syria*, where he was treacherouſly wounded by a poyſoned knife: The King dyed *Anno Regni* 56.

29. *Edward* the firſt, his ſon next, *Anno* 1273. Whilſt he was in the holy-wars, hearing firſt of the death of his ſon, then of his father, he ſorrowed more for the latter, than for the former, ſaying, *that he might have more ſons, but could not have another father.* He had much war with *Leolin* Prince of *Wales*; was made Umpire by the Competitors for the Crown of *Scotland*: Fineth ſome, and baniſheth other Judges for Corruption: Brought from *Scotland* the Crown, Scepter, cloth of Eſtate, and Marble Chair; confirmed *Magna Charta*, removed the Courts of Juſtice from *York* to *London*: Died *Anno Regni* 35.

30. *Edward* the ſecond his ſon next, *Anno* 1307. *Gaveſton* his Minion was baniſhed by Parliament for corrupting of him: After he recalls him, the Ba-

rons cauſed him to be baniſhed again, yet he recals him: The Lords take him, and behead him: Great Famine and Mortality: The *Spencers* rule all, and are baniſhed; yet recalled by him: The Queen *Iſabel* neglected, flies into *France* with the young Prince: *Mortimer* and ſhe grow great: She cometh back with Forces: The *Spencers* are Executed; And the King forced to reſign the Crown to his Son, *Anno Regni* 20. And afterwards was Murthered at *Barkly* Caſtle.

31. *Edward* the third his Son next, *Anno* 1326. Won divers Victories over the *Scots*; made his Son *Edward* Duke of *Cornwal*, which was the firſt Duke in *England*; Is made Vicar of the Empire; Laies claim to the Crown of *France*; Leagueth with the Emperour and *Flemings*; Is made Vicar of the Empire; quartereth the Armes of *France*; Overcame the *French* Navy at *Scluſe*; Inſtituted the Order of the Garter; And Erected the Round Table at *Windſor*; Paſſeth into *France* with One Thouſand Sail of Ships. He fought a battle at *Creſſy*, where ten thouſand *Engliſh* overcame ſixty thouſand *French*; *John Copland* took Priſoner *David* King of *Scotland*, for which the King made him Knight Baronet, and gave him five hundred Pounds *per annum*. In a great Plague fifty thouſand were buried in the *Chaterhouſe* Church-yard. *Edward* the black Prince Fought with the *French* at *Poetiers*, where he took the *French* King, many Lords, two thouſand Knights and Eſquires; fifty two Lords, and one thouſand ſeven hundred Knights and Gentlemen were ſlain: He reſtored *Peter* of *Caſtile* to his Kingdom. *Edward* died *Anno Regni* 51.

he first duke in england

32. *Richard* the ſecond his Grandſon next, 1377. The Rebellion of *Jack Straw* and *Wat Tyler* appeaſed by the death of *Jack Straw* ſlain in *Smithfield* by Sir *W. Walworth* Mayor of *London*: *Rob. de Vere* the Kings favorite created the firſt Marqueſs in *England*: In a Parliament he and *Michael de la Pool* were removed; but afterwards the King takes them into favour again, which proved the ſeed of innumerable miſeries: The King and they adviſe with the chief Lawyers, whether he might diſanul the Decrees of the laſt Parliament, they affirmed he might: For which *Triſilian* the chief Juſtice, and others were afterwards Hanged: The Duke of *Glouceſter* was ſmothered ar *Callis*: The Duke of *Hereford* accuſed *Moubray* of Treaſon, and both were baniſhed: The King goeth into *Ireland*: *Hereford* lands in *England*, the people joyn with him: The King upon his return is taken Priſoner, and forced to reſign his Crown, *Anno Regni* 23. and was ſtarved to death at *Pontfract*.

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the 1st Marq

33. *Henry* the fourth Son to *John* of *Gaunt*, and firſt of the Houſe of *Lancaſter* next, *Anno* 1400. was victorious over the *Scots* at *Halydown*-Hill; and in a Battel at *Shrewſbury* over the Lords, where *Henry Hotſpur* was ſlain. *Guild-Hall* in *London* Built; He died *Anno Regni* 14.

Guild hall built

34. *Henry* the fifth his Son next, *Anno* 1413. Wilde whilſt he was Prince, but a Prudent, Pious, and Valiant King afterwards; He renews his claim to *France*, Fighteth with them at *Agincourt*, where Ten thouſand *French* were ſlain, and as many Priſoners taken by a few *Engliſh*: He was the firſt who by the inſtigation of the Biſhops put Sir *John Oldcaſtle*, and ſome others to death for Religion; Married the *French* Kings Daughter, and was pronounced Heir of *France*, and Regent during the life of *Charles*: He

pawned his Crown to Cardinal *Beufort*, for twenty thouſand Pounds; He died *Anno Regni* 10.

35. *Henry* the ſixth, his Son next, *Anno* 1422. The Duke of *Bedford* his Uncle, made Regent of *France*, and the Duke of *Glouceſter*, of *England*, was Crowned in *Paris* King of *France*: Guns were firſt uſed in his time: *Bedford, Salisbury, Warwick*, and *Talbot* famous for their valour in *France*; *Joan* of *Ark*, encouraged the *French*, and helped them to ſome Victories, but was taken, and was burnt for a Witch by the *Engliſh*: *Elenor Cobham*, the Duke of *Glouceſters* Wife, accuſed of Sorcery, doth penance, and is committed to perpetual Priſon. *Pauls* Steeple Burnt with Lightning. *Leaden-Hall* built for a publick Granary; The Duke of *Glouceſter* accuſed, condemned, and ſecretly Murthered; The Kingdom was divided into factions, by the *Yorkiſts*, and *Lancaſtrians*; *France* neglected, and by degrees loſt. *Jack Cades* rebellion, he enters *London*, cuts off the Lord *Seas* head, and plays *Rex*; but afterwards is ſcattered, and himſelf ſlain; The King and Queen fought many Battels with the *Yorkiſts*, which in fine prevailed, and took the King Priſoner, and ſent him to the Tower: Sheep were firſt tranſported from hence into *Spain*. *R. Nevil*, Earl of *Warwick*, upon diſcontent deſerted *Edward*, and ſided with *Henries* friends: Taketh *Edward*, who eſcapeth, and fleeth into *Burgundy*, but returning, taketh *Henry* again, overcame and ſlew *Warwick* at *Barnet*: *Richard* Duke of *Glouceſter*, after King, ſtabbed King *Henry*, and his valiant Son, Prince *Edward*, *Anno Regni* 39.

Guns used Anno: 1422

36. *Edward* the fourth, of the houſe of *York* next, *Anno* 1061. was much troubled all the beginning of his Reign as afore; afterwards intended war with *France*, but made peace: *George* Duke of *Clarence* accuſed of Treaſon, and drowned in a Butt of *Malmſey* in the Tower; He grew covetous, and Executed the Penal Laws upon his Subjects; Died *Anno Regni* 23.

37. *Edward* the fifth his Son next, *Anno* 1483. *Richard* Duke of *Glouceſter* his Uncle made Protector, cuts off the Queen Mothers kindred, and the chief of his own Friends; causeth the young King and his Brother *Richard*, to be murthered in the Tower, when he had Reigned one month, twelve dayes.

38. *Richard* the third, a Uſurper next, *Anno* 1483. *Morton* Biſhop of *Ely*, and others, conſult and ſet up *Henry* Earl of *Richmond*; He is ſent for, and landeth in *Wales*, fighteth at *Boſworth* field, where *Richard* is ſlain. *Anno Regni* 3.

39. *Henry* the ſeventh next, *Anno* 1485. By the Male-line a mear ſtranger; by the Female of the Houſe of *Lancaſter*: Married *Elizabeth*, daughter to *Edward* the fourth, thereby uniting the white Roſe with the Red, and putting a period to the bloody wars between thoſe two Houſes: He inſtituted the Guard, was much troubled by *Lambert* a counterfeit *York*, who was taken, and made a Turn-ſpit: The Dutches of *Burgundy* alſo ſetteth up *Perkin Warbeck* for *Richard* Duke of *York*, which cauſed the King much trouble, but he was at laſt taken, committed to the Tower; and attempting to eſcape, Executed at *Tyburn*: He Married his Daughter *Margret* to *James* the fourth King of *Scots*, by whom he had *James* the fifth her husband, being

ing ſlain at *Flodden* Field; ſhe was re-married to *Archibald Duglas*, Earl of *Anguiſe*, to whom ſhe bare *Margaret*, eſpouſed to *Matthew* Earl of *Lenox*, who had *Henry*, Lord *Darnley*, who married *Mary*, Queen of *Scots*; by whom he had King *James*: Her other Son was *Charles*, Earl of *Lenox*, Father unto the Lady *Arabella*: *Empſon* and *Dudley*, imployed about penal Laws: He built the famous Chappel at *Weſtminſter*, and the *Savoy*. Died *Anno Regni* 24.

40. *Henry* the eighth, his Son next, *Anno* 1509. Executed *Empſon* and *Dudley*: married his Brother *Arthurs* wife, yet (as was thought) unknown of him: He went into *France*, the Emperor *Max.* entreth into his pay, and weareth the Croſs of S. *George*: the King of *Scots*, and fifteen thouſand ſlain at *Flodden*; A great Froſt; The *Star-Chamber*, and Court of *Requeſts* erected by Cardinal *Wolſey*. The Sweating-Sickneſs. The King ſtiled, *Defender of the Faith*, for writing againſt *Luther*. The Emperor *Charles* the fifth, comes into *England*. The King and Queen of *Denmark* entertained here. *Greenwich* Caſtle built. *Wolſey* diſſolves forty Monaſteries by the Popes diſpenſation. The King queſtions his marriage; *Wolſey*'s fall and death. The Clergy condemned in one huudred thouſand pounds, for a *Premunire*. The Palace of S. *James* built. The King divorced from *Katherine*; marries *An Bullen*, by whom he had *Elizabeth*. The Popes power abrogated, and the King by Parliament ſtiled, *Supream Head of the Church*. Sir *Thomas Moore*, and others executed for denying it: Religious houſes under 3 hundred pounds value, given to the King by Parliament. Queen *Ann* beheaded, and the King married *Jane Seymor*, by whom he had *Edward*: The Queen died. Monaſteries ſuppreſſed. The Bible commanded to be red in *Engliſh*. The Kings Penſioners inſtituted. He married *Ann* of *Cleve*; divorced from her. *Cromwel* beheaded. He married *Katherine Howard*. The *Court* of *Wards*, and firſt-fruits erected. Queen *Katherine* beheaded. The ſix *bloody Articles* made, whereby at the ſame time he executed *Papiſts* and *Proteſtants*. He married *Katherine Parr*. Colledges, *Chantrys*, & *Hoſpitals*, given to the *King*. *Stews* put down: he died *A. r.* 38

41. *Edward* the ſixth, his Son next, *An.* 1546. Duke of *Somerſet* Protector. War with *Scotland*, for refuſing to marry with *England*: They receive a great overthrow at *Muskleborough*. Religion altered: Queen *Katherine* married to the Lord Admiral, and his Brother the Protector and he fall out about their wives, which ruined them both. Rebellion in *Cornwal*, the North, & by *Ket* in *Norfolk*, for altering Religion, all ſuppreſt. The *Thames* ebbed and flowed three times in nine hours: *Chriſts-Hoſpital* in *London* founded for poor *children*: He died, *An. Reg.* 7.

The Lady *Jane* proclaimed Queen. But Queen *Mary* coming with an Army, ſhe, with many others are taken, and Beheaded.

42. Queen *Mary* next, *An.* 1553. *Wyat* riſeth in arms, is taken and executed. Cardinal *Poole* returns, made Arch-Biſhop of *Canterbury*: the Parliament ſubmit to the *Pope* by him: She marrieth with *Philip* King of *Spain*, was a bloody perſecutor: impriſoned her ſiſter *Elizabeth*, who had many troubles, and dangers. *Callis* loſt to the *French*, died *Anno Reg.* 6

43. Queen *Elizabeth* next, *An.* 1558. eſtabliſhed *Religion*: aided the *Scotiſh*

Lords, and furthers the reformation there: *Pauls* ſteeple burnt by Lightning; She aided the Proteſtants of *France*; The Queen of *Scots* intending for *France*, was caſt upon the Coaſt of *England*, is detained here. The *Royal-Exchange* built by Sir *Thomas Greſham*, *Anno*, 1571. Sir *Francis Drake*, ſailed about the World: the States of *Holland* tendred their Country to her, which ſhe refuſed; yet lent them 20000 pounds; ſetled Trade in *Turky*, and *Muſcovy*: the Duke of *Anjou* woos her, and comes into *England*. Rebellions in *Ireland* ſuppreſſed. *Antonio* King of *Portugal* comes into *England*. She taketh upon her the defence of the *Netherlands*: *Leiceſter* ſent over with an Army. Sir *Peter Sidney*, ſlain at the Seige of *Zutphen*, 1586. She aided the King of *Navar*, with men and money. Sir *Thomas Cavendiſh* ſailed about the world. The *Thames* was dry for a ſeaſon. Sundry Traytors diſcovered, and executed. The *Spaniſh Armado* defeated; died *Anno Regni* 45.

44. King *James* next, 1602. A great Plague in *London*. He is Proclaimed King of Great *Britain*. The Gunpowder Treaſon diſcovered, and many of the chief conſpirators Executed, *Anno* 1605. The King of *Denmark* comes into *England*. A great and ſudden Flood at *Coventry*. An Inſurrection upon the Incloſures. *Virginia* planted, 1608. *New-Exchange* built. Silk-Worms firſt brought into *England*. *Legat*, the *Arian* burnt. The Lady *Elizabeth* Married to the Prince Elector *Palatine*, 1613. Prince *Henry* died. *Suttons* Hoſpital founded. *Bermudas* Planted. Sir *Walter Raleigh* Executed, 1618. A Comet. Queen *Ann* died. Prince *Charles* went into *Spain*, 1623. Count *Mantsfield* came into *England*. A Marriage concluded between the Prince, and Lady *Mary*, daughter to *Henry* the fourth of *France*. The King died, *Anno Regni* 23.

English *proved to be better* Souldiers *than the* Spaniards, *by ſundry inſtances, which fell out in the Reigns of our famous Queen* Elizabeth, *and in the beginning of K.* James.

1. IN the year 1578. was that famous *Lammas-day*, which buried the reputation of *Don Ihuan d' Auſtria*, himſelf not ſurviving long after. *Don Ihuan*, being Superiour in Forces, aſſiſted by the Prince of *Parma*, *Mondragon*, *Manſel*, and other the beſt Commanders of *Spain*, confident of Victory, charged the Army of the *States*, near *Rimenant*, bravely and furiouſly at the firſt; But after a Fight, maintained by the ſpace of a whole day, was Repulſed, and forced to a Retreat, with great ſlaughter of his Men; and the Courſe of his further Enterpriſes, was wholly Arreſted; and this chiefly by the Proweſs and Virtue of the *Engliſh* and *Scottiſh* Troups, under the Conduct of Sir *John Norris*, and Sir *Robert Stuart*, Colonels. Which Troups came to the Army but the day before, Harraſed with a long and weariſome march; and (as it is left for a memorable circumſtance in all Stories,) the Souldiers, being more ſenſible of a little Heat of the Sun, than of any cold Fear of Death, caſt away their Armour, and Garments from them, and fought in their Shirts: And, as it was generally conceived, had it not been, that the *Count* of *Boſſu* was

ſlack, in charging the *Spaniards*, upon their Retreat, this Fight had ſorted to an abſolute Defeat. But it was enough to chaſtiſe *Don Ihuan*, for his inſidious Treaty of Peace, wherewith he had abuſed the *States* at his firſt coming. And the Fortune of the Day, (beſides the teſtimony of all Stories,) may be the better aſcribed to the Service of the *Engliſh* and *Scottiſh*, by compariſon of this Charge near *Rimenant*, (where the *Engliſh* and *Scottiſh*, in great numbers, came in Action) with the like Charge given by *Don Ihuan*, half a year before at *Gemblours*, where the Succeſs was contrary: There being at that time, in the Army, but a handful of *Engliſh* and *Scottiſh*, and they put in Diſarray, by the Horſemen of their own fellows.

2. The firſt Dart of War, which was thrown from *Spain*, or *Rome*, upon the Realm of *Ireland*, was in the year, 1580. For the Deſign of *Stukeley*, blew over into *Africk*; And the Attempt of *Sanders*, and *Fitz-Maurice*, had a ſpice of Madneſs. In that year, *Ireland* was Invaded by *Spaniſh* and *Italian* Forces, under the *Popes* Banner, and the Conduct of *Sant Joſepho*, to the number of ſeven hundred, or better, which landed at *Smerwick* in *Kerey*. A poor number it was, to Conquer *Ireland*, to the *Popes* uſe; for their Deſign was no leſs: But withal, they brought Armes for five thouſand men above their own company, intending to Arm ſo many of the *Rebels* of *Ireland*: And their purpoſe was, to fortifie in ſome ſtrong Place of the Wild and Deſolate Country, and there to neſtle till greater Succours came: They being haſtened unto this Enterpriſe, upon a ſpecial Reaſon of State, not proper to the Enterpriſe it ſelf; Which was by the Invaſion of *Ireland*, and the Noyſe thereof, to trouble the *Counſel* of *England*, and to make a Diverſion of certain Aids, that then were preparing from hence, for the *Low-Countries*. They choſe a place, where they Erected a *Fort*, which they called the *Fort Del Or*: And from thence they bolted like Beaſts of the Forreſt, ſometimes into the Woods, and Faſtneſſes, and ſometimes back again to their Den. Soon after Siege was laid to the *Fort*, by the Lord *Gray*, then Deputy, with a ſmaller Number than thoſe were within the *Fort*: Venturiouſly indeed; But haſte was made to attach them, before the *Rebels* came into them. After the Siege of four days only, and two or three Sallies, with loſs on their part, they that ſhould have made good the *Fort* for ſome Months, till new Succours came from *Spain*, or at leaſt from the Rebels of *Ireland*, yielded up themſelves, without conditions, at the end of thoſe four dayes. And for that there were not in the *Engliſh* Army, enough to keep every man a Priſoner: And for that alſo the *Deputy* expected inſtantly to be aſſailed by the Rebels. And again, there were no Barks to throw them into, and ſend them away by Sea, They were all put to the Sword; with which *Queen Elizabeth* was afterwards much diſpleaſed.

3. In the year, 1582. was that Memorable *Retreat* of *Gaunt*; Then the which, there hath not been an Exploit of *War* more celebrated. For in the true Judgment of Men of *War*, honourable Retreats are no wayes inferiour to brave Charges; As having leſs of Fortune, more of Diſcipline, and as much of Valour. There were to the number of three hundred Horſe, and as many thouſand Foot *Engliſh*, (commanded by Sir

John Norris) charged by the Prince of *Parma*, coming upon them with ſeven thouſand Horſe; beſides, that the whole Army of *Spaniards* was ready to march on; nevertheleſs, Sir *John Norris* maintained a *Rotreat*, without Diſ-array, by the ſpace of ſome miles, (part of the way Champagne) unto the City of *Guant*, with leſs loſs of Men than the Enemy: The Duke of *Anjou*, and the Prince of *Aurange*, beholding this noble Action, from the *Walls* of *Gaunt*, as in a Theatre, with great Admiration.

4. In the year 1585. Followed the proſperous *Expedition* of *Drake*, and *Carlile*, into the *Weſt-Indies*. In the which. (I ſet a-ſide the taking of S. *Jago*, and S. *Domingo*, in *Hiſpaniola*, as Surpriſes, rather than Encounters.) But that of *Cartagena*, where the *Spaniards* had warning of our coming, & had put themſelves in their full ſtrength, was one of the hoteſt Services, and moſt dangerous Aſſaults, that hath been known. For the Acceſs to the Town, was only by a Neck of Land, between the Sea on the one part, and the Harbor-water, or Inner-Sea on the other; Fortified clean over with a ſtrong Rampier, and Barracado; ſo as upon the Aſcent of our Men, they had both great Ordnance, and ſmall Shot, that thundred and ſhowred upon them, from the Rampire in front, and from the Gallies that lay at Sea in flank. And yet they forced the paſſage, & wan the Town, being likewiſe very well maned.

5. As for the Expedition of Sir *Francis* Drake, 1587. For the deſtroying of the *Spaniſh* ſhipping, and Proviſion upon their own Coaſt; as I cannot ſay, that there intervened in that Enterpriſe, any ſharp Fight or Encounter. So nevertheleſs, it did ſtrangely diſcover, either that *Spain* is very weak at home, or very ſlow to move; When they ſuffered a ſmall Fleet of *Engliſh*, to make an hoſtile Invaſion, or Incurſion, upon their Havens and Roads, from *Cadez*, to *Capa Sacra*, and thence to *Caſcais*; and to fire, ſink, and carry away, at the leaſt one hundred thouſand Tun of their great ſhipping; beſides fifty, or ſixty, of their ſmaller Veſſels: And that in the ſight, and under the favour of their *Forts*, and almoſt under the eye of their great *Admiral*, (the beſt *Commander* of *Spain*, by Sea) the *Marquis de Santa Cruz*, without ever being diſputed with, by any fight of Importance. I remember Drake, in the vaunting ſtile of a Souldier, would call this Enterpriſe; *The Cinging off the King of Spains Beard*.

9. The Enterpriſe of 88. deſerveth to be ſtood upon a little more fully, being a miracle of Time. There armed from *Spain*, in the year 1588. the greateſt *Navy* that ever ſwam upon the Sea. For though they have been far greater Fleets for Number, yet for the Bulk and Building of the Ships, with the furniture of great Ordnance and Proviſions, never the like. The deſign was to make, not an Invaſion only; but an utter Conqueſt of this Kingdom. The number of Veſſels were one hundred and thirty, whereof Galliaſſes, & Gallions, ſeventy two, goodly ſhips, like floating Towers, or Caſtles, manned with thirty thouſand Souldiers, and Marriners. This *Navy* was the Preparation of five whole years at leaſt. It bare it ſelf alſo upon Divine Aſſiſtance; For it received ſpecial bleſſing from *Pope Ziſtus*, & was aſſigned as an *Apoſtolical*

cal *Miſſion*, for the reducement of this Kingdom, to the obedience of the See of *Rome*. And in further token of this holy Warfare, there were amongſt the reſt of theſe ſhips, *Twelve*, called by the names of the *Twelve Apoſtles*. But it was truly conceived, that this Kingdom of *England* could never be over-whelmed, except the Land-Waters came into the Sea-Tides. Therefore was there alſo in readineſs, in *Flanders*, a mighty ſtrong Army of Land-Forces, to the number of Fifty Thouſand veterane Souldiers, under the Conduct of the *Duke* of *Parma*, the beſt Commander, next the *French King Henry* the Fourth, of his time. Theſe were deſigned to joyn with the Forces at Sea; There being prepared a Number of flat bottomed Boats to tranſport the Land-Forces, undet the Wing and Protection of the Great *Navy*. For they made no account, but that the *Navy* ſhould be abſolutely Maſter of the Seas. Againſt theſe Forces there were Prepared, on our part, to the Number of near One Hundred Ships, not ſo great of Bulk indeed, but of a more nimble Motion, and more ſerviceable; Beſides a leſs Fleet of Thirty Ships for the Cuſtody of the Narrow Seas. There were alſo in readineſs, at Land, two Armies beſides other Forces; to the number of Ten Thouſand, diſperſed amongſt the Coaſt Towns; in the Southern Parts, the two Armies were appointed; one of them conſiſting of Twenty Five Thouſand Horſe and Foot, for the Repulſing of the Enemy at their Landing; And the other of twenty five Thouſand, for Safeguard and Attendance about the Court, and the *Queens* Perſon. There were alſo other Dormant Muſters of Souldiers thorowout all Parts of the Realm, that were put in Readineſs, but not drawn together. The two Armies were Aſſigned to the Leading of two Generals, Noble Perſons, but both of them, rather Courtiers, and Aſſured to the State, than Martial Men; yet enlivened and aſſiſted with ſubordinate Commanders, of great Experience, and Valour. The Fortune of *War* made this Enterpriſe, at firſt, a Play at Baſe. The *Spaniſh Navy* ſet forth out of the *Groyne* in *May*, and was diſperſed and driven back by Weather. Our *Navy* ſet forth ſomewhat later out of *Plimouth*, and bare up towards the Coaſt of *Spain*, to have fought with the *Spaniſh Navy*; And partly by reaſon of contrary Winds, partly upon Advertiſement that the *Spaniards* were gone back, and upon ſome doubt alſo that they might paſs by towards the Coaſt of *England*, whileſt we were ſeeking them a far off, returned likewiſe into *Plimouth*, about the Middle of *July*. At that time, came more confident Advertiſement, (though falſe) not only to the Lord *Admiral*, but to the *Court*, that the *Spaniards* could not poſſibly come forward that Year; Whereupon our *Navy* was upon the point of Diſbanding, and many of our Men gone aſhore. At which very time, the *Invincible Armada*, (for ſo it was called in a *Spaniſh* oſtentation throwout *Europe*,) was diſcovered upon the Weſtern Coaſt. It was a kind of Surpriſe; For that (as was ſaid) many of our Men were gone to Land, and our Ships ready to depart; Nevertheleſs the Admiral, with ſuch Ships only as could ſuddenly be put in Readineſs, made forth towards them: In ſo much as of one hundred Ships, there came ſcarce thirty to work; Howbeit with them, and ſuch as came dayly in, we ſet upon them, and gave them the chaſe. But the *Spaniards*, for want of Courage, (which they called *Commiſſion*,) Declined the Fight, caſting themſelves continually into Roundels, (their ſtrongeſt Ships walling in the reſt,) and in that manner they made a Flying march towards *Callis*. Our Men, by the ſpace of five or ſix dayes followed them cloſe, Fought with them continually, made great Slaughter of their Men, took two of their great Ships, and gave divers others of their Ships their Deaths Wounds, whereof ſoon after they Sank and Periſhed; And (in a word) diſtreſſed them almoſt in the nature of a Defeat; We our ſelves, in the mean time, receiving little or no hurt. Near *Callis* the *Spaniards* Anchored, expecting their land-forces, which came not. It was afterwards alledged, that the Duke of *Parma* did artificially delay his coming: But this was but an Invenſion and Pretenſion given out by the *Spaniards*: Partly upon a *Spaniſh* Envie againſt that Duke, being an *Italian*, and his Son a Competitor to *Portugal*; But chiefly, to ſave the Monſtrous Scorn and Diſreputation, which they and their Nation received, by the ſucceſs of that Enterpriſe. Therefore their Colours and Excuſes (forſooth) were, that their General by Sea had a limitted Commiſſion, not to Fight until the Land-forces were come in to them: And that the *Duke* of *Parma* had particular Reaches, and Ends of his own, Underhand, to croſs the Deſign. But it was both a ſtrange Commiſſion, and a ſtrange Obedience to a Commiſſion, for Men in the midſt of their own Blood, and being ſo furiouſly aſſailed, to hold their Hands, contrary to the Laws of Nature and Neceſſity. And as for the *Duke* of *Parma*, he was reaſonably well tempted to be true to that Enterpriſe, by no leſs Promiſe, than to be made a Feudatary, or Beneficiary *King* of *England*, under the Signory (in chief) of the *Pope*, and the Protection of the *King* of *Spain*. Beſides it appeared, that the *Duke* of *Parma* held his place long after, in the Favour and Truſt of the *King* of *Spain*, by the great Employments and Services that he performed in *France*: And again, it is manifeſt, that the *Duke* did his beſt to come down, and to put to Sea: The Truth was, that the *Spaniſh Navy*, upon thoſe Proofs of Fight, which they had with the *Engliſh*, finding how much hurt they received, and how little hurt they did, by reaſon of the Activity and low Building of our Ships, and skill of our Sea-men; And being alſo commanded by a General of ſmall Courage and Experience; And having loſt, at the firſt, two of their braveſt Commanders at Sea, *Petro de Valdez*, and *Michael de Oquenda*; durſt not put it to a Battel at Sea, but ſet up their reſt wholly upon the Land-Enterpriſe. On the other ſide, the Tranſporting of the Land-forces failed in the very Foundation. For, whereas the *Counſel* of *Spain* made full account, that their *Navy* ſhould be Maſter of the Sea, and therefore able to Guard and Protect the Veſſels of Tranſportation; When it fell out to the Contrary, that the Great *Navy* was diſtreſſed, and had enough to do to ſave it ſelf. And again that the *Hollanders* Impounded their Land-forces, with a brave Fleet of Thirty Saile, excellently well appointed; Things (I ſay) being in this State, it came to paſs, that the *Duke* of *Parma* muſt have Flown, if he would have come into *England*, for he could get neither Bark nor Mariner to put to Sea: Yet certain it is, that the *Duke* looked ſtill for the coming back of the *Armado*, even at that time, when they were wandring, and making their Perambulation upon the Northern Seas. But to return to the *Armada*, which we left anchored at *Callis*. From thence, (as Sir *Walt. Rawlegh* was wont prettily to ſay) *they were ſuddenly driven away with Squibs*; For it was no more, but a Stratagem of fire-boats, Man-leſſe, and ſent upon them by the favour of the Wind, in the night time, that did put them in ſuch terrour, as they cut their Cables, and left their Anchors in the Sea. After they hovered ſome two or three days about *Graveling*, and there again were beaten in a great Fight, at what time our ſecond Fleet, which kept the narrow Seas, was come in, and joyned to our main Fleet. Thereupon the *Spaniards* entring into further terrour, and finding alſo divers of their Ships every day to ſink, loſt all Courage; & in ſtead of comming up into the *Thames Mouth* for *London* (as their Deſigne was) fled on towards the North, to ſeek their Fortunes; Being ſtill chaced by the *Engliſh Navy* at the heels, untill we were fain to give them over for want of Powder. The Breath of *Scotland* the *Spaniards* could not endure; Neither durſt they, as Invaders, land in *Ireland*; but only ennobled ſome of the Coaſts thereof with ſhipwracks; and ſo going Northwards aloof, as long as they had any doubt of being purſued; at laſt, when they were out of reach, they turned, and croſſed the Ocean to *Spain*, having loſt fourſcore of their Ships, and the greater part of their Men. And this was the End of that *Sea-Giant*, the *Invincible Armada*; Which having not ſo much as fired a Cottage of ours at Land, nor taken a Cockboat of ours at Sea, wandred thorow the Wilderneſſe of the Northern Seas; And according to the Curſe in the Scripture, *Came out againſt us one way, and fled before us ſeven wayes*. Serving only to make good the Judgment of an *Aſtrologer*, long before given, *Octuageſimus Octavus Mirabilis Annus*; Or rather, to make good, (even to the aſtoniſhment of all Poſterity) the wonderfull Judgments of God, poured down, commonly, upon vaſt, and proud Aſpirings.

In the year, that followed, being 1589. we gave the *Spaniards* no breath, but turned Challengers, and invaded the Main of *Spaine*. In which Enterpriſe, although we failed of our End, which was to ſettle *Don Antonio* in the *Kingdome* of *Portugal*, yet a Man ſhall hardly meet with an Action, that doth better reveal the great Secret of the Power of *Spain*. Which Power, well ſought into, will be found, rather to conſiſt in a Veterane Army, (ſuch as upon ſeveral Occaſions and Pretenſions, they have ever had on foot, in one part or other of *Chriſtendome*, now by the ſpace of (almoſt) ſixſcore years) then in the ſtrength of their Dominions, and Provinces. For what can be more ſtrange, or more to the Diſvaluation of the Power of the *Spaniard* upon the Continent, then that with an Army of eleven thouſand *Engliſh*, Land Souldiers, and a Fleet of twenty ſix Ships of warre, beſides ſome weak Veſſels for tranſportation, we ſhould within the Hour-glaſſe of two moneths, have wonne one Town of importance by *Eſcalada*; Battered and aſſaulted another, Overthrown great Forces in the Field, & that upon the diſadvantage of a Bridge ſtrongly barracadoed, Landed the Army in three ſeveral Places of his *Kingdom*; marched ſeven days in the Heart of his Countries; Lodged three nights in the Suburbs of his principall City; Beaten his Forces into 7.

the Gates thereof; Poſſeſſed two of his Frontire Forts; And come off, after all this, with ſmall loſſe of Men, otherwiſe then by Sickneſſe: And it was verily thought, that had it not been for four great Disfavours of that Voyage; (That is to ſay, The failing in ſundry Proviſions that were promiſed, eſpecially of Cannons for Battery; The vain Hopes of *Don Antonio* concerning the People of the Countrey, to come into his aid, The Diſappointment of the Fleet that was directed to come up the *River* of *Lisbone*; And laſtly, the Diſeaſes which ſpred in the Army, by reaſon of the heat of the ſeaſon, and of the Souldiers miſ-rule in Diet;) the Enterpriſe had ſucceeded, and *Lisbone* had been carried. But howſoever, it makes proof to the world, that an Invaſion of a few *Engliſh* upon *Spaine*, may have juſt hope of Victory, at leaſt of Paſport to depart ſafely.

8. In the year 1591. was that memorable fight, of an *Engliſh* Ship called the *Revenge*, under the command of Sir *Richard Greenvil*; Memorable (I ſay) even beyond credit, and to the height of ſome Heroical Fable. And though it were a Defeat, yet it exceeded a Victory; Being like the act of *Sampſon*, that killed more men at his death, than he had done in the time of all his life. This Ship, for the ſpace of 15. hours, ſate like a Stag amongſt Hounds, at the Bay, & was ſeiged, & fought with, in turn, by fifteen great Ships, part of a Navy of fifty five ſhips in all; The reſt like Abettors looking on a far off: And amongſt the 15 ſhips that fought, the great *Sant Philippo* was one; a ſhip of 1500. tun, Prince of the 12 *Sea Apoſtles*, which was right glad when ſhe was ſhifted off from the *Revenge*. This brave ſhip, the *Revenge*, being manned only with two hundred (ſouldiers & marriners) whereof eighty lay ſick, yet neverthleſſe, after a Fight maintained (as was ſaid) of fifteen hours, and two ſhips of the enemy ſunk by her ſide; Beſides many more torne and batterered, and great ſlaughter of men; never came to be entred, but was taken by compoſition; The Enemies themſelves having in admiration the Vertue of the Commander, and the whole Tragedy of that Ship.

9. In the year 1596. was the ſecond *Invaſion* that we made upon the main Territories of *Spain*; Proſperouſly atchieved by that worthy and Famous *Robert Earl of Eſſex*, in conſort with the Noble *Earle* of *Nottingham*, then *Admiral*. This journey was like Lightning, for in the ſpace of fourteen hours, the King of *Spaines Navy* was deſtroyed, and the town of *Cadez* taken. The *Navy* was no leſſe then fifty tall ſhips, beſides twenty Gallies to attend them. The ſhips were ſtreight-wayes beaten, and put to flight, with ſuch terrour, as the *Spaniards* in the end were their own Executioners, and fired them all with their own hands. The Gallies, by the benefit of the ſhores and ſhallowes, got away. The town was a fair, ſtrong, well built, and rich City; famous in antiquity, and now moſt ſpoken of for this diſaſter. It was manned with four thouſand Foot Souldiers, and ſome four hundred Horſe; it was ſacked, and burned, though great clemency was uſed towards the Inhabitants: But that which is no leſs ſtrange, then the ſudden victory, is the great patience of the *Spaniards*; who though we ſtaid upon the place divers dayes, yet never offered us any play then, nor ever put us in ſuit, by any action of revenge, or reparation at any time after.

10. In the year 1600. was the battel of *Newport* in the *Low-Countries*, where the Armies of the *Arch-Duke*, and the *States*, tried it out by a juſt battel; This was the onely battel that was fought in thoſe Countries theſe many years. For battels in the *French wars* have been frequent; but in the *Warres* of *Flanders* rare, as the nature of a Defenſive requireth. The Forces of both Armies were not much unequal: That of the *States* exceeded ſomewhat in number; but that again was recompenſed in the quallity of the ſouldiers; for thoſe of the *Spaniſh* part were of the flower of all their Forces. The *Arch-Duke* was the Aſſailant, and the Preventer, and had the fruit of his diligence and celerity; For he had charged certain Companies of *Scotchmen*, to the number of eight hundred, ſent to make good a Paſſage, and thereby ſevered from the Body of the Army, and cut them all in peices: For they, like a brave Infantry, when they could make no honourable retreat, and would take no diſhonourable flight, made good the place with their lives. This entrance of the battel did whet the courage of the *Spaniards*, though it dulled their ſwords; So as they came proudly on, confident to defeat the whole Army. The encounter of the main battel, which followed, was a juſt Encounter, not haſtening to a ſudden Rout, nor the Fortune of the day reſting upon a few former Ranks, but foughten out to the proof by ſeveral Squadrons, and not without variety of ſucceſs; *Stat pedi pes, denſuſque viro vir.* There fell out an Errour in the *Dutch* Army, by the over-haſty medly of ſome of their men with the enemies, which hindred the playing of their great Ordnance. But the end was, that the *Spaniards* were utterly defeated, and near five thouſand of their men in the fight, and in the exeution, ſlaine and taken; amongſt whom were many of the principal perſons of their Army. The honour of the day was both by the Enemy, and the *Dutch* themſelves, aſcribed unto the *Engliſh*, of whom Sir *Francis Vere*, in a private *Commentary*, which he wrote of that Service, leaveth teſtified; That of fifteen hundred *Engliſh* in number, (for they were no more,) eight hundred were ſlain in the field; And (which is almoſt incredible in a day of victory) and of the remaining ſeven hundred, two men only came off unhurt. Amongſt the reſt, Sir *Francis Vere* himſelf had the principal honour of the ſervice, unto whom the Prince of *Aurenge* (as is ſaid) did tranſmit the direction of the Army for that day. And in the next place, Sir *Horace Vere* his brother, who was the principal in the active part. The ſervice alſo of Sir *Edward Cicil*, Sir *John Ogle*, and divers other brave Gentlemen was eminent.

11. In the year 1601. followed the Battel of *Kingſale* in *Ireland*; By this *Spaniſh Invaſion* of *Ireland* (which was in *September* that year) a man may gueſs how long time a *Spaniard* will live in *Iriſh* ground, which is a matter of a quarter of a year, or four months at the moſt; For they had all the advantages in the world, and no man would have thought (conſidering the ſmall forces imployed againſt them) that they could have been driven out ſo ſoon. They obtained, withour reſiſtance, in the end of *September*, the town of *Kinſale*, a ſmall Garriſon, of one hundred and fifty *Engliſh*, leaving the town upon the *Spaniards* approach, and the Townſmen receiving the *Forrainers* as friends. The number of *Spaniards*, that

put themſelves into *Kinſale*, was two thouſand men, ſouldiers of old bands, under the command of *Don Ihuan d'Aquila*, a man of good valour. The town was ſtrong of it ſelf; neither wanted there any induſtry to fortifie it on all parts, and make it tenable, according to the skill and Diſcipline of *Spaniſh* Fortification. At that time the *Rebels* were proud, being encouraged upon former ſucceſſes; for though the then Deputy, the Lord *Mountjoy*, and Sir *George Carew* Preſident of *Munſter*, had performed divers good ſervices to their prejudice; yet the defeat they had given the *Engliſh* at *Black-water* not long before, And the Treaty (too much to their honour,) with the Earle of *Eſſex*, was yet freſh in their memory. The Deputy loſt no time, but made haſte to have recovered the town before new ſuccours came, and ſate down before it in *October*, and laid ſiege to it by the ſpace of three winter moneths, or more: During which time, Sallies were made by the *Spaniards*, but they were beaten in with loſſe. In *January* came freſh ſuccours from *Spaine*, to the number of two thouſand more under the conduct of *Alonzo D'Ocampo*. Upon the comforts of theſe ſuccours *Tirone* and *Odonnel*, drew up their forces together, to the number of ſeven thouſand beſides the *Spaniſh* Regiments, and took the field, reſolved to reſcue the Town, and to give the *Engliſh* battel. So here was the caſe: An Army of *Engliſh* of ſome ſix thouſand waſted and tired with a long winter ſiege, engaged in the middeſt, between an Army of a greater number then themſelves, freſh, and in vigour, on the one ſide, and a town ſtrong in fortification, and ſtrong in men, on the other. But what was the event? This in few words; That after the *Iriſh* and *Spaniſh* Forces had come on, and ſhewed themſelves in ſome bravery, they were content to give the *Engliſh* the honour, as to charge them firſt; And when it came to the Charge, there appeared no other difference between the Valour of the *Iriſh* Rebels, and the *Spaniards*, but that the one ran away before they were charged, and the other ſtraight after. And again, the *Spaniards* that were in the Town, had ſo good memories of their loſſes, in their former ſallies, as the confidence of an Army, which came for their deliverance, could not draw them forth againe. To conclude, there ſucceeded an abſolute victory for the *Engliſh*, with the ſlaughter of above two thouſand of the enemy; The taking of nine Enſignes, whereof ſix *Spaniſh*; The taking of the *Spaniſh* General, *D' Ocampo* Priſoner; And this with the loſſe of ſo few of the *Engliſh*, as is ſcarce credible; Being (as hath been rather confidently, than credibly reported) but of one man, the Cornet of Sir *Richard Greame*, though not a few hurt. There followed immediately after the Defeat, a preſent yeelding up of the town by compoſition; And not only ſo, but an avoiding (by expreſſe Articles of Treaty accorded) of all other *Spaniſh* Forces thoroughout all *Ireland*, from the places & neſts where they had ſetled themſelvs in greater ſtrength, (as in regard of the natural ſituation of the places,) than that was of *Kinſale*: which were, *Caſtle-haven*, *Baltimore*, and *Beere-haven*. Indeed they went away with ſound of Trumpet; For they did nothing but publiſh and trumpet all the Reproaches they could deviſe, againſt the *Iriſh Land*, and Nation; Inſomuch as *D'Aquila* ſaid in open Treaty; *That when the Devil, upon the Mount, did ſhew Chriſt all the Kingdoms of the*

the Earth, & the Glory of them, he did not doubt, but the Devil left out Ireland, and kept it for himſelf.

Examples of Envie

CHAP. XLVII.

Envie dangerous, *Job* 5. 2. *Prov.* 14, 13. & 27. 4. *Matth.* 27. 18. *Mark* 15. 10. *Acts* 7. 9. & 13. 45. & 17. 5. *Rom.* 1. 29. *Phil.* 4. 15. 1 *Tim.* 6. 4. *Tit.* 3. 3. *James* 4. 5. *Eccl.* 4. 4. *Jam.* 3. 14. 16.

Forbidden, *Prov.* 3. 31. & 23. 17. *Iſa.* 11. 13. & 26. 11. 1 *Pet.* 2. 1. *Rom.* 13. 13. 1 *Cor.* 3. 3. *Gal.* 5. 26. 2 *Cor.* 12. 20. *Gal.* 5. 21. *Pſal.* 37. 1. *Prov.* 24. 1. 19.

Threatened, *Ezek.* 35. 11.

Scriptural Examples: *Achitophel* envied *Huſhai*, 2 Sam. 17. 23. the *Iſraelites*, *Moſes*, Pſ. 106. 16. the *Philiſtims*, *Iſaac*, Gen. 26. 14. *Rachel* her ſiſter, Gen. 30. 1. *Jacob*'s ſons, *Joſeph*, Gen. 37. 11. *Joſhuah* for *Moſes*, Num. 11. 29. the elder ſon, the Prodigal, *Luke* 15. 28. the *Prieſts*, *Jeſus*, Matth 21. 15. *Cain*, *Abel*, Gen. 4. 5. the *Jewes*, *Paul*, Acts 13. 45. & 17. 5. the *Princes*, *Daniel*. chap. 6. 3, &c. *Saul*, *David*, 1 Sam. 18. 7, 8. the *Apoſtles*, Luke 6. 49. *Sathan*, *our firſt parents*, Gen. 3. 1, &c. *Dathan*, and *Abiram*, *Moſes*.

Other Examples.

Themiſtocles did ſo envy *Ariſtides* for that favour which he found in *Athens*, that when he had no other exceptions againſt him, he ſuggeſted to the people, that *Ariſtides* by his juſt & upright dealing engroſſed all matters of Judicature into his own hands, & thereby affected the ſole Power, and overthrow of all their other Tribunals: for which he cauſed him to be baniſhed. *Plut.* 1.

Their baniſhment was called *Oſtraciſme*, and the manner was thus; Every Citizen was to write his name in a ſhell whom he would have baniſhed, and if 6000 did not concur in their judgments, there could be no *Oſtraciſm*: Now when *Ariſtides* was to be baniſhed, a certain illiterate Citizen met him in the ſtreet, and becauſe he could not write himſelf, deſired him to ſet down *Ariſtides* his name in his ſhell: *Ariſtides* wondring at it, asked him whether he had ever ſuffered any wrong from *Ariſtides*; or whether he knew him if he ſaw him? No, ſaid the other, *I know him not, neither did he ever wrong me, but yet I envy him becauſe he hath gotten the ſirname of Juſt.* *Ariſtides* wondering at it, took the mans ſhell, wrote down his own name, and ſo delivered it, never diſcovering himſelf to him. *Plut.* 2.

After the great Battel of *Platea* betwixt the *Perſians*, & *Grecians*, which was obtained by the valour, and wiſdome of *Themiſtocles* & *Ariſtides*, all the *Grecian* Captains, having ſworn upon the Altar, that according to their Conſciences they would give their voices to him that beſt deſerved it, every one gave himſelf the firſt place for worthineſſe, and the ſecond to *Themiſtocles*, though it was full ſore againſt their wills, every one much envying his glory. *Plut.* 3.

4. *Alexander M.* having given *Taxilis* an *Indian* King, a thouſand Talents. *Meleager* one of his friends told him, that he was glad that he had found ſomthing in *India* which was worth a thouſand Talents: to whom *Alexander* anſwered, *Invidos homines nihil aliud quam ipſorum eſſe tormenta:* that envious perſons were a great torment to themſelves. *Q. Cur.*

5. *Cambyſes* King of *Perſia* ſlew his brother *Smerdis* out of envy, becauſe he could draw a ſtronger bowe than himſelf, or any of his followers. *Herod.*

6. *Phidias* that curious workman that made *Minerva's* ſheild with ſo much Art, was of envy falſly accuſed by *Meno*, another workman; and being condemned was forced to drink Poiſon. *Plut.*

7. *Cato Major* was ſo envied for his wiſdom, and virtue, that fourty ſix times he was publickly accuſed and forced to plead his cauſe before the people, yet alwayes came off cleer. *Sab.*

8. *Mutius* a Citizen of *Rome* was noted to be of ſuch an envious, and malevolent a diſpoſition, that *Publius* one day obſerving him to be very ſad, ſaid, *Either ſome great evil is happened to Mutius, or ſome great good to another. Suet.*

9. *Caligula* out of envy cauſed *Eſius Proculus* to be ſlain, becauſe he was a beautifull young man. *Raviſ.*

10. *Adrian* the Emperour did ſo envy the glory of *Trajan* his predeceſſor, that he gave away *Armenia*, *Aſſyria* and *Meſopotamia* to the *Parthians*, which *Trajan* had conquered, and brake down a bridge over the river *Danubius* which *Trajan* had built with great coſt and labour. *Volat.*

Invidia virtutis comes.

11. *Tacitus* obſerves that nothing did ſo much ſtrengthen the Emperor *Domitians* hatred againſt that worthy man *Agricola*, as the general report of his honorable behaviour and actions in thoſe millitary ſervices wherein he had been imployed, the ſame likewiſe he intimates in the affections of *Tyberius* and *Piſo* towards *Germanicus*.

12. *Davids* merits were the foundation of that implacable hatred which *Saul* bore towards him. 1 *Sam.* 18. 7, 8.

13. *Dionyſius* the tyrant out of envy puniſhed *Philoxenus* the Muſician, becauſe he could ſing, and *Plato* the Philoſopher, becauſe he could diſpute better then himſelf. *Plut.*

14. *Plutarch* compares envious perſons to cupping glaſſes which ever draw the worſt humors of the body unto them. They are like unto flies which reſort only to the raw, and corrupt parts of the body; or if they light on a ſound part, never leave blowing on it till they diſpoſe it to putrefaction: they labour to make others appear worſe than they are, that they themſelves, though they be the worſt of men, may not appear ſo.

15. Envious, and malevolent perſons look upon other mens actions with prejudice: as *Momus*, when he could not find fault with the face in the picture of *Venus*, picked a quarrel at her ſlippers; ſo theſe men will ever have ſomething in the ſubſtance, or circumſtance of our actions to miſreport and expoſe us to ſcandal.

Prov.

16. *Prov.* 27. 4. *Envie is heavier than both :* It's an evil that none can ſtand before, it neither knows end nor meaſure, as appeares in the Devil, & his Patriarch *Caine*, in *Saul* : the *Phariſees*, and thoſe ſpightful *Jewes*, *Act.* 13. 45. And till this day they bear an invererate grudg to us Chriſtians, curſing us in their daily Oriſons, calling us baſtard-Gentiles; & Profeſſing, that if their Meſſias were come, rather than we ſhould have any part in him, or benefit by him, they would crucifie him an hundred times over: they uſe to ſay, *Optimus qui inter Gentes eſt dignus cui caput conteratur tanquam ſerpenti*; the beſt of the Gentiles is worthy to have the ſerpents puniſhment, to have his head bruiſed, &c. indeed the venom of all vices is to be found in envy, it will not be drawn to embrace that good which it envies to another, as too good for him, *Act.* 13. 44, 45.

17. *Cain* envied *Abel*; *Sauls* Courtiers, *David:* The Peers of *Perſia*, *Daniel*; the Scribes and Phariſees, our Saviour.

18. Every *Zopyrus* ſhall be ſure to have his *Zolius*. The garment of righteouſneſſe party-coloured with all graces, is a great eye-ſore to the wicked, and makes the Saints maligned.

19. *Miltiades*, a brave General under whom the *Athenians* won many, and great victories, requeſted the people one day that they would allow him to wear a garland of Olive branches upon his head; but there was one *Sochares*, who envying his glory, ſtood up in the open Aſſembly, and ſaid : *when you Miltiades alone have overcome the barbarous people in battel, then ask to be honoured alone alſo. Plut. in vita Cimonis.*

20. *Publicola* being one of the firſt Conſuls in *Rome* after the expulſion of Kings, was informed by ſome of his friends how the people envied him for his houſe, which was ſumptuouſly built & ſeated upon the hanging of the hill called *Velia*; which becauſe it ſtood high, overlooked all the market-place, ſo that any man from thence might eaſily ſee what was done in the market place; & when he came out of his houſe, it was a ſtately & pompious ſight to ſee him come down from ſo high a place with a train after him that carried the majeſty of a Kings Court: hereupon *Publicola*, to prevent the peoples envie, and murmuring, ſet a world of workmen early before break of day, cōmanding them to pluck down his houſe, & raſe it to the ground, ſo that the people being the next day gathered together into the market-place, ſeeing this ſudden ruine, much commended the noble mind of *Publicola*, and gave him a place, and built him a new houſe far more orderly, though nothing ſo ſtately, and curious as the firſt. *Plut.*

A ſound heart is the life of the fleſh : but envie the rottenneſſe of the bones. Prov. 14. 30.

CHAP. XLVIII.

Examples bad are very dangerous.

1. Elies ſons by their bad examples made the Lords people to tranſgreſs. 1 *Sam.* 2.24.

Peter at *Antioch* by his bad example cauſed many of the *Jewes* to diſſemble, & drew *Barnabas* likwiſe into the ſame diſſimulation. *Gal.* 2. 12, &c.

2. There was a certain woman that liv'd in the profeſſed doubt of the god-head, but after better illumination, and repentance, ſhe did often proteſt, that the vicious life of a great ſchollar in that town did conjure up thoſe damnable doubts in her ſoul. *Maſter Wards Sermon.*

3. In the time of Pope *Clement* the fifth, the Church was ſo ill governed: & things ſo corruptly carried at the Court of *Rome*, that *Frederick King* of *Sicily* doubted much of the truth of the Chriſtian Religion, but was confirmed, and his mind better ſetled by *Arnoldus de villa nova*, who ſhewed him that offences muſt come. But woe be to them by whom they come. *Jac: Reu: de vita Pontif.*

4. *Non ſolum obſunt Principes, quod illi ipſi corrumpuntur, ſed etiam quod corrumpunt: pluſquam exemplo quam peccato nocent. Cicero.* They that are in Publick offices do a great deal of miſchief, encouraging others in evil, through their evil examples.

5. *Magis intuentur quid fecerit Jupiter quam quid docuit Plato*, ſaith Saint *Auſtin.* People look more what *Jupiter* did, then what *Plato* taught.

6. See Princes.

Of ſuch as have been good in bad times, and amongſt bad examples.

7. *Noah* walked with God in an evil Generation, *Gen.* 6. 9. *Heb.* 11. 7. 2 *Pet.* 2.5.

8. *Lot* in *Sodom*, 2 *Pet.* 2. 7.

9. *Joſeph* in the Court of *Pharaoh*, *Gen.* 44. 17.

10. *Obadiah* in the Court of *Ahab*, 1 *King.* 18.3.4.

11. *Daniel* in the Court of *Darius*, *Dan.* 6. 10.

12. Saints lived in *Neroes* houſhold, *Phil.* 4.22.

13. The Church of *Pergamos* held the name of God, and denied not the faith in a place where *Satans* throne was, *Rev.* 2. 13. As fiſh keeps freſh in ſalt water.

Good Examples are very prevalent.

14. Whilſt *Joſhua* lived, and the Elders that had ſeen all the great works of the Lord, that he did for *Iſrael*, the children of *Iſrael* ſerved the Lord, *Joſhua* 24. 31.

15. *John Baptiſt* being a juſt, and holy man, *Herod* reverenced him, heard him gladly, and did many things, &c. *Mark* 6. 20. *John* 5. 35.

16. The religious carriage of *Theodoſius* in his family, made his whole Court to be a nurcery of religion. See his life in my *Second Part.*

17. *Juſtin Martyr* was converted by looking upon the pious lives, and patient death of the Martyrs. See his Life in my *Firſt Part.*

CHAP.

CHAP. XLIX.

Examples of Gods judgments upon falſe Witneſſes, and Liars.

Forbidden, *Exod.* 20.16. *Deut.* 5. 20. *Mat.* 19. 18. *Mark* 10. 19. *Luk.* 18.20. *Rom.* 13. 9. Lying, *Lev.* 6. 2, *&c.* & 19. 11. *Col.* 3. 9. *Jam.* 3 14. 1 *Tim.* 4. 2.

How to be puniſhed, *Deut.*19.16, &c. *Rev.* 21. 27. & 22. 15. *Pſ.* 63. 11. *Prov.* 19. 5, 9. & 29.12.

Odious, *Prov.* 6.19. & 12. 17. & 14.5. & 21. 28. & 25. 18. *Pſ.* 40. 4. & 58. 3. & 62. 4. 101. 7. *Prov.* 30. 8. Whence it proceeds, *Mat.* 15. 19.

Scriptural examples. Againſt *David*, *Pſ.* 27. 12. & 25. 11. & 119. 69. Againſt *Chriſt*, *Mat.* 26. 59. Mark. 14.56, 57. Againſt *Steven*, Act. 6. 13. *Ananias and Saphira*, Act. 5. 3, &c. *Som.* Rev. 3. 9. *Falſe Prophets* Jer. 27. 10, 14, 16. & 29. 21, 31. Ezek. 21. 29. *Diviners*, Zach. 10. 2. The *Devil*, Joh. 8. 44. *Jews*, Iſa 28. 15. & 59. 3,4. Jer. 9. 3, 5. & 23. 14. Lying *Kings*, Dan. 11. 27. *Princes*, Hoſ. 7. 3. Forbidden, *Lev.* 19. 11. *Eph.* 4. 25. *Col.* 3. 9.

It's a great ſin, *Lev.* 6. 2. *Job* 6. 28. *Prov.* 14. 5. & 10. 18. & 38. 8. *Pſ.* 40. 4. & 58 3. & 62. 4. & 101. 7. *Pro.* 29. 2. & 13. 8. *Pſal.* 119. 29. 163. *Eſa.* 28. 15. & 59. 3, 4. & 30. 9. & 32. 7. & 59. 13. Jer. 29. 23. & 9. 4, 5. & 23. 14, 32. *Dan.* 11. 27. *Hoſ.* 7. 13. & 11. 12. & 12. 1. *Amos.* 2 .4. *Mich.* 6. 12. 1 *Tim.* 4. 2.

Threatned, *Pſ.* 63.11. *Prov.* 19, 5. 9. *Jer.* 16. 19. & 20. 6. *Nahum.* 3. 1. *Hoſ.* 4. 2, &c. *Pſ.* 59. 12.

Scriptural Examples, *Satan*, Gen 3. 4. 1 King. 22.22. 2 Chron. 18. 21. Joh. 8.44. *Sarah*, Gen. 18.15. *Abraham*, Gen. 12.13. & 20.2. *Iſaac*, Gen. 26. 7. *Jacob*, Gen. 27. 19. 24. *Rachel*, Gen. 31. 35. *Patriarchs*, Gen. 37. 31, 32. *Potiphars* wife, Gen. 39. 14. *Gibeanites*, *Joſ.* 9. 8, 9. *Sampſon*, Judges. 16. 13, 14, &c. *A woman*, 2 Sam. 17. 20. The *Harlot*, 1 King. 13. 22, 23. *Falſe witneſſes*, 1 King. 21. 13. The old *Prophet*, 1 King. 13. 18. *Gehazi*, 2 King. 5. 22. *Hazael*, 2 King. 8. 14, 15. *Peter*, Mat. 26. 70, 71. *Midwives*, Exod. 1. 18, 19. *Rahab*, Joſ. 2. 4, &c. *Michael*, 1 Sam. 19. 16. *David*, 1 Sam. 20. 2, 7. & 21. 9, 13. *Huſhai*, 2 Sam. 16. 17, 18. *Ananias* and *Saphira*, Act. 5. 2, 8: *Demetrius*, Act. 19. 25, 26. *Tertullus*, Act. 24. 5.

1. *Ahab* and *Jezabel*, that ſuborned fals witneſſes againſt *Naboth*, had this meſſage ſent them from God, by *Elijah*, *Thus ſaith the Lord, In the place where dogs licked the blood of* Naboth, *ſhall they lick thy blood alſo: and as for* Jeſzabel, *dogs ſhall eat her by the wall of* Jezreel, *and I will cut off from* Ahab *him that piſſeth againſt the Wall, &c.* 1 Kings, 22. 1, 22. 2 Kings 9.

2. *Amaziah* the Prieſt of *Bethel*, who falſly accuſed the Prophet *Amos* to the King, as having conſpired againſt him, met with this meſſage from the Lord, *Thy wife ſhall be an harlot in the City, thy ſons and thy daughters ſhall fall by the ſword, and thy land ſhall be divided by line, thou ſhalt die in a polluted land,* Amos 7. 17.

3. *Haman* who falſly accuſed the *Jewes* to *Ahaſuerus*, ſee what Judgment befel him, and his houſe, *Eſth.* 7. 10. and 9. 10.

4. The envious Courtiers who falſly accuſed *Daniel* to King *Darius*, for breaking his decrees, were themſelves thrown to, and devoured by the Lions, *Dan.* 6. 24.

5. *Antiphilus* a Painter, the envier of the Art, and excellent workmanſhip of *Apelles*, that moſt famous Painter, falſly accuſed him to King *Ptolemy*, as if he had cauſed the defection of *Peluſium* from him, wherby he had almoſt oppreſſed *Apelles*: But the King by examination found out his falſhood, and the cauſe of it: whereupon he gave *Appelles* one hundred talents, by way of recompence, and rewarded *Antiphilus* that falſly accuſed him with perpetual ſervitude. *Theat. Hiſt*

6. How God puniſhed *Annanias* and *Saphira*, for their lying. See Acts 5. 5, 10.

7. *Maximus* the Emperor, one of the cruel perſecutors of the Chriſtians, amongſt other of his wicked practiſes, cauſed lying, and blaſphemous books to be publiſhed of a conference between *Pilate*, and Chriſt, cauſing them to be taught in ſchooles, that children might no ſooner ſpeak, then learn them: He ſuborned alſo certain lewd women, to ſay, that they had been Chriſtians, and to avouch that much filthineſſe, and uncleaneneſs was dayly committed by them, &c. But theſe liars, and falſe accuſers, were one after another plagued by God by notable Judgments, and *Maximus* himſelf was conſumed with wormes, as afore, *Euſeb. Niceph.* l. 7. c. 27.

8. A wicked wretch under *Commodus* the Emperour, accuſed *Apollonius* a godly Chriſtian to the Judges for certaine grievous crimes, which when he could not prove, he was adjudged to have his legs broken, according to an ancient Law of the *Romans. Niceph.*

9. Certain Arians ſuborned a filthy ſtrumpet to come with a child in her armes, into a Councel of two thouſand five hundred Biſhops, and there to accuſe *Euſtathius*, a godly and Orthodox Biſhop of *Antioch*, of Adultery, and to ſware, that he had got that child of her body, whereupon he was depoſed, and baniſhed from his Biſhoprick: But ſhortly, after Gods heavy Judgment falling upon the woman, in her ſickneſſe ſhe confeſſed that ſhe was ſuborned by the Arians to accuſe this holy man, and that it was one *Euſtathius* a Tradſman, that had gotten that child. *Niceph.* l. 8. c. 46. See the like practice againſt *Athanatius* in his Life. *In my firſt Part of the Marrow of Eccleſiaſtical Hiſtory.*

10. In the reign of King *Canutus*, at a Parliament held at *London*, the King asked the Lords, and Nobles, whether in the agreement made betwixt King *Edmund*, and him, there was any mention made of the children, or bretheren of *Edmund*, to have any part of the land divided to them? The Lords flatteringly anſwered, *That there was none*: yea, they confirmed their falſe words with an oath, thinking thereby to have procured great favour with the King: But he on the contrary ever after miſtruſted and diſdained them, eſpecially ſuch as had ſworn fealty to King *Edmund*: Yea, ſome of them he exiled, many he beheaded, and divers of them by Gods juſt Judgment died ſuddenly. *Speed.*

11. In Queen *Maries* dayes, one *William Feming* accuſed an honeſt man, called *John Cooper*, becauſe he would not ſell him two Bullocks, as if he had ſpoken traiterous words againſt the Queen, and ſuborned two falſe witneſſes to depoſe it: *Cooper* was hanged, and quartered, and all his goods taken from his Wife, and nine Children: But ſhortly after, one of theſe falſe witneſſes being well and at Harveſt-work, was ſtricken by God, ſo that his Bowels fell out, and he died miſerably. See *My Engliſh Martyrology*.

12. The *Egyptians* had no puniſhment for Lying, and therefore no meaſure in Lying.

13. One *Theſpis*, a Poet in *Athens*, made a Play wherewith the Citizens were much delighted, and grave *Solon* himſelf went to ſee it: But when the Play was ended, wherein *Theſpis* himſelf acted a part, *Solon* called him to him, and asked him if he were not aſhamed to Lie ſo openly in the face of all the City? *Theſpis* anſwered, that it made no matter ſo long as it was but in ſport: But *Solon* beating the ground with his ſtaff, ſaid, *If we commend or allow lying in ſport, we ſhall ſhortly find it uſed in good earneſt, in all our Bargains, and Dealings.* Plut.

14. *Artaxerxes M.* having found one of his Souldiers in a lie, cauſed his Tongue to be thruſt through with three Needles. *Plut.*

15. *Egeſippus* ſaith of *Pilate*, that he was *Vir nequam, & parvi faciens mendacium:* A naughty man, and that made light of a lie.

16. *Tertullian* ſaith of *Tacitus*, that he is *mendaciorum loquaciſſimus:* For that where he ſpeaks of Chriſtians you find ſo many Lines, ſo many Lies.

17. The Papiſts publiſhed a Book containing a relation of great Judgments, ſhewen on a ſort of Proteſtant Hereticks by the fall of an Houſe in *Black-Friers, London*, in which they were aſſembled to hear a *Geneva* Lecture: *October*, 26. 1623. Others of them reported that that Ruine was cauſed by the Puritans which had ſecretly ſawed in two the beams, and other timber.

18. Doctor *Weſton* made his boaſts to a noble man of *England*, that at the Diſputation between *Featly* and *Fiſher*, with certain others of both ſides, our Doctors were confounded, and theirs triumphed, and had the day, ſo that two Earls, and one Hundred others were converted to the *Roman* Catholick Faith thereby: Whereas he to whom this Tale was told, was one of the two Earls, continuing ſound and Orthodox, and knew full well that there were not preſent one hundred in all at the diſputation. *Doctor Predeaux.*

19. The Lives of *Calvin*, and *Beza*, at the requeſt of the Popiſh party, were written by *Bolſecus* a runagate Frier, their ſworn Enemy: And though ſo many lines, ſo many lies; yet are they in all their Writings alleaged as Canonical.

See more in *Slandering*.

Putting away lying, ſpeak every man the truth with his Neighbour, for we are members one of another, Epheſ. 4. 25.

CHAP. L.

Examples of Fame, Name, Renown.

IT's deſirable, *Prov.* 15. 30. *Phil.* 4. 8. *Zeph.* 3. 19, 20. *Prov.* 22. 1. *Deut.* 26. 19. 2 *Sam.* 7. 9. 1 *Kings* 1. 47. *Gen.* 12. 2. 1 *Chron.* 17. 8.

It's gotten by Faith and Obedience, *Rom.* 1. 8. & 16. 19. *Heb.* 11. 2. By ſufferings for Chriſt, *Phil.* 1. 13. *Heb.* 11. 39. Scriptural Examples: Some before the Flood, *Gen.* 6. 4. *Solomon*, 1 *King.* 4 31. and 10. 1. 6. *David*, 1 *Chron.* 14. 17. *Mordecai*, *Eſth.* 9. 4. Some, 1 *Chron*, 5. 24. *Uzziah*, 2 *Chron.* 26. 15.

1. *Abraham*, though a ſtranger, was honoured amongſt the *Hittites* as a Prince of God, and had the choice given him of a Sepulchre amongſt the beſt of their Sepulchres, *Gen.* 23.

2. *Jehoida*, that reverend High Prieſt, lived in honour, and died as full of honour as of days, having been joyned in Marriage with the Siſter of the King, and buried in the City of *David* among the Kings, and it was becauſe he had done good in *Iſrael* towards God, and towards his houſe, 2 *Chron.* 24. 16.

3. *John Baptiſt* in his Eremitical retired courſe of life, wanted not his honour amongſt the people, who conſtantly held that he was a Prophet, nor even with *Herod* the King, who both feared and obſerved him, becauſe he was a juſt and holy man, *Mark.* 6. 20.

4. *David* durſt fight with the *Philiſtine*, after he heard how the man ſhould be honoured that ſlew him, 1 *Sam.* 17.

5. *Prov.* 15. 30. *A good report maketh the bones fat. Ego ſi bonam famam ſervaſſo, ſat Dives ero:* ſaith he in *Plautus*. Its riches enough to be well reputed, and reported of. It pleaſed *David* well, that whatſoever he did, pleaſed the people, 2 *Sam.* 3. 36. It pleaſed Saint *John* well, that his friend *Demetrius* had a good report of the Truth, 3 *John* 12.

Pindarius could ſay, *That the Bath doth not ſo refreſh the Bones, as a good name doth the heart.*

6. *Eccleſ.* 7. 1. *A good name is better than precious Oyntment.* If *Mary Magdalens* coſt upon Chriſt be ſpoken of in all the Churches? If *Demetrius* hath a good report amongſt all good men, and Saint *John* ſet his Seal to it? If the faith of the *Romans* be famous throughout all the world? This muſt needs be better than precious Oyntment, the one being but a perfume of the Noſtrils, the other of the Heart. Sweet Oynment, *Olfactum afficit, ſpiritum reficit, Cerebrum juvat:* Affects the ſmell, refreſheth the Spirit, comforts the Brain: A good name doth all this, and more: For, 1. As a fragrant ſcent, it refreſheth the Soul amidſt the ſtench of evil courſes and companies: It is as a freſh gale of ſweet Air to him that lives amongſt walking dunghils, as *Noah* did, that ſtunk much worſe than *Lazarus*, after he had laien four dayes in the Grave. A good Name preſerveth the ſoul as a Pomander, and refreſheth it more than Musk, or Civet doth the body.

2. It comforts the conſcience, and exhilerates the heart, chears up the mind in the midſt of all diſcouragements, and fatteth the bones, *Prov.* 15. 30. doing good like a Medicine. And whereas ſweet Oyntments may be corrupted by dead flies, a good Name proceeding from a good Conſcience cannot be ſo. Fly-blown it may be for a ſeaſon, and ſomewhat obſcured; but as the Moon wades out of a Cloud, ſo ſhall the Saints innocency break forth as the Light, &c. *Pſal.* 37. 6. Buried it may be in the open Sepulchre of evil throats, but ſurely it ſhall riſe again. A Reſurrection there ſhall be of Names as well as of Bodies, at the fartheſt at the laſt day, *Iſa.* 65. 15. *Trapp.*

We muſt not look for a good report from all men: *Woe unto you* (ſaith Chriſt) *when all men ſpeak well of you,* Luke *6. 26.* Its enough if the moſt, or beſt ſpeak well of us.

Other Examples.

Alexander Magnus when he came to *Achiles* his Tomb, fell a weeping, to conſider, that he had *Homer* to ſing his praiſes, and to perpetuate them, whereas he had no ſuch Poet to ſet forth his Commendations. *Fulgoſ.* 1.

Lyſander the *Lacedemonian* ſeeking after Fame, had always about him *Chærilus* the Poet, that he might celebrate in Verſe all his Victories, and Vertues. *Idem.* 2.

L. *Sylla,* when a certain Poet had made ſome Verſes in his commendation, thinking that his Fame would be rather obſcured, than continued by ſo mean a Poet, gave him a great reward that he ſhould write no more of him. *Ibid.* 3.

Pompey the great, when *Theophanes* of *Mitylene* had written his great Victories and Praiſes, by way of recompence beſtowed a City upon him. *Val. max.* 4.

Auguſtus Cæſar when he made his will, affixed to it four Books wherein all his great Actions were Recorded, requiring that they ſhould be Engraven in Brazen Pillars at his Sepulchre. *Dion.* 5.

Ælius Adrianus wrote the Hiſtory of his own Actions with great diligence, and leſt coming out in his own Name the truth ſhould be queſtioned, he publiſhed them in the name of one of his Freed-men. *Fulgoſ.* 6.

Alphonſus of *Aragon,* King of *Sicily,* ſeeking glory, and fame, did not only build many ſtately Edifices; but kept about him *Panormitan,* an excellent Poet, and *Bartholomew Faccius,* a skilful Hiſtorian to Record his Actions. *Idem.* 7.

The Cities built by *Alexander, Seleucus,* the *Cæſars,* &c. and called after their own Names, ſhew how ambitious they were of Renown. 8.

The ſame *Alexander* commanded that no man ſhould draw his Picture but *Apelles,* the moſt exquiſite Painter in the World, and that his Statue ſhould not be made in Braſs by any one but *Lyſippus,* the moſt excellent workman in that kind: And he bargained with *Charilus* the Poet, that for every good Verſe which he made in his praiſe, he ſhould have a piece of Gold, and for every bad one, a Box on the Ear. *Eraſ.* 9.

10. When *Alexander M.* had overthrown the Walls of *Thebes, Phryne,* an Harlot

Harlot, proffered at her own charges to build them up again, upon condition that there might be engraven upon them, Alexander *overthrew them, but* Phryne *reſtored them. Idem.*

11. *Thucydides* accuſed *Pericles* to the people of *Athens*, for beſtowing ſuch great Sums of Money upon excellent Workmen for making Pictures, and Statues: Whereupon *Pericles* asked the people what they thought that thoſe things had coſt? They anſwered, *Very much.* Well (ſaith *Pericles*) I then will be at the whole charge of them, provided that my Name may be ſet upon them all. Upon this the People changed their minds, and commanded that they ſhould be paid for out of the Common Treaſury. *Idem.*

12. *Belizarius* after he had often overcome the *Goths* in *Italy*, and had taken Priſoner their King *Vitiges*, as alſo *Gilimer*, King of the *Vandals* in *Africk*, and had ſetled *Africk* and *Sicily* in peace, and often triumphed over the *Perſians*: He cauſed a Golden Croſs of an hundred pounds weight to be ſet with precious Stones to be made, and therein to be Engraven all his Victories, which he dedicated to Saint *Peters* Church in *Rome*, preſuming that out of reſpect to the holineſs of the place, it would continue there as a laſting Monument of his praiſes. *Fulgoſ.*

13. *Cornelius Gallus* being ſent by *Octavius Cæſar* to Govern *Egypt*, began to grow very proud of his great honour: Commanding his Statues to be Erected in all the chiefeſt places of *Egypt*, and his Actions to be Engraved upon the *Pyramids*. *Dion.*

A good Name is better than precious Oyntment, Eccleſ. 7. 7.

CHAP. LI.

Examples of terrible Famines.

IT's one of Gods terrible Rods wherewith he ſcourges a ſinful people, *Pſal.* 105. 16. *Iſa.* 14. 30. and 51. 19. *Jer.* 14. 15, *&c.* and 15. 2. and 18. 21. and 24. 10. and 27. 8. and 29. 17, 18. and 34. 17. and 42. 16. *Ezek.* 5. 16, 17. and 14. 13. 21.

Prayer and Repentance the means to remove it, 1 *Kings* 8. 37. 2 *Chron.* 20. 9.

God can preſerve his in Famine, *Job* 5. 20. 22. *Pſal.* 33. 19. and 37. 19.

The miſeries of it deſcribed, *Lam.* 4. 3, *&c.* and 5. 6. 9, 10.

It's at Gods command, 2 *Kings* 8. 1. *Pſal.* 105. 16. *Jer.* 24. 10. and 29. 17.

Famine of the Word, *Amos* 8. 11.

Scriptural Examples, in *Abrahams* time, *Gen.* 12. 10. and 26. 1. In *Egypt*, *Gen.* 41. 56.

In *Canaan*, *Gen.* 42. 5. and 47. 4. In *Iſrael*, *Ruth* 1. 1. In *Davids* dayes, 2 *Sam.* 21. 1.

In *Samaria*, 2 *Kings* 6. 25. In *Jeruſalem*, 2 *Kings* 25. 3. *Jer.* 14. 18. *and* 34. 17. *and* 52. 6.

1. The *Athenians* beſieging *Seſtus*, brought the inhabitants to ſuch extremity for want of food, that having eaten up all other things, they were fain to boile their Bed-cords, and live upon them. *Herod.*

2. Whileſt King *Demetrius* beſieged *Athens*, the Citizens ſuſtained a grievous Famine, inſomuch as a man and his Son ſitting in a houſe, there fell a dead mouſe from the top of the houſe, and they fell together by the ears about it, whileſt they ſtrove which ſhould have it: and *Epicurus* the *Philoſopher* was forc'd to preſerve his own, and the lives of his family, by giving them a few Beanes every day. *Diod. Sic.*

3. About the year 1595. there fell out ſo great a famine amongſt the *Turks* in *Hungary*, that the *Tartar* women that followed the Camp, were fain to roaſt their own children, & eat them. *Turk. Hiſt.* p. 1060.

In the ſiege of *Harlem* under the Duke *De Alva*, their proviſions being ſpent, they were forced to make bread of Linſeed, and Turnips, and lived upon the fleſh of Horſes, Dogs, Cats, &c.

4. See in my *General Martyrology* divers remarkable ſtories which fell out in the time of a terrible Famine in the ſiege of *Sancerre* in *France.* Pag. 320. &c.

5. In the late Maſſacre in *Ireland*, one *Mary Barlow* with her ſix Children were all ſtriped ſtark naked, and turned out of doors, and being forced to ſhelter themſelves in a cave, they had nothing to eat for three weeks ſpace, but two old Calves-skins which they beat with ſtones, & ſo eat them hair and all; her children crying out to her, rather to go out, and be killed by the *Iriſh*, then to famiſh there. See my *Engliſh Martyrology.*

6. *Anno Chriſti* 700. Whileſt the *Saxons* here were Heathens, God plagued them with ſuch a cruel Famine, for three years together, that many died of hunger, and in *Suſſex*, many were ſo tormented with it, that ſome-times by fourty together they would get upon the Rocks by the Sea-ſide, and throwing themſelves from thence, drown themſelves in the Sea. *Godw. Catal.*

7. *Pegu* one of the richeſt, and fruitfulleſt Countries in the world (whence probably *Solomon* fetched his Gold) for it yields three harveſts in the year: yet by reaſon of Warrs, *Anno Chriſti* 1598. the City of *Pegu* formerly repleniſhed with Millions of inhabitants, was ſo waſted by a terrible Famine, that there were ſcarce ſeven thouſand perſons, men, women, and children left therein, and thoſe feeding on mans fleſh, the Parents requiring of their children, that life which not long before they gave them, and now laid them, not in their boſoms, but in their bowels: The children became living Sepulchres of their ſcarce dead Parents: The ſtronger preyed upon the weaker: and if the famine had left on them nothing but skin and bones for thoſe hungry raveners, they ripped up their bellies, and devoured their inward parts, and breaking the skull, ſucked out their Brains raw. Yea, the weaker Sex was by the ſtrength of Famine armed with no leſſe cruel deſpite againſt whomſoever they could meet in the ſtreets of the City, with their knives which they carried about them as harbingers

to their teeth in theſe inhumane-humane banquets. *Pur. Pilgri.* p. 454.

8. About the year 1604. the Wars in *Tranſylvania* had brought ſuch a Famine, that roots, herbs, and leaves of Trees were their uſual food: Horſes, Dogs, Cats, Rats, &c. were rarities to the poor, & dainties beyond their reach: yea a Mother brought back into her Womb (by unnatural means ſatisfying nature) her ſix Children, and two men eat their own Mothers; Others cut down Malefactors from the Gallows, and did eat them. *Idem* p. 289.

9. The *Spaniards* in their firſt Plantation of *Dariena* in the *Weſt-Indies*, though they met with Gold enough, yet were afflicted with ſuch a Famine, that one ſold an old lean mangy Dog to his fellowes for many pieces of Gold: Theſe flayed the Dog, and caſt his mangy skin, and bones of his head amongſt the buſhes: the next day another finds theſe full of Magots, and ſtinking: But hunger had neither eyes nor ſcent: he brought it home, ſod, and eat it, & found many cuſtomers that gave him a piece of Gold, for a diſh of that mangy broth. Another found two Frogs, & ſod them, which a ſick man bought for two fine ſhirts curiouſly wrought with Gold; others found a dead man rotten, & ſtinking, which putrifyed carcaſe they did roſt, & eat: So that of ſeven hundred ſeventy men, ſcarce fourty (ſhadows of men) remained. *Idem.* p. 817.

10. *Anno Chriſti*, 1312. There happened alike three years famine in *Bohemia*, and *Polonia*, which was ſo great, and terrible, that children devoured their parents, & parents their children: Some fed upon the dead carcaſſes of malefactors hung up in gibbets, &c. Wolves alſo were ſo famiſhed, that they fell upon all they met, and fed upon them. *Val. Max.*

11. The dearth in *Elias* his dayes laſted above three years, 1 *Kings* 17. Another there was in *Eliſha*'s dayes, 2 *Kings* 6. 21.

En quia jam vobis ſunt ferrea pectora, reddit
Cœlum etiam vobis durius ære, Deus.

Of the terrible famine in *Jeruſalem* in the laſt ſiege by *Veſpaſian* and *Titus*.

12. The Famine of the City, and the deſperation of the thieves, both encreaſed alike every day more, and more, ſo that now there was no more corn found; wherefore the ſeditious brake into the houſes, and ſearched every corner to find corn, and if upon ſcarch they found any, they did beat the owners for denying it at firſt; and if they found none, they tortured the houſholders as having more cunningly hidden it: And whoſoever was ſtrong of body, and in well-liking, him they preſently killed, for hereby they deemed him to have ſtore of food, or elſe he could not be ſo fat, and well-liking: and they that were pined by famine, theſe barbarous, and ſeditious people ſlew them, eſteeming it no offence to kill them, who would ſhortly dy of famine, though they eſcaped their hands. Many both rich and poor, ſecretly changed all they had for one buſhel of corn, and preſently ſhutting themſelves in the ſecreteſt room in their houſes, ſome of them did eat the corn as it was unground: Others made bread of it, as neceſſi-

ty and fear required. No man in the whole City ſate down to eat his meat at a table, but greedily taking it from the fire before boiled, they did eat it, even raw as it was. Moſt miſerable was this manner of living, and a ſpectacle, that none without tears was able to behold: for the ſtrongeſt ſtill got the moſt, and the weakeſt bewailed their miſery: For now Famine was the greateſt calamity which they endured: & nothing doth arm men more then ſhame: For during this Famine no reverence was had towards any man: Wives took the meat even out of their husbands mouths, and children from their parents, and mothers even from their infants, which was the moſt lamentable thing of all: No man any longer had any compaſſion, neither did they pity their tender and deareſt infants, but ſuffered them to periſh even in their armes, taking from them the very drops of life.

Yet could they not eat thus in ſuch ſecreſie, but preſently ſome came to take away from them that whereon they fed: for if in any place they ſaw any door ſhut, preſently hereupon they conjectured that they in the houſe were eating meat, and ſo forthwith breaking down the doors, they came in, and taking them by the Throat, they took out of their mouths the meat already chewed, and ready to be ſwallowed down. The old men were driven away, and not permitted to keep and defend their food from being taken from them: the women were drawn up and down by the haire of their head, becauſe they hid between their hands ſome part of their meat, and would not let it go. No pity was now remaining, neither to old age, nor to infancie, but when they took young babes with their mouths full of meat, becauſe they would not let it go, they threw them againſt the ground. And if any one had prevented theſe thieves by eating their meat before they could come at them, then were they more cruel, and uſed them the more barbarouſly, as having committed ſome great offence againſt them. They alſo deviſed moſt horrid and cruel torments to extort food from others: for they thurſt ſticks, or ſuch-like things into the cavities of mens yards, and ſharp thorny rods into their fundaments: Yea, its abominable to mention what the people endured to make them confeſſe one loaf of bread, or one handful of corn which they had hidden.

The reſtraint of liberty to paſſe in and out of the City took from the *Jewes* all hope of ſafetie, and the Famine now encreaſing, conſumed whole houſholds, and families, and the houſes were full of dead women, and infants, and the ſtreets filled with the dead bodies of old men: And young men were but like dead mens ſhadows, who as they walked in the market-place, fell down dead where it happened.

And now the multitude of dead bodies was ſo great, that they which were alive could not bury them, neither indeed cared they to bury them, being uncertain what ſhould become of themſelves; and many that did endeavour to bury others, fell down themſelves dead upon them as they were burying them; and many being yet alive, went unto their grave and there died. Yet for all theſe great calamities, there was neither weeping nor lamentation, for famine over came all affections, and they who were yet living, without rears beheld thoſe who being dead, were now at reſt before them. There was no ſuch noiſe heard within the City, and the ſtill night found all full of dead bodies;& which was moſt miſerable of all, the thieves at night came and took away that which covered the dead bodies nakedneſſe, and ſo went laughing away: yea, upon their bodies they proved their ſwords, and for pleaſure onely thruſt many thorough who were yet breathing; But if any deſired them to kill him, or to lend him a ſword to kill himſelf, that ſo he might eſcape the torments of famine, they denied him.

What need I recount every particular miſery? *Manæus* the ſon of *Lazarus* flying to *Titus* out of the Gate that was committed unto his cuſtody, recounted unto *Titus*, that during the ſiege from the fourteenth of *April* to the firſt of *July*, were carried out of that gate which he kept, an hundred and fifteen thouſand and fourſcore dead corpſes; yet many others were buried by their parents, whoſe manner of burial was onely to caſt them out of the City, and there let them lie.

A certain Nobleman flying unto *Titus* not long after, reported, that there were dead in all the City, ſix hundred thouſand poor people that were caſt out of the gates,& that the others which died, were innumerable: and that when ſo many died, that they were no longer able to bury them, that then they heaped up their bodies in the greateſt houſes adjoyning, & there ſhut them up: He reported alſo to *Titus*, that a buſhel of corn was ſold for a Talent, which is ſix hundred crowns: and that ſince the City was thus cloſed up by the *Romanes*, that they could not go out to gather any more herbs or roots, many were driven to that extremity, that they raked ſinks, and privies, to find out old dung of Oxen to eat; and ſo the dung that was loathſome to behold, was their meat.

An infinite multitude thus periſhed within the City of famine, that they could not be numbered; for in every place where any ſhew or ſigne of food was, preſently there aroſe a battel, and the deareſt friends, and neareſt relations now fought one with another to take the food from the other hunger-ſtarved ſouls, neither would they beleeve them that they were ready to die for famine: but the thieves ſearched them whom they ſaw yeelding up the ghoſt, thinking, that though they died of famine, yet they had hid about them ſome food; & when they were deceived of their hopes, they were like mad dogs greedy of meat, falling againſt the doors like drunken men, in deſperation ſearching the ſame houſes over again and again, and through very extremity eating whatſoever they could light on: yea, gathering ſuch things to eat as the moſt filthy living creatures in the world would have loathed. In brief, they did eat their girdles and ſhooes, and the skins that covered their ſhields; yea, a little old hay was ſold at a dear rate: What ſhould I ſay more? I will recount an act never before heard of, neither amongſt the *Greeks*, nor any other barbarous people, horrible to be rehearſed, and incredible, ſo that I would willingly omit this calamity, leſt poſterity ſhould think I lie, had I not many witneſſes thereof.

A certain woman named *Mary*, the daughter of *Eleazar*, deſcended of noble & rich parentage, flying with the reſt into *Jeruſalem*, was there with them beſieged. Her other goods the tyrants had taken from her, which ſhe had brought from beyond *Jordan* into the City, and whatſoever being hid, eſcaped their hands, the Thieves dayly came into her houſe, and took it away, whereat the woman being greatly moved, curſed them, and by her railing Language more incenſed them againſt her, yet no man either through anger, or out of pity would kill her, but ſuffered her to live to get them more meat: But at laſt when ſhe could get no more, Famine prevailing, her rage, and fury drave her to do that which Nature abhorreth; and taking her ſon, unto whom ſhe then gave ſuck, *O miſerable child* (quoth ſhe) *in theſe times of War, Famine, and Sedition, for which of theſe ſhall I keep thee? If thou falleſt into the hands of the Romanes, thou ſhalt be made a ſlave; yet Famine will prevent Bondage, or elſe edition, which is worſe than them both: Be therefore meat for me thy Mother, a terrour unto the Seditious, a Tragical Story to be ſpoken of to Poſterity, and that which is yet only heard of amongſt the calamities of the Jews.*

Having thus ſpoken, ſhe ſlew her ſon, and did ſeeth the one half of him, which ſhe ate up, the reſt ſhe reſerved for another time: But preſently came in the Seditious, ſmelling the ſcent of that execrable meat, threatning preſently to kill her, except ſhe forthwith brought ſome of that to them which ſhe had prepar'd: To whom ſhe anſwered, that ſhe had reſerv'd a good portion thereof for them, and ſo preſently uncovered that part of her ſon which ſhe had left uneaten: at which ſight they trembled, and a preſent horror fell upon them: But the woman ſaid, *This is truly my ſon, and my doing, eat you of it, for I my ſelf have eaten the other part: be not more effeminate than a woman, nor more merciful than a mother: But if Religion make you refuſe this my ſacrifice, as I have already eaten one part, ſo I will eat the reſt.* Thereupon the Seditious departed, and trembling, ſcarcely permitted this meat to the mother.

Preſently this heinous, and unnatural fact was bruited all about the City, and every one having before his eyes this execrable deed, trembled as though himſelf had done it: So that all that were tormented with Famine, haſtned their own deaths, and he was counted happy that died before he felt the Famine: *Joſephus, Chriſoſt. Euſebius*, and others relate this ſad ſtory.

13. In the Reign of *Maximinus* the Emperour, the *Romane* Empire was grievouſly plagued with the Peſtilence and Famine, ſo that one meaſure of wheat was ſold for two thouſand and fifty pieces of ſilver: An infinite number died in the Cities, but more in the Countries and Villages, ſo that now the ancient demains of husbandmen, were in a manner quite deſolate, all the Inhabitants being ſuddenly through want of food, and by reaſon of the Peſtilence wholly waſted and conſumed: Many therefore ſought to ſell unto the wealthier ſort for moſt ſlender food, the deareſt things that they enjoyed. Others ſelling their Poſſeſſions by parcels, fell at length into the miſerable extremity of Poverty: Others fed upon the tops of Graſs ſhred ſmall: Yea, many not regarding what they eat, fed on certain venomous Herbs, whereby the healthy conſtitutions of their body was periſhed, and turned into Poyſon.

Divers Noble women, through the Cities being driven to extream want, and neceſſity, went a beging into the Countrey from door to door, ſhewing by their reverend countenance, and more gorgeous Apparel what great plenty they had formerly enjoyed: Many others whoſe ſtrength was dried up, reeling too and fro through faintneſs, being liker images, and ſtatues without life, then men and women, fell down flat in the midſt of the ſtreets, lying upon the ground with their faces upward, and ſtretching out their arms, made humble ſupplications, and requeſts, that ſome one would reach them a little piece of bread: and thus lying in great extremity, and ready to yield up the Ghoſt, they could ſay no more but *Hungry, Hungry.*

Others of the wealthier ſort, being amazed at the multitude of beggars, after they had diſtributed infinite Alms, put on unmerciful, and hard hearts, fearing leſt themſelves ſhould ſhortly ſuffer the like wants with them that craved: whereupon in the midſt of the Market-places, and narrow Lanes, multitudes of ſtarved Carkaſſes lay dead, and naked, many days unburied, yielding a ſad, and miſerable Spectacle to the beholders: Yea, many of them became Food unto Dogs, which made the Living to kill the Dogs, leſt becoming mad, they ſhould fall upon them, tear, and devour them. And truly no leſs did the Plague waſte and deſtroy all Ages and Sexes, devouring thoſe whom Famine had left alive: So that Princes, Preſidents, Magiſtrates, and wealthy Perſons, who eſcaped the Famine, were deſtroyed with the Peſtilence by a moſt ſharp and ſwift Death: Nothing was to be ſeen or heard but Weeping, and Wailing, inſtead of Muſick and Minſtrels, Death raging in every place, to the deſtruction of many Millions. *Euſeb. Niceph.*

14. *Anno Chriſti*, 1069. In the Reign of King *William* the Conquerour, there was ſuch a Famine through all *England*, eſpecially in *Northumberland*, and the adjacent Countries, that men were fain to eat Horſe-fleſh, yea, Cats, Dogs, and ſome eat Mans-fleſh: So that all the Land that lay between *Durham* and *York*, lay waſte without Inhabitants, and People to Till the Ground, for the ſpace of nine years, except only the Territory of *Beverlake. Stow. Annal.*

15. *Anno Chriſti*, 1234. In the Reign of King *Henry* the third, there was ſo great a Famine, that many of the poorer ſort died for want of Victuals, and the Rich grew ſo covetous, that they refuſed to relieve them.

16. *Anno Chriſti*, 1315. In the Reign of King *Edward* the ſecond, a great Dearth fell upon this Land, by reaſon of the abundance of Rain that fell in Harveſt, ſo that a quarter of Wheat was ſold for thirty ſhillings, and forty ſhillings (an intollerable price in thoſe times): The Beaſts and Cattel alſo by the corrupt Graſs that they fed on, rotted and died, whereupon all Men began to be afraid to eat fleſh, it being hard to find any Beaſts that were ſound: Horſe-fleſh was counted a great dainty: The poor did ſteal fat Dogs to eat, yea ſome were ſo pinched with extream Hunger, that in ſecret they did eat the Fleſh of their own Children, and ſome ſtole the Children of others, whom they devoured: Thieves that were in Priſons plucked in pieces, thoſe that were newly brought in amongſt them, and greedily devoured them half alive. *Stows Chron.*

17. *Anno Chriſti*, 1440. In the Reign of King *Henry* the ſixth, Corn was ſo ſcarce and dear, that moſt of the Bread in *England* was made of Beans

and Peaſe, and the poorer ſort were fain to make their Bread of Fearn Roots. *Stow. Chron.*

18. *Anno Chriſti*, 1527. In the Reign of King *Henry* the eighth, by reaſon of the abundance of Rain, whereby Corn-fields, Paſtures, and many Beaſts were deſtroyed, there followed a great Dearth.

19. Alſo in the ſame Kings Reign, there was ſuch ſcarcity of Bread all *England* over, and even in *London*, that many died for want thereof: Whereupon the King out of his pitie ſent to the City out of his own Proviſion, ſix hundred quarters of Corn: The Bread-carts coming from *Stratford-Bow* towards *London*, were met at *Mile-end* by the Citizens, ſo that the Lord Mayor, and Sheriffs, were forced to go and reſcue the ſaid Carts, and to ſee them brought to the Markets appointed. *Stows Chron.*

Examples of miraculous proviſions in times of Famine.

20. In the year 1331. when there was a great Famine in *Ireland*, the Mercy of God ſo diſpoſed, that upon the twenty ſeventh of *June*, there came to land a mighty multitude of Sea-fiſh called *Thurlheds*, ſuch as in many Ages before had not been ſeen there: They came into the Haven of *Dublin*: *Anthony* Lord *Lucy*, being Juſtice of *Ireland*, and by the Citizens of *Dublin*, were many of them killed. *Camb. Brit. Irel.* p. 184.

21. *Leyden* in the Low-Countries, being ſtraitly Beſieged by the *Spaniard*, *Anno* 1574. and blocked up with thirty ſix Forts, the Famine grew ſo great that there died above ſeven thouſand in the City; whereupon the Prince of *Orange* be breaking of ditches, and drawing up of ſluces, did what he could to drown the Country; but yet the water was too ſhallow to carry Boats, till God ſet a ſtrong Southweſt wind which drave the Sea into the Rivers, and Land, that great boats paſſed and victualled the Town; whereupon the *Spaniards* raiſed their ſiege: But behold the remarkable work of God! Who two days after ſent as ſtrong a North-weſt wind that beat back the Sea again whence it came. *Belg. Com. Wealth*, p. 72.

22. *Rochel* being beſieged with a mighty Army, from the beginning of *December* 1573. to the month of *June* following: A Dearth began to ſeize upon the godly Proteſtants which were within the ſame; but the Lord ſeaſonably ſent a number of Fiſhes called *Surdones* into the Haven, whereby the poor Inhabitants were Relieved during the continuance of the ſiege, which being once broken up, the Fiſhes departed, and were found no more on that Coaſt. *Fren. Hiſt.*

23. *Anno Chriſti*, 1555. When, by reaſon of unſeaſonable weather, the Corn throughout all *England* was choaked, and blaſted in the Ear, ſo that a great Dearth enſued, which moſt pinched the poorer ſort of people: It pleaſed God that in the County of *Suffolk*, betwixt *Orford* and *Aldborough*, there ſprang up after a miraculous manner without Tillage, and Sowing, upon the hard Rocks ſuch a great crop of Peaſe, ripe in *Auguſt*, that there was gathered above one hundred Quarters, beſides as many more that remained in bloſſoming; and this in ſuch a place where never Graſs grew, nor Earth was ſeen, but hard ſolid Rock for three yards deep under the Roots: Which proved a great relief to the poor. *Brit. Speed in Suffolk.*

24. In the time of a grievous Famine, God provided for *Abraham* in *Egypt*, *Gen.* 12.10, *&c.* and for *Iſaac* in *Gerar*, *Gen.* 26.1. and for *Jacob*, and his family by ſending *Joſeph* into *Egypt*, *Gen.* 45.7, 8. and for *Elimelech*, and his family in *Moab*, *Ruth* 1.1. *&c.* and for the *Sunamite*, and her family amongſt the *Philiſtines*, 2 *Kings* 8.1, 2. and for *Elijah*, by cauſing the Ravens to bring him food, 1 *Kings* 17.6. For him, and the widdow, and her ſon, by encreaſing the Meal in the barrel, and the Oyl in the cruſe, 1 *Kings* 17.14.16. and for *Jeremiah*, *Jer.* 37.21.

Examples of the miſeries of Thirſt.

1. *Dives* would have given all that ever he was worth, for a drop of cold water. The members enfeebled for want of due moiſture, ſeek to the Veins for relief, the Veins to the Liver, the Liver to the Entrails, the Entrails to the Ventricle, the Ventricle to the Orifice: But theſe being not able to impart what they cannot receive, cauſe intollerable torment.

2. *Lyſimachus* parted with his Kingdom for a draught of Water, in a dry land; and made himſelf of a great King, a miſerable captive to the King of the *Getes*.

3. *Darius* flying from his Enemies, was glad to drink of a dirty puddle that had Carrion lying in it, and yet profeſſed that *it was the ſweeteſt draught that ever he drank in his life.* Diod. Sic.

4. See the Example of Maſter *Robert Samuel*, in my *Engliſh Martyrology.*

See more in my two Martyrologies.

They that be ſlain with the Sword, are better than they that be ſlain with hunger: for theſe pine away, ſtricken through for want of the fruits of the field, Lam. 4.9.

CHAP. LII.

Examples of Fidelity.

Commended, *Matth.* 24.45. and 25.21. *Prov.* 25.13. *Pſal.* 15.4. and 31.23. and 101.6. *Prov.* 13.17. and 14.5. and 28.20. *Luke* 12.42.

Commanded, 1 *Cor.* 4.2. 1 *Tim.* 3.11. *Jeremiah*, 23.28.

Highly prized, *Pſal.* 12.1. *Prov.* 11.13. and 20.6. and 27.6. *Luke* 16.10. and 19.17.

Scriptural Examples: *Abrahams ſervant*, Gen. 24. *David to Jonathan*, 1 Sam. 20.15. with 2 Sam. 9.1. *Jacob to Laban*, Gen. 31.38, &c. *Jonathan to David*, 1 Sam. 18.3. &c. *Jehoiadah to Joaſh*, 2 Kings 11.4, &c. *Mordecai*, Eſter, 2.22. *A woman*, 2 Sam. 17.19. &c. *Rahab with the ſpies*, Joſ. 2.4. &c. *The workmen about the Temple*, 2 Kings 12.15. *Moſes*, Num. 12.7. *Nehemiah*, chap. 7.2. *Daniel*, chap. 6.4. *Oneſimus*, Col. 4.9. *Timo-*

9. *Timothy.* 1 Cor. 4. 17. *Tichicus*, Eph. 6. 21. Col. 4. 7. *Epaphras*, Col. 1. 7. *Sylvanus*, 1 Pet. 5. 12. *Joſiah's* workmen, 2 King. 22. 7. *Gaius*, 3 Iohn. 5. *Joſeph*, Gen. 39. 8.

1. Other examples: The *Romanes* ſo highly eſteemed of *Faith* in all their publick affairs, that in their City, they had a Temple dedicated to it, and for more reverence ſake, offered ſacrifice to the image of Faith.

2. *Attilius Regulus*, General of the *Romane* Army againſt the *Carthaginians* being overcome, was taken priſoner; after which, being ſent to *Rome* upon his *Parole*, with conditions of peace, which he Judged diſhonourable, he firſt diſſwaded his Citizens from accepting of them, and then to keep his oath, returned to the *Carthaginians*, though he was ſure to die a painfull death. *Tul. de offic.*

3. *Pontius Centurio*, a Captain of *Cæſars*, being taken by *Scipio*, *Pompey's* farther-in-Law, had his life offered him, with an honourable place in *Pompey's* Army, if he would leave *Cæſar*, and ſerve *Pompey*: But he ſtoutly anſwered *Scipio*, *though he thanked him greatly for his kind offer, yet that he would not accept of life upon ſuch unequal conditions*, chooſing rather to die, then to falſifie his faith to *Cæſar*.

4. *Themiſtocles* being baniſhed *Athens* by his ungratefull Citizens, was forced to flie to his mortal enemy *Artaxerxes* for refuge, with whom he found great favour; and having continued a while with him, *Artaxerxes* went to warre againſt the *Athenians*, and would needs have *Themiſtocles* to go along with him: *Themiſtocles* was content, upon condition that the King would ſwear to him, that *without him he would not go into* Greece: this *Artaxerxes* aſſents to; whereupon *Themiſtocles* making a great feaſt, and inviting his friends to it, the feaſt being ended, he drank a draught of bulls blood, and ſo poiſoned himſelf; by this means ſhewing his faithfulneſſe to his City, which had been ſo ungrateful to him: for he prevented the Kings going againſt it by reaſon of his oath, and rather choſe death then that himſelf would act any thing againſt it. *Diodorus*.

5. King *Porſenna* making peace with the *Romanes*, amongſt other conditions, this was one, That the *Romans* ſhould deliver to him ten young Noble mens ſons, and ten of their daughters for hoſtages, which was accordingly done, & *Publicola's* daughter called *Valeria*, was one of them; within few days after, theſe ten Virgins went to the river *Tybur* to waſh themſelves: where, being freed from their guard, they had a great deſire to eſcape over the river, though it was very deep, and ran with a ſwift ſtream, and ſo to get home; and *Cælia* venturing firſt upon her horſes back, encouraged the others, and ſo they gat all ſafe over, and went, & preſented themſelves to *Publicola*; but he was ſo far from countenancing them in their eſcape, that he immediately ſent them back to *Porſenna*: when they came back, *Porſenna* asked which of them it was that had firſt adventured to ſwim the river? and being ſhewed *Cælia*, he ſent for one of his beſt horſes, and richeſt furniture, and beſtowed it upon her. *Plut.*

6. *Darius Junior* accounted nothing more ſacred than faithfully to keep and performe all his Leagues, Covenants, and Promiſes. *Zenophon*.

7. *Fabius Maximus* having contracted with *Hannibal* for the redemption of the *Romane* Captives, ſent to *Rome* for the money; but the Senate re-

ſuſed

fuſed to give it: whereupon *Fabius* ſold all his own land, that ſo he might perform his Covenant with his enemies. *Aurel. Victor.*

8. The *Athenians* were ſo careful to perform their promiſes, that *Atticus teſtis* is uſed for one that keeps touch: and *Attica fides*, is ſure hold. *Trap.*

9. It's ſaid of *Suetonius*, that *ea libertate ſcripſit imperatorum vitas, qua ipſi vixerunt*, that he wrote the Emperours lives with as much liberty as they lived them.

10. So did *Micha* as boldly and faithfully reprove the Princes ſins, as they committed them. *Mich.* 3. 1.

11. In the Great *Moglus* Countrey, the Mahumetans and Gentiles are worthy to be commended for their good and faithful ſervice to the Chriſtians that hire them: yea, they may travel with a great charge of money, or jewels, taking them for their guard, and yet never be neglected nor injured by them. They follow their Maſters on foot, carrying ſwords and bucklers, or bowes and arrowes for their defence: and by reaſon of great plenty of proviſion, a man may hire them upon eaſie termes, for they will not deſire above five ſhillings a moneth to provide themſelves of all neceſſaries, and for it they will do moſt diligent ſervice. And ſuch is their piety to their parents, that ſuch as have great means, will part with at leaſt half of it to relieve them, rather chooſing to famiſh themſelves, then to ſee their parents want. *Pur. Pil.* p. 1476.

12. Amongſt the ancient *Egytians*, there was a Law that perjured perſons ſhould loſe their heads, as guilty of a double crime: 1. Becauſe they were violators of piety towards God: 2. Of fidelity amongſt men, which is the chiefeſt bond of humane ſociety. *Lipſ. exem. Pol.* p. 162.

13. There was one *Andronicus* made governour of *Tyrus* by King *Demetrius*: Not long after *Ptolomie* King of *Egypt*, in a great battel over-came *Demetrius*, and proſecuting his victory, moſt of *Demetrius* his Governours delivered up their Cities into *Ptolomies* hands; but when he came to *Tyrus*, *Andronicus* (though he had no hopes of ſuccour) refuſed to ſurrender it, till his own ſouldiers mutined, & drave him out of the City, whereby he fell into *Ptolomies* hands, who was ſo far from puniſhing him for his obſtinacie, that admiring, and honouring his fidelity, he greatly rewarded him, and made him one of his chief friends. *Idem. Diod. Sic.*

14. It was an excellent ſaying of *Francis* King of *France*: that *though fidelity ſhould be baniſhed out of the whole world, yet it ought to be retained amongſt Kings, who ought to be bound by it onely, and not by feare. Idem.*

Fidelity of ſervants to their Maſters

15. *Aſdrubal* the *Carthagenian* warring in *Spain*, had taken a great part of it; at laſt he killed a certain Noble *Spaniard*, who had a ſervant that was a *French* man. This man to ſhew his fidelity to his Maſter reſolved to revenge his death, though it was with the loſſe of his own life, & accordingly, watching his opportunity, he ſlew *Aſdrubal*: Hereupon being apprehended, he was grievouſly tormented, and crucified, who bore it with admirable patience, and conſtancy, comforting himſelf with this, that he had

proved himſelf a faithful ſervant to his Maſter. *Idem.*

16. *Vrbinius Panopion*, the *Roman*, being proſcribed, fled, and hid himſelf in a certain Village; but was betrayed by ſome of his own bondmen, whereupon ſome Soldiers came to ſlay him: But one of his bondmen hearing of it, changed apparel with his Maſter, and took his ring, putting it on his own finger, and leting his Maſter out at a back door, went and lay down in his bed: ſo that when the Souldiers came, taking the ſervant for the Maſter, they ſlew him, who willingly choſe death to ſave his Maſters life. *Idem.*

17. *Antiſtius Reſtion* being alſo proſcribed (in that wofull time of the *Triumvirat*) fled, and one of his ſlaves following him, whom he had formerly branded for ſome wickedneſſe, *Antiſtius* feared that either he would betray, or kill him: But the ſervant ſaid to him, *Maſter be of good cheer, ſhall I hurt thee that haſt nouriſhed & uſed me kindly ſo long? God forbid! neither can theſe markes which thou juſtly inflictedſt upon me, prevail more with me, then thy kindneſs ſhewed to me at other times: Truſt me therefore, for I will preſerve thy life, though it be with the loſſe of my own*: and accordingly he hid him in a Cave, and by the wages which he earned by his hard labor he maintain'd him for a time: but at laſt the greedy ſoldiers hunted after him in every place, & were coming to ſeek him in the cave: which his ſervant perceiving, ſlew an old man that he met in the way, and making a pile of wood laid him upon it to burn him: the Soldiers coming that way, asked him what he was doing? what (ſaith he) *I have killed this old knave my Maſter, and ſo am revenged of him for theſe brands wherewith he ſtigmatized me*, and *now I am going to burn him*: The Soldiers being deceived hereby, gave over ſeeking for him whereby he eſcaped. *Idem.*

Mine eyes ſhall be upon the faithful in the Land &c. Pſal. 101. 6.

CHAP. LIII.

Examples of Flattery, Paraſites, Flatterers, puniſhed, and deteſted.

IT's proper to the wicked, *Pſal.* 5. 9. & 78. 36. & 36. 2. & 12. 2, 3.
To the Whore, *Prov.* 2. 16. & 7. 5, 21.
Such are to be ſhunned, *Prov.* 20. 19. & 29. 5.
Are hateful, *Prov.* 28. 23. Hence, *Job* 23. 21, 22.
The miſchief of it, *Prov.* 26. 28. *Job* 17. 5.

Scriptural Examples: *The young men*, 1 *Kings* 10. 12. the *Princes of Judah*, 2 *Chron.* 24. 17. *A King*, Dan. 11. 21. *Others*, Dan. 11. 23. 34. *Falſe Apoſtles*, 1 Theſ. 2. 5. *Falſe Prophets*, Ezek. 12. 24. & 13. 10. & & 22. 28. *The people, Herod*, Acts 12. 22.

1. *Alexander* M. uſed to carry his head on one ſide, inclining to the left ſhoulder, wherein his Court-Paraſites, to ingratiate themſelves with him, imitated him. *Juſtin.*

2. *Alexander* alſo having in his fury ſlain *Clitus* his faithful ſervant that had ſaved his life, he was afterwards ſo grieved for it, that he would have ſlain himſelf, but being reſtrained from that, he would neither eat, nor drink for three dayes: whereupon his friends brought *Anaxarchus* the Philoſopher to comfort him, who in a flattering manner told him, that the ancients uſed to place the Image of Juſtice by *Jupiter*, to ſhew that whatſoever *Jupiter* did, muſt needs be *Juſt:* and therefore ſaid he, *Whatſoever ſo great a King as thou art doeſt, it ought to be eſteemed juſt; firſt by thee, and then by all others.* Q. Cur.

3. The *Athenians* did ſo baſely flatter King *Demetrius* the ſon of *Antigonus*, that they made this decree publickly: *that Whatſoever King Demetrius commanded, it ſhould be accounted holy amongſt the gods, and juſt amongſt men. Plut.*

4. *Severus* the Emperour cauſed one *Tyrinus* a notable flatterer to be tied to a ſtake in the Market-place, and there to be killed with ſmoak: An Herauld in the mean time ſtanding by, and crying, *Smoak he ſold, and with Smoak he is puniſhed.* Lip.

5. The Courtiers of *Mero* (a Kingdome in *India*) to flatter and ingratiate themſelves with their King, limped and halted as their King did.

6. *Canutus* King of *England* and *Denmark*, being told by a flatterer, that all things in his Realm were at his command, and will; appointed his Chair to be ſet upon the ſands when the ſea began to flow, and in the preſence of his Courtiers, he ſaid unto it; *Thou art part of my Dominion, and the ground on which I ſit, is mine; neither was there ever any that durſt diſobey my command, that went away with impunity: wherefore I charge thee, that thou come not upon my land; neither that thou wet the clothes or body of me thy Lord.* Yet the Sea according to its uſual courſe, flowing more, and more, wet his feet: whereupon the King riſing up, ſaid: *Let all the inhabitants of the world know, that vain and frivolous is the power of Kings: and that none is worthy the name of King, but he to whoſe command the heaven, earth, and ſea, by the bond of an everlaſting Law, are ſubject, and obedient.* And never after that time would he ſuffer his crown to come upon his head. *Hen.* of *Hunt.*

See the Examples of *Democles* in Tyrants.

7. The *Athenians* fined *Demagoras* ten Talents, for that he had, by way of flattery, called *Alexander* a god. *Raviſius.*

8. *Niceſias*, a flatterer about *Alexander*, when he ſaw him wounded, cried out in the words of *Homer*: *O what precious blood flowes from the bodies of the gods.*

9. When *Julius Cæſar* was going againſt the Senate, and *Pompey*, one of his Souldiers, ſaid flatteringly:

Juſſa ſequi tam velle mihi, quam poſſe neceſſe eſt;
Nec civis meus eſt, in quem tua claſſica, Cæſar,
Audiero.———Lucan.

Publius

10. *Publicus Afranius* a notable flatterer at *Rome*, hearing that *Caligula* the Emperour was ſick, went to him, and profeſſed that he would willingly die, ſo that the Emperour might recover; the Emperour told him that he did not beleeve him, whereupon he confirmed it with an oath: & the Emperour ſhortly after recovering, cauſed him to be ſlain, that he might not be forſworne. *Xiphilinus.*

11. *Teridates* King of *Armenia*, when he was overcome by *Corbulo*, and brought priſoner to *Rome* to *Nero*, falling down on his knees, he ſaid, *I am nephew to the great Lord* Arſacus, *brother to the two great Kings* Vologeſes, *and* Pacorus, *and yet thy ſervant, and I, come to worſhip thee no otherwiſe than I worſhip my god the Sun: Truly I will be ſuch an one as thou ſhalt pleaſe to make me, for thou art my Fate, and Fortune*: which flattery ſo pleaſed *Nero*, that he reſtored him to his Kingdome, and gave him beſides an hundred thouſand peeces of gold. *Xipil.*

12. *Ant. Caracalla* the *Romane* Emperour gave all thoſe vaſt ſummes of money that he raiſed by taxes, and exactions upon his ſubjects, amongſt his Paraſites, and flatterers. *Idem.*

13. *Timagoras* the *Athenian* being ſent upon an Embaſſie to *Darius* King of *Perſia* in a flattering manner, worſhipped him after the *Perſian* manner: For which he loſt his head at his return home. *Raviſ.*

14. *Clitoſophus*, King *Philip* of *Macedons* Paraſite, feigned himſelf lame, becauſe *Philip* had broke his leg, and uſed to writhe his eyes, and his mouth after the ſame manner as his Maſter uſed to do. *Idem.*

15. *Tacitus* ſaith *of Otho*, that he did, *Adorare vulgus, jacere oſcula, & omnia ſerviliter pro imperio*; Adore the people, ſcatter abroad his curteſies, & crouch unto any ſervile expreſſions to advance his ambitious deſignes. Like *Antæus* in the Poet, fall to the earth, ſo he may grow the ſtronger by it.

16. The like the Scripture notes by *Abſolon*, & the Hiſtorian of *Julian* the Apoſtate, that out of affectation of popularity, they ſtooped, and delighted to converſe with the loweſt of the people.

17. Such ſordid ambition, *Menalaus* in the Tragedian objected againſt *Agamemnon.*

You know how you the rule o're Grecians got,
In ſhew declining what in truth you ſought:
How low, how plauſible you apprehended
The hands of meaneſt men: How then you bended
To all you met: How your gates open flew,
And ſpake large welcome to the popular crew:
What ſweetned words you gave even unto thoſe
Who did decline, and hate to ſee you gloze.
How thus with Serpentine, and guileful Arts
You ſcrude, and wound your ſelf into the hearts
O'th vulgar: And thus bought the power which now
Makes you forget how then you us'd to bow.

18. Flatterers are never fit Counſellors: They will ſay as you ſay, be it right or wrong. The good Emperour *Aurelius* was even bought and ſold

by ſuch evil Counſellors. And *Auguſtus* complained when *Varus* was dead, that he had none now left that would deal plainly, and faithfully with him. *Prov.* 20. 19.

Seneca compares flattery to a Song, or Symphony: but it is a *Syrens* ſong, and our eares ſhould be ſtopped againſt it. For like the poiſon of Aſps it caſts one into a ſleep, but that ſleep is deadly. They that had the *Sudor Anglicus*, or ſweating-ſickneſſe, died aſſuredly if ſuffered to ſleep: and therefore they were their beſt friends that kept them waking, though happily they had no thank for it. So are wiſe, and merciful reprovers: *Faithful are the wounds* of ſuch a *friend*, Prov. 7.26. *David* was full glad of them, *Pſal.* 141. 5. So was *Gerſon*, who never took any thing more kindly, then to be plainly dealt with.

20. Flatterers ſing Satans lullaby, that caſts into a dead lethargy, & therefore ſhould be ſerved as *Alexander* the Great ſerved a certain Philoſopher, whom he chaſed out of his preſence, becauſe he had lived long with him, and yet never reproved him for any of his vices. *Curt.*

21. A certain Court-paraſite commending the Emperour *Sigiſmund* to his face, the Emperour gave him a ſound box on the ear.

22. A Preacher in *Conſtantine* the Great his time, *auſus eſt Imperatorem in os beatum dicere*, ſaith *Euſebius*, preſumed to call the Emperour a Saint to his face, but he went away with a check for his labour.

23. When *Ariſtobulus* the Hiſtorian preſented to *Alexander* the Great a book that he had written of his glorious acts, wherein he had flatteringly made him greater then he was, *Alexander* (after he had read the book) threw it into the river *Hydaſpis*, and told the Author it were a good deed to throw him after it.

A lying tongue hateth thoſe that are afflicted by it: and a flattering tongue Worketh ruine, Prov. 26. 28.

CHAP. LIV.

Examples of Folly, Fools, Ignorance.

THere were never any former ages which enjoyed the like meanes of knowledge, as we which live at this day do: for beſides the ſacred Scriptures in a known tongue, how many volumnes of heavenly truths, dropping from the mouths, and pens, both of ancient and modern Divines, hath that moſt excellent, and exquiſite Art of Printing conveyed to us? how many burning and ſhining lights do daily waſte, and conſume themſelves to propagate ſaving knowledge unto others? and therefore to love darkneſſe, or to live in darkneſſe under ſo great light, will much aggravate our condemnation: whence it is that we have great cauſe to bewail with tears of blood, not onely that wofull ignorance which is ſtill to be found in thoſe Kingdomes, wherein the more then *Egyptian* darneſſe of Popery hath overſpread their *Horizons*: but which alſo is too rife & frequent amongſt our ſelves: both which may in part be diſcerned by theſe enſuing Examples.

Ignorance is a ſin, *Lev.* 4.3, 2.13,22, 17. & 5.15,18. *Num.* 15.24, &c.

It's the cauſe of much ſinne, *Eph.* 4.18. 1 *Pet.* 1.14. *Iſa.* 56. 10. Wilful ignorance aggravates ſin, 2 *Pet.* 3.5.

Simple ignorance extenuates ſin, *Deut.* 19.4. 1 *Tim.* 1. 13. *Luk.* 12. 48. *Num.* 15.28. *Act.* 17. 30. & 3. 17.

David chargeth himſelf with it, *Pſal.* 73. 22. and *Agur*, Prov. 30. 2, 3.

The Apoſtles were accounted ſuch. *Act.* 4. 13.

How fools are diſcovered, *Prov.* 10. 8, 23. & 12. 16. & 13. 16, 19. & 14.16.& 15.5.& 17.10.& 1,8,6,7.& 20.3. & 27.3.22. & 29.11. *Eccleſ.* 2.14. and 4.5. and 5.3. and 10.2, 14. *Prov.* 1.22.

Scriptural examples: *The rich man*, Luk.12.20. *Nabal*, 1 Sam 25.15. *Some*, Pſal. 49.13. 2 *Tim.* 3.9. The *Prophet*, Ezek. 13.7. Hoſ. 9.7. *Galatian*, Chap. 3. 1, 3.

1. The Biſhop of *Dunkelden* in *Scotland* thanked God that he never Knew what the Old and New Teſtament was, and yet had proſpered well enough all his days, affirming, that he cared to know no more than his *Portuis*, and *Pontifical*. Act. and Mon. *A.B. Spotteſwood*.

2. At an Aſſembly of the States in *Germany*, one *Albertus* a Biſhop, lighting by chance upon a Bible, as he was reading therein, one of the States asked him what book it was. I know not, ſaid the Biſhop, but this I find, that whatſoever I read in it, is utterly againſt our Religion.

3. Doctor *Bennet* Chancellor of *London*, objected it as an hainous crime againſt our *Richard Butler*, that divers times he did erroneouſly, and damnably read in a great book of Hereſie (meaning the Bible) certain Chapters of the Evangeliſts in *Engliſh*, containing in them divers erroneous, and damnable opinions, and concluſions of hereſie. *Act. & Mon.*

4. The Jeſuites at *Dole* in *France*, ſet up an Edict publickly, wherein they forbad all talke of God, either in good ſort, or in bad.

5. *Francis Ximenius* Cardinal of *Toledo* in his preface before the Bible, ſet forth at *Complutum*, ſaith, that he ſet the vulgar *Latine* between the *Hebrew*, and the *Greek*, as Chriſt was ſet betwixt two theeves.

6. *Jeroboam* made Prieſts of the vileſt of the people: and indeed the vileſt of the people, if they were but men, were too good to make Prieſts for *Jeroboams* gods, which were but Calves.

7. *Tecelius* the popes Agent in *Germany*, perſwaded the ignorant, and common people, that aſſoon as their tenne ſhillings (which was the price of an Indulgence) ting'd in the Baſin, any friend they would name, ſhould be immediately delivered out of Purgatory, *etiamſi, per impoſſibile, matrem Dei vitiâſſet.*

8. *Con O Neale*, Earl of *Ulſter* in *Ireland*, curſed all his poſterity in caſe they either learned to ſpeak *Engliſh*, or ſowed wheat, or built houſes: often ſaying, that by theſe meanes they would make themſelves ſlaves to the *Engliſh*. Camb. Brit. Irel. p. 120.

9. The wilde *Iriſh* account it no ſhame to commit robberies, which they

practiſe every where with exceeding cruelty; and when they go to robbe, they pour out their prayers to God, that they may meet with a booty, and when they meet with it, they account it as Gods gift; neither will they be perſwaded that God would preſent unto them the opportunity of rapine, violence, and murder, if it were a ſinne: nay, a ſinne it were (as they think) if they ſhould not lay hold upon the opportunity. *Camb. Brit. Irel. p.* 144.

10. When one of theſe wilde *Iriſh* lieth ready to die, certaine women hired on purpoſe to lament, ſtanding in croſſe-wayes, and holding their hands all abroad, call unto him with certaine out-cries, reckoning up the commodities that he enjoyes of worldly goods, wives, beauty, fame, kinfolk, friends, and horſes: demanding of him why he will depart? whither? and to whom, &c. *Camb. Brit. Irel. p.* 147.

11. *Stephen Gardiner* ſpeaking to one *Marbeck*, What the Devil (ſaith he) made thee middle with the Scriptures? *Act. & Mon.*

12. In *China* the Inhabitants uſe to whip their gods, if they help them not, when they pray unto them.

13. An old man above ſixty years of age, who lived & died in a pariſh, where beſides the Word read, there was conſtant preaching almoſt all his time, both upon ordinary and extraordinay occaſions, and himſelf a conſtant hearer, and one that ſeemed forward in the love of the Word: on his death-bed a Miniſter demanding of him what he thought of God? anſwered, that he was a good old man: & what of Chriſt? that he was a towardly young youth: And what of his ſoul? that it was a great bone in his body: And what ſhould become of his Soul after death? that if he did well, he ſhould be put into a pleaſant green Medow, &c. *Pemb.*

14. *William Courtney* Arch-Biſhop of *Canterbury* cited certain of his tenants, for an hainous, and horrible treſpaſſe, (as he ſtiled it) which was, for that they brought ſtraw to litter his horſes, not on carts, as they ought, but in bags: for which hainous offence, after they had confeſſed their fault, and ſubmitted themſelves to him, he enjoyned them this penance: That going leaſurely before the Proceſſion barefoot, and barelegged, each of them ſhonld carry upon his ſhoulder a bag ſtuffed with ſtraw, the ſtraw hanging out: whereupon were made theſe verſes:

This bag full of ſtraw I bear on my back,
Becauſe my Lords horſe his litter did lack:
If you be not the better to my Lords Graces horſe,
Ye are like to go bare-foot before the Croſſe.

15. When the inhabitants of *Ilium*, anciently called *Troy*, ſent Ambaſſadours to *Tiberius* to condole the death of his father *Auguſtus* a long time after he was dead: the Emperour conſidering the unſeaſonableneſs of it, requited them accordingly, ſaying, *And I alſo am ſorry for your heavineſs, having loſt ſo valiant a Knight as Hector*: who was ſlaine above a thouſand yeares before.

16. *Herodotus* tells of the *Pſilli*, a fooliſh people, who being diſpleaſed with the South-winde for drying up their waters, would needs take up armes

againſt it: but whileſt they marched upon the ſands to ſeek their enemy, it blew ſo ſtrongly, that raiſing a drift of ſand, it overwhelmed them, whereby in ſtead of a victory, they met with their graves, as a juſt reward of their folly.

17. Cardinal *Woolſey* falling into diſgrace with King *Henry* the eight, ſaid, *Had I been as wiſe, and careful to ſerve the God of heaven, as I have been to ſerve my great Maſter on earth, he would never thus have left me in my gray haires.*

18. *Themiſtocles* being baniſhed *Athens*, fled to *Artaxerxes* King of *Perſia* for refuge, who was wonderfully overjoyed, that he had by this means gotten ſo gallant a man; praying to his gods, *that his enemies might be alwayes ſo infatuated, as to baniſh their worthieſt men.* Herod.

19. *Caius Caligula* the *Romane* Emperour had one of his horſes which he loved beſt, and called him *Swift:* he invited him to ſupper, and gave him his provender in a golden manger, and drank wine to him in golden bowles: He uſed to ſwear by his *health* and *fortune:* He promiſed him to make him Conſul, as before he had made him his Prieſt. He built him a Marble ſtable, an Ivory manger: cloathed him with purple, put a chain of pearls about his neck: beſides, he built him an houſe, furniſhed it with houſholdſtuffe, and ſervants, that ſo they whom his horſe invited, might have the better entertainment. *Pez. Mel. Hiſt.*

20. He pretended an expedition into *Britain*, made great warlike preparations, led his Army to the ſea-ſide, and then commanded them to gather cockleſhells, with which he returned in triumph to *Rome*, as if they had been the ſpoiles of his conquered enemies. *Sueto.*

21. The *Turks* fooliſhly hold, that man ſo ſoon as he comes out of his mothers womb, hath his deſtiny written in his forehead by God: and therein all the good, & evil, that ſhall befal him; and in particular, what death he ſhall die: and hereupon they are deſperate in the Wars, & fear not infection of the plague; ſo that if one dies of the Plague, another preſently wears his cloaths. *Turk. Hiſt.* p. 1302.

22. Sr *Roger Williams* hearing a *Spaniard* fooliſhly bragging of his Country-ſallats, gave him this quick anſwer: *You have indeed good ſauce in* Spain, *but we in* England *have dainty Beeves, Veal, and Muttons to eat with that ſauce: And as God made Beaſts to live on the graſſe of the earth, ſo he made man to live upon them.*

23. What a fool was that man, that would haunt Taverns, Play-houſes, and whoor-houſes at *London* all day, and yet durſt not go forth without private prayer in the morning; and then would ſay at his departure out of his own houſe, *Now Devil do thy worſt. Shep. Sincere convert.*

44. *Rehoboam* was much more wilful then his father, as leſſe wiſe; All head, no heart: loſing ten Tribes with a churliſh breath, and returning to *Hieruſalem* lighter by a Crown, then he went forth. He, and his greenheaded Counſell, were like *Acribiades*, and his Army, where all would be leaders, none learners.

25. *Epiphanius* tells us of a company of Ignorant Hereticks, that cryed up *Cain*, and were therefore called *Cainites*. They alſo commended the *Sodomites*, *Korah*, and *Judas* the Traytor.

In

26. In the Book of *Judith*, the act of *Simeon* and *Levi* in murthering the *Sechemities*, is extolled : And there was one *Bruno* that wrote an Oration in commendation of the Devil, *Prov.* 28.4. *Trapp.*

27. There was an old Prieſt in *Germany*, who being asked by the Viſitors, whether he taught his people the Decalogue ? Anſwered, *that he had not the book ſo called.* Jo. Manlius Loc. Com.

28. The King of *Catona* at his Coronation ſwears that it ſhall not raine unſeaſonably, neither ſhall there be famine, nor peſtilence within his Dominions during the time of his reign.

29. *Auguſtine* tells us of ſome that caſt off the care of knowledge, becauſe knowledge puffeth up; and ſo would be ignorant, that they might be humble; and want knowledge, that they might want pride: This was to do as the Philoſopher, that plucked out his eyes to avoid the danger of uncleanneſſe: *Sed nihil aliud egit quam quod fatuitatem ſuam urbi manifeſtam fecit*, ſaith *Tertullian*; But he proclaimed his great folly to all the Countrey thereby.

30. I tremble (ſaith *Luther*) to think of the former age wherein ſo many Divines ſpent ſo much time in reading *Ariſtotle*, and *Averroes*, and ſo little in reading of the Book of *God*.

31. *Melancthon* ſaith, that he heard ſome preach upon texts taken out of *Ariſtotles Ethicks*.

32. *Caroloſtadius* was eight years Doctor in Divinity before he began to read the Scriptures, and yet at the taking of his degree, was pronounced *Sufficientiſſimus. Trapp.*

33. A certaine Sorboniſt finding it written at the end of *Pauls* Epiſtles, *miſſa eſt, &c.* bragged that he had found the Maſſe in his Bible. And another reading thoſe words *John* 1.4. *invenimus Meſſiam*, made the ſame concluſion. *Bee-hive of Rome. fol.* 93.

34. *Anno Chriſti*, 1542. Many were called into queſtion by the Cardinal of Saint *Andrewes* in *Scotland* for reading the New Teſtament in *Engliſh*, which was accounted an hainous crime: Yea, the ignorance of thoſe times was ſuch, that even the Prieſts did think, that the New Teſtament had been compoſed by *Martin Luther*, and the Old to be the onely Scripture that men ought to read. Arch-Biſhop *Spotteſwood Hiſtory of the Church of Scotland.*

Tu bene caviſti nec te ulla occidere poſſit
Littera : nam nota eſt littera nulla tibi.

35. In *Sofala* in the *Eaſt-Indies* the King is called the *Quiteve*, and hath many that ſing his praiſes when he goes abroad, calling him *Lord of the Sun and Moone, King of the Land and Rivers, Conqueror of his enemies, in every thing Great, Great Thief, Great Witch, Great Lion*, and all other names of greatneſſe which they can invent; whether they ſignifie good or bad, they attribute to him. *Pur. Pil. v.* 2. p. 1539.

36. The King of *Biſnegar* in the *Eaſt Indies* is ſtiled, The Husband of good fortune, God of great Provinces, King of the greateſt Kings, and God of Kings, Lord of all horſe-forces, Maſter of thoſe which know not how to ſpeak, Emperour of three Empires, Conquerour of all that he ſeeth, and

keeper of all that he conquers: Dreadful to the eight coaſts of the world; the vanquiſher of Mahumetan Armies: Ruler of all Provinces which he hath taken: Taker of the ſpoiles and riches of *Ceilan:* which far exceeds the moſt valiant men: which cut off the head of the invincible *Viravalalan:* Lord of the Eaſt, North, South, and Weſt: Hunter of Elephants, which liveth and glorifieth in vertue millitary: who reigneth, and governeth this world. *Pur. Pil. p.* 1746.

Examples of wiſe fooles.

1. A poor beggar in *Paris* ſtayed ſo long in a Cooks ſhop, who was diſhing up of meat, till his ſtomach was ſatisfied with the onely ſmell thereof: the cholerick cavetous Cook demanded of him to pay for his breakfaſt: the poor man denied it, and the controverſie was refered to be decided by the next man that went by, which chanced to be the moſt notorious Ideot in the whole City: He upon the relation of the whole matter, determined that the poor mans mony ſhould be put betwixt two empty diſhes, and the Cook ſhould be recompenced with the gingling of the mans mony, as he was ſatisfied onely with the ſmell of the Cooks meat. *Holy State. p.* 182.

2. A Courtier having begg'd a Rich-landed Fool, uſed to carry him about to wait upon him: He coming with his Maſter to a Gentlemans houſe where the picture of a fool was wrought in a rich ſute of *Arras,* cut the picture out with a penknife; and being chidden for ſo doing: *You have more cauſe* (ſaid he) *to thank me: for if my Maſter had ſeen the picture of the Fool, he would have begg'd your hangings of the King, as he did my land.* Eodem.

3. The ſtanders-by comforting of a natural that lay on his death-bed, telling him that four proper fellowes ſhould carry his body to the Church: *Yea,* (quoth he) *but I had rather by half go thither my ſelf*: and and then prayed to God at his laſt gaſp *not to require more of him then he gave him.* Eodem.

4. When *Francis* the firſt King of *France* was to march with his Army into *France,* he conſulted with his Captaines how to lead them over the *Alps*; whether this way, or that way. At which time *Amaril* his Fool ſprang out of a corner, where he ſate unſeen, and bad them rather take care which way they ſhould bring their Army back out of *Italy* again. It's eaſie for one to intereſt himſelf in quarrels, but hard to be diſengaged from them when once in.

Having the underſtanding darkened, being alienated from the life of God, through the ignorance that is in them, becauſe of the blindneſs of their heart. Eph. 4. 18.

The times of this ignorance God winked at, but now commandeth all men every where to repent. Acts 17. 30.

CHAP. LV.

Examples of Fortitude, Valour, and Magnanimity.

WHil'ſt a people walk in obedience to God, he hath promiſed, *that they ſhall chaſe their enemies, who ſhall fall before them on the ſword; and that five of them ſhall chaſe an hundred, and an hundred of them ſhall put ten thouſand to flight.* Lev. 26. 7.

8. Whence it appears, that the ſpirit of courage and valour is from the Lord; who by ſmall, and weak means doth many times effect great and wonderful things, that the glory of all may be his.

Exhorted to, *Joſhua* 1. 6, 7. & 23. 6. *Phill.* 1. 28. 1 *Peter.* 3. 6.

Scriptural examples. *Abraham*, Gen. 14. 14. *Jacob*, Gen. 48. 22. *Jephthah*, Judg. 11. 1. *Gideon*, Judg. 6. 12. *David*, 1 Sam. 16. 18, 50. 2 Sam. 17. 8. *Davids Worthies*, 2 Sam. 23. 8, &c. and 20. 24, 39. *Jehoidah*, 2 Sam. 23. 20. *Cherethites*, and *Pelithite*, 1 King. 1. 8, 44. The *Sons of Ulam*, 1 Chron. 8. 40. *Barack*, *Samſon*, &c. Heb. 11. 32. *Saul*, 1 Sam. 9. 1, 2. *Joab*, 2 Sam. 11. 6. *Abiſhai*, 2 Sam. 23. 18. *Jeroboam*, 1 King. 11. 28. *Jonathan*, 1 King. 1. 42. *Abner*, 1 Sam. 17. 55, & 26. 15. The ſons of *Perez.* Neh. 11. 6. *Jehu*, 2 Kings. 9. 24. *Other*, 1 Sam. 2. 15. 1 Chron. 12. 2 Chron. 17. 16, 17. & 26. 13, 14.

In and for Religion: *Azariab*, and the *Prieſts*, 2 Chron. 26. 17. *Shadrach*, &c. Dan. 3. 12, 16, 17. *Daniel*, Chap. 9. 10. *Joſeph*, Matth. 27. 57. *Peter*, and *John*, Acts 4. 19. *Steven*, Acts 6. 8, 10. and 7. 52. *Paul*, Acts. 13. 10, and 17. 17. and 19, 30. and 21. 13. *Elijah*, 1 King. 18. 15, 18, 40. *Micaiah*, 1 Kings 22. 14, 19. *Jehoiadah*, 2 King. 11. 4. *Eliſha*, Kings 3. 13.

1. Other examples: *Darius* ſent a very great Army of Horſe and foot in ſix hundred Gallies againſt the *Athenians*, charging his Commanders to deſtroy the City, and bring all the people captives to him; accordingly they ſailed into *Attica*, where landing, they made grievous ſpoil of all before them, thinking that *Athens* would have ſubmitted ſo ſoon as they came near them: but the *Athenians* chooſing *Miltiades* for their General, ſent him forth with ten thouſand Citizens, and one thouſand Auxiliaries; who marching to *Marathon*, about two leagues from *Athens*, encountred with the great Army of the *Perſians*, charging them ſo furiouſly, that they prevented the throwing of their darts, and enforced them to run away like ſheep to their Navy, and after a great skirmiſh, they burnt and took many of their ſhips alſo: At this time *Themiſtocles* being a very young man, ſhewed much valour, and dexterity in the battel. *Juſtin.*

2. Alſo in this battel *Cynægirus* an *Athenian*, ſhewed ſuch incomparable valour, that purſuing the *Perſians* to their ſhips, when ſome of them were putting off from the ſhore, he caught hold of one of the ſhips with his right hand, holding it till his hand was cut off; then did he

lay hold on it with his left hand, till that alſo was cut off, and then he caught hold of it with his teeth. *Iuſtin.*

3. *Xerxes* ſending his Ambaſſadours to *Lacedæmon* and *Athens*, requiring them to ſend him Earth and Water in token of their homage; they out of greatneſs of ſpirit, ſcorning the meſſage, took his Ambaſſadours, and threw ſome of them into a Jakes, others into a pit of water; biding them to take earth and water from thence, if they pleaſed to carry to their Lord. *Pezel. Mel. Hiſt.*

4. The *Lacedæmonians* in their publick feaſts had alwayes three dances:

The firſt of old Men, who ſang:

We have been young, and ſtrong, and valiant heretofore,
Till crooked age did hold us back, and bid us do no more.

The ſecond of young Men, who ſang:

We yet are young, bold, ſtrong, and ready to maintaine,
That quarrel ſtill againſt all men, that do on earth remaine.

The third of children, who ſang:

And we do hope as well to paſſe you all at laſt,
And that the world ſhall witneſſe be ere many yeares be paſt.

In their wars they aſſaulted their enemies very fiercely, and never gave over till the flight of their enemies had aſſured them of the victory, and then they quickly, and quietly retreated into their camp, judging it unworthy their manhood, and an ignoble action, to kill, and hew in peices men once ſcattered, and out of order: this much furthered their victories, their enemies being upon their flight, ſecured from further danger. *Plut.*

5. When *Alexander M.* had put *Caliſthenes* to death, he ſuſpected *Lyſimachus*, another of his brave Captains, becauſe he had been a familier friend to *Caliſthenes*, and thereupon cauſed him to be caſt naked to a moſt fierce Lion; but when the Lion came roaring upon him, *Lyſimachus* wrapped his ſhirt about his arm, and thruſting his hand into the Lions mouth, & taking faſt hold of his tongue, he ſlew the Lion; which *Alexander* being informed of, having his valour in admiration, he not only forgave him, but eſteemed him more highly then ever before. *Q. Curtius.*

6. *Alexander M.* being very ſwift of foot when he was young, ſome of his follwers asked him if he would not run in the *Olympick* games? *Yea truly*, ſaid he, *if Kings will contend with me therein.* Juſtin.

7. A gallant horſe called *Bucephalus*, being proffered to King *Philip*, and priſed at eight thouſand ſeven hundred crownes, he refuſed to give it, becauſe he would let none get upon his back: *Alexander* being by, and ſeeing their error in ſetting him ſo that their ſhadow frighted him, he

would needs lay the price of the horſe with his father, that he would back him: and accordingly turning him on the other ſide where the horſe might not ſee his ſhadow, he mounted on his back, and rode him up and down: His father wondering at his Magnanimity, when he alighted, Kiſſed him, and ſaid: *O my ſon, thou muſt ſeek out ſome other Kingdomes, for* Macedonia *is too little for thee. Diod. Sic Q. Cur.*

8. *Porus* an *Indian* King, fighting valiantly againſt *Alexander*, received many wounds: and at laſt falling into his enemies hands, they led him to *Alexander* who hearing of his coming, went forth with ſome of his friends to meet him: and asked him, what he would have him to do for him? *Porus* anſwered, *Only that thou uſe me like a King: Alexander* being taken with his Magnanimity, ſaid, *This I will do for mine own ſake, but what ſhall I do for thee, for thy ſake? Porus* anſwered, *That all was contained in his former demand of Kingly uſage* This ſo pleaſed *Alexander*, that he reſtored him to his Kingdom, and gave him another bigger then his own. *Q. Cur.*

9. *Demetrius* the ſon of *Antigonus* fighting againſt *Ptolomæus* King of *Egypt*, was overthrown in the battel, and loſing his carriages, he loſt all his furniture, and apparel with them: but *Ptolomæus* ſent him back theſe, together with his friends that were taken priſoners, ſaying, *That he fought with him only for glory, and Empire: Demetrius* was ſo effected herewith, that he prayed to the gods to give him an opportunity that he might not be long in *Ptolomæus* his dept, but might requite him with the like courteſie: which ſhortly after fell out, for in another battel *Demetrius* overcame *Ptolemy*, and rejoyced not ſo much for what he had gotten, as that hereby he could retaliate *Ptolemies* kindneſs, which accordingly he did by a free releaſe of all his captives. *Plut.*

10. *Julius Cæſar* was of a moſt magnanimous reſolution, inſomuch as being forewarned of the conſpiracy that was made againſt him in the Senate, he anſwered, *Mori ſe quàm timere malle*, that he had rather die, then admit of fear. *Plut.*

11. *Subrius Flavius*, a Tribune of the *Prætorian* ſouldiers, having (with others) conſpired the death of *Nero*; the conſpiracy being diſcovered, *Nero* asked him, why, contrary to his oath, and duty, he had made one againſt him? he ſtoutly anſwered: *Becauſe I hated thee, and yet there was not one in thine army more loyal then my ſelf, all the while thou deſervedſt love; but after thou hadſt murthered thy mother, and wife, and hadſt turned Charioteer, Stage-player and Boutefeux, I could no longer endure thee.* Suet. *Sulpicius Afer*, a Centurion, and another of the conſpirators, to the like queſtion, returned this blunt anſwer, *Becauſe*, ſaith he, *there was no other way to help thee, but to rid thee out of the world.* Suet.

12. *Mardonius* being left with a great Army in *Greece*, after *Xerxes* his return into *Aſia*; he ſent Ambaſſadors to the *Athenians*, perſwading them to make peace with him, making many golden promiſes to them if they would do it: the *Lacedæmonians* hearing of it, ſent their Ambaſſadors alſo to them, to diſſwade them from it, ſhewing how diſhonourable it would be to them, and dangerous to all *Greece*: and the better to prevail, they ſent them word, that whereas their houſes had been

burnt, and their harveſt ſpoiled by the *Perſians*, they would provide for their wives, and children, ſo long as the war laſted. To the *Perſian* Ambaſſadors, the *Athenians* anſwered, that they ſcorned ſo long as the Sun kept his courſe, to make any friendſhip with the *Perſians*, whom they hoped by the aſſiſtance of the gods to drive out of their Countrey. To the *Lacedæmonians* they anſwered, that knowing the valour of the *Athenians*, they marvelled why they ſhould ſuſpect their complying with the *Perſians*, aſſuring them, that the greateſt promiſes in the world could not make them unfaithful to their Countrey, nor to agree with the *Perſians* whil'ſt there was any one of them alive; and for their proffer to provide for their wives, and children, they gave them hearty thanks for the ſame, but withal told them, that they hoped they ſhould be able to provide for them themſelves, and therefore would not be burthenſome unto others. *Herod.*

13. King *Porſenna* making war againſt the *Romanes*, the Conſul *Publicola*, ſallied out againſt him, betwixt whom began an hot Skirmiſh neer *Tyber*; and the enemies exceeding in number, *Publicola* fighting valiantly, was wounded ſo dangerouſly, that he was carried away by his ſouldiers, which ſo diſcouraged his Army, that they fled towards the City, the enemies purſuing them to the wooden bridg, whereby *Rome* was in danger to be taken: But *Horatius Cocles*, with two other young Noblemen, made head upon the bridg againſt them, till the bridg was broken down behind them: then *Cocles*, armed as he was, and hurt in the hip with a pike, leaped into *Tyber*, and ſwam to the other ſide of the river: *Publicola* admiring his valour, gave him an annual penſion for his life, and ſo much land as he could compaſs about in a day with a Plough. *Plut.*

14. Whil'ſt *Porſenna* beſieged *Rome*, a Citizen called *Mutius*, deviſing how he might kill him, diſguiſed himſelf, and went into his army, and ſpeaking the *Tuſcan* language perfectly, was admitted into the Kings preſence; but not knowing him, he drew his ſword, and ſlew one that was neer him, miſtaking him for the King: hereupon he was apprehended, and *Porſenna* calling for a pan of coales, cauſed his right hand to be held over it, till the fleſh fried, and the ſinewes ſhrunk; yet did *Mutius* all the while look upon the King with an undaunted countenance; which *Porſenna* wondering at, cauſed the fire to be removed, and his ſword to be reſtored to him; which he taking with his left hand, was thence called *Scævola*. Plut.

15. *Ariſtomenes* King of the *Meſſenians*, was a very gallant, and valiant man, who in a battle againſt the *Corinthians*, ſlew one hundred men with his own hands: the like he did in divers other battels; whereupon he uſed to offer to *Jupiter* a ſacrifice called *Hecatomphonia*, or *Centicidium* Pauſen.

See the example of *Xenophon*, in Ingratitude.

16. *Epaminondas* with his *Thebans*, having given the *Spartans* a great overthrow at *Leuſtra*, went preſently to *Lacedæmon*, and made an attempt upon the City it ſelf, at which time a valiant young man of *Lacedæmon* called *Iſadas*, neither defended with armour, nor apparrel

rel, but being ſtark naked, and his body anointed with oile, and his ſword in his hand, did wonders both in the judgment of his Citizens, and of his very enemies, of whom he ſlew all that he met, and yet never received any wound himſelf: and after the fight was ended, the *Ephori* crowned him, as a reward of his valor, and then fined him a thouſand *Drachma's* for expoſing himſelf to ſuch danger without his armour. *Plut.*

17. *Epaminondas* in another battel that he fought againſt the *Lacedæmonians,* and *Arcadians,* was ſorely wounded with a dart, and being carried into his tent, after the battel was ended, the Chyrurgeons coming to him, told him that when the dart was drawn forth of his body he muſt deeds die; whereupon he called his *Squire* to him, and asked him if he had not loſt his ſhield? he told him *No,* and withal ſhewed it to him: Then he asked if his army had gotten the victory? they told him, *Yea: Then,* ſaid he, *it's now time for me to leave my life,* and ſo bad them pull out the dart; whereupon his friends cried out grievouſly, and one of them ſaid to him, *O Epaminondas, thou dieſt without children:* to whom he anſwered, *Nay truly, for I ſhall leave two daughters behind me,* viz. *my two great victories, one at* Leutra, *and this at* Mantinea, and ſo the dart being pulled out, he gave up the ghoſt. *Plut.*

18. After the battel of *Cheronæa* wherein *Philip* King of *Macedon* overcame the *Athenians*, after the victory looking upon the dead bodies of his adverſaries, he much commended them for their valour, for that all their wounds were in their fore-parts, and for that they died in thoſe very ſtations which were aſſigned by their Captaines: Alſo when with his friends (in token of joy for the victory) he celebrated a drunken feaſt, and danced amongſt the Captives, deriding them in their calamity; *Damades* one of thoſe *Athenians* Captives, freely ſaid to him, *O King, now that fortune hath put upon thee the perſon of* Agamemnon, *art thou not aſhamed to act the part of drunken* Therſites? *Philip* wondering at his courage, ſet both *Damades* and all the reſt of the *Athenian* captives at liberty, and ſent them home without ranſome, and buried the dead bodies of the ſlain, and afterwards made peace with the *Athenians.* Diod. Sic.

19. The two *Scipio's,* brethren: *Pub.* and *Cn. Cornelius,* were famous for their wars in *Spain,* and againſt the *Carthaginians,* ſo that they were called, *Duo fulmina belli,* the two thunderbolts of war. *Polib.*

20. *Claudius Marcellus* fought one and fifty battels, and was for his valour, called, *Gladius Romani populi,* the ſword of the *Romanes:* as *Fabius M.* was called *Clypeus,* their buckler, for his policy. *Plut.*

21. *Cato* being but fourteen yeares old, uſed to go with his Maſter *Sarpedon,* to *Sylla's* houſe, to ſalute him: not far off, was the executioners houſe whither *Sylla* ſent whom he pleaſed, to be tormented, and ſlain: *Cato* ſeeing this, ſaid to his Maſter, *Why doth no man kill this tyrant* Sylla? *Sarpedon* anſwered, *Becauſe they more fear him, then hate him: Cato* replied, *Why then will you not give me a ſword, that I may kill him, and free my countrey from ſuch a ſavage beaſt?* Afterwards *Pompey* being returned out of the Eaſt with great glory after his victories, ſought to oblige *Cato* to him,

thinking to ſtrengthen himſelf thereby,& for this end deſir'd to marry with *Cato's* ſiſter, but *Cato* liked not the motion, returning this anſwer: *That he would not be enſnared with women: If* Pompey *did that which was juſt and profitable for the Common-wealth, he ſhould eaſily have him for his friend, otherwiſe no bribes, or contracts ſhould procure it.* Suetonius.

22. *Jotopata*, a City in *Galilee*, being beſieged by the Emperour *Veſpaſian*, and the walls thereof ſore ſhaken by the force of a great battering Ram; one *Eliazer* a Jew in the City, took up an huge ſtone, and threw it with ſuch violence upon the Ram, that he brake off the head thereof: and then leaping down into the midſt of his enemies, took up the ſame, and brought it into the City in deſpite of them all. *Joſeph. Hiſt.*

23. *George Caſtriot* (*alias Scanderbeg*) Prince of *Epirus*, was inſpired with ſuch a ſpirit of valour by God, in defending his Country againſt the barbarous *Turks*, that in fighting againſt them, for very eagerneſs of ſpirit his blood would uſually burſt out of his lips, and with ſuch violence he ſtruck, that many of them he clave in ſunder from the head to the middle, and uſually cut off an armed arm at a blow: and with his own hands he ſlew above two thouſand of them at ſeveral times. *Turk. Hiſt.*

24. The earth opening about *Rome*, the wizards reſolving that it would not cloſe again, till the beſt thing the City had were caſt into it: *M. Curtius* expounding that to be a martial man, leaped himſelf into it, armed at all points: wherupon the place was afterwards call'd *Lacus Curtii*. Liv.

25. A *Romane* Captain being hindred in his march by the *Augurs* trifling ſtay to divine what the ſucceſs of their journy ſhould be, by a bird that ſat by the way ſide: he took a bow and killed the bird, ſaying, *How ſhould the ſilly bird read us our fortune, when ſhe could not foretell her own?* and ſo undauntedly marching on, he proſpered never the worſe for it. *Plut.*

26. Newes being brought to the Grecians, of the huge Army that *Xerxes* had brought over into *Greece*, whoſe archers were ſo many (as it was reported) that the flight of the *Perſians* arrowes would be ſo thick, as that they would darken the light of the Sun: *Dieneces* a *Spartan* anſwered: *It's good newes, for then we ſhall fight in the ſhade.*

27. Before the great battel of *Cannæ*, fought between the *Carthaginians* and *Romanes*, *Hannibal* ſent his brother *Mago* to view the number, and countenance of the enemy; and at his return asked him, what work they were like to have with the *Romanes*? Work enough, anſwered *Mago*, for they are an horrible company: As horrible a company as they be (ſaid *Hannibal*) I will warrant thee there is not one *Mago*, amongſt them, and therewithal fell a laughing, which his ſouldiers took for a certain ſign of victory, which accordingly fell out. *Sir Walt. Rawley.*

28. *Henry* the fifth King of *England*, before the Battel at *Agincourt*, hearing of the great and warlike preparations of the *French*, was ſomewhat perplexed: but one Captain *Gam* ſtanding by, ſaid, *that if there were ſo many, there were enow to be killed, enow to be taken priſoners, and enow to run away*: which reſolute ſpeech much cheared up the King. *Eng. Hiſt.*

29. At the ſiege of *Belgrave* in *Hungary* by the *Turks*, a certain *Turk* geting upon the walls, advanced his Enſign upon them, whereby the City was in great danger of being loſt: but a *Bohemian* ſouldier running to

him, caught him faſt about the middle, and calling to the Governour of the City (who was not far from him) asked if he might be ſaved, if he ſhould caſt himſelf down from the wall with that dog: (for ſo he called the *Turk:*) to whom the Governour anſwered, *Yea, without doubt:* whereupon eſt-ſoons he tumbled himſelf (with the *Turk* in his armes) from off the wall, and ſo died with him, and by his death ſaved the lives of all in the City. *Turk. Hiſt.*

30. The *Romanes* being ready to joyn battle with the *Albanes*, that they might avoid bloodſhed, agreed that the victory ſhould be determined by three againſt three: Now there were in each camp three brethren born at one birth, of equal years, who were to be the Champions: The three *Horatii* for the *Romanes*, and the three *Curiatii* for the *Albanes*: who after a doubtful conflict, two of the *Horatii* being ſlain, the third (pretending fear) ran away, and thereby drew his adverſaries aſunder, who (by reaſon of their wounds) could not run with equal ſpeed: which being perceived by him he turned back, and ſlew them one by one in ſingle fight before they could joyn together, whereby the day fell to the *Romanes*. Sir. *Walt. Raw. Hiſt.*

31. *Darius* the *Perſian* Monarch invading *Scythia*, ſent unto the King thereof to yeild himſelf as his ſubject; whereunto the *Scythians* returned him this Hieroglyphical anſwer: ſending him back by his Ambaſſadors, *a bird, a frog, a mouſe, and five arrowes*: which was diverſly interpreted by *Darius* his Captaines: But *Gobrias*, one of his Princes, truly interpreted them thus: O ye *Perſians*, get ye wings like Birds, or dive under the water like Frogs, or creep into holes of the Earth like Mice, or ye ſhall not eſcape our Arrowes.

32. *Breda* in the *Low-Countreys* being by treachery delivered to the Prince of *Parma*, An. 1580. was again recovered by the Prince of *Orange*, An. 1590. by an hardy, and dangerous enterpriſe, which Captain *Charles* of *Haraugiere* made with ſeventy two reſolute ſouldiers, who being hidden in a boat full of turfs, entering at noon day, in a thouſand dangers of their lives, if they had been diſcovered, they lay ſtill all the day, and the night following, coming ſuddenly forth of the boat, they cut in pieces the *Corps Dugard*, giving entrance to the Prince, and Earl of *Hobenlo*, with their troops, which lay not far off: whereupon the Garriſon fled, and the Town was yielded by compoſition. *Belg Com. Wealth.* p. *292*.

33. *Cæſar* entering into a boat in tempeſtious weather, the waterman was afraid to put forth from the ſhoar: to whom he ſaid, *Perge contra tempeſtatem forti animo, Cæſarem fers, & fortunam Cæſaris:* Bare up couragiouſly againſt the ſtormes, thou carrieſt *Cæſar* and *Cæſars* fortune.

34. *Godfrey* of *Bulloigne* with his followers, in leſſe than four years, conquered all the goodlieſt Provinces of *Aſia*, and drove out the *Turks*: In that cruel conflict in *Solomons* Temple (as himſelf reports in a letter) his men by the great ſlaughter of the enemies ſtood in blood above the ankles: in a terrible battle at *Aſcalon*, he ſlew an hundred thouſand of the Infidels. *Turk. Hiſtory.*

35. *Huniades* that Bulwark of Europe, like a violent tempeſt, and impe-

tuous torrent did ſo batter and beat down the enemies of Chriſt, that his name became dreadfull amongſt the *Turks*, who uſed the ſame to fear their crying children withall; He fought five times upon one day with them, and five times foiled, and put them to flight: He killed that valiant Vice-roy of *Aſia*, *Meſites Baſſa*, with his ſon, and Twenty thouſand *Turks* more: At that famous battel of *Vaſcape*, with fifteen thouſand ſouldiers, he overthrew *Abedin Baſſa* with fourſcore thouſand fighting men. *Car. Lib.* 5.

36. In the Reign of King *John* of *England*, a controverſie ariſing betwixt him, and the King of *France*, about a Seigniory, and certain Caſtles: the King of *France* offered a Champion to fight for his right; whereupon King *John* choſe *John Curſy* Earle of *Vlſter:* but when the *French* Champion heard of his exceeding great feeding, and mighty ſtrength, he refuſed the combate: Then the King of *France* deſired to ſee a ſtroak given by the hand of *John Curſy*, and he ſet a ſtrong and doughty good morion, or head-piece full of maile upon a great block; and taking his skein or ſword, he ſmote the morion through, from the creſt downward, and his ſword ſtuck ſo faſt in the wood, that no other man but himſelf could pull it out; yet he himſelf did it with much facility. *Camb. Brit. Ire.* p. 154.

37. *Vluzales*, and *Caracoza*, two great Captaines amongſt the *Turks*, landing their men in the Iſland of *Curzola: Anthonius Contarenus*; the Governour of the chiefe Towne, fled out in the night with the Townſmen alſo into the rocks for ſafety, ſo that there was not left in the Towne above twenty men, and eighty women: who with weapons in their hands came to the walls, deſiring rather to die, then to fall into the hands of the *Turks*: and as the *Turks* approached to the walls, the women with ſtones, fire, and ſuch weapons, beat them off with greater courage then could have been expected, in their weak ſex: which whileſt they were doing, it pleaſed God that a great ſtorm aroſe ſuddenly which ſo out-ragiouſly toſſed the Gallies, that the *Turks* were glad to give over the aſſault, and to hie away to a place of more ſafety. *Turk. Hiſt.* p. 869.

38. *Scanderbeg* was ſuch a mirrour of manhood, & ſo terrible to the *Turks*, that nine yeares after his death, as they paſſed through *Lyſſa*, where his body lay buried, they digged up his bones with great devotion; reckoning it ſome part of their happineſſe, if they might but ſee, or touch the ſame: and ſuch as could get any part thereof, were it never ſo little, cauſed the ſame to be ſet, ſome in ſilver, ſome in gold, to hang about their necks, thinking that it would animate their ſpirits, with extraordinary vigour. *Paulus Jovius Illuſt. virorum.* See his life in my ſecond part of Lives.

39. A brave, and valiant Captain, who had long with incredible courage withſtood *Dionyſius* the elder in defence of a City: at length falling into his hands, the Tyrant told him, that the day before he had cauſed his ſon, and all his kinsfolk to be drowned: To whom the brave Captain ſtoutly out ſtaring him, anſwered nothing, but that they were more happy then himſelf by the ſpace of one day: afterwards he cauſed him to be ſtripped, and by his executioner to be dragged through the City moſt ignominiouſly, cruelly whipping him, and contumeliouſly ſcoffing at him; but he, as no whit diſmaied, ever ſhewed a conſtant, and reſolute heart: And with a chearfull, and bold countenance went on ſtill, boldly recounting

the honourable, and glorious cauſe of his death, which was, that he would never conſent to yield his country into the hands of a cruel Tyrant. *Bolton.*

40. *Pompey* in the time of a great dearth at *Rome*, was tranſporting corn thither; but finding the ſea rough, and dangerous, ſome would have diſſwaded him from adventuring himſelf in ſuch weather; to whom he gallantly anſwered, *It's neceſſary that corn ſhould be carried to* Rome, *but not that I ſhould live. Plut.*

41. *Antigonus* hearing ſome of his ſouldiers reckoning how many their enemies were, to prevent their feares, ſteps in ſuddenly amongſt them, ſaying, *And how many do you reckon me for?*

42. In a bloody fight between *Amurath* the third Emperour of the *Turks*, and *Lazarus Deſpot* of *Servia* many thouſand fell on both ſides; but in conculuſion the *Turks* had the victory, & the *Deſpot* was ſlain. *Amurath* after that great victory, with ſome few others of his chief Captains, taking a view of the dead bodies, which without number lay on heaps in the field like mountains; a Chriſtian ſouldier ſore wounded, and all gore blood, ſeeing him, in a ſtaggering manner aroſe (as if it had been from death) out of an heap of ſlaine men, and making towards him, for want of ſtrength fell down many times by the way as he came, as if he had been a drunken man; at length drawing nigh to him, when they that guarded the Kings perſon would have ſtayed him, he was by *Amurath* himſelf commanded to come nearer, ſuppoſing that he would have craved his life of him: Thus this magnanimous half-dead Chriſtian preſſing nearer to him, as if he would for honour ſake have kiſt his feet, ſuddenly ſtabbed him in the bottome of his belly with a ſhort dagger which he had under his coat, of which wound that great King and Conquerer preſently died: The name of the man was *Miles Cobelite*, who ſhortly after was hewen in pieces. *Turk Hiſt.*

43. In a great battel which the *Romanes* fought againſt the *Æques*, and *Volſces*, *Camillus* being then a private man at armes under the Dictator *Poſthumius Tubertus*, he was the firſt that riding out of the Army advanced himſelf, and gave charge to the enemy, and being run into the thigh, and the ſpear broken, he plucked out the trunchion, and for all his wound, not forſaking the field, he gave charge again upon the ſtouteſt of the enemies, fighting ſo valiantly, to the encouragement of his fellowes, that he was the chiefeſt cauſe of the enemies overthrow. *Plut. in vita ejus.*

44. In the firſt battel which was fought in *Italy* between *Hanibal* and the *Romanes*, they fought ſo valiantly, and fiercely on both ſides, that notwithſtanding there was (during the fight) ſuch a terrible earthquake, that ſome Cities were overthrown, and turned upſide down: Some Rivers had their ſtreams turned againſt their courſe, and mountains were torn in ſunder, yet none of thoſe that were fighting diſcerned any of theſe things. *Plut. in vita Fabii.*

45. *Marcus Servilius* ſometime Conſul of *Rome*, had fought twenty three combates for life and death in his own perſon, and had always ſlain as many of his enemies as had challenged him man for man. *Plut. in vita* P. *Æmylii.*

46. *Anno Chriſti*, 1570. When *Harlem* was beſieged by the Duke *de Alva's* Army, the Citizens revived the ancient invention of Carrier-Pidgeons: For a while before they were blocked up, they ſent to the Prince of *Oranges* fleet, and to the neareſt towns of their own party, ſome of theſe Pidgeons, which afterwards being diſpatched away when neceſſity required, with letters faſtened under their wings, remembring their ſeveral Maſters houſes they flew back to *Harlem*, whereby they received intelligence. Yet nothing was more admirable then the Townſmens valour, who notwithſtanding they had loſt three great Armies that came to relieve them, and had hardly any ſhelter within their walls, which were ſhot through in ten thouſand, three hundred, & ſixty places, yet would they not hear of any treaty, or conditions: And when the Gariſon was brought to a ſmall number, both day and night upon the walls they ſo performed the duties of many, that if at any time the *Spaniards* chanced to appear never ſo little above their trenches, they were in a moment taken off with muſquet bullets, and thoſe ſhot as for a wager, from many parts at once. Laſtly, though they were enforced by famine to eat Mice, old ſhooes, & every naſty thing, yet they loſt not their courage, reſolving to ſally out, and rather to die fighting, then by yeelding to mercy, to have their throats cut like beaſts, which they had accordingly done, but that as they marched out of the Port, their wives and children with pitiful ſhrikes, & imbraces, ſtaied them. Yet when they had yeilded to mercy, that cruel *Don Frederick*, ſon to the Duke *De Alva* did put to the ſword, hanged and drowned nine hundred ſouldiers, and four hundred of the principal Townſmen, which ſad ſpectacle continued many dayes. *Strada.*

47. Whileſt the *Romanes* beſieged the City of *Corioles*, the *Volſces* came againſt them to raiſe the ſiege: whereupon *Cominius*, the *Roman* General divided his Army, going with the one part againſt the *Volſces*, and leaving the other to continue the ſiege under *Titus Lartius*, one of the valianteſt *Romanes*. But the *Coriolans* making ſmall account of thoſe left in the Camp, ſuddenly ſallied out upon them, and at firſt had the better; but *Caius Martius* being there, runing out of the Camp with a few men after him, ſlew the firſt enemies he met with, and ſtopped the reſt crying out to the *Romans* that had turn'd their backs, to renue their charge upon the enemy, which accordingly they did, ſo that the *Coriolans* retreated. But *Martius* purſued them to their City gates, and then perceiving that the *Romanes* began to retire by reaſon of the great number of darts, and arrowes which flew about their eares from the walls, he encouraged his men both by words, & deeds, crying out to them, that *fortune had opened the City gates more for the followers, than for the flyers*; yet few had hearts to follow him, the City being full of men of warre, that were very well armed, and appointed: Howbeit *Martius* being in the throng amongſt the enemies, thruſt himſelf into the gates of the City, entring the ſame amongſt thoſe that fled, none daring to ſtop him: But looking about him, and ſeeing that he was within the Citie with very few men to help him, & perceiving that he was environed by his enemies, he did things wonderful, and incredible, both by the ſtrength of his hand, and agility of his body, and with admirable courage he made a lane through his enemies, overthrowing

whomſoever he ſtruck, ſo that ſome he made to run to the fartheſt part of the City, others for fear yeilded themſelves, and let fall their weapons; by which meanes *Lartius* had leaſure to bring in the reſt of his Army, and ſo by the valour of *Martius* the City was taken. *Plut. in vita ejus.*

48. The Conſul *Cominius* after the victory highly commended *Martius* before all the Army, and willed him to chooſe out of all the horſes they had taken, and of all the goods they had won, ten of every ſort of what he liked beſt, before any diſtribution ſhould be made to others: and beſides, in token that he had done better that day then any other man, he gave him a goodly horſe with a rich capariſon, & al furniture belonging to him: But *Martius* ſtepping forth, told the Conſul that *he thankfully accepted the gift of the horſe, being glad that his ſervice had deſerved his Generals approbations, but as for his other offer, which was rather a mercenary reward, then an honourable recompence, he would none of it, but was contented with an equal part with the other ſouldiers.* Idem.

49. *Epaminondas* aſſaulting the City of *Lacedemon*, was bravely oppoſed by the *Spartans*, but eſpecially by *Archidamus* ſon to King *Ageſilaus*, who fought wonderfully that day, running into every part of the City with few about him to repulſe the enemy whereſoever the danger was greateſt. *Plut.*

50. At the ſame time there was one *Iſidas*, the ſon of *Phœbidas*, that did wonderful things in the judgment of his very enemies: he was of goodly perſonage, and in the prime of his youth; and being ſtark naked, and his body anointed with oile, having in one hand a Boar ſtaffe, and in the other a ſword, he went out of his houſe, and ran amongſt them that fought, killing and overthrowing all that reſiſted him, and was not once hurt himſelf: The battel being ended, the *Ephori* gave him a Crowne, as the reward of his valour: but withall they fined him at a thouſand Drachma's of ſilver for his raſh attempt in hazarding himſelf in the battel without his armour. *Plut. in vita Ageſi.*

51. In a battel between the ſouldiers of *Cæſar*, and *Pompey*, under the walls of *Dyrachium*, *Cæſars* men ran away, there was onely one *Sceva* who alone ſo long reſiſted *Pompey*'s men, that he had two hundred and twenty darts ſticking in his ſhield, and he loſt one of his eyes, and yet continued the fight till *Cæſar* came to his reſcue. *Heil. Geog. p.* 407.

52. *Malcolm* the third King of *Scotland*, was a very magnanimous Prince; and for his courage gave noble proof of it in the beginning of his reign: For being informed of a conſpiracy againſt his life, riding one day into the fields, he called to him the chief conſpirator, & taking him aſide from the reſt of the company into a private place, he challenged him for a Traytor, willing him, if he had any valour, to ſhew the ſame, and rather take his life in an honourable manner, then treacherouſly. The man confounded with the boldneſſe of the King, fell upon his knees, and craved pardon, which the King granted, retaining him ſtill in his ſervice as before. A.B. *Spotteſwood Hiſt. of the Church of Scot.*

53. *Julius Cæſar* was a very valiant man, and ſucceſſeful in all his wars, ſo that in his life time he took one thouſand ſtrong Townes: Conquered

three hundred Nations: took a million of men priſoners, and ſlew as many. *Lip.*

CHAP. LVI.

Examples of Friendſhip.

A True friend is a mans own ſoul, *Deut.* 13. 6. Loves at all times, *Prov.* 17. 17. Sticks cloſer than a brother, *Prov.* 18. 24. gives hearty counſel, *Prov.* 27. 9.

Exhorted to, *Prov.* 27. 10.

Their wounds are faithful, *Prov.* 27. 6.

The rich have many friends, *Prov.* 14. 20. and 19. 4, 6.

Scriptural Examples: *Huſhai*, 2 Sam. 15. 32, 37. *Jonathan*, 1 Sam. 18. 1. and 20. 17. Others, 1 Sam. 3. 26. *Hiram*, 1 *Kings* 5. 1 *Peter*, Mat. 26. 33. *Jobs* friends, chap. 2. 11. *Ittai*, 2 Sam 15. 21. *Ruth*, chap. 1. 16, 17. *Pauls* friends, *Acts* 19. 31. *Johns* friends, 3 *John* 14.

Feigned friends, *Dan.* 11. 26. *Pſal.* 55. 13, 14 & 41. 9. & 88. 19. *Joab*, 2 Sam. 3. 27. & 20. 9, 10. *Huſhai*, 2 Sam. 16. 17, 18. Such, *Jer.* 9. 4. *Micha* 7. 8. *Judas*, John 13. 18. *Matth.* 26. 49. *Pilate*, and *Herod*, Luke 23. 12. Churches friends, *Lam.* 1. 2. Poor mans friends, *Prov.* 19. 7. Such as love for advantage, *Prov.* 14. 20. & 19. 4. 6.

Carnal friends: *Hiram* to *Judah*. Gen. 38. 12, 20. *Sampſons* friends, *Jud.* 14. 20. *Amons*, 2 Sam. 13. 3. *Hamans*, Eſter 5. 10. *Zedekiahs*, Jer. 38. 22. *Ahuzzah*, Gen. 26. 26. Such, are not to be truſted, *Mich.* 7. 5.

1. Other examples: *Cambyſes*, King of *Perſia* making Warre againſt the *Egyptians*, overthrew them in a great battel, and took the regal City *Memphis*, and therein the King *Pſammenitus*, and all his family, and Nobles: after which he kept him priſoner in the Suburbs, and then cauſed the daughters of the Nobles, and amongſt them *Pſammenitus* daughter clad in baſe apparel to fetch water in tankards from the river: which when their parents ſaw, they all brake forth into grievous weeping, only *Pſammenitus* with his eyes fixed upon the ground ſhewed no ſigne of ſorrow. Then did *Cambyſes* cauſe the Noble-mens ſonnes, and amongſt them *Pſammenitus* his ſonne to be led to execution tied together by the necks with ropes, and bridles put into their mouths: hereupon their fathers again brake forth into lamentations, only *Pſammenitus* ſtood quiet as before: But preſently after ſeeing an old man his intimate friend begging in the ſtreets, he brake forth into grievous lamentations, which *Cambyſes* obſerving, ſent to him to know what was the reaſon that he, when he ſaw his daughter ſo abuſed, and his ſon led to death, mourned not; but now when he ſaw this poor man that was no kin to him, begging, he made ſuch heavy moan? To whom *Pſammenitus* anſwered, *My domeſtick evils were greater then that I could expreſs my ſorrow for them; but the calamity of my friend deſerves my tears; for that now in his old age, from an high eſtate he*

he is brought to ſuch extreame poverty. Herod.

2. *Darius* having eſcaped a great danger in his return out of *Scythia* by the faithful counſel and aſſiſtance of *Hiſtiaus* the *Mileſian*, he ſent for him to his Court, and made him one of his privy Councel, ſaying: *Omnium poſſeſſionum pretioſiſſimam eſſe, amicum fide, & prudentia præſtantem*: That of all poſſeſſions the moſt precious, is a friend excelling in fidelity, and prudence. *Pez. Mel. Hiſt.*

3. *Cyrus Junior* was of that friendly diſpoſition, that of thoſe many gifts that were preſented to him by his Subjects, he reſerved none to himſelf, but diſtributed them amongſt his friends according to their ſeveral qualities; and when he had choice apparel ſent him, he uſed to ſay, that his own body could not wear it, but he thought himſelf richly adorned, in ſeeing his friends adorned with it: When he had excellent wine, he would ſend his friends moſt of it, ſaying, that he beleeved that they could not get better: When he had coſtly cates at his table, he would ſend them a great part, with this meſſage: *Tell them, that* Cyrus *ſends you theſe things, becauſe himſelf liked them exceding well.* Xenophon.

4. *Ageſilaus* King of *Sparta* ſeeing divers of his friends and kindred in poverty, and want; he divided half his patrimony amongſt them, eſteeming his inheritance to beleſt him, rather thereby to purchaſe friends, then to make himſelf an object of envy to his enemies. *Xenophon.*

5. *Damon*, & *Pythias*, two *Pythagorean Phyloſophers* ſo intirely loved each other, that *Dionyſius* the Tyrant having condemned one of them to death, the other offered to die for him: wherewith the Tyrant was ſo affected, that he pardoned the condemned party, and deſired to be admitted a third perſon in their amity. *Cicero de. offi.*

6. In Queen *Elizabeths* Reign in a fight between the Earl of *Kildare*, and the Earl of *Tir-owen*, two of the Earl of *Kildares* Foſter-brethren were ſlain, whoſe death he took ſo heavily, that himſelf ſhortly after died for grief: *For there is no love in the world comparable by many degrees to that of Foſter-brethren in* Ireland. *Camb. Brit. Irel.* p. 116.

7. *Darius* having opened a *Pomegranate* that was full of ſeeds, his brother *Artabanus* asked him of what things he would chiefly deſire ſo great a number? *Darius* anſwered, that he would deſire ſo many *Magabyſuſes* as there were graines in that fruit; for, ſaith he, *Kings can have no treaſure of ſo great worth as faithful friends.* Herod.

8. Under the ſeventh Perſecution *Theodora*, a godly Virgin, for her Religion was condemned to the ſtews, where her chaſtity was to be a prey to all commers: which ſentence being executed, many wanton young men were ready to preſs into the houſe, but one of the brethren called *Didymus* putting on a ſouldiers habit, would have the firſt turn, and ſo going in perſwaded her to change garments with him, and ſo ſhe in the ſouldiers habit eſcaped: and *Didymus* being found a man, was carried before the Preſident, to whom he confeſſed the whole matter, & ſo was condemned. *Theodora* hearing of it, thinking to excuſe him, came & preſented her ſelf as the guilty party, deſiring that ſhe might die, and the other be excuſed; but the mercileſſe Judge cauſed them both to be put to death. See *my Gen. Martyr*. p. 52.

9. *David* had ſome faithfull friends, as *Jonathan*, *Huſhai* the *Archite*, *Ittai* the *Gittite*, who ſtuck cloſe to him in his greateſt ſtraites.

10. But ſuch faithfull friends are in this age all for the moſt part gon in Pilgrimage (ſaith B. *Morton*) and their return is uncertain.

11. *Jonathan* diſrobed, and ſtripped himſelf even to his ſword, and girdle, for *David*, becauſe he loved him as his own ſoul. 1 Sam. 18. 3, 4.

12. *Sechem* was willing to do any thing for his beloved, *Dinah*, Gen. 34. 11, &c.

13. The *Macedonians* will over-do for their poor brethren whom they loved in Chriſt. 2 *Cor.* 8. 3.

14. *Pauls* love to the *Jewes* was like the Ivy, which if it cleave to a ſtone, or old wall, will rather die then forſake it. *Rom.* 9. 3.

15. *Humphrey*, Duke of *Gloceſter*, being wounded, and overthrown by the Duke of *Alenzon* at the battel of *Agincourt* in *France*, was reſcued by his brother *K. Henry* the fifth, who beſtriding him, delivered him from the danger. *Speed.*

16. The ancients pictured Friendſhip in the ſhape of a fair young man, bare headed, meanly apparaled, having on the outſide of his garment written, *To live and to die with you*; and in his forehead, *Summer, and Winter*: His breaſt was open, ſo that his heart might be ſeen, and with his finger he pointed to his heart; where was written, *Longe, Prope*: far and near.

Eſter concealed her kindred in hard times, but Gods people cannot. *Moſes* muſt reſcue his beaten brother out of the hand of the *Egyptian*, *though* he venture his life by it.

17. One deſiring to ſee *Alexanders* treaſures, and his Jewells, he bade his ſervants to ſhew him, not ἀργυρίȣ τάλαντα, but τȣ̃ς φιλȣς: not his Talents of ſilver, and ſuch other pretious things, but his friends. *Juſtin.*

18. *Idem velle, et idem nolle, ea demum vera eſt amicitia:* True friends do both will and nill the ſame things. *Minutius Fælix* ſaith, that he and his friend *Octavius* did ſo; the like did *Baſil*, and *Nazianzan*. See their lives in my *firſt Part of Lives.*

Corporibus geminis ſpiritus unus erat.

19. *Pelopidas* and *Epaminondas* were ſingularly noted, and commended for the perfect love & friendſhip that was ever inviolably kept between them even till their deaths, having been joyned together in ſo many warrs, battels, charges of Armies, and in government of the common-wealth: They were both alike born to all virtue, only *Pelopidas* took moſt pleaſure in the exerciſe of his body, and ſtrength; and *Epaminondas* in the exerciſe of his wit, and learning: the recreation of the one was to wreſtle, hunt and exerciſe his ſtrength: of the other, to hear, ſtudy, and all wayes to learne ſome thing in Philoſophy: Their great love each to other was ſhewed in a journey they made together unto *Mantinea* to aid the *Lacedemonians*, who were now in league with the *Thebans*: wherein they being both ſet in the battel neer together amongſt the footmen againſt the *Arcadians*, it fell out that that point of the *Lacedemonian* Army wherein they were, retreated, and many of them ran away: But theſe two gallant

young men reſolved rather to die then to fly, and ſo ſtanding cloſe together, they couragiouſly reſiſted the many enemies that aſſaulted them, till ſuch time as *Pelopidas* having received ſeven dangerous wounds, fell down upon an heap of dead bodies, as well of their friends as of their foes: then *Epaminondas* thinking he had been ſlaine, ſtept notwithſtanding before him and defended his body, and armour, and he alone fought againſt many, deſiring rather to die then to forſake *Pelopidas* lying amongſt the dead; but himſelf at laſt being thruſt through the breſt with a pike, and receiving a ſore cut on his arme with a ſword, was even ready to ſink, when *Ageſipolis* K. of the *Lacedemonians* came with the other point of the battel in an happy hour, and ſo ſaved both their lives, when they were even paſt hope. *Plut: in vita Pelop.*

20. There were amongſt the *Grecians* a company of ſouldiers conſiſting of three hundred, that was called the *holy band*, erected by *Gorgidas*, choſen of ſuch as heartily loved one another, whereby they could never be broken or overcome; for their love kept them from forſaking one another, what danger ſo ever came. But at the battel of *Charonea* they were all ſlain; after which battel, *K. Philip* taking view of the dead bodies, ſtaied in that place where all theſe three hundred men lay ſlain, thruſt through with pikes on their breaſts, whereat he much wondred, and being told that it was the *lovers band*, he fell a weeping, ſaying, *woe be to them that think that theſe men did, or ſuffered any evill or diſhoneſt thing. Plut: in vita Pelop.*

Plato calls a lover, a *Divine friend by gods appointment.*

21. Love hath a large mantle; it covereth all ſins. *Prov.* 10. 12. 1 *Cor.* 13. 4. 1 *Pet.* 4. 8. *If I ſhould find a Biſhop committing adultery* (ſaid *Conſtantine* the great) *I would cover that foule fact with mine Imperial Robe, rather then it* ſhould *come abroad to the ſcandal of the weak, and the ſcorn of the wicked.* Euſeb.

Thine own friend, and thy fathers friend forſake not. Prov. 27. 10.

CHAP. LVII.

Frugality.

1. CHriſt when he commanded his Diſciples to gather up the fragments, taught us Frugality, *Joh.* 6. 12. *Mat.* 14. 20. And ſo doth *Paul*, 1 *Tim.* 5. 8. *Tit.* 3. 14. So doth *Solomons good huſwife*, Prov. 31. 27.

2. Of *Lewis* the eleventh, King of *France*, may ye finde in the chamber of accounts, a reckoning of two ſhillings for fuſtian, to new ſleeve his Majeſties old doublet, and three half-pence for liquor to greaſe his boots, which was *Anno Chriſti* 1461. *Pertinax* the Emperour was famous for his good husbandry, for which, as the rich gallants derided him, ſo other, *quibus virtus luxuria potior, laudabant*, who prized vertue above luxury, commended it in him, ſaith *Dio*, who writes his life.

Cato, Though a great man in *Rome*, when ſhe was in all her glory, never wore gowne that coſt him above an hundred pence: when he was Conſul, and General of the Army, he never drank better wine then his hinds and workmen drank: and his Caterer never beſtowed in meat for his ſupper above thirty farthings of the *Roman* money. Being made heir to one of his friends that died, who had a piece of Tapeſtry with a broad border, called then the *Babilonian* border, he cauſed it to be ſold, as being too coſtly for him. Of all his houſes which he had in the countrey, not one of them was well plaiſtered, or rough caſt. He never bought bondman or ſlave that coſt him above one thouſand five hundred pence, not ſeeking for fine made men, and goodly perſonages, but for ſtrong fellows that could take paines, &c. To conclude, he uſed to ſay, that *a man bought any thing too dear that was for little purpoſe, though he gave but a farthing for it*, thinking it much to beſtow ſo little for that which was needleſſe. He adviſed men, *to purchaſe houſes that had more errable land, and paſture belonging to them, then fine gardens, and orchards.* Plut. in vita ejus. 3.

The *Turks* are very frugal, and temperate in their diet; when they entertain the greateſt Ambaſſadors their chear is but Rice and Mutton, and that ſo plainly, and ſparingly dreſſed, as if they meant thereby to ſhame the prodigality, and epicuriſme of Chriſtians; and their drink is no better than waters, with juice of Lemons and Sugar which they call *Sherbet*. *Turk. Hiſt.* 4.

Alexander Severus when he came to the Empire of *Rome*, ſold all the precious ſtones which were in the Palace, ſaying, that *they were not of any uſe for men*: He wore very plain, and ordinary apparel, ſaying, *that the Empire conſiſted in vertue, not in bravery. Lip. Exem. Pol. p.* 184. 5.

Charles the fifth, Emperour of *Germany*, was very frugal through the whole courſe of his life, eſpecially in his apparel: which the *Italians* wondered at, & ſome jeared him for it: Once being to make a royall entrance into *Millane*, there was great preparation for his entertainment: the houſes and ſtreets were beautified, and adorned, the Citizens dreſſed in their richeſt apparel: a golden Canopie was prepared to be carried over his head, and great expectation there was to ſee a great and glorious Emperour: But when he entered the City, he came in a plaine black cloth cloak, and an old Hat on his head: So that they which ſaw him, not believing their eyes, enquired which was he? laughing at themſelves for being ſo deceived in their expectations. *Idem.* 6.

See more in *Abſtinence*; and in *Riches contemned*.

CHAP. LVIII.

Giants.

1. *Goliath* of *Gath* was ſix Cubits and a ſpan high : He wore an helmet of braſſe upon his head, and was armed with a coat of male which weighed five thouſand ſhekels of braſſe. He had graves of braſſe upon his legs, and a target of braſſe between his ſhoulders : The ſtaffe of his ſpear was like a weavers beam, and his ſpears head weighed ſix hunded ſhekels of iron: the ſight of him was ſo terrible, that *Saul* and his army were diſmaied, greatly afraid, and ran away from him, 1 *Sam.* 17. 4, *&c.*

2. Before the flood there were Giants in the world, mighty men, which of old were men of renown, *Gen.* 6.4.

3. In *Canaan* there were Giants, the ſons of *Anak*, which were of ſo vaſt a bigneſſe, that the *Iſraelites* in their own conceit were but as Graſhoppers when they ſtood by them, *Num.* 13. 33.

4. There were alſo other Giants called *Emims*, and *Horims*, and *Zanzummims*, and *Avims*, *Deut.* 2. 10, 11, 12, 20, 23.

5. *Og* the King of *Baſhan* was a mighty Giant, his bed was of iron, nine cubits long, and four cubits broad, *Deut.* 3. 11. There were many more in the ſame land; whence it was called, *The land of Giants.* v. 13.

6. *Iſhbi-benob*, was a great Giant, the weight of whoſe ſpears head weighed three hundred ſhekels of braſſe, 2 *Sam.* 21. 16.

7. *Saph* alſo was a Giant whom *Sibbechai* ſlew, 2 *Sam.* 21. 18.

8. *Elhanan* ſlew the brother of *Goliath*, a Giant, the ſtaffe of whoſe ſpear was like a weavers beam, 2 *Sam* 21. 19.

9. There was alſo amongſt the *Philiſtines* another Giant, a man of a great ſtature, that had on each hand ſix fingers, and on each foot ſix toes, who was ſlaine by *Shemea* the brother of *David*, 2 *Sam.* 21. 20, 21.

10. *Saul* was little leſs than a Giant, for when he ſtood amongſt the people, he was higher than the higheſt of them by the head and ſhoulders, 1 *Sam.* 10. 23.

11. *Maximinus* the *Romane* Emperour was eight foot high, his body great, and joynts proportionable, and according to his limbs, ſo was his diet; for he daily devoured fourty pounds of fleſh, and drank thereto ſix gallons of wine. When he beſieged *Aquileia* in *Italy*, the Citizens wives cut off the haire of their heads to make bowſtrings for reſiſtance of this Tyrant. *Theod.*

12. There was in the Army of King *Demetrius* one *Alcimus* an *Albanian*, the bigeſt, ſtrongeſt, and valianteſt man in all his hoſt, who uſed always to wear an armor that weighed an hundred & twenty pound weight, whereas the armour of other men weighed but ſixty pound. *Plut. in vita ejus.*

13. *Ferdinand Megallane* before he came to thoſe ſtreights which now bear his name, came to the Country of the *Patagens* which are Giants, ſome of which he enticed to come a ſhip-board; they were of an huge ſtature, ſo that the *Spaniards* heads reached but to their waſte: Two of them by policy he

made his priſoners, who thereupon roared like Bulls: and their feeding was anſwerable to their vaſt bulks: for one of them did eat at a meal, a whole basket of biskets, and drank a great bowl of water at each draught. *Pur. Pil. v.* 1. *p.* 35.

CHAP. LIX.

Examples of Gratitude: Thanksgiving.

WE are to give thanks to God for deliverances, 2 *Sam.* 22. 50. 1 *Chron.* 16. 35. *Pſal.* 35. 17, 18. and 18. 49. & 30. 4, 11, 12. & 105. 1. 5. & 106. 1. *&* 107. 1. For willingneſſe to do good, 1 *Chron.* 29. 13, 14. For wiſdome, *Dan.* 2. 23. For Gods grace to others, *Rom.* 1. 8. & 16. 4. 1 *Cor.* 1. 4. *Phil.* 1. 3. 5. *Epheſ.* 1. 16. For deliverance from ſin, *Rom.* 7. 25. 1 *Cor.* 15. 57. For the free paſſage of the Goſpel, 1 *Theſ.* 2. 13. For being made able Miniſters, 1 *Tim.* 1. 12. For Chriſt, *Luke* 2. 38. For health, *Luke* 17. 16. For Food, *Acts* 27. 35. For Gods Miniſters deliverances, 2 *Cor.* 1. 11. For bleſſing upon the Miniſtry, 2 *Cor.* 2. 14. For Gods Grace on others, 2 *Cor.* 9. 15. For fitting us for Heaven, *Col.* 1. 12. For all things, *Epheſ.* 5. 20. 1 *Theſ.* 5. 18. As all good comes from him, *James* 1. 17. So all praiſe is due to him, *Rom.* 11. 36. Hence *Pſal.* 115. 1.

Thanks alſo is due to men for kindneſs received, by remembring it, publiſhing it, and Remunerating it.

Scriptural Examples of thankfulneſs to God. *The Prieſts*, Ezra. 3. 11. *Moſes*, Exod. 15. *Hannah*, 1 Sam. 2. 1, *&c.* *David*, 2 Sam. 22. Pſal. 69. 30. & 116. 17. *Mary*, Luke 1. 46. *Zachary*, Luke 1. 68. *The Sheepherds*, Luke 2. 20. *Simeon*, Luke 2. 28. *The Leper*, Luke 17. 16. *Paul*, Acts 27. 35. 1 Cor. 15. 57. 2 Cor. 2. 14.

Of thankfulneſs to man, *Ahaſhuerus* to *Mordecai*, Eſter 6. 3. *David* to *Abigail*, by marrying her for her good advice, 1 *Sam.* 25. King of *Sodom*, by proffering *Abraham* all the goods taken, *Gen.* 14. *Naaman* to *Eliſha*, by proffering a reward for his clenſing, 2 *King.* 5. 15. *Oneſiphorus*, by Miniſtring unto *Paul*, 2 *Tim.* 1. 16, 17. *Gaoler* to *Paul* and *Barnabas*, Acts 16. 33. And *Lidia*, Acts 16. 15. *Pharaoh*, by advancing *Joſeph*, Gen. 41. 39, *&c.* And *Paul* praying for *Oneſiphorus*, 2 Tim. 1. 16, 17.

1. Other Examples: *Darius Hyſtaſpis*, whileſt he was a Captain under *Cambyſes*, ſeeing one *Siloſon*, who had a very curious veſture, deſired to buy it of him: but *Siloſon* told him, that he was reſolved not to ſell it, but yet he would freely give it him: afterwards *Darius* being King, *Siloſon* came to ſalute him, and *Darius* remembring his former kindneſſe, entertained him curteouſly, and told him, that in conſideration of that garment, he would give him ſo much gold, and ſilver, that he ſhould never repent his kindneſſe to *Darius*, &c. *Herod.*

2. *Darius Junior* accounted nothing more pleaſing to him, then to reward thoſe that had deſerved well of him, and to overcome his enemies by rea-

ſon? and he uſed often to ſay, *That he deſired to live only ſo long, till he had rewarded his friends, and overcome his enemies with kindeneſſe.* Xenoph.

3. *Ageſilaus* King of *Sparta*, was alwayes very gratefully for any courteſies that he received, & uſed to ſay, *That it was not only an unjuſt thing not to be gratefull, but if he did not return greater kindeneſſe then he received.* Plut.

4. The *Bernates* in *Switzerland*, cauſed the day and year wherein the Reformation of Religion began amongſt them, to be engraven in golden letters upon a pillar of ſtone, for a perpetual remembrance of Gods mercy to them, in all future ages.

5. The only daughter of *Peter Martyr*, through the riot, and prodigality of her debauched husband, being brought to extream poverty, the Senate at *Zurick* out of a grateful remembrance of her fathers worth, ſupported her with a bountiful maintenance ſo long as ſhe lived. *Thuanus.*

6. *Tully* calls gratitude, *Maximam, imo matrem omnium virtutum reliquarum:* the greateſt, yea the mother of all other virtues.

7. On the Town-houſe of *Geneva*, upon a Marble-table, is written in letters of gold, thus:

Poſt tenebras Lux.

Quum Anno 1535. *profligata Romana Antichriſti Tyrannide, abrogatiſque ejus ſuperſtitionibus, Sacroſancta Chriſti Religio, Hic in ſuam puritatem, Eccleſia in meliorem ordinē ſingulari Dei beneficio repoſita, & ſimul pulſis, fugatiſque hoſtibus urbs ipſa in ſuam libertatem non ſine inſigni Miraculo reſtituta fuerit, Senatus populuſque Genevenſis Monumentum hoc perpetuæ memoriæ cauſa fieri, atque hoc loco erigi curavit. Quo ſuam erga Deum Gratitudinem ad Poſteros teſtatam fecerit.*

Before Maſter *Calvin* opened their eyes by his Miniſtery, their *Motto* was, *Poſt tenebras ſpero Lucem*: Since they altered it to *Poſt tenebras Lux.*

8. *Chilon* the wiſe Philoſopher, uſed to ſay, *That men ought to forget the good turnes they do to others, but alwayes to remember ſuch as they receive from others.* Laertius.

9. *Clodovæus* King of *France* gave ſo much land to *Remigius* Biſhop of *Remes* (who converted him to the Chriſtian Faith) as he could compaſſe in a day whileſt the King ſlept. *Hincmarus.*

10. *Q. Fulvius* to ſhew his gratefull mind to his Maſter *Ennius*, beſtowed a whole City upon him. *Volat.*

11. *Antonius* the Emperour did ſo dearly love his Maſter *Fronto*, that to ſhew his gratitude, he obtained of the Senate leave to erect his ſtatue. *Idem.*

12. *Gratian* the Emperour to ſhew his gratitude to his Maſter *Auſonius*, made him Conſul, and beſtowed many other liberal gifts upon him.

13. *Pyrrhus* King of *Epirus* when he fought againſt C. *Fabricius* the *Roman* General, his Phyſician ſent to *Fabricius*, telling him that if he pleaſed he would poiſon his Maſter, but *Fabricius* abhorring ſuch villainy, ſent *Pyrrus*

word of it, whereupon he apprehended, and crucified his Phyſician; and withall to teſtifie his gratitude to *Fabricius*, he diſmiſſed all the *Romane* priſoners without any ranſom: withall acknowledging, that he could not make ſufficient compenſation for ſuch a favour. *Plut.*

P. *Scipio* rewarded *Maſiniſſa* for his faithfull aſſiſtance againſt the *Carthaginians*, not only by reſtoring to him his fathers Kingdome, but gave him alſo a good part of the Kingdom of *Siphax*. Pontanus. 14.

Epheſtion, one of *Alexanders* great Captaines, to teſtifie his grateful minde to his dead Maſter, built him a Monument which coſt him twelve thouſand Talents, and commanded him to be worſhipped as a god. *Juſtin.* 15.

The *Romanes* buried *Fabius Maximus*, not at the common charge of the City, but every man of benevolence gave ſomthing towards his funeral charges; not that he wanted an eſtate of his own wherewithall to have done it, but out of gratitude to honour his memory, in making his obſequies at their charges, as of one that had been their common father. *Plut. in vita ejus.* 16.

The *Athenians* to ſhew their Gratitude to *Ariſtides*, who had done them ſo much good, did not only bury him at the charges of the Commonwealth, he dying poor, but they alſo marryed his daughters, and gave them portions of three thouſand Drachmaes a peice: and to his ſon *Lyſimachus*, they gave an hundred pound weight of ſilver, & an hundred Acres of land, giving him alſo four Drachmaes a day for his ordinary allowance. *Plut. in vita ejus.* 17.

Pyrrus K. of *Epyrus* was very curteous, and familiar with his friends; ready to forgive when any had offended him, and marvelous deſirous to requite, and acknowledg any curteſie, or pleaſure by him received, which made him take the death of *Æropus* very impatiently, being angry with himſelf for deferring the time ſo long, that his death had cut him off from all the occaſions, and means of requiting the curteſies he had received of him. *Plut in vita ejus.* 18.

In every thing give thanks, for this is the will of God in Chriſt Jeſus concerning you, 1 Theſ. 5. 18.

CHAP. LX.

Examples of ſuch as have returned good for evil.

Eliſha did ſo when he feaſted his perſecutors: 2 *King.* 6. 23. by a noble reveng: & provided a table for thoſe who had provided a grave for him: Thoſe *Scipians* came to *Dothan* full of bloody purpoſes to *Eliſha*; but he ſends them from *Samaria* full of good cheer, and jollity; Thus Thus ſhould a Chriſtian puniſh his purſuers; no vengance but this is heroical, and fit for imitation. *Pro.* 25. 21, 22. 1.

Veſpatian the Emperour was ſo far from ſeeking revenge upon his ene- 2.

my *Vitellius*, that he took his daughter after her fathers death, gave her a good portion, and married her honourably. It's teſtified of him, that he never rejoyced at the death of his enemies, but ſighed, and wept, when he was forced to puniſh any of them. *Lip. Exemp.* p. 156.

3. *Titus*, his Son, was ſo prone to return good for evil, that he profeſſed *Se periturum, potus quam perditurum:* that he had rather periſh by the hand of others, than to deſtroy them. Two of the Senators being brought, and convicted before him for affecting the Empire, and ſeeking his deſtruction, he only admoniſhed them to deſiſt, telling them that the Empire was at the diſpoſal of God: But if they would ask him for any thing elſe, he would give it them. *Lib. Exemp. Pol.* p. 157.

4. *Caſimire*, Duke of *Sendomire*, in *Poland*, a Potent Prince, and afterwards K. of *Poland*, having a mind to recreate himſelf, ſent for one of his attendants, called *John Conarius*, a Knight, to play at Dice with him: they play, and ſomtimes one, ſomtimes the other, wins; at laſt it grew late, and they would have but one throw for all: They threw, and *Caſimire* wins, and drew the money to him; this ſo enraged the Knight, that with his fiſt, he gave his Prince a great blow in the face, and then ran away in the dark: But being apprehended in the morning, he was brought before the Prince, every one expecting that he would have condemned him to death: But on the contrary, after ſerious deliberation, he ſpake thus: *Friends, this man hath offended leſs then I: yea, whatſoever fault there was, it's mine: He did it in heat of anger, which makes wiſe men forget themſelves: But I miniſtred the occaſion, who forgetting my condition, and place, played with him as my equal: Yea* (ſaith he) *Sir John, you ſhall not only receive pardon from me, but thanks: By a profitable Chaſtiſement, you have taught me hereafter to do nothing unbeſeeming a Prince, but to keep my ſelf within the bounds of comlineſs, and gravity.* Idem.

5. Rom. 12.20,21. *If thine enemy hunger, feed him: if he thirſt, give him drink. For in ſo doing thou ſhalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good.* So Prov. 25. 21, 22. Exod. 23.4,5. *If thou meet thine enemies Ox, or Aſs, going aſtray, thou ſhalt ſurely bring it back to him again*, &c. Mat. 5. 39, 40, 41, 44, 45. Luke. 6. 27, 28, 35. So did Chriſt when they crucified him, *Luke* 23.34. And *Steven* when ſtoned, *Acts* 7. 60.

6. The City of *Cajeta* in *Italy*, had greatly rebelled againſt *Alphonſus* K. of *Naples*, whereupon he ſtraitly beſieged it: and when their victuals began to fail, the Citizens turned out all the aged, children, women, and impotent perſons: and a Council of war being called in *Alphonſus* Camp, to conſider what to do with them, they were of opinion that they ſhould be driven into the City again, the ſooner to ſpend their proviſions: But *Alphonſus* pitied them, and diſmiſſed them in ſafety, and by that means was forced to raiſe his ſiege: whereupon ſome of his Officers told him, that if he had taken their adviſe, the City had been his: To whom he anſwered, *that the ſafety of ſo many perſons (though his rebels) was dearer to him than a hundred* Cajeta'*s*. Neither loſt he any thing by it, For the Citizens being moved with his goodneſs, repented of their former ſtubbornneſs, and ſubmitted to him. *Idem.*

There

7. There was alſo one *Anthony Caldore*, an implacable, & powerfull enemy to this *Alphonſus*, who being overcome in battell, and taken priſoner, every one adviſed that he ſhould be put to death: But *Alphonſus*, did not only ſpare his life, but reſtored all his goods to him; and being asked the reaſon of it, he anſwered, that Clemency was proper for men, as cruelty was for wild beaſts. *Idem*.

See more in *Patience*, *Meekneſſe*, &c.

CHAP. LXI

Examples of Gluttony, Prodigality: Epicuriſme, and Exceſſe.

THey have their ſouls (ſaith one) meerly for ſalt to keep their bodies from putrifying, whoſe whole life is to eat, & drink, and ſport, and ſleep, as if they came into the world as Rats and Mice, only to devour victuals, and run ſqueeking up and down, whereas nature in framing of man teacheth him temperance, by giving him a little mouth, with a narrow throat, & a leſſer belly then other creatures have; Yet ſuch is the prodigious unnaturalneſſe amongſt moſt, that (as the *French* Proverb hath it) *They digge their Graves with their teeth*, whileſt their Citchin is their ſhrine, their Cook their Prieſt, their Table their Altar, and their belly their god. Hence alſo it is ſaid, That Meat kills as many as the Musket. *Plures pereunt crapula quam capulo; lancibus, quam lanceis;* The board kills more than the ſword. And as it's thus noxius to the body, ſo alſo to the eſtate; whileſt the ſpend-thrift entombs his Anceſtours in his own bowels, turning his Rents into Ruffes, and his Lands into Laces. And laſtly, to his ſoul alſo; for Gluttony is the gallery of Incontinency: *Nutritiva facultas eſt officina generativæ*. The odiouſneſſe of this ſinne will farther appear in theſe Scriptures and examples following.

Gluttony is a great ſinne, and the cauſe of other ſins, *Deut.* 21. 20.
It brings to poverty, *Prov.* 23.21.
Chriſt was falſly charged with it, *Mat.* 11.19. *Luke* 7.34.

1. *M. Livius* having prodigally waſted a great eſtate, jeſted at his own folly, ſaying, *That he had left nothing for his heir, præter Cœlum, & Cœnum*, more then aire and mire.

2. *Vitellius* the *Romane* Emperour, was addicted to ſuch unmeaſurable Gluttony, that the whole employment of his Captaines was to provide him Cates: He had two thouſand diſhes of Fiſh, and ſeven thouſand of Fowle, at one Supper; and yet commended his own temperance in a ſet Oration before the Senate, and people of *Rome!* In a few moneths wherein he reigned, he waſted ſeven millions, which was thirty one thouſand two hundred and fifty pounds ſterling in Luxury. *Imp. Hiſt.*

3. *Heliogabalus* the *Romane* Emperour, did ſo excell in all Luxury, that near the Sea, he would eat no fiſh; in the Midland, no fleſh; whole meals were made of the tongues of ſinging Birds, and Peacocks, or of the Braines

of coſtly Creatures. He uſed to ſay, *That that meat was not ſavoury, whoſe ſauce was not coſtly.* He gathered in *Rome* ten thouſand weight of Spiders, that thereby he might glory of the greatneſs of that City. His apparel was moſt rich, and yet never twice worn; his ſhoes embelliſhed with Pearls and Diamonds: his ſeats ſtrewed with Musk and Amber; his bed covered with Gold and Silver, and beſet with Pearls, and his way ſtrawed with pouder thereof. *Idem.*

4. *Caius Caligula* the *Romane* Emperour was ſo prodigal, that he ſpent an hundred millions within the ſpace of three years: and ſo brutiſh, that he defloured three of his ſiſters, and one of their daughters: and ſo cruel, that he wiſhed all the people of *Rome* had but one neck, that he might cut it off at one blow. *Dio.*

5. *Cleopatra* Queen of *Egypt* ſo excelled in Prodigality, that being at a Banquet with *M. Antony*, ſhe diſſolved a pearl worth fifty thouſand pounds, in Vinegar, and drank it at a draught; and one diſh in the ſecond courſe was valued at two hundred and fifty peices of gold. *Vrſ.*

6. After *Alexander M.* had overcome *Darius*, & gotten poſſeſſion of all his Dominions, and riches, he began to degenerate into the *Aſian* Luxury: His chaſtity, and moderation were turned into pride and luſt. He eſteemed his country-manners, and the diſcipline of the former *Macedonian* Kings too light and mean for him. He imitated the pride of the *Perſian* Kings. He made him a Crown, and robes like unto *Darius*: He grew ſo proud, and inſolent, that he ſuffered his *Macedonians* to fall down and worſhip him like a god. Yea he commanded his ſervants and ſlaves, to do ſo: He clothed his Captains and horſe-men after the *Perſian* manner, which though they diſliked, yet they durſt not refuſe. He gat him three hundred ſixty five concubines, of the beautifulleſt Virgins that could be found in *Aſia*, after the manner of the *Perſian* Kings; of theſe he had one that lay with him every night: He had his troop of *Eunuchs*. He ſpent days and nights in profuſe feaſting and revelling. He gat Muſicians, Jeſters, Singing-women, &c. All which was very offenſive to his old Captains, and Souldiers. *Q. Cur.*

7. It was a ſordid and bruitiſh wiſh of *Philoxenus* in the Philoſopher, who wiſhed that he had the throat of a Crane, or Vulture, that the pleaſure of his taſt might laſt the longer.

8. Prov. 21 17. *He that loves pleaſure, &c.* Voluptuouſneſſe is attended with beggary. The Prodigal in the Goſpel ſpent his patrimony with voluptuous living, *Luke* 16. 13.

9. Maſter *Roger Aſcham*, Schoolmaſter to Queen *Elizabeth*, and her Secretary for the *Latine* tongue, being too much addicted to Dicing, and Cock-fighting, lived and died a poor man. *Cam. Eliz.*

10. Men addicted to their appetite, eat as beaſts with the old world, and feed without fear, *Jud.* 12. Cater for the fleſh, *Rome.* 13. *ult.* Meaſure not their chear by that which nature requireth, but that which greedy appetite deſireth, as if therein conſiſted their whole happineſſe. They overcharge themſelves with ſurfetting and drunkenneſſe, *Luke* 12. 34.

11. I read of a certain rich Citizens ſon, who to pleaſe all his five ſences at once, allowed to the delight of every ſeveral ſence, an hundred pounds:

For which end, firſt he beſpake a curious fair room richly hanged, & furniſhed with the moſt exquiſite pictures to pleaſe his eye: Secondly he had all the choiceſt muſick that could be heard of to content his ear: Thirdly, He had all the *Aromaticks*, & odoriferous perfumes to pleaſe his ſmelling. 4. All the Candies, Preſerves, and Junkets, even to the ſtretching of the Confectioners Art, to pleaſe his taſt. Laſtly, a beautiful and fair Strumpet to lodge with him in a ſoft bed, and the daintieſt linnen that could be bought to accommodate his touch; all which he enjoyed at one time: He ſpent thirty thouſand pounds in three years, and ſwore after all that, if he had three times more than ever he had, he would ſpend it all to live one week like a God, though he was ſure to be damned in hell the next day after: *Theat. of Judgments.* But by a juſt hand of God he was puniſhed with extreme poverty, and was caſt off by all his former acquaintance, ſo that he died in miſery.

Apicius, a luxurious *Roman*, the expences of whoſe Kitchin amounted to more than two millions of Gold, having eaten up his eſtate, and fearing poverty, poiſoned himſelf, leaving behinde him ten books of directions how to furniſh, and ſet forth a feaſt with all manner of varieties, which now he could ſooner talk of, than taſt of. *Seneca.* 12.

Pompey woundered at the marvellous ſumptuouſneſſe of the Apparel and Armour of King *Methridates*, the very ſcabbard of whoſe ſword coſt four hundred Talents. *Plut. in vita ejus.* 13.

Lucullus the *Romane* General having much enriched himſelf by his conqueſt in *Aſia*, retired himſelf from publike imployments, and fell to exceſſe in buildings, and riotous houſe-keeping: He cauſed ſtately works to be made near unto *Naples* by the Sea-ſide, where there are mountaines cut through, as light as day, and hanging upon vaults, and great trenches, by which the Sea paſſeth through thoſe houſes to keep fiſh in; and lodging alſo that he built in the Sea it ſelf: He had alſo many other pleaſant places near to *Tuſculum*, where were great large halls ſet on high upon Tarraſſes, yeelding a ſtately proſpect. A Pætor of *Rome* making a ſhew to the people, ſent to *Lucullus* to borrow an hundred purple clokes: *Lucullus* anſwered, that he would cauſe his ſervants to look if he had any, and then ſent him word that he could furniſh him with two hundred if he needed them. He was vain in his ordinary ſervice at his board, not only in regard that his beds wheron he fed were convered with rich carpet of purple, and himſelf ſerved in gold and ſilver veſſels ſet with precious ſtones, having daily dancings, Muſick and Playes: But alſo in regard that he was continually ſerved with all ſorts of fine, and dainty diſhes, with curious paſtry, banketting ſtuffe, and fruit curiouſly wrought, and prepared to the wonder of all that ſaw it: Having ſumptuouſly feaſted ſundry *Grecians* diverſe dayes together, they forbore to go again, as not willing to put him to ſo much charges; whereupon he ſaid to them, *My Lords, I pray you refuſe not to come to me for that: Indeed ſomewhat more then ordinary is prepared for your welcome; but the truth is, the moſt part is for Lucullus ſake.* On a time when he ſupped all alone, his men had furniſhed but one board, whereat he was angry; and calling his Steward, he asked, *why he had no more proviſion?* The Steward anſwered, becauſe 14.

he ſaw him all alone without company: What ſaid he again? *Kneweſt thou not that* Lucullus *ſhould ſup to night with himſelf.*

15. *Cicero* and *Pompey* hearing the ſame hereof, meeting *Lucullus*, told him, that they would ſup with him that night, but upon condition that they would have onely his own ſupper; neither would they ſuffer him to ſpeak to any of his men, leſt he ſhould command them to provide more. Then did *Lucullus* tell one of his men that he would ſup that night in *Apollo* (for ſo was one of his ſtatelieſt rooms called) by which means he deceived them. For every room had a certain rate appointed for the expence of every ſupper made in them, together with their choiſe of furniture and ſervice: now *Lucullus* his ſervant knew that he was to ſpend when he ſupped in *Apollo*, fifty thouſand pence: Inſomuch as *Pompey* marvelled how it could be poſſible that ſo coſtly a ſupper could be prepared at ſo ſhort a warning: So laviſhly, and riotouſly did *Lucullus* ſpend his goods. *Plut. in vita ejus.*

16. King *Demetrius* having raiſed a great tax upon the *Athenians* of two hundred and fifty Talents, when he ſaw all that maſſe of money laid on an heap before him, he gave it amongſt his Curtezans to buy them ſope. *Plut. in vita ejus.*

17. *Mark Antony* was of an extreme prodigal diſpoſition: on a time he commanded his Cofferer that kept his money, to give one of his friends twenty five Myriads: His Cofferer being angry at it in his mind, brought it, and laid it on an heap before him; that he might ſee what a marvellous maſſe of money it was. *Antony* ſeeing it as he went by, asked what that meant? his Cofferer anſwered, that it was the mony which he commanded him to give his friend: *Antony* ſeeing his man diſpleaſed, ſaid to him, *I had thought that twenty five Myriads had been a farre greater ſumme: this is but a trifle:* and therefore he gave his friend as much more. *Plut. in vita ejus.*

18. This *Antony* being left by *Cæſar* to govern *Rome* in his abſence, ſpent his time, and eſtate in banquets, drunken feaſts, and upon vain, and light huſwifes; one of which called *Cytheride*, he carried up and down with him in a Litter, appointing as many men to wait upon her as attended upon his own mother: when he went into the Countrey, he carried with him many cup-boards of gold and ſilver plate, and oft in his journey would ſet up his Tents hard by ſome green Grove, or pleaſant River, cauſing his Cooks there to prepare a ſumptuous dinner for him: He cauſed Lions alſo to be harnaſed to draw his carts; and in the Cities where he came, he he would fill honeſt mens houſes with common Harlots, and Curtezans, to their great offence. *Idem.*

19. Whileſt this *Mark Antony* was at *Epheſus*, he took away Noblemen, and Gentlemens goods to give them to vile flatterers, who oft times begged mens goods whileſt they were living, as if they had been dead. He gave a rich Citizens houſe of *Magneſia* unto a Cook, becauſe he had dreſſed him a fine ſupper: He laid a tax upon *Aſia* of two hundred thouſand Talents, which he ſpent in one year in prodigality. *Idem.*

20. When *Cleopatra* came to *Antony*, ſhe invited him to ſupper, where he found ſuch paſſing ſumptuous fare, as no tongue can expreſſe: But he won-

dered moſt at the infinite number of torches, and lights, ſo artificially ſet, and ordered by deviſes, ſome round, ſome ſquare, that it was the rareſt thing that the eye could poſſibly behold: The next night *Antony* feaſted her, contending to exceed her in magnificence, and fineneſſe; though ſhe out-went him in both: and thus they ſpent their time one feaſting another by turns, and in coſt exceeding all meaſure, and reaſon. One going into the Kitchin, ſaw a world of diverſities of meats, and eight wilde Boares roſted whole, whereupon he enquired how many were to ſup there? The Cook anſwered, *Onely twelve perſons.* Idem.

20. *An. Chr.* 1470. in the tenth year of the reign of our K. *Edward* the fourth, *George Nevil*, brother to the great Earl of *Warwick*, at his inſtalment into his Arch Biſhoprick of *York* made a prodigious feaſt to the Nobility, prime Clergy, and many of the great Gentry, wherein he ſpent three hundred quarters of Wheat; three hundred and thirty tuns of Ale; one hundred and four tuns of Wine; one pipe of ſpiced wine; eighty fat Oxen; ſix wild Bulls; one thouſand and four Weathers; three thouſand Hogs; three hundred Calves; three thouſand Geeſe; three thouſand Capons; three hundred Pigs; one hundred Peacocks; two hundred Cranes; two hundred Kids; two thouſand Chickens; four thouſand Pigeons; four thouſand Rabits; two hundred and four Bittours; four thouſand Ducks; four hundred Hernſews; two hundred Pheaſants; five hundred Partridges; four thouſand Woodcocks; four hundred Plovers; one hundred Curlews; one hundred Quailes; one thouſand Egrets; two hundred Rees; above four hundred Bucks, Does, and Roe-Bucks; one thouſand five hundred and ſix hot Veniſon Paſties; four thouſand cold Veniſon Paſties; one thouſand diſhes of Gelly parted; four thouſand diſhes of plain Gelly; four thouſand cold Cuſtards; two thouſand hot Cuſtards; three hundred Pikes; three hundred Breames; eight Seales; four Porpaiſes, and four hundred Tarts. At this feaſt the Earl of *Warwick* was Steward, the Earl of *Bedford* Treaſurer; the Lord *Haſtings* Controler, with many more Noble Officers, Servitors one thouſand, Cooks, ſixty two; Kitchiners five hundred and fifteen. Maſter *Fullers Hiſtory of the Church.* p. 92.

22. *Anno Chriſti* 1543. *Mnleaſſes* King of *Tunes*, coming into *Italy* to ſpeak with the Emperour *Charles* the fifth, landed at *Naples*, where he was by the Vice-roy honorably entertained: and had an houſe richly furniſhed appointed for him: the *Neapolitans* wondring at the ſtrange attire of himſelf and his people, as alſo at the curious plenty of all manner of ſweet perſumes which they uſed: For in every diſh of meat they put in odours of exceeding price; ſo that a Peacock and two Pheaſants dreſſed after their manner, coſt above one hundred Duckats; and when they were carved up, not onely the dining roome, but all the houſe was ſo filled with the ſweet and fragrant ſmell, that all that dwelt near thereabouts were partakers of that unuſual and delicate perfume. *Turk. Hiſt. p.* 745.

21. The Weſtern Emperour *Henry* the fifth, ſent Ambaſſadors to *Alexius Angelus* Emperour of *Conſtantinople*, to demand a tribute of him, or to denounce war againſt him: *Alexius* hearing of their coming, and thinking to ſtrike a terrour into them (upon the ſight of his riches) cauſed all his

attendants to dreſſe themſelves in their richeſt apparel, and to put on their Gems, and Jewels: Himſelf alſo from the top to the toe, ſate ſhining with gold and precious ſtones: But the Ambaſſadors, who were plain *Germans*, were nothing moved with this effeminate ſpectacle: but told his attendants, that *if they had not the better anſwer, the Grecians muſt change their gold into iron and ſteel: For they ſhould deal with men who were not like painted Peacocks, but true ſonnes of Mars, whoſe eyes would caſt lightning upon their enemies, and whoſe drops of ſweat would reſemble their ſhining pearles.* Lip. Exem. Pol. p. 187.

23. *Zaleucus* the Law-giver of *Locris*, made a Law that no woman ſhould be attended with more than one maid in the ſtreets, but when ſhe was drunk: That ſhe ſhould not go out of the City in the night but when ſhe went to commit Adultery: That ſhe ſhould not wear gold, or embroydered apparel, but when ſhe purpoſed to be a common Strumpet: That men ſhould not wear Rings, or Tiſſues, but when they went a whoring, &c. By which lawes both men and women were reſtrained from all extraordinary traines of attendants, and from exceſſe in apparel. *Heil. Geog. p.* 158.

CHAP. LXII.

Love of God to his children, and their love to him.

THe Spouſes love to Chriſt is ſet forth, *Cant.* 2. 5, 7. & 5. 8. & 8. 6, 7. *Jer.* 2. 2. *Cant.* 1. 3, 4. & 3. 1, &c.

Chriſt's to his Spouſe, *Cant.* 2. 4.

God's to his people is eternal, *Jer.* 31. 3. *Rom.* 8. 35, 39.

It's great, *Hoſ.* 3. 1. & 11. 4. *Epheſ.* 2. 4. & 3. 19. 1 *Joh.* 3. 1. & 4. 16.

So ſhould our love to him be: as 2 *Cor.* 5. 14. *Deut.* 6. 5. & 10. 12. & 11. 1, 13, 22. & 30. 6, 16, 20. *Joſ.* 22. 5. & 23. 11. *Pſal.* 31. 23. *Mat.* 22. 37. *Mark* 12. 30. *Luke* 10. 27.

Every thing ſhall turn to the good of ſuch, *Rom.* 8. 28. Great things are prepared for them, 1 *Cor.* 2. 9. and promiſed, *Jam.* 1. 12. & 2. 5. They ſhall be joyfull, *Pſal.* 5. 11. Bleſſed, *Pſal.* 69. 36. & 119. 132. Have peace, *Pſal.* 119. 165. Be preſerved, Pſal. 145. 20.

Scriptural Examples: *David*, Pſal. 18. 1. *Solomon*, 1 King. 3. 3.

Solomon was beloved of God, 2 Sam. 12. 24. and *Iſrael*, 1 King. 10. 9. 2 Chron. 9. 1. Pſal. 47. 4. Hoſ. 11. 1. and the world of the Elect, Joh. 3. 16. and *Paul*, Gal. 2. 20. The Church, Rev. 1. 5. *Jacob*, Rom. 9. 13.

1. Other Examples.

Artabazus (in *Xenophon*) when *Cyrus* had given him a cup of gold, & to *Chryſantas* a kiſſe, in token of his ſpecial favour, complained, that the cup which *Alexander* had given him, was not ſo good gold as the Kiſſe which he gave to *Chryſantas*: So the ſecret kiſſes which God gives to his children, are better than all the riches, and honours which he gives to the wicked.

2. *Veſpaſian* the Emperor commanded, that a liberal reward ſhould be given to a woman that came, and profeſſe, that ſhe was in Love with him: whereupon his Steward asked him under what *Item* he ſhould put that gift in his book of accounts? *Veſpaſiano adamato*, ſaith the Emperor: *Item* to her that loved *Veſpaſian*. So when God gives much, or forgives much to any, you may write this *Item*, *Becauſe he loved much*.

3. *Galeacius Caracciolus* being tempted by a *Jeſuite* with a great ſumme of gold, to return from *Geneva* into *Italy*, made this anſwer; *Let their gold periſh with them who prefer all the gold in the world before the love of God, or one daies ſociety with Jeſus Chriſt, and his holy Spirit.* See *his Life in my ſecond Part.*

CHAP. LXIII.

Hereticks and Schiſmaticks plagued by God.

IT is juſt with God, that they which will not have truth their King, and willingly obey it, ſhould have falſhood their Tyrant, to whom their judgments ſhould be captivated, and enſlaved: hence it is, that as errors in practice are like a fretting Leproſie, of a contagious and ſpreading nature, ſo errors in judgment are very diffuſive alſo: *A little Leaven leaveneth the whole lump*, 1 Cor. 5. 6. and Hereticks falſe doctrines fret like a *Gangrene*, 2 *Tim*. 2. 17. for no opinion is ſo monſtrous, but if it have a mother, it will get a nurſe: woful experience in theſe times, wherein the golden reines of Government are wanting, doth clearly evince the truth hereof. But yet the Lord doth ſeldome ſuffer the Authors, and chief fomentors of Hereſies, and Schiſmes, even in this world, to go unpuniſhed, as will fully appear in theſe enſuing Examples and Scriptures.

An heretick is one that erres in a neceſſary doctrine of faith, and being ſufficiently admoniſhed, wilfully perſiſts therein. *Tit*. 3. 10.

Called *Foxes*, Cant. 2. 15. *Dogs*, Phil. 3. 12. Men of *corrupt minds*, 1 Tim. 6. 5. *Reprobate* concerning the faith, 2 *Tim*. 3. 8. Teachers for *lucre ſake*, Tit. 3. 11. *Seducing ſpirits*, 1 Tim. 4. 1. Men of *ſeared conſciences*, 1 Tim. 4. 2. *Deceitful workers*, Phil. 3. 2. 2 Cor. 11. 13. *Teachers of perverſe things*, Acts 20. 30. Enemies to the *Croſſe of Chriſt*, Philip. 3. 18.

Hereſie is called *Leaven*, Luk. 12. 1. *Wood, hay, ſtubble*, 1 Cor. 3. 12. *Windy Doctrine*, Eph. 4. 4. *Damnable Doctrine*, 2 Pet. 2. 1. *Myſtery of iniquity*, 2 Theſ. 2. 7. *Contrary to ſound Doctrine*, 1 Tim. 1. 10. *Doctrine of devils*, 1 Tim. 4. 1. *Doctrine of men*, Col. 2. 22. *Diſſenting from wholeſome Doctrine*, 1 Tim. 6. 3. *Perverſe diſputings*, 1 Tim. 6. 5. A word that eats like a *Gangrene*, 2 Tim. 2. 17. *Erring from the truth*, 2 Tim. 2. 8. *Strange Doctrine*, Heb. 13. 9. *Root of bitterneſſe*, Heb. 12. 15. which ſhould *not be* *taught*, Tit. 1.11. *Doctrine of Balaam*, and *Nicolaitans*, Rev. 2. 14, 15. *A work of the fleſh*, Gal. 5. 20.

Scriptural Examples, *Ahab*, and *Zedekiah*, Jer. 29. 21. *Shemaiah*, Jer. 29. 24, 31, 32. *Hananiah*, Jer. 28. 13,27. *Zedekiah*, 1 Kings. 22. 11. 24, 25. *Shemaiah*, Nehem. 6. to *Scribes* and *Phariſees*, Mat. 15. 3. & 16. 6, 12. *Sadduces*, Mat. 22. 23. & 16.12. *Herod*, Mark. 8.15. *Hymeneus*, and *Alexander*, 1 Tim. 1. 20. *Philetus*, 2 Tim. 2. 17. *Phygellus* and *Hermogenes*, 2 Tim. 1. 15. Som. Revel. 2. 14. *Barjeſus*, Acts. 13. 6, 8. *Herodians*, Mark. 3. 6. & 12.13. *Noadiah*, Nehem. 6.14. *Jezabel*, Rev. 2. 20.

1. The Arian Hereſie having overſpread the City of *Antiochia*, whereupon aroſe a great Schiſme, and contention amongſt the inhabitants, the Lord ſent a terrible Earth-quake, which overthrew a great part of the City, and with the Earth-quake fire alſo brake forth of the ground, which conſumed all the reſidue: by both which, multitudes of perſons periſhed. *Evag.*

2. *Arrius* himſelf the father of that Hereſie, as he was eaſing nature in a ſecret place, his bowels guſhed out, and ſo he died miſerably. *Theod.* See it largly in my General Martyrologie.

3. *Simon Magus*, after that he was ſo ſharply reproved by *Peter*, went to *Rome*, and taught many abominable hereſies, affirming himſelf to be the *true God: That the world was created by Angels: that Chriſt was neither come, nor did ſuffer: He denied the reſurrection of the body, brought in the promiſcuous uſe of women: uſed the company of one Helena, an harlot, whom he affirmed to be the Holy Ghoſt, and that he begat Angels of her:* He attempted to ſhew his power to the people, by flying in the air, but falling down, he brake his thigh, and died miſerably. *Iſakſ. Chron.* p. 186.

4. *Manas*, or *Manicheus*, the Heretick, *denied the Old Teſtament, called himſelfe the holy Spirit, and profeſſed that he had power to work miracles:* whereupon he was ſent for by the King of *Perſia*, to cure his ſonne who lay ſick of a dangerous diſeaſe: but his impoſtures failing, and the child dying under his hand, the King cauſed him to be ſlain, and his skin taken off, and to be ſtuffed full of chaffe, and ſet up before the gate of the City. *Simpſ.*

5. *Neſtorius* the Heretick who ſpake againſt the union of the Divine and humane nature of Chriſt, making, as it were, two Chriſts, had his blaſphemous tongue rotted in his mouth, and conſumed with wormes, and at length the earth opened her mouth, and ſwallowed him up. *Evag. Niceph.*

6. The Emperour *Valence*, who was an Arian Heretick, was overtaken by the *Goths* in a Village, which they ſet on fire, wherein he was burnt to death, leaving no ſucceſſor, and his name became a curſe and execration to all ages. *Sozom.*

7. Under the reigne of *Adrian* the Emperour, there was one called *Benchochab*, was profeſſed himſelfe to be the *Meſſias*, that deſcended from Heaven in the likneſſe of a ſtarre to redeeme the *Jewes*, whereby he drew a multitude of diſciples after him: but ſhortly after himſelfe and all his followers were ſlaine, which occaſioned the *Jewes* to call him *Bencozba*, *the ſonne of a lie.* Eu.

8. *Cerinthus* the heretick, being in a Bath at *Epheſus*, the Apoſtle *John* ſeeing him, ſaid to thoſe that were with him, *Let us depart, leſt the houſe wherein the Lords enemy is, ſhould fall upon our heads:* and accordingly ~~when~~ he was gone, it fell upon *Cerinthus*, and his aſſociates, and killed them. *Euſ.*

9. *Montanus* who denied the Divinity of Chriſt, & called himſelf the *Comforter*, or *holy Spirit*, that was to come into the world: And his two wives, *Priſcilla* and *Maxilla*, he named his Propheteſſes: was given over by God to deſpair, ſo that he hanged himſelf. *Magdebur. Niceph.*

10. *Heraclius* the Emperour infected with the Hereſie of the *Monothelites*, having raiſed a great Army againſt his enemies, fifty two thouſand of them died in one night, whereupon he preſently fell ſick, and died. *Simpſ.*

11. *Conſtance* the Emperour a *Monothelite*, was ſlain by one of his own ſervants, as he was waſhing of himſelf in a Bath. *Simpſ.*

12. *Conſtantius* the Emperour, a great favourer, and ſupporter of the Arian Hereſie, died ſuddenly of an Apoplexie. *Socr.*

13. *Cyril* hath of his own knowledge recorded a wonderful judgment of God upon an Heretick in his time. There was (ſaith he) preſently after the death of Saint *Hierom*, a bold and blaſphemous Heretick, called *Sabinianus*, who denied the diſtinction of perſons in the Trinity, affirming, the Father, Son, and Holy Ghoſt, to be but one indiſtinct perſon; and to gain credit to his hereſie, he wrote a book to confirm his opinions, which he publiſhed in the name of St. *Hierom*; whereupon *Silvanus* Biſhop of *Nazareth* ſharply reproved him for depraving ſo worthy a man now dead, and to detect his falſehood, agreed with *Sabinianus*, that if *Hierom* did not the next day by ſome miracle declare his falſehood, he would willingly die: but if he did, the other ſhould die: this being agreed upon, the day following they went to the Temple at *Hieruſalem*, multitudes of people following them to ſee the iſſue, and the day was now paſt, and no miracle appeared; ſo that *Silvanus* was required to yield his neck to the headſman, which he willingly, and confidently did: but when he was ready to receive the blow, ſomething appeared like Saint *Hierom*, and ſtaid the blow; and then vaniſhing, preſently the head of *Sabinianus* fell off: and his carcaſe tumbled upon the ground

14. *Grymoald* King of *Lombardy*, an Arian Heretick, being let blood for ſome diſtempers, eleven dayes after as he was drawing a Bow, the vein opening anew, he bled to death.

15. *Neſtorius* the Heretick being made Biſhop of *Conſtance* by *Theodoſius*, beſpeak him thus in a Sermon: *O* Cæſar, *purge me the Land of Hereticks*, (meaning the Orthodox Chriſtians) *and I ſhall give thee Heaven: Help thou me to root out them, and I ſhall help thee to overcome thine enemies:* For which cauſe he was called πυρσόφορος, or ſling-fire: in French, *Boutefeux. Hiſt. Trip.*

16. About the year 1629. there lived at *Cubbington* in *Warwick-ſhire*, a Gentleman called Maſter *Griſwould*, of a competent eſtate, & a zealous profeſſor of Religion, familiarly acquainted with moſt of the godly Miniſters and Chriſtians thereabouts, and well eſteemed of by them, till one

Canne(lately of *Amſterdam*)falling into his acquaintance,began to ſeduce him from his former opinions, and practiſe, cauſing him to ſcruple, firſt joyning with our Congregations in Prayers,and the Sacrament; Secondly, to queſtion whether he might lawfully heare a conformable Miniſter, though able,and godly? from thence he fell to ſeparation: & after a while he firſt queſtioned, and after concluded, that there was no true Church in the world, to which he might adjoyne himſelfe, and therefore kept himſelfe to duties with his own family, and rejected all others: yet ſtaid he not long here, but after a while, exculding his ſervants, he kept himſelf in his chamber with his children only: Then he conceited that all civil ſociety with others defiled him: and thereupon locking his chamber-door continually,he cauſed his ſervants to reach in at the window food for himſelf, and children: He cut out all the contents of the Chapters through the whole Bible, expected Enthuſiaſmes, and revelations, often in the day lying along on the floor, and cauſing his children to do the like with their heads in a ring, and when his ancient friends, Miniſters, and others hearing of it, came to ſpeake with him (amongſt whom my ſelfe was one) knocking at his chamber door,importuning,intreating,and threatening to break open the door, yet could they by no means prevail either to have a word from him,or the door opened; at length one of his children ſickned, and died, yet he concealing it, privately carried it into the next room, & locked it up, till the corpſe putrifying almoſt choaked him: whereupon he cauſed his ſervant to bring him ſome Moſſe, (ſtill concealing the occaſion)wherewith he ſtopped the cranies in his wall to keep out the ſtench; But his courſe of life being much talked of abroad, a neighbour-Juſtice of Peace, pitying his condition, ſent ſome with command to break open his chamber doore; which being done, they found him, and his children (like *Nebuchadnezzar*) much deformed, with their hair, & nails grown very long, their clothes almoſt rotten upon their backes for the want of ſhift,and all their healths very much impaired with that courſe of life; yet neither would he, nor any of his children (being ſo tutured by him) ſpeak to any one, though never ſo much preſſed thereunto. But it pleaſed God at length that his children being taken from him, & ſent to ſome friends, recovered both their tongues,and health. Himſelf,upon the breaking open of this door, preſently took his bed, refuſing to ſpeak to, or converſe with any; and though by godly Miniſters and others which came to him,he was laboured with to take notice of the dangerous temptation under which he lay, intreated, counſelled,threatened, and prayed with, and for him; yet ſtill turning his face to the wall, he would neither hear nor anſwer them one word; In which obſtinate condition he remained till his death, which was not long after.

17. *David George*, alias *Hans Van Burcht*, borne in *Delfe* in the *Low countreys*: a man altogether unlearned,being a painter of glaſſes:yet ſubtile of underſtanding, and eloquent withal, after he began to diſperſe his erroneous tenets, was ſought after by the Magiſtrates of that place, whereupon he fled with his family to *Baſil* in *Suitzerland*,where in private,he taught, and advanced his damnable Hereſies, confirming his abſent diſciples by letters,and books which he cauſed to be printed in the Caſtle of *Beningen*.

He died in the ſaid town of *Baſil*, *Anno* 1556. for griefe that one of his followers was revolted: Before his death, whereas his diſciples thought him to be god, ſeeing him draw towards death, he reſolutely ſaid unto them, *Be not amazed, I go to begin to ſhew my power: Chriſt my predeceſſor to ſhew his power roſe again the third day: but I to ſhew my greater glory, will riſe again at the end of three years:* Afterwards the Magiſtrate being throughly informed of his life & doctrine, cauſed his proceſſe to be drawn, and by a ſentence, his body was taken out of the ground, and juſtice done as if he had been alive, his goods confiſcated, and his books burnt. *Belg. Com. Wealth*. p. 65, 66.

18. At *Boſton* in *New-England* the ſeventeenth of *Octob.* 1637. the wife of Maſter *William Dier* (which woman held many monſtrous, and Heretical opinions) was brought to bed of a monſter, which had no head, the face ſtood low upon the breaſt, the eares like an Apes, grew upon the ſhoulders, the eyes ſtood far out, and ſo did the mouth: the noſe was hooking upward, the breaſt, and back, full of ſhort prickles like a Thorn-back: the Navel, belly, and diſtinction of the ſex, were where the hips ſhould have been, and thoſe back-parts were on the ſame ſide with the face; the armes, hands, thighes, and leggs were as other childrens: but inſtead of toes, it had on each foot three clawes, with Tallons like a Fowle: upon the back above the belly, it had two great holes like mouths, and in each of them ſtood out two peices of fleſh: it had no forehead, but in the place above the eyes it had four hornes, two of above an inch long, hard, and ſharpe, and the other two ſomewhat leſſe: it was of the female Sex; both the father and mother of it were great Familiſts: The midwife (one *Hawkins* wife of St. *Ives*) was notorious for familiarity with the devil, and a prime Familiſt: Moſt of the women who were preſent at this womans travel, were ſuddenly taken with ſuch a violent vomiting, and purging, without eating or drinking any thing, that they were forced to go home: others had their children ſo taken with Convulſions (which they neither had before, nor after) that they were ſent for home, ſo that none were left at the time of the birth of it but the Midwife, and two other, one of which was fallen aſleep: and at ſuch time as the child died (which was about two hours before the birth of it) the bed wherein the mother lay, ſhook ſo violently, as that all that were in the roome perceived it; the after-birth had prickles on the inſide like thoſe on the childes breaſt. *See M.* Wells *ſhort ſtory, &c. p.* 44.

19. Alſo about the ſame time, and in the ſame place, one Miſtris *Hutchinſon*, who held about thirty monſtrous, and Heretical opinions, whereof you have a Catalogue ſet down by the ſame Authour, *Pag.* 59, &c. growing big with childe, and towards the time of her labour, at laſt brought forth thirty monſtrous births, or thereabouts, at once: ſome of them bigger, and ſome leſſer; ſome of one ſhape, and ſome of another; few of any perfect ſhape, none of all of them of humane ſhape. This Miſtris *Hutchinſon* was firſt baniſhed by the Magiſtrates of *New-England* into *Read-Iſland* for her Hereſies; but not ſtaying long there, ſhe removed with all her family, her daughter, and her children into the Dutch Plantation to a place called *Helgate*; where the *Indians* ſet upon them, and ſlew her with all her family, her daughter, and her daughters husband, with all their

children, ſave onely one that eſcaped: which is the more remarkable, becauſe it was never heard, that the *Indians* either before, or ſince, did commit the like outrage upon any others.

20. *John Duns*, called *Scotus*, born in *Emilden*, in *Northumberland*, or as others write, in the town of *Duns*, in the Countrey of *Mers* in *Scotland*, who being brought up in *Merton* Colledge in *Orford*, was wonderfull well learned in *Logick*, and in that crabbed, and intricate Divinity, of thoſe dayes; wherein he grew to ſuch a perfection, as he was called Doctor *Subtilis*, the ſubtile Doctor; and was followed by a number, who till this day are called *Scotiſtæ*; when he had profeſſed awhile at *Oxford*, he was called to read Divinity in the Univerſity of *Paris*, and from thence he went to *Colen*, where he died, &c. yet as one ſtill doubtful, and unreſolved, he did overcaſt the truth of Religion with miſts of obſcurity: he died miſerably, being taken with an *Apoplexie*, and over-haſtily buried, he after a time revived, and making meanes in vain by a lamentable noiſe to call for help, after he had a long time knocked his head againſt the grave-ſtone, daſhed out his braines, and ſo yielded up his vital breath: whereupon were made theſe verſes by an Italian.

Quæcunque humani fuerant, juriſque ſacrati,
In dubium veniunt cuncta vocante Scoto.
Quid? quod & in dubium illius ſit vita vocata,
Morte illum ſimili ludificante ſtropha.
Quum non ante virum vita jugularit adempta,
Quam vivus tumulto conditus ille foret.

All learning taught in humane books, and couch'd in holy writ,
Dun Scotus dark, and doubtful made by ſubtilty of wit.
No marvel that to doubtful tearmes of life himſelf was brought,
Whil'ſt with like wile, and ſubtile trick, death on his body wrought.
When as her ſtroke to kill outright ſhe would not him vouchſafe,
Until that man (a pitious caſe) was buried quick in grave.

Camb. Brit. p. 814.

He was buried in the Quire of the Church, belonging to the Minorites (of whoſe order he was) in *Colen*, and upon his Tomb was this inſcription,

Scocea me genuit, Anglia ſuſcepit,
Gallia edocuit, Germania tenet.
He died 1308.

A.B. *Spotteſwood Hiſt of the Church of Scotland.*

21. *Mahomet*, by birth an *Arabian*, was one of the monſtrouſeſt Hereticks that ever lived. He came of a baſe ſtock, and being fatherleſſe, one *Abdemonoples* bought him for his ſlave, and loved him for his parts, ſo that he made him ruler of his houſe; about which time, one *Sergius* a Monk (flying for his Hereſie into *Arabia*) inſtructed him in the Hereſie of *Neſtorius*. A while after his Maſter died, and *Mahomet* married his widow, after whoſe death, he grew famous for his wealth, and skill in *Magick*. Wherfore by the adviſe of *Sergius*, he called himſelf the great Prophet of God,

and his fame encreaſing, he deviſed a Law, and wrote it, which he called the *Alcoran*, wherein he borrowed ſomething from almoſt all the Hereſies which were before his time. With the *Sabellians* he denied the Trinity. With the *Manichees* he affirmed that there were but two perſons in the Deity. With *Eunomius* he denied the equality of the Father with the Son. With *Macedonius* he ſaid, that the Holy Ghoſt was a Creature: and held the community of women with the *Nicolaitans:* He borrowed of the *Jewes* circumciſion, and of the *Gentiles* much ſuperſtition: And ſomewhat he took from the Chriſtian verity, beſides many deviliſh phanſies invented of his own brain; But when he had lived in wickedneſſe about fourty years, God cut him off by the falling ſickneſſe, which of a long time having been troubled with, he told his ſeduced diſciples that at thoſe times the Angel *Grabiel* appeared to him, whoſe brightneſſe he could not behold.

22. *Anno Chriſti* 1591. there was one *Edmund Coppinger*, and *Henry Arthington*, two gentlemen, who aſſociated themſelves with *William Hacket*, ſometimes a very lewd perſon, but now converted in outward ſhew, by whoes hyprocritical behaviour the aforeſaid gentlemen were deluded to think that *Hacket* was anointed to be Judge of the world; wherefore coming one day to his lodging in *London*, *Hacket* told them that he had been anointed by the holy Ghoſt; Then *Coppinger* asked, what his pleaſure was to command them? Go (ſaith he) and proclaime in the City, that Jeſus Chriſt is come with his fan in his hand to judg the earth; and if they will not believe you, let them come, and kill me if they can. *Coppinger* anſwered, that it ſhould be done: and ſo immediately he and *Arthington* ran into the ſtreets, and proclaimed their meſſage; and when by reaſon of the confluence of people they could go no further, they gat up into two empty carts in *Cheapſide*, crying, *Repent, repent, for Jeſus Chriſt is come to judge the world.* And ſo pulling a paper out of their boſoms, they read out of it many things touching the calling & office of *Hacket*; as how he reperſented Chriſt, by partaking of his glorified body, &c. They alſo called themſelves his Prophets, one of *Juſtice*, the other of *Mercy*. The City being amazed at this thing, took *Hacket*, carried him before a Juſtice, who after examination committed him, and at the Seſſions being found guilty of ſedition, and ſpeaking traiterous words againſt the Queen, he was condemned, and hanged on a Gibbet in *Cheap-ſide*, uttering horrible blaſphemies againſt the Majeſty of God; *Coppinger* died the next day in *Bridewel*, and *Arthington* was kept in priſon upon the hope of repentance.

23. Some *Donatiſts* which caſt the holy elements of the Lords Supper to dogs, were themſelves devoured by dogs. *Simpſon*.

24. *Arminius*, who craftily revived the hereſie of *Pelagius*, and ſowed the ſeeds of his errors in *Leiden*, and many other places in *Holland*, to the great diſturbance of the peace of Gods Church, fell ſick, being grievouſly tormented with a cough, gout, ague, and inceſſant pain in his belly; with a great binding, and ſtopping under the heart, which cauſed him to draw his breath with much difficulty; he ſlept alſo very unquietly, and could not digeſt his meat, his radical moiſture dried up, and he had a vehement pain in his bowels, with an abſtruction in his Optick ſinews, which made

him blind of his left eye, and his right ſhoulder was much ſwoln, whereby he loſt the uſe of his right arm ; and thus languiſhing in much miſery, he ended his dayes, *October.* 19. 1609. *Hiſt. of the Netherl.*

25. *Olimpius* an Arian Biſhop, as he was bathing himſelf at *Carthage*, and blaſpheming the bleſſed Trinity, was ſuddenly ſmitten from Heaven, with three fiery darts, and ſo burned to death. *Hiſt. of the Netherl. Pau. Diaco.*

26. In the year 1327. there was one *Adam Duff*, an *Iriſh* man, burnt at *Dublin*, for denying the Incarnation of Jeſus Chriſt, and ſaying, that there could not be three perſons, and but one God : and for affirming the Virgin *Mary* to be an Harlot ; for denying the reſurrection of the dead ; and avouching that the Sacred Scriptures were but fables. *Camb. Brit. Irel.* p. 181.

27. *Donatus* the father of the *Donatiſts*, about the year 331. taking offence at the choice of *Cæcelianus* to the Biſhoprick of *Carthage*, made a ſchiſme in the Church, and fell from one error to another, till at laſt ſome of his diſciples which were call'd *Circumcellions* grew to that height of madneſs, that running up and down, when they met with any paſſengers by the way, they would force them to kill them ; others of them by leaping from rocks, and high places would break their own necks, or burn themſelves in the fire, that ſo they might die Martyrs. *Auguſt.*

28. A certain *Anapabtiſt*, in the field of *Sancto Galli*, by the inſtigation of the Devil, having his ſword under his cloak, called his brother (nothing aware of his bloody intent) before his father, mother, ſiſters, and the whole family, commanding him to kneel down before them, and ſuddenly whips out his ſword, and cuts off his head, throwing it at the feet of his parents ; whereat they were ſo affrighted, that they died mad, the murtherer himſelf defended the fact, ſaying, *Voluntas Dei impleta eſt* ; The will of the Lord is fulfilled. *Gaſtius.*

29. *John Marthias*, one of the Prophets of the *Anapabtiſts* in *Germany*, being vexed with a diſgracefull ſcoff, which was given him by a blackſmith, procured him to be condemned to death by ſome of his own rabble, and himſelf would needs be the executioner, wounding him firſt with an Halberd, and that wound not proving mortal, he after ſhot him through with a Piſtoll: Then ſhedding ſome Crocodile tears, he pardoned him for his raſh ſpeech, ſaying, *That God was reconciled to him, and that he had a revelation from Heaven, that the man ſhould not die of his wounds* ; yet he proved a falſe Prophet, the man dying within a few dayes after. *Hiſt. of the Anabap.*

30. *John* of *Leiden*, a Taylor, whom the *Anabaptiſts* in *Germany* choſe for their King, preſently after his Coronation, made a great feaſt, inviting at leaſt foure thouſand men and women to it, and between the firſt, and ſecond courſe, he accuſeth a man of high Treaſon, and cuts off his head with his own hands, and returns merry to ſupper ; and after ſupper, with the ſame bloody hands, he adminiſters the Lords Supper. Not long after (though there was a great famine in the City of *Munſter*, where they were yet) he and his Courtiers abated nothing of their full diſhes: But one of his fifteen wives (for ſo many he had) ſomewhat more conſciencious then

the reſt, ſaid, *That ſhe thought God was not well pleaſed with their feaſting, and rioting, when the other people pined with hunger, and ſo were famiſhed to death in the ſtreets*: This mock-King, being told of this ſpeech of hers, brought her into the market-place, with other of his wives, and making her to kneel down, cut off her head, commanding his other wives to ſing, and give praiſe for it to their heavenly Father. *Hiſt. Anabap.* Within the ſpace of two years, wherein this Sect of the *Anabaptiſts* by their fanatical opinions, and practices, diſturbed the peace of *Germany*, and much hindred the Reformation of Religion begun by *Luther* and others, it pleaſed God by eminent & viſible judgments, to puniſh the prime actors, & fomentors of the ſame: For *Thomas Muncer* was put to the rack by *George* Duke of *Saxony*, where he roared moſt fearfully, and in the end had his head cut off, and put upon an high pole in the fields. Three hundred *Anabaptiſts* that fell upon a Monaſtery, in *Frieſland*, and rifled it, were moſt of them either killed by the ruines of the Monaſtery, or put to death by the hangman. *John* of *Leiden*, and their Conſul *Bernard Knipperdoling*, were tied to a ſtake, and together with their great Prophet, had their fleſh torn off with hot pinchers; and in the end, being ſlain, had their bodies put into iron Cages, and hanged on the ſteeple of Saint *Lambert*. *Sleid. Com. Lib.* 10.

There was in the year 1647. one *Quarterman*, who had ſometimes lived in *Oxford*, and been a zealous profeſſor of Religion, and one that had ſuffered for the ſame. At the beginning of the difference between the King, and Parliament, he was choſen Marſhal of the City of *London*, and continued ſome years in that imployment: afterwards he turned a violent Sectary, and being diſcarded by the City, he went to the Army, where he found countenance and imployment: But withal, he ſucked in Errors ſo faſt, that in *Southwark*, before a godly Miniſter, he ſaid, *That there was no more holineſſe in the Scriptures, than in a dogs tail*: which afterwards he again affirmed before the ſaid Miniſter, and many of his Congregation; whereupon the Miniſter went forth, fearing (as he profeſſed) leſt the houſe ſhould fall upon his head, wherein ſuch a blaſphemous wretch was: and within few dayes after, it pleaſed God to ſtrike the ſaid *Quarterman* with a violent diſeaſe, *viz.* upon *February* the eleventh, whereof he preſently died, and was buried *February* the ſixteenth, 1647. 31.

In the ſame year there were in *York-ſhire*, certain ſeduced Sectaries, who pretended that they had a revelation to ſacrifice unto God certain creatures, and amongſt the reſt their aged mother, whom accordingly they ſlew, perſwading her that ſhe ſhould riſe againe the third day, for which they were apprehended, and afterwards hanged at *York*. 32.

Anno Chriſti, 1648. there lived in *South-wark* one *Gunne* a Sectarian Preacher, who lived in adultery with another mans wife for about the ſpace of nine yeares, and afterwards ſolicited, and lay with one *Greens* widow; whereupon it pleaſed God to ſtrike him with ſuch horror of conſcience, that he ran mad, and continued raving, and raging in a fearful manner, till at the length, having an opportunity, he murthered himſelf; and the woman with whom he lay, being examined about it, acknow- 33.

ledged the fact, ſaying, *That ſhe did it, to cure her brother of his burnings.*

34. *Bolton*, one that by Separation made the firſt ſchiſme here in *England*, firſt through the ſtirring of his conſcience, made a publick Recantation of his errors at *Pauls* Croſſe, and yet afterward was ſo dogged with a deſperate remorſe, that he reſted not, till that by hanging himſelf he had ended his miſerable life. *Robinſ. Juſtif.* See more of theſe in Mr. *Baylies diſſwaſive. page* 13, *&c.*

35. *Anno Chriſti* 1647. there was at *Newbery* ſome ſhe-*Anabaptiſts*, that took upon them to have revelations, and therein to ſee, and know ſuch glorious things, as could not be imagined; and one of them had ſuch ſtrange geſtures, and fits, as the like was ſeldome ſeen. This wman gave forth, that ſhe had a revelation that ſuch a night ſhe ſhould be taken up into heaven, againſt which time many of them aſſembled together, took their ſelemn leaves of her with tears, and the time being come, out they go to ſee her aſcenſion. The night was a Moon-ſhiny night, and as they expected when an Angel ſhould come to fetch her up in a Chariot, a cloud comes and covers the face of the Moon; whereupon they all cry out, *Behold, he comes in the clouds:* but preſently the cloud vaniſhed: whereupon their hopes, being fruſtrate, they ſtill expect his coming: And after a while, comes a flock of wild-geeſe a good way off, whereupon again they cry out, *He comes, he comes:* But when the wild-geeſe were gone, at length they were fain to return to their homes as wiſe as they came, having made themſelves a ridiculous ſpectacle unto many.

36. As Chriſt hath his flock, ſo falſe-prophets have their flock: Seducers drag diſciples after them, *Acts* 20. 30. *Faciunt favous & veſpæ: faciunt Eccleſias & Martionitæ*, ſaith *Tertullian*. Waſps alſo have their honycombs: Apes imitate mens actions. Theſe Conventiclers the Church muſt ſtudiouſly decline, and not *viamper avia quærere*, ſeek truth by wandring through the thickets of Errors, as *Junius* ſaith one in his time did, who confeſſed that he had ſpent twenty two years in trying religions, pretending that text for it, *Prove all things.* But Chriſts Spouſe is directed, *Cant.* 1. 8. to repair to the foddering places, to frequent the publike Aſſemblies: to tread in that ſheep track, &c. there Chriſt hath promiſed to feed his Lambs (that have golden fleeces, precious ſouls) to call them by name, as he did *Moſes*, *Cornelius*, *&c.* To teach them great and hidden things, ſuch as they knew not, *Jer.* 33. 3. To give them ſpiritual ſences, *Heb.* 5. 14. To be fully perſwaded of the truth that they take up, and profeſſe, *Col.* 2.2. *Luke* 1. 1. To feel the ſweetneſſe, and goodneſſe, the life, and power of it within themſelves, *Col.* 1. 9. *Job* 32. 8. To hate falſe doctrines, and thoſe that would perſwade them thereunto, *Pſal.* 119. 104. *Rev.* 2. 6. buzzing doubts into their heads, *Rom.* 16. 17. *John* 10. 5. So that they would not yield to man, nor Angel, that ſhould object againſt the truth they have received, *Gal.* 1. 8, 9. they know that Satan tranſforms himſelf into an Angel of light, and can act his part ſometimes even by good men, as he did by *Peter* once, and again, *Matth.* 16. 23. *Gal.* 2. 13. And as of late by Maſter *Archer* an holy man, who yet broached helliſh opinions. *Swenchfeldio not defuit cor bonum, ſed caput regulatum*,

ſaith *Bucholtzer : Swenchfeld* had a good heart, but a wilde head, and ſo became a means of much miſchief, to many ſilly ſhallow-headed people, whom he ſhamefully ſeduced. *Trapp.*

37. Hereticks uſually pretend, that they ſuffer for righteouſneſſe ſake, and ſtile themſelves as the *Swinkfeildians* did, *The Confeſſors of the glory of Chriſt.* Well they may cry out as that Heretick *Dioſcorus* did, in the Council of *Chalcedon : I am caſt out with the Fathers, I defend the Doctrine of the Fathers, I trangreſſe them not in any point.* Well they may ſeem ambitious to wear a Tyburn-tippet (as *Campion*), and cry out with *Gentilis* the *Antitrinitarian*, that he ſuffered death for the glory of the moſt high God; but they are but the Devils Martyrs.

38. Hereticks are notably cunning, and no leſſe cruel, as the *Arians* and *Donatiſts* were of old (*See it in my General Martyrologie*) The *Papiſts*, *Socinians*, and others of the ſame branne at this day. Theſe cunningly creep, and ſhoot themſelves into houſes by their pithanology, and counterfeit humility, they lead captive, ſilly women, 2 *Tim.* 3. 6. and by them their husbands. They take them priſoners (as the word ſignifies) and then make prize of them. 2 *Pet.* 2. 3. they bring them into bondage, and then devour them, as *Paul* ſaith of thoſe deceitful workers, the Foxes of his time, 2 *Cor.* 11. 13, 20. They fraudulently foiſt in falſe doctrines, 2 *Pet.* 2. 1. Ship warck the Faith, 1 *Tim* 1. 19. Subvert whole houſes, *Tit.* 1. 11. and are therefore to be taken and club'd down as peſts, and common miſchiefs to mankind. *Trapp.*

39. It was well, and wiſely done of *Placilla* the Empreſſe, when her husband *Theodoſius ſenior* deſired to conferre with the Heretick *Eunomius*, ſhe earneſtly diſſwaded him from it, leſt being perverted by his ſpeeches, he might fall into his Hereſie. *Sozom.*

Saint *Auſtine* being to diſpute with *Paſcentius* an *Arian* Heretick, *Paſcentius* would by no means ſuffer the ſubſtance of the diſputation to be ſet down in writing, leſt his weakneſſe ſhould appear: yet afterwards made his brags that *Auguſtine* was foiled by him, which report was beleeved of all that deſired it: and thereupon *Auguſtine* was forced to publiſh what paſſed betwixt them for his own vindication. See the life of Saint *Auguſtine* in my firſt part of the *Marrow of Eccleſiaſtical Hiſtory.*

40. The *Phariſees* (thoſe old Separatiſts) ſlandered all that our Saviour Chriſt did and in their pertinacious malice, never left till they had cauſed him to be put to death for a deceiver of the people.

41. The *Donatiſts* ſeparated from the true Church, affirming that there were no true Churches but their own: they were alſo divided amongſt themſelves, *in minutula fruſtula*, into ſmall ~~ſucking~~ Congregations, as *Auguſtine* ſaith, whoſe arguments, when they were not able to confute, they reproached him with his former life when he was a *Manichee.*

42. So dealt the Schiſmatical *Anabaptiſts* with *Luther*, whom they held more peſtiferous then the Pope. *Muncer* wrote a book againſt him (dedicating it to the Illuſtrious Prince Chriſt) and railed at him as one that wanted the ſoirit of revelation, and ſavoured onely of the things of the fleſh. *Trapp.*

43. Our Separatiſts (at leaſt the better ſort of them) have ſaid that the dif-

ferences between them and us are ſo ſmall, that they can for a need come to our Churches, partake in the Sacraments, and hold communion with us as the Churches of Chriſt: But if ſo, How then dare they ſeparate? The *Turks* wonder at our *Engliſh* for cuting, or pinking their clothes, counting them little better then mad-men to make holes in the whole cloth, which time of it ſelf would tear too ſoon: But woe be to them that cut, and rend the ſeamleſſe coat of Chriſt by needleſſe ſeparations. *Trapp.*

44. Prov. 20 6. *Moſt men will proclaime every one his own goodneſſe*: So do *Sectaries* ordinarily, as ours now adayes that boaſt themſelves to be the old Saints, and well-affected party: Of old the *Swenkfeldians* (*Stinkfeldians Luther* called them for the ill favour of their opinions) entituled themſelves, with that glorious name, *The Confeſſors of the glory of Chriſt*. *David George* (that monſtrous Heretick) that was ſo far from accounting Fornications, Adulteries, Inceſt, &c. Sins, that he recommended them to his moſt perfect ſcholers, as acts of grace & mortification, &c. Yet was he wonderful confident of the abſolute truth of his tenets, & doubted not but the whole world would ſoon ſubmit unto him, and hold with him. He wrote to the Emperour *Charles* the fifth, & to the States of *Germany*, *A ſerious admonition* (as he ſtiled it) *written by the command of the Omnipotent God, diligently to be obeyed, becauſe it contained thoſe things whereupon depended eternal life.* Trapp.

45. There is a ſad ſtory of the Father, and his two ſonnes, who ſeparating from our Church in *England*, kept together for a while: but ere long the two brothers divided again betwixt themſelves, and when the father could not reconcile them, he left the one to cleave to the other: but a while after, differences aroſe between the father & this one ſonne, and they anathematized each other; and ſo all three ſtood excommunicate, and accurſed each by other.

46. *Iſlebius Agricola*, the firſt *Antinomian* did many times promiſe amendment, & yet afterward fell to his Error again: After which he condemned his Error, and recanted it in a publike Auditory, and printed his Recantation: & yet when *Luthur* was dead, he relapſed into it again: So hard a thing it is to get poiſon out when once ſwallowed down. *Trap. Prov.* 26. 11.

47. *Seducers*, and *Sectaries* diſſwade men from hearing the Word in publike aſſemblies, and carry them into by-corners under pretence of prayer: Like Moles, they do all their miſchief by working under ground, as *Epiphanius* obſerveth, *Prov.* 28. 9, 10. *Trapp.*

48. The *Enthuſiaſts*, and *Anabaptiſts* uſed to boaſt of the ſpirit, they profeſſed that they would deliver nothing but what they had immediately revealed to them from heaven. *Muncer* wrote a baſe book againſt *Luther*, which he dedicated to King *Jeſus*, wherein *Lutherum flagellat quod Enthuſiaſmorum ſpiritu careat, & nil niſi carnalia ſapiat*, he falls foul upon *Luther* as wanting the ſpirit of revelation, and one that ſavoured of nothing but carnal things. His followers looked upon *Luther* as more peſtiferous then the Pope: and for *Calvin*, they ſaid, that *it had been happy for the Church, if he had never been born.* It was their old practice, and ſtill is, to diſcourage, and diſparage Chriſts faithful Miniſters as carnal, and not reliſhing the things of the ſpirit. *Trapp.*

49. Hereticks having once ſtepped over the pale of truth, know not where, nor when they ſhall ſtop or ſtay; but run on from bad to worſe, deceiving, and being deceived. *Bertius*, and *Barret*, of *Arminians*, become profeſt *Papiſts*.

50. If the *Lutherans* hold univerſal Grace, the *Huberians* will thereupon bring in univerſal Election: the *Puccians* univerſal Faith: and the *Naturaliſts* will explode Chriſt, and the Scriptures.

51. A peſtilent Sect ſprang up not long ſince in *Arragon* (whoſe founders were a crew of their hypocritical Prieſts) who affecting in themſelves and their followers a certaine Angelical purity, fell ſuddenly to the very counter-point of juſtifying beaſtiality. *Sands* relation. They called themſelves *Illuminati*, as if they onely had beene in the light, and all in the world beſides in darkneſſe.

52. The *Gnoſticks* held themſelves to be the onely knowing men.

53. The *Manichees* derived their name of *Manna*, becauſe whatſoever they taught was to be received as food from heaven.

54. *Irenæus* tells us of ſome that counted their own writings to be Goſpel; and the *Family of Love* ſet out their *Evangelium regni*.

55. The *Anabaptiſts* brag much of their revelations.

56. The *Jeſuites* vaunt much that the Church is the ſoul of the world: the Clergy of the Church, and they of the Clergy. *Trapp.*

57. *Swenckfield* was much in commendation of a new life, and deteſtation of an evil: He deluded many with thoſe magnificent words, and ſtately termes that he had much in his mouth of *Illumination*, *Revelation*, *Deification*: the inward, and ſpiritual man, &c. but in the meane time he denied the humane nature of Chriſt to be a creature, & called thoſe that thought otherwiſe, *Creaturiſts*. He affirmed the Scripture to be but a dead letter; which they that held not, he called them *Scripturiſts*: Faith, he ſaid, was nothing but God dwelling in us, &c. *Trapp.*

58. *Auguſtine* was ſtiled *Hæreticorum malleus*: the hammer of Hereticks.

59. Maſter *Cotton* calls Maſter *Hilderſam*, *Schiſmaticorum malleum*: the maule of Schiſmaticks.

60. *Auguſtine* complaines of the outrages of the Clergy of the *Donatiſts*, that they ſo waſted the Churches of Chriſt, that the dealings of Barbarians was more mild then theirs. *Clericorum Doniſtarum latrocinia ſic vaſtant Eccleſias, ut Barbarorum fortaſſe facta mitiora ſint.* Auguſt. Epiſt. 122.

61. *Anno Chriſti*, 1611. In the nineth year of King *James*, there was here in *London* one *Bartholomew Legate*, that denied the Divinity of Chriſt; King *James* often dealt ſeriouſly with him to withdraw him from his damnable Hereſie: and once he had thought to have ſurprized him into an acknowledgment of the Deity of Chriſt, by asking him whether he did not daily pray to Jeſus Chriſt? But *Legate* anſwered, *That indeed he had prayed to Jeſus Chriſt in the dayes of his ignorance, but not for theſe laſt ſeven years.* Hereupon the King in anger ſpurned at him with his foot, ſaying, *Away baſe fellow, it ſhall never be ſaid that one ſhall ſtay in my preſence, who hath not prayed to our Saviour for ſeven years together.* This *Legate* was often convented before Doctor *King* Biſhop of *London*, and laboured with, to draw him to a Recantation: But when no meanes would

prevaile, yea that he grew more audacious, and obdurate under them: he was by the Biſhop, and other Judges aſſiſting, declared an obdurate, contumatious, and incorrigible Heretick, and ſo delivered over to the ſecular power, and King *James* ordered a Writ *De hæretico comburendo* to be ſent to the Sheriffs of *London*, by vertue whereof he was burned in *Smithfield*. Mr. *Fullers Eccleſ. Hiſt. p.* 63.

62. The ſame year there was one *Edward Wightman* of *Burton* upon *Trent*, convicted before Doctor *Neale*, Biſhop of *Coventry* and *Lichfield* for maintaining ten abominable and damnable Hereſies: For which alſo he was burned at *Lichfield*: and it pleaſed God by this ſeaſonable ſeverity ſo to ſuppreſſe thoſe monſtrous opinions, that there was none after that ever openly avowed them. *Idem.*

63. *Anno Chriſti*, 340. There aroſe certaine Hereticks called *Utricularii*, *Bottel-bearers*, becauſe they always carried a bottle at their back, affirming that they were no true Chriſtians that did not ſo: alledging that text for themſelves, *Matth.* 9. 17. *No man puts new wine into old bottels, &c.* as if they were the onely new bottles filled with new wine. *Alſted. Chron.*

64. *Anaſtaſius*, Emperour of *Conſtantinople* being corrupted with the Hereſie of *Eutiches*, and abuſing the Orthodox, was ſlaine by a flaſh of lightning from heaven. *Beards Theat.*

65. *Juſtinus* the ſecond falling into the *Pelagian* Hereſie fell mad, and therein died. *Idem.*

Polycarp at a certaine time meeting *Marcion* the Heretick, took no notice of him, whereupon *Marcion* ſaid to him, *Doeſt thou not know me?* yea ſaid *Polycarp*, *I know thee for the firſt begotten of the Devil.* See his Life in my *firſt Part of Lives.*

Heretical Quakers miſerably deluded by the Devil.

66. In *May* laſt 1653. in *Kendal* in *Weſtmorland*, there was one *John Gilpin*, who was very deſirous to aſſociate himſelfe with the *Quakers* at their meetings, & ſpeaking with one of them about it, he much encouraged him to hold on his purpoſe, and accordingly he went to them when one *Ch. Atkinſon* was Speaker, whoſe drift was to deny all Miniſterial Teaching, and Ordinances, together with all Notional knowledge gained by the uſe of ſuch means, & to become as if they had never learned any thing, & now to be taught of God within themſelves: by waiting upon an inward light, which (as he ſaid) lies low hidden under the earth, *viz. The old man which is of the earth earthly.*

Gilpin was immediately ſo taken with this new doctrine: that he reſolved to cloſe with them, was afraid to read any good books, to hear any preaching Miniſter, or to call to remembrance any thing which he had formerly learned concerning God, Chriſt, his own eſtate, or any other ſubject contained in the Scriptures; for they told him that all ſuch knowledge was but Notional, carnal, and hanging upon the Tree of Knowledge: adding, *Curſed is every one that hangs on this Tree.*

One of them told him *that Chriſt was as man, had his failings, diſtruſted God, &c.*

At his next meeting the Speaker urged him to take up the croſſe daily, ſaying, *Carry the croſſe all day, and it will keep thee at night*: He urged him to hearken to a voice within him: Spake much of a light within them, which *Gilpin* not yet finding, was much troubled, deſiring that he might fall into quaking, thinking that thereby he ſhould attaine to the immediate diſcoveries of God to him. And accordingly ſhortly after as he was walking in his chamber, he began to quake ſo extreamly that he could not ſtand, but fell upon his bed, where he houled, and cried in a terrible, and hideous manner, (as others of them uſed to do) yet was he not affraid, but looked upon it as the pangs of the New-birth. After half an hour by degrees he ceaſed from houling, and rejoyced that now he could witneſſe againſt the Miniſters of *England*, *as falſe prophets*, *and Prieſts of Baal.* All the night after he was much troubled with dreames about his ſinns: & when he awaked, as he thought thereon, he perceived ſomething lighting on his neck, and giving him a great ſtroak, which cauſed much paine, and ſo a ſecond, third, and fourth, each leſſe then other, deſcending till it came to the middle of his back, and then he diſcerned ſomething to enter into his body, which Satan ſuggeſted to be the Spirit of God like a dove: and he thought he heard a voice within him, ſaying, *It is day*: Adding twice. *As ſure as it's light, ſo ſurely ſhall Chriſt give thee light.*

Two or three dayes after he ſtill waited for more light, and walking into his Garden, he lay down with his face to the earth, at which time his right hand began extreamly to ſhake: and he was in a great rapture of joy, apprehending it to be a Figure of his ſpiritual Marriage, and union with Chriſt: Then did the power within raiſe him, and ſet him on his feet, and afterwards laid him on his back, brought his ſins into his remembrance: cauſing his hand at every ſinne to ſtrike the ground; and he heard a voice ſaying, *Now is ſuch a ſinne mortified:* then was he perſwaded that all his ſins were mortified at once: then roſe he up, and it was ſaid to him: *Ask what thou wilt of the Father in my Name, and he will give it thee:* then ſaid *Gilpin*, *What ſhall I ask?* It was anſwered, *Ask wiſdom in the firſt place:* then he deſired that ſuch things might be given him, as made for Gods glory and the good of others: It was anſwered, *that his requeſt was granted, and that he ſhould be endowed with the gift of Prophecie, and ſinging praiſes to God.*

Preſently after he went to another of their meetings, where *Atkinſon* was again the Speaker, with which he was more affected then formerly; for that (as he conceited) he could inwardly witneſſe to what he ſpake. *Atkinſon* having done, one *Iohn Audland* ſpake, in the time of whoſe ſpeaking *Gilpin* was by the devil within him drawn out of his chair, and thrown upon the ground, where he lay all night; all which time his body & members were all in motion, being turned from his back on his belly, and ſo back again ſeveral times, making croſſes with his legs, and his hands moving on the ground as if he had been writing: and he heard (as he thought) a voice, ſaying, *that that writing with his hand on the ground ſignified the writing of the Law in his heart:* then were his hands moved to his head, and he heard the voice, ſaying, *Chriſt in God, and God in Chriſt, and Chriſt in thee.* Which words he was compelled to ſing forth in a ſtrange manner, and with ſuch a voice as was not his own, he ſung alſo divers phraſes of Scripture which were given in to him; then the devil raiſed him up, and *bade him be humble*, then brought him on his knees again, and he heard the voice ſaying, *Stoop low, low*: and when his face was almoſt at the ground it ſaid to him, *Take up thy croſſe, and follow me*. Then riſing, he was led out of the houſe by the devil at a back door to the River, and back again, and then into the Town, where he was drawn down the ſtreet, to a door that he knew not: whereupon two of them that followed him, ſaid, *Whither will you go? This is the Fidlers houſe. Gilpin* anſwered: *Be it whoſe houſe it will, Chriſt leads me hither, and hither I muſt go*: then was his hand forced to knock at the door, and a voice bade him ſay, *Behold, Chriſt ſtands at the door, and knocks*. The Fidler opening the door, he went in, and taking down a Baſe-viol, he was forced to play on it, and to dance, whereupon he queſtioned what power led him to ſuch actions? and the voice preſently anſwered him, *This is not becauſe I love Muſick, for I hate it, but to ſignifie to thee what joy there is in heaven at thy converſion: as alſo, what ſpiritual Melody thou ſhalt have hereafter*. Then was he led out of the houſe, and carried thorow the Town, being forced, as he went, to proclaim, *I am the way, the truth, and the life*: Then went he to his own houſe, and there by the devil was thrown down, and forced to make circles with his hands, the voice telling him *that he was now putting off the old man*. His hand alſo was forced to take up a ſtone which lay on the floor, which he thought to be like a mans heart, and the voice told him, *that Chriſt had taken that ſtone out of his heart, and given him an heart of fleſh*: then holding it forth to the ſpectatours, he was forced to ſay, *Except you ſee ſignes, and wonders, you will not believe*; And throwing the ſtone amongſt them, he ſaid *Lo, here is my heart of ſtone*. Then was he caſt upon his back on the ground, and the voice ſaid, *Thou ſhalt have two Angels to keep thee*, and immediately two ſwallows came down the Chimney, and ſate on a ſhelf neer him, whereupon he cried, *My Angels, my Angels*, and withal he held out his hand to them, expecting they ſhould have come to him; but they flew up the chimney again, though the door and windows were open. Then was he carried upon his hands and knees out of the doors into the ſtreet, and when his wife would have ſtopped him, he ſaid, *he muſt not be ſtopped, he muſt forſake wife, children, and all to follow Chriſt*. Thus went he up the ſtreet, thinking that he bore a croſſe upon his neck, till ſome pulled him out of the mire, and dirt, and by force carried him into his houſe, whereupon pointing at one of them, he ſaid, *Chriſt points at thee, thou art a wicked woman, and haſt hindred the work of the Lord*. Then the voice asked him, *Where is thy croſſe?* upon which he thought he ſaw a viſible croſſe hanging in a thread, which with his hand he put behind his neck: Thus he continued till the evening, when many of the *Quakers* coming to him, ſaid, *Be lowly minded, and hearken to the voice within thee*, and ſo they left him, his ſtrength being almoſt quite ſpent with his reſtleſſeneſſe.

His wife and family going to bed, he remained alone, when he began to queſtion whether theſe ſtrange actions were Divine, or Diabolical? whereupon he trembled, and his hand was forced to take up a knife, which lay by, and to point it to his throat, and the voice ſaid to him, *Open a hole* *there, and I will give thee eternal life*: But he threw away the knife, and his wife coming to him, at her perſwaſion he went to bed, and all the night after he aſſured himſelf that he was poſſeſſed by the devil, and in the morning he roared and cried out, *Now the devil is gone out of me*; at which inſtant he, and his family heard it thunder, though no others heard it.

Shortly after the devil came to him again, and told him, that it was Satan that had poſſeſſed, and ſeduced him hitherto, but now Chriſt was come, and had caſt out Satan, and told him alſo, *that what he had done the day before was in obedience unto Satan, and that as he had ſerved Satan the day before in his cloathes, ſo now this day he muſt undo all that he had done in his ſhirt, in obedieuce to Chriſt*: whereupon he roſe out of his bed, went into the ſtreet in his ſhirt, but ſome ſtopped him: whereupon the devil within him told him, *that he muſt be carried into the houſe by four women, or elſe that he ſhould for ever ſtand there like a pillar of ſalt, as* Lots *wife did*. Then four women carried him into his bed; whereupon he told them, *that the day before he had been doing the devils work, but now he muſt do Chriſts work, &c.* Then he fell to acting in his ſhirt upon the bed, as he had done the day before upon the floor, playing topſey turvey from one bed to another; the devil bidding him not to fear, for (ſaith he) *I will give thee ſtrength*: then it told him, *that the day before the devil bade him bear his croſſe, but now Chriſt bade him lay it a ſide, for Chriſt takes no pleaſure in Croſſes, nor will be worſhipped as yeſterday he had done*: It ſaid farther: *Yeſterday the devil made thee lie all day on the ground, but now I have provided a bed for thee*; For *my yoak is eaſie*: He promiſed alſo to *give him bread of life to eat, and water of life to drink, and that out of his belly ſhould flow rivers of living water*: Then were his teeth moved as if he was eating, & he thought that he felt in his belly a flowing up, and down of waters: he was told alſo that *yeſterday the devils Angels waited on him, but now Chriſts Angels ſhould guard him*; hereupon he ſaw two Butterflies in the window, and his hand was forced to take one of them, and to put it into his mouth, which he ſwallowed down: then he was moved to take the other, and put it to his throat, and he was told that it ſhould enter in there; for (ſaith the voice) *nothing is impoſſible to him that beleeveth*: then he was forced to make circles on the bed, whereupon he began to ſuſpect that he was acted by Satan, and thereupon in great fear cried out, *Lord, what wilt thou have me do?* But the devil anſwered, *It's too late to cry unto God, for ſentence is already paſſed againſt thee*. Hereupon he lay down in deſpair; but preſently the devil told him the third time, that *it was a white devil that had deluded him this ſecond time; but that now Chriſt was come indeed, and would caſt him out*: and accordingly he thought the devil was ejected: But then all his members fell on working as if the pangs of death had been upon him, the voice telling him, *that they were the pangs of the New-birth, and that now Chriſt was new-born in him?* Thus he continued a whole day, and the devil told him, that *now he ſhould work wonders, and caſt out devils in Chriſts Name*. Then came in two of the *Quakers*, to whom he ſaid, *I have two devils caſt out of me, but now Chriſt is in me of a truth*: Then ſaid the devil to him, *I was crowned with a crown of thorns, but I will crown thee* *with a crown of glory*, and bade him ſet his fiſt upon his head, which (ſaith he) *to the ſtanders by ſhall appear as a glorious crown:* when he did this, he asked them, *what they ſaw?* they anſwered nothing: whereupon the devil told him, *that they ſaw the crown on his head, but were ſo ſtricken with admiration that they could not expreſſe what they ſaw:* Then the devil bade him tell one of the *Quakers, that he had a devil in him, but he ſhhould caſt it out*; and that he ſhould quake, and tremble, which accordingly he did: then the devil bade him to ſpeake to him to fall flat on the ground, which he did, and preſently roſe againe; whereupon *Gilpin* asked him, *whether now the devil was gone out of him?* to which he anſwered not; but the devil told him, that *he was now ejected, &c.*

A while after he began again to queſtion whether in all this he were not deluded by Satan, which made him fall into a great fear, and then the devil told him that *all this while he had been ſerving him, and blaſpheming God, and that now it was too late to repent:* Hereupon he fell into deſpaire for a time, thinking that every thing which he either heard or ſaw was the devil that came to fetch him away: Sometimes he thought that he ſhould be taken away in a flame of fire, other ſometimes that the earth would open, and ſwallow him: Yet at laſt it pleaſed God (as it ſeemes) to give him repentance and peace in his conſcience; whereupon he publiſhed a Narrative of theſe things, to diſcover the danger of theſe wayes, & to be for caution to others to take heed how they go out of Gods ways, & forſake his Ordinances, leaſt falling into the error of the wicked, they decline from their former ſtedfaſtneſſe, and leſt not receiving the love of the truth, that they might be ſaved, God give them over to ſtrong deluſions to believe a lie. *This is atteſted under the hand of the Major of* Kendal, *the Miniſter, Schoolmaſter, and ſome others.*

Anno Chriſti 1653. about the moneth of *October*, came ſome Quakers out of the North into *Wales* about *Wrexham*, endeavouring to win ſome profeſſors to their party: Their principal deſigne was to diſgrace the Miniſtry, and all publike Ordinances. They held univerſal Redemption, Free-will, and falling from Grace: They publiſhed, that all men have the pure ſeed of God in them: boaſting that themſelves were perfect, and without ſin: that they knew at the firſt ſight ſincere Chriſtians from hypocrites. At their meetings, after long ſilence, ſometimes one, ſometimes more fell into a great and dreadful ſhaking, and trembling in their whole bodies, and all their joynts with ſuch riſings, and ſwellings in their bellies, and bowels, ſending forth ſuch ſhreekings, yellings, howlings, and roarings, as not onely affrighted the ſpectators, but cauſed the Dogs to bark, the ſwine to cry, and the cattel to run about, to the aſtoniſhment of all that heard them. By theſe artifices one *William Spencer* was drawn by them to leave the Church, and to follow them, whereupon at ſeveral times he fell into the ſame quaking fits: And lying with one of them three ſeveral nights, the laſt night being much troubled, and not able to ſleep, upon a ſudden he heard ſomething buzzing, and humming about the Quakers head like an humble Bee, which did ſore affright him, whereupon he ſought to riſe: but the Quaker perſwaded him to lie ſtill: and immediately there aroſe a great wind, and ſtorme, which ſhook the houſe wherein they lay;

which adding much to his former fear, he againe attempted to ariſe; but the Quaker ſtil preſſed him to lie ſtill, perſwading him to expect the Power to come (which they often promiſe to their Proſelytes,) and thereupon he againe heard the former humming noiſe which more and more terrified him, ſo that he ſtrove vehemently to riſe, but the Quaker laid his head upon *Spencer's* ſhoulder, and did blow hard like the hiſſing of a Gooſe ſeveral times towards his face, or mouth, which made him leap out of his bed in a great aſtoniſhment, crying for a light, and guide, to conduct him to a neighbours houſe: and upon this occaſion left them altogether, teſtifying the truth thereof to the Quaker's face before many witneſſes, the Quaker not denying it. *Atteſted under ſeveral hands.*

October 19. 1654. A godly Miniſter at the earneſt deſire of ſome friends, went with *John Ward* and *Anthony Hunter* to a meeting of the Quakers at the houſe of *John Hunter* in *Benfield ſide* in the County of *Durham*, where he found about twenty perſons ſitting all ſilent. And after we had ſate awhile (ſaith the Miniſter that gave this relation under his hand) all being mute, the Lord moved me to ariſe, and call upon his Name by prayer. I was no ſooner, up, but my legs trembled greatly, ſo that it was ſome difficulty to me to ſtand: but after I had prayed a ſhort ſpace, the trembling ceaſed. Whileſt I prayed to God as a Creator, there was but little diſturbance; but when I cryed in the Name of Jeſus Chriſt my Mediator, God in my nature in the higheſt glory, appearing, and interceding for his Saints, then the Devil roared in the deceived ſoules in a moſt ſtrang, and dreadful manner, ſome howling, ſome ſcreeking, yelling, roaring, and ſome had a ſtrange confuſed kind of humming, and ſinging noiſe. Such a repreſentation of Hell I never heard of: there was nothing but horror, and confuſion.

After I had done praying (not opening mine eies before) I was amazed to ſee about the one halfe of thoſe miſerable creatures, ſo terribly ſhaken, with ſuch ſtrang, violent, various motions, that I wondred how it was poſſible for ſome of them to live. In the middſt of this confuſion, one of them asked me *if I was come to torment them*, to whom I applyed that word, *Mat.* 8. 29. where the Devils asked Chriſt the ſame queſtion. And whil'ſt I ſpake ſomthing of Faith, they declared that they were come to the Faith of Devils, *Jam* 2. 19. who *believe, and tremble*: but he ſaid that we were not attained to ſuch a Faith.

After two hours, as we were departing out of the houſe, one of them curſed me with theſe words, *All the plagues of God be upon thee*; whereupon I returned, and prayd for ſuch of them as had not committed the unpardonable ſin.

This preſent year 1656. there is one *John Toldervy*, lately ſervant to Collonel *Webb*, living in *Cornehill London*, who hath publiſhed a Book, called *The foot out of the ſnare*, wherein he declares how he was ſeduced by the *Quakers*, and thereupon became ſubject to the teachings of a ſpirit within him, which he believed to be the Chriſt of God, and was perſwaded that if he denied any thing in the leaſt that it required, he could not be redeemed; and ſeeing the truth was made manifeſt to him, if he diſobeyed, he ſhould be damned eternally: The firſt principle that the Devil 67.

infuſed into him (as he doth into all the reſt) was againſt the Miniſters, that they were made Miniſters of Man, & were ſent forth by man, whoſe Doctrine ſtood in the will of man, and that, not underſtanding what the word of life was, they were uncapable of edifying the people,being Miniſters of the letter and not of the Spirit. Then he was taught that the Scriptures were not the Word of God, and that having owned the truth, he needed not that any man ſhould teach him any more; that there was that in him by which he might be taught, which was *Life; the holy ſeed of God*, &c. Hereupon (ſaith he) I became ſubject to diverſe Ceremonies, as not to Maſter any man; Not to pull off my hat to any man; not to ſpeak the word *you*, but *thee* and *thou*; not to uſe any complements or greetings, beleeving that bowing to a man was worſhipping of him: To pull off the points from my knees,my bandſtrings,hat-band, buttons, which I judged unneceſſary on my coat, &c. Yea, I burned diverſe Divinity books, judging that what was ſpoken in them,was from the teachings of the Devil in thoſe that writ them, &c. and being engaged in redeeming part of an eſtate for my mother,which poſſibly might in a ſhort time have been effected, amongſt other of thoſe ſeducing perſwaſions which ſubtilly under a pretence of ſelf-denial wrought upon me, I was withdrawn from this buſineſſe, whereby my mother, and many little ones lie now under the ſufferings of my diſobedience: But the working of this power was ſo predominant upon my ſpirit, that I refuſed the leaſt acknowledgment, much leſſe performance of duty to any.

A ſhort time after my compliance with the ſpirit which entered into me, My Maſter coming from the Wells, I reached a ſtoole, took him by the arme, and bade him ſit down *William Webb*, not bowing, nor pulling off my hat, nor calling him Maſter, but added, *How doth thy body do?* whereupon he anſwered, *John, what is the matter? Where is the ſervants obedience? Where is the Maſters honour?* To which I anſwered, My Maſter was the faithful ſpirit, &c. and that all the Miniſters, were the Miniſters of the Devil, and in particular, *Feak*, his miniſter was of the Devil, and his miniſtery was the miniſtry of death, &c.

A while after (ſaith he) when my Maſter, and his company were at dinner,I was moved by that ſpirit within me to go into the roome to take a ſtoole, and ſate down at the upper end of the Table, which accordingly I did: and being asked by my Maſter out of the Scripture what was the ſervants duty? I juſtified my ſelf, ſaying, that *I was the ſervant of the living God: and had more right to the creatures than he.*

After this (ſaith he) I was reſolved to be wholly taught by the light within me, and ſo never to ſin any more: and when Cuſtomers came into the ſhop, I durſt not ask what they wanted, nor make in the price of the wares but one word, nor uſe any language but *thee* and *thou*, nor pull off my hat, nor call diverſe of our wares by the uſual names, but gave them other names, which made me unfit for my calling, whereby I ſhould live.

Then I was perſwaded not to eat any thing I loved, and was wrought upon to eat nothing but Crums, to pick bones when others had done with them, and to eat ſuch food as was deſtructive to my health: yea, I was limited from eating what was needful to the ſatisfying of nature, ſo that I was made extreme poor, and ſo changed, as though I was not the ſame man. Going along *Cheapſide*, I was commanded by this ſpirit within me, to gather up the Cabbage ſtalks, & leaves of Coleworts that were thrown away, and to carry them home, dreſſe, and eat them for my next food. Then was I perſwaded that I was in all things taught by the word within me, the ſame word which the holy men of God had that wrote the Scriptures: and that I ſhould ſpend all my time night and day to gaine knowledge by the teaching of the holy Ghoſt in me, by which I did really believe that there was nothing expreſſed in Scripture, but I had the perfect knowledge of it: whereupon I was really poſſeſſed with a confident belief that Chriſt which died at *Jeruſalem*, was a figure of me, and that I was the true Chriſt, the Angel ſpoken of in the *Revelation*, which was to flie thorough the middeſt of heaven, declaring the everlaſting Goſpel to all people. The ſame ſpirit within revealed to me that the diſſolution of all things would be at the end of ſixty three years, in which time by my miniſtry, and the reſt of our teachers, the *Jewes* were to be called together with the Gentiles, who ever ſince the Apoſtles dayes have been in darkneſſe, ſerving the Divel without the knowledge of the true God,&c. I was alſo made to believe that I ſhould live to the end, and then Chriſt which died at *Jeruſalem*, ſhould meet me in the mount of God, where I was to be transformed into a celeſtial body, and that that Chriſt and I ſhould judge all that had a being in the world: whereupon I was perſwaded that though I had the perfect knowledge of the Scriptures, yet it was not ſufficient for this work, but that there was a greater Revelation to be made manifeſt in me, then there was in Chriſt and the Apoſtles. Then was I enjoyned wholly to attend for Revelations, which I did, expecting to hear ſome voice from heaven; and at laſt conceived that I did hear many excellent voices, which made an exceeding ſweet and pleaſant melody, which I judged to be ſpirits ſent from God to make known the greatneſſe of the joy which was in heaven becauſe of me.

Shortly after there appeared to me two ſpirits in the likeneſſe of a mans ſhadow, which I conceived to be angels ſent from God to miniſter to me: after which there came many ſuch like ſpirits which were all taken by me to be Angels, and a voice ſpake within me greeting thoſe apparitions, & they anſwered, that within twenty five dayes perfection ſhould be eſtabliſhed in me: that then I ſhould ſuffer the likeneſſe of that death, and reſurrection which was real in him that died at *Jeruſalem*, after which I ſhould be ſent forth to preach the Goſpel, and that then *Michael* the Archangel ſhould live in me, by whom I ſhould be carried too and fro through the world, and enabled to preach the Goſpel.

After this time when the ſpirit within me willed me to go in private, which was ſometimes in the day, but almoſt all the twenty five nights I durſt not reſiſt; yea, I think I did not reſt one night with another, above an hour in a night all that time; moſt of which time I had the company of theſe apparitions: For when I was moved by the ſpirit within me to deſire them, they would come; and when they came they brought with them excellent muſick, which alwayes kept over my head, and moved with me as I moved: The apparitions making merry amongſt themſelves, dancing, leaping, and flying about the room after the muſick, which was over my head. During all theſe twenty five dayes, I was acted by the ſpirit within me to do many ſtrange things. I ſhall name a few by which you may judg of the reſt.

The ſecond or third night that I ſate up, about midnight, as I was waiting for revelations, there came five of theſe apparitions with the ſpirits, which made ſuch melody, and as the reſt were flying about the room, one of them came and over-ſhadowed my face, & told me in my ear, that three of the ſeven plagues had been poured forth upon me: and by reaſon of my diligent attending to the ſpirit within me, two were not, and the other two were yet to come; and that after my reſurrection from the dead, I ſhould chooſe twelve of our principal ſpeakers to be my Apoſtles: after which, the ſpirits went all to dancing: An hour after, I heard a noiſe, and the ſpirit within me ſpake, ſaying, *Babylon is fallen, Babylon is fallen*: whereupon I conceived that all which formerly reigned in me, was thrown down, by the coming of Chriſt: Being weary with long ſtanding, I ſate down, but was commanded by one of the ſpirits to ſtand up, for that God was preſent in the room, which I obeyed; and having ſtood about an hour, expecting revelations, I was again over-ſhadowed, and commanded to pull my ſhooes off my feet, for that the ground where I ſtood was holy ground; and that the appearance of God to *Moſes* in the buſh, was a figure of this his appearance unto me: whereupon I pulled off my ſhooes, and was ſtruck with a great fear and trembling, & being exceeding cold, there came immediatly a great warmth all over the room, which ſeizing on my feet, with a tingling heat, raiſed it ſelf upwards, till I was very hot all over; all which time I trembled exceedingly, and durſt not move out of my place; and the tunes of the ſpirits were changed into a great noiſe of hiſſing, as if there had been a thouſand Bees; and the apparitions danced: then a voice ſpake, telling me, that I was *John* the beloved diſciple, and that *John* was a figure of me: a while after I could not contain, but ſaid to the ſpirits, *Ye are the Angels of the living God*: But as I ſpake, I ſtammered, out of fear; then one of theſe apparitions told me, that I had blaſphemed, and ſo all the ſpirits, and the pleaſant noiſe vaniſhed: This ſtruck me with great fear, and I was moved by the ſpirit within me to lie upon the ground with my face cloſe to the floor; which being done, immediately came a great warmth as before, which heated all my body, and then was I ſtruck with a great fear, not knowing what this meant: upon which, as my manner was when I had committed any offence, as I was moved by the ſpirit within me, I lay down upon the ground, with my face cloſe to the floor, and having wallowed, and tumbled there awhile, I was moved by the ſpirit to continue ſtill in that poſture, and immediatly came the like warmth under me, which infuſed heat through my whole body: then was I moved by that ſpirit to ſtand up; but ſuppoſing it not to be a true motion, I did not obey: upon which came all thoſe apparitions, and the ſpirits which made ſuch excellent melody, whereupon the power within me moved me to ſtand up, upon which I wept, deſiring to remain longer in that place of humility; then came one of thoſe appa-

ritions

Captain, he gave twenty three Horſe-men, one hundred and ſixty *Spaniſh* Foot, two pieces of Ordnance, and forty thouſand *Indians*. In every *Vergentine* he planted a piece of Ordnance, ſix Harquebuſhiers, and twenty three other *Spaniards*, who were fitteſt for that employment. Thus having prepared all things in a readineſs, he aſſaulted the City both by Water and Land: Himſelf went in one of the *Vergentines*, which Veſſels did moſt promote the taking of the City: For with them they burned a great part of the *Canoas* of *Mexico*, and ſo locked up the reſt that they were no help to them. The Siedg endured three Months, *Cortez* having on his ſide above two hundred thouſand *Indians*, who came in daily to aſſiſt him, nine hundred *Spaniards*, eighty Horſes, eighteen piece of Ordnance, and ſixteen, or eighteen *Vergentines*, and at leaſt ſix thouſand *Canoas*. During the Siedg, there were ſlain on *Cortez* his ſide, fifty *Spaniards*, ſix Horſes, and about eighteen thouſand of his *Indian* Friends. On the *Mexicans* ſide, were ſlain at leaſt one hundred and twenty thouſand *Indians*, beſides thoſe which dyed of Hunger, and Peſtilence: For the defence of the City, there were almoſt all the Nobility, where many of them loſt their lives. The multitude of people in the City was ſo great, that they were forced to eat little, to drink Salt-water, and to ſleep amongſt the dead Bodies, whereupon the Peſtilence bred amongſt them, and thereof dyed an infinite number. Here their great Valour and Reſolution may be taken notice of: For though they were driven to eat Boughs, Rind of Trees, *&c.* and to drink Salt-water, yet would they not yield to *Cortez*: And though they did eat Mans fleſh, yet was it only of their ſlain Enemies: The Women alſo ſhewed their noble Reſolution, who abode with their Husbands, took extraordinary pains in tending the Sick, and Wounded; yea, and laboured in making Slings, cutting ſtones fit for them, and in throwing ſtones from the *Zoties*, whereby they did as much hurt as the Men.

At laſt the *Spaniards* brake into the City, and *Mountezuma* was taken Priſoner, and by *Cortez* was taken out of his own Palace, who with fair words, carried him to his own Lodging, and kept him there, knocking a pair of Gives on his Leggs, till he had cauſed *Almeria*, a Noble *Indian*, to be burnt, for killing nine of his *Spaniards*. But this Impriſonment of the Emperour provoked the *Mexicans* againſt *Cortez*, and his *Spaniards*, againſt whom they fought a moſt bloody Battel, two or three dayes together, crying out for the Emperour, and threatning them with a cruel Death, except he were releaſed; whereupon *Cortez* deſired *Montezuma* to go up into the *Zotie* of the Houſe, which they were battering with ſtones, and to command his Subjects to ceaſe from their fury: This he did, and leaning over the Wall, he began to ſpeak to them, but they threw ſo many ſtones out of the ſtreets, houſes, and windows, that one of them hitting him on his Temple, he fell down dead: He was of the greateſt Blood of all his Linage, and the greateſt King in eſtate that ever was in *Mexico*.

Montezuma being dead, the *Mexicans* made *Quabutimoc* their Emperour, and continuing their furious Battery againſt the Houſe, they forced *Cortez*, and all his *Spaniards* to fly out of *Mexico*: Yet having ſtrengthened ed himſelf; with more Forces from *Taxcallan*, and beſiedged *Mexico* again both by Water and Land, and the Citizens were brought to great ſtraits, and ſo many dead of Famine, and Peſtilence, that they filled whole Houſes with them, only to conceal their extream miſery, yet would they not yield even when they ſaw their Kings Palaces burned, and the greateſt part of their City battered down, and conſumed with fire; ſo long as they could enjoy any one ſtreet, Tower, or Temple to defend themſelves in, and to annoy the *Spaniards*. *Cortez* and his men, after many Bloody Fights, both by Land and Water, having won the chief Market-place, as they went through the ſtreets, ſaw multitudes of dead Bodies heaped up in Houſes, in the Street, and caſt into the Water, and the very Barks of Trees, and Roots gnawn by the hungry Creatures, and the men ſo lean, and yellow, that it was a pitiful ſight to behold. With this *Cortez* again required them to yield, but they, though lean in Body, yet ſtrong of Heart, anſwered, that he ſhould not ſpeak to them of Friendſhips, nor hope for their Spoyl; for when they could hold out no longer, they would either burn their Treaſure, or throw it into the water, whereby they ſhould never be enriched by it, and that they would not yield ſo long as any one of them ſhould be alive.

Cortez being deſirous to ſee how much of the City yet remained to be won, went up into an high Tower, and having well viewed, he perceived that an eighth part ſtill remained: Whereupon he aſſaulted the ſame with all his power: The miſerable Citizens bewailing their hard deſtiny, beſought the *Spaniards* to make an end, and to kill them all out of hand: Others ſtanding by the Lake ſide, cryed out, *Oh Captain* Cortez, *ſeeing thou art a Child of the Sun, why doſt thou not intreat the Sun thy Father to make an end of us? Oh thou Sun that compaſſeſt the World in a Day and Night, Why doſt thou not make an end of us, that we may be taken out of this miſerable Life, and go and reſt with our great god Quetcavath, who expects us?* *Cortez* ſeeing the deplorable condition that theſe poor Wretches were in, thinking that now they would yield, ſent to their K. *Quahutimoc*, deſiring him to pitty the extremity of his Subjects, which would yet be greater, if he embraced not peace; but this magnanimous King was ſo extreamly moved to Choler with this meſſage, that he commanded *Cortez* his Ambaſſadour to be ſacrificed, and anſwered the reſt with Stones, Staves, and Arrowes, ſaying, And they deſired Death and no Peace.

Cortez ſeeing how reſolute he was after ſo much Slaughter, and miſery of his Subjects, ſent forth *Sandoval* with his *Vergentines* one way, and himſelf, with his Land-Army aſſaulted the Towers and Houſes which yet remained unconquered, where he found but weak reſiſtance. One would have thought that there had not been five thouſand of them left after ſuch a carriage; and ſeeing the heaps of dead Bodies in the ſtreets, and houſes, and yet in this laſt combate, there were ſlain, and taken Priſoners that day forty thouſand. The lamentable cries of Women and Children would have moved a heart of ſtone to pitty, and the ſtench of the dead bodies was very noiſom.

Cortez reſolved the next day to make an end of the Wars, and *Quahutimoc* reſolved to fly, for which purpoſe he imbarked himſelf in a *Conoa* of twenty Oares: But *Cortez* with his men, and four pieces of Ordnance, came to that corner where the Citizens were ſhut up as Cattel in a Pound. He gave order alſo to *Sandoval*, and *Alverado* to be ready with their *Vergentines*, and to watch the coming out of the *Canoas*, and eſpecially to have regard to the King, and to take him alive. The reſt of his men he commanded to force out the *Canoas*, and he himſelf went up into a Tower, enquiring for the King, where he found *Xihuacoa*, the Captain General of the City, who would in no wiſe yield himſelf: Then multitudes of old Men, Women, and Children fled to their Boats; the throng of them, and their haſt was ſo great, that many of them were drowned in the Lake. *Cortez* commanded his men, that they ſhould ſpare thoſe miſerable Creatures, yet could he not reſtrain his *Indian* friends of *Taxcallan*, but they ſlew, and ſacrificed above fifteen thouſand of them.

All the ſurviving Nobility of *Mexico* were Embarked with their King, and *Cortez* with his men fully wan the remainder of the City: His *Vergentines* alſo brake in amongſt the Fleet of *Canoas*, and beat down the Royal Standard. One of the Captains of the *Vergentines*, ſeeing a great *Canoa* deeply laden with men, was informed by one of his Priſoners, that the King was in it; whereupon he gave chaſe to, and over-took it: And when *Quahutimoc* ſtanding upon the Poop ready to fight, ſaw the *Spaniards* weapons bent againſt him, he yielded himſelf, declaring that he was the King. The Captain was a glad man of his Priſoner, and preſently carried him to *Cortez*, who received him reſpectfully: But when *Quahutimoc* came neer to him, laying his hand upon *Cortez* his Dagger, he ſaid, *I have done all my beſt Endeavour to preſerve my ſelf, and my Vaſſals according to my Duty, hoping not to have come to this eſtate and place where now I ſtand; and ſeeing you may do with me what you pleaſe, I beſeech you to kill me, which is my only requeſt.* *Cortez* comforted him, and taking him by the hand, he led him up into a *Zotie*, requeſting him to command his Subjects that yet ſtood out, to yield themſelves. This he aſſented to, and performed; and after ſo many thouſand ſlain, and taken Priſoners, there yet remained about ſeventy thouſand, who ſeeing their King a Priſoner, and hearing his command, threw down their Weapons, and ſubmitted themſelves. Thus was this famous, and ſtately City of *Mexico* taken by *Cortez*, *Auguſt* 13. *Anno Chriſti* 1521. In remembrance whereof, every one that day there makes in *Mexico* a ſumptuous Feaſt, and ſolemn Proceſſion, wherein is carried the Standard-Royal, with which the City was won.

The City was given up to the ſpoil, and the *Spaniards* took the Gold, Plate, and Feathers; his *Indian* Friends had the Cloth, and other Stuff. Thus was this City Taken, Plundered, and Burnt down by the *Spaniards*. But *Cortez* finding the Air to be temperate and healthful, and the Situation pleaſant and commodious, he reſolved to Build it again, and to make it the *Metropolis*, and chief Seat of Juſtice for all the Country.

Of the Re-edifying of Mexico *by* Cortez, *and the* Spaniards.

Cortez having reſolved to build *Mexico* again, by reaſon of the Majeſty and great Fame of it, he divided it amongſt the Conquerours, having firſt ſet out room for Churches, Market-places, Town-houſes, and other neceſſary Plats for publick Buildings. He alſo ſeparated the Habitations of the *Spaniards* from the *Indians*, the Water making a diviſion betwixt them. He alſo ſet *Xihuaco*, the Captain General at liberty, and gave him a whole Street, making him chief over all the *Indians* in the City. He promiſed to them that were Citizens born, Plats to Build upon, Inheritances, Liberty, and other Immunities, and the like, to all thoſe that would come, Build, and Inhabit there, which allured very many. He gave likewiſe another Street to *Don Pedro Montezuma*, ſon to *Montezuma* the King, which he did to win the favour of the Natives: He made other Gentlemen Governours of little Iſlands, and gave them Streets to Build upon, and to Inhabit: And in this order he parted the whole, and the work began with great Joy and Diligence.

When the Fame was blown abroad, that *Mexico* ſhould be built again, it was a wonder to ſee the multitudes of people that reſorted thither, hearing of Liberty, and ſecurity. The number was ſo great, that in three Miles compaſs, all was filled with men and woman. They Laboured ſore, and had very ſhort commons, whereby many fell ſick, and the Peſtilence revived, whereof multitudes died. Their pains was great, for they bare all on their back, and drew after them Stones, Earth, Timber, Lime, Brick, and all other neceſſaries for Building: So by degrees there were one hundred thouſand Houſes built again in *Mexico*, ſtronger and better than before. The *Spaniards* built their Houſes after the *Spaniſh* Mode; and *Cortez* built his Palace upon the ſame Plat, where *Montezuma*'s ſtood, which is now Rented for four thouſand Duckets by the year. This Palace is ſo ſtately, that there were ſpent about it, ſeven thouſand Cedar Trees. They built alſo fair Docks, with Arches covered over, for the *Virgentines* to be laid up into. They damed up the ſtreets of water, where now fair Houſes ſtand. *Mexico*, notwithſtanding it is ſo big, is well provided of all Commodities, by reaſon of the Fertility of the Country, and the commodity of the Lake: It's now one of the greateſt Cities of the World; and there were at leaſt two thouſand Citizens that kept each of them his Horſe in his Stable, with rich Furniture, and Arms in readineſs: But the *Indians* being far and neer ſubdued, and moſt of them conſumed, that lived neer *Mexico*, they are grown ſecure, and the uſe of Arms is forgotten; and there is neither Wall, Gate, Bulwark, Platform, Tower, Armory, Ammunition, or Ordnance, to defend the ſame, either againſt Forreign, or Domeſtick Enemies. It's alſo one of the Richeſt Cities in the World, to which from the North-Sea, comes yearly from *Spain*, a Fleet of about twenty Ships, Laden with the beſt *European* Commodities: And by the South-Sea, it hath Traffique from all parts of *Peru*; but above all, it Trades with the *Eaſt-Indies*, from whence it receives all ſorts of Commodities which thoſe Countries afford, ſending every year two great Caracks, and two leſſer Ships to the *Philippine* Iſlands; and having every year a return of the like number. There is alſo in *Mexico*, a fair Schoole, which is now made an Univerſity, which the Vice-Roy *Antonio de Mentozu*, cauſed to be built, and a Mint where Money is daily Coined, which is brought thither in Wedges upon Mules,

from

ſerably he had been deluded, and ſo to forſake thoſe Opinions, and Practiſes.

This preſent year 1656. divers Quakers being met together in a Town in *Eſſex*; there appeared one amongſt them, in ſuch a ſhape, as cauſed them to break up their meeting, with no ſmall terrour to many of them: But they will not reveale the manner of it. See Maſter *Firmans ſtabliſhing againſt ſhaking*. p. 56.

68. *George Cowliſhaw*, of the City of *Briſtol*, Ironmonger, affirmed upon his Oath, taken the two and twentieth of *January*, 1654. That in the month of *September* laſt, this Informant had ſome diſcourſe in *Briſtol*, with one *Coppinger*, an *Iriſh*-man, formerly a School-fellow of his, that came purpoſely thither for his paſſage into *Ireland*, who told this Informant that he had lived in *Rome*, and *Italy*, eight or nine years, and had taken upon him the order of a *Friar*, of the *Franciſcan* company: And he told this Informant, that he had been at *London* lately, for ſome months, and whilſt he was there, he had been at all the Churches, and Meetings, Publick, and Private, that he could hear of, and that none came ſo near him as the *Quakers*; and being at a meeting of the *Quakers*, he there met with two of his acquaintance in *Rome* (the which two perſons were of the ſame *Franciſcan* order, and company) that were now become chief ſpeakers amongſt the *Quakers*, and that he himſelf had ſpoke amongſt the *Quakers* in *London*, about thirty times, and was well approved of amongſt them: And this Informant further ſaith, that the ſaid Maſter *Coppinger*, asked him, What kinds of Opinions in Religion, there were in *Briſtol*? And this Informant told him, that there were ſeveral Opinions, & Judgments; & not naming the *Quakers*, *Coppinger* asked him, Whether there had not been any *Quakers* in *Briſtol*? And this Informant anſwered him; No: Whereupon *Coppinger* told him, two or three times, that if he did love his Religion, and his Soul, he ſhould not hear them: Whereupon this Informant told him, that he thought none of them would come to *Briſtol*; who expreſly replied, that if this Informant would give him five pounds, he would make it five hundred pounds, if ſome *Quakers* did not come to *Briſtol*, within three weeks, or a month then following. And on the morrow, the ſaid *Coppinger* departed the City for *Ireland*, and about eighteen days after, there came into *Briſtol*, two perſons that bore the name of *Quakers*; moſt probably his two fellow *Franciſcan Friars*, aforementioned, who did much hurt, and gained many Diſciples; ſome whereof diſturbed two of the Miniſters publickly in the Church, and aſſaulted, and reviled one of them as he walked in the ſtreets: the like inſolent practiſes they have uſed in *London*, and in divers other parts of this Nation. Maſter *Prin*.

69. This preſent Spring, *Anno Chriſti*, 1656. A *Quaker* being put into priſon at *Colecheſter*, for his miſdemeanours, reſolved (as it appeared) to pine himſelf; whereupon, he abſtained from all manner of food for divers days together, and though his friends came to him, and did all they could to perſwade him to eat, yet could they not prevail; yet at laſt he was prevailed with, but it was ſo long firſt, that nature being ſpent, when he would have eaten, he could not, and ſo he died miſerably. *This was written by good hands from thence.*

Hereticks hated. Zeal againſt Hereſie, and Hereticks.

1. *John* the beloved diſciple would not be in the Bath with *Cerinthus* the Heretick, but ſprang out of it as ſoone as he came into it. *Euſ.*

2. *Paul* would not give place by ſubjection to thoſe falſe brethren, no not for an houre; *Gal.* 2. 5.

3. *Conſtantine* would not read the *Arians* papers, but tore them before their eies.

4. *Placilla* the Empreſſe beſought her husband *Theodoſius ſenior*, not once to conferwith *Eunomius*, leaſt being perverted by his ſpeeches he might fall into his Hereſie. *Sozo.*

5. Memorable is the ſtory of the children of *Samoſata*, who would not touch their ball, but burnt it becauſe it had touched the toe of an Heretical Biſhop as they were playing with it. *Trapp.*

6. About the year 1435. there roſe up a generation of Hereticks in *Bohemia* called *Adamites*, becauſe they went naked, and uſed promiſcuouſly to lye one with another: and when any one of them had a mind to lye with any woman, he uſed to ſay, *My ſpirit is waxed hot* towards ſuch a woman: To whom the Prince of them uſed to anſwer: *Go, and repleniſh the earth. Ziſca* that brave Champion againſt the Papiſts was ſo incenſed with an holy zeal againſt theſe filthy *Adamites*, that he ſlew them all. *Cluverus Hiſt. mundi.*

7. *Pauls* rule is, *if any man that is called a brother be an Idolater, with ſuch a man eat not.* 1 *Cor.* 5. 11.

8. *Policarp* could not be gotten to ſalute *Marcion* the Heretick.

9. *Euſebius Verſalenſis* would not receive meat in Priſon from the hands of the *Arians.* Doctor *Weſtfeild.*

10. Saint *John* ſaith, *whoſoever ſaith to them God ſpeed, is partaker of their ſin,* 2 *John.* 10.

11. Even the *Phariſees* of old did ſo deteſt the *Samaritans*, that they would not eate of a *Samaritans* bread, they would not drink of a *Samaritans* cup, they would not warm themſelves at a *Samaritans* fire, they would not wear a *Samaritans* garment, and they would not read a *Samaritans* book. Doctor *Weſtfeild.*

12. *Conſtantius*, Emperour of the Eaſt, a great favourer of *Arius*, and his curſed Doctrine, and therefore an enemy to *Athanaſius*, ſpake to *Liberius* Biſhop of *Rome*, who was a friend to *Athanaſius*, ſaying, *The whole world hath given ſentence againſt Athanaſius, and thou alone doſt imbrace communion with that wicked man, and thereby diſturbeſt the peace of the whole Church*: whereunto the godly Biſhop anſwered both truly, and reſoluted; *The word of Faith* (ſaith he) *is not made one jot the worſe by my being alone. Theod.* Lib. 2. c. 16.

13. *Irenæus* who was *Policarps* ſcholler, teſtifieth of him, that when he heard any Hereticall blaſphemies, he would ſtop his ears, and cry out: *Good God, to what times haſt thou reſerved me, that I ſhould hear ſuch blaſphemies? Euſ.* Lib. 5. c. 18.

14. *Amphilochius* requeſted the Emperour *Theodoſius* to baniſh the *Arians*.

which ſpake ill of Chriſt from the City of *Conſtantinople*, & other Cities: but when he perceived that the Emperour ſet light by his motion, he watched his opportunity, and when *Theodoſius* ſate in counſel with *Arcadius* his ſon by him, *Amphilochius* gave to the Emperour that honour which was due to him, but to *Arcadius* he ſaid no more, but *God ſave you Sir*, whereat the Emperour being offended, this godly man told him plainly: *You* (ſaith he) *being but a mortal man take it hainouſly that your ſon ſhould be ſlighted: Do you think that God is not offended, when his only Son is evill ſpoken of? Theod.* Lib. 4. c. 15.

15. *Ebion*, and *Cerinthus* ſprang up whil'ſt the Apoſtle *John* was yet living, and taught that *Chriſt was only a man, and not God:* Out of hatred of this deteſtable opinion Saint *John* wrote his Goſpel, as is teſtified by *Irenæus Hierom*, and others.

16. The Emperour *Valentinian* abhorred, & juſtly baniſhed *Photinus* who renewed the Hereſie of *Ebion*, affirming Chriſt to be but an excellent man, born naturally of the Virgin *Mary*; after the manner of other men, excelling only in Juſtice, and Morral virtues. *Platina.*

17. How did young *David* briſtle againſt black-mouthed *Goliah*, and enter the Liſts with him? *Do not I hate them that hate thee* (ſaith he)? *yea I hate them with a perfect hatred*, I caſt down the gauntlet of defiance againſt them: *I count them mine enemies. Pſal.* 139.

18. *Aſa* could not bear with Idolatry, no not in his own mother.

19. Our King *Edward* the ſixth would by no meanes yeild to a tolleration for his ſiſter *Mary*, though ſolicited thereunto by *Cranmer, and Ridley*, for Politick reſpects.

20. *Mihi quidem Auxentius non alius erit quam Diabolus, quamdiu Arianus*, ſaith *Hilary*. I ſhall look upon *Auxentius* as a Devil, ſo long as he is an *Arian.*

21. It was the ſpeech of *Luther*, who, though he was very earneſt to have the Communion adminiſtred in both kinds, contrary to the Doctrine, and cuſtom of *Rome*, yet (ſaid he) *if the Pope as Pope ſhould command me to receive it in both kinds, I would receive it but in one kind: Sith to obey what he commands as Pope, is a receiving the mark of the Beaſt. Trapp.*

22. The Emperour *Valence*, who was ſound in the faith, and zealous for the profeſſion of the truth, for which alſo he ſuffered the loſs of his offices, & honors in the reign of *Julian* the Apoſtate, when afterwards he was advanced to the Empire, marrying a wife that was an *Arian*, and being enchanted by *Eudoxius* an *Arian* Biſhop, he ſoon cooled in his zeal, and ſo ſtaggered in his judgment, that they knew not what to make of him: he was neither Fiſh, nor Fleſh, neither *Arian* nor *Orthodox:* But a while after he fell wholly from the truth, gave a tolleration to all religions: Suppreſſed the truth, perſecuted the Orthodox, & at laſt (*Saul*-like) conſulted with the Devil. *Theod.*

23. *Conradus Vorſtius*, a man of excellent parts, being carried away with the nimbleneſs of his wit, and the niceneſs of his ſpirit, fell to reading the works of *Socinus*, and ſuch other corrupt authours, whereby he was not only corrupted himſelf, but became a pernicious corrupter of young Students who were his hearers, and was an occaſion of much miſchiefe to the Church.

24. And what marvel is it if men that cannot endure ſound Doctrine beleft to ſeducers? If thoſe that have itching eares meet with clawing preachers? If ſuch as turn away their eares from the truth be turned to fables? For the multitude of mens iniquities, and eſpecially for their hatred of the truth, it is that the Church is ſo peſtred with Impoſters. 2 *Pet.* 2. 1, 2. who bring in damnable Doctrines, even *denying the Lord that bought them:* Do not our Modern ſeducers do ſo, who ſtick not to affirm, that *Chriſt is a carnal, or fleſhly thing: That grown Chriſtians may go to God without a Chriſt: that Chriſt did not riſe again? &c.* Time indeed was when the Popes where ſo notoriouſly naught as thus to ſpeak againſt Chriſt: To deny, or at leaſt to doubt of the immortallity of the ſoul, the reſurrection of the body, &c. And then a poor Popeling cryed out, that *the ſins of that Synagogue were ſo great, as that it deſerved not to be ruled by any other but reprobates.* God uſually plagues the contempt of his truth with an inundation of errors. *Trap.*

Having in this Chapter given you many Examples of Gods terrible judgments upon ſundry Hereticks, and Schiſmaticks: As alſo ſhewed you how holy, and wiſe men have hated, and abhorred them: I thought fit to add a Catalogue of moſt of the chiefeſt Hereticks, and their errors, which have infeſted the Church under the New-Teſtament, that ſo you may ſee the danger, and ſhun the ſame.

Hereticks and their Hereſies.

The *Nicolaitans* had their wives in common: held that it was lawful to eat things ſacrificed to Idols; that darkneſs and light begat the world, of which were born Angels, and Devils: that Angels created all earthly things, and ruled over them. It held not long, but was poliſhed, and revived by the *Gnoſtiques*, and *Valentinians*.

Ebionites denied the Divinity of Chriſt, rejected *Paules* Epiſtles, and all the Goſpels, but *Matthews*; and held that they were bound to obſerve the Law.

Cerinthus held that the world was not created by God, but by an inferior power: That Chriſt was born of *Joſeph* and *Mary*, as other men: That Chriſt deſcended upon Jeſus at his Baptiſme: That Jeſus, (not Chriſt) ſuffered, and roſe: That Circumciſion was neceſſary, and the *Millinary* opinion: Saint *John* departed out of the Bath where he was, leſt it ſhould fall on his head.

Papias held that the Godly ſhould riſe firſt, and live a thouſand years with Chriſt on earth.

Saturniani held, firſt, That Chriſts body was phantaſtical: Secondly, That marriage was a doctrine of Devils: Thirdly, That there was one God of the Jewes, and another of the Chriſtians, &c.

Baſilides held that it was lawful to deny Chriſt in times of perſecution: that faith was natural, &c.

Carpocras held that Chriſt was meer man: denied the reſurrection, &c.

Cerdon held that there were two Gods, one good, and the other bad: he rejected the Law, and denied the reſurrection.

Valentinian held plurality of Gods of both ſexes: that Chriſt aſſumed nothing of the Virgin *Mary*, but paſſed through her as by a pipe: that Chriſt ſaveth ſouls only: that the world was made by evil Angels: denied the reſurrection, and deſpiſed good works as unprofitable.

Gnoſticks boaſted of their learning above others; held that every faithful man had two ſouls: that there were two Gods, a good and a bad.

Marcion held that Chriſt was not the Son of God; that war was not lawful, though on juſt occaſion: rejected the Old Teſtament; and allowed re-baptizing as oft as men fell, and repented.

Adamites went naked in their aſſemblies as *Adam* in innocency, to which ſtate they ſaid Chriſt had reſtored them: condemned marriage, had women in common: that we ought not to pray to God becauſe he knoweth our needs.

Montanus affirmed himſelf to be the holy Spirit; that the Spirit fell but little on the Apoſtles, but more fully upon him: condemned ſecond marriage; allowed Inceſt; & confounded the perſons in the Trinity.

Apoſtolici condemned marriage, had all things coommn; uſed the Apocrypha for Goſpel; and refuſed to receive thoſe that lapſed after Baptiſme.

Hermiani, and *Seleuciani* held that the maſſe whereof the world was made, was eternal with God: that Angels created mens ſouls; that Chriſt aſcending left his humane fleſh in the Sun; and rejected Baptiſme by Water.

Beryllus Biſhop of *Boſtra* held that the ſoul died with the body, and both to riſe again together.

Novatus father of the *Cathari*, who profeſſed themſelves purer than others; held rebaptizing of thoſe which ſinned after baptiſme; condemned ſecond marriage; and refuſed to receive ſuch as lapſed in time of perſecution.

Origeniſtæ held the holy Ghoſt to be a creature; and that the puniſhment of Reprobates and Devils, ſhould end after a thouſand years.

Samoſatanus denied the Divinity of Chriſt, and baptized not in Chriſts name.

Manes choſe Twelve diſciples, affirmed himſelf to be the holy Spirit; rejected the Old Teſtament, denied Chriſts Divinity, his Paſſion, and Reſurrection, &c.

Donatus held, that the true Church was no where but with him, and his diſciples: That obedience to Gods precepts ought to be voluntary, and not compulſive: That no Hereticks ought to be puniſhed by the Magiſtrate: He meaſured the effect of the Sacraments by the Miniſter, not by the Author: Boaſted of Revelations: His followers ſlew as many oppoſites to their Sect as they could.

Arius held, that Chriſt was neither God, nor eternal, but an excellent creature: That he aſſumed only a body, but not the ſoul of man: And that the holy Ghoſt was a creature of a creature, *viz.* of the Son.

Anthropomorphitæ held, that God had a body like to man.

Meſſaliani worſhipped God, but not in three perſons: Held, that God might be ſeen with corporal eyes; and tolerated perjury to promote Religion.

Priſcilian confounded the perſons of the Trinity: held that mans ſoul was of the ſame Eſſence with God; that perjury and lying were lawful to hide a mans Religion: he was executed at *Trevers*.

Pelagius born in *Britaine*, held that *Adam* had died, though he had not ſinned: that his ſin only hurt himſelf, not others, but in his example: that luſt, and concupiſcence which is naturally in us is good, and whereof we need not be aſhamed: that infants have not original ſin: that infants of beleevers, though not baptized, ſhall be ſaved; yet ſhall remain without the Kingdom of God: that men have freewil ſufficient to do good without the grace of God.

Neſtorius B. of *Conſtantinople*, held that Chriſt had two ſeveral perſons, but not two wills: that the Son of God in Chriſt was but an aſſiſtant to the Son of the Virgin *Mary*: that the humanity in Chriſt was made equal to the Deity: He died in baniſhment, his tongue being eaten out with wormes.

Eutyches confounded the two natures of Chriſt, & held that the Divine nature was paſſible, and that Chriſt was rather Deified then God.

Michael Servetus a Spaniſh Arian was burnt at *Geneva*. 1552.

David George ſtiled himſelf a King, and Chriſt Immortal.

Lælius Socinus was born, *Anno* 1525. his Errors, & of his diſciples are

1. They deny the God-head, and ſatisfaction of Chriſt.
2. They deny Baptiſme in the name of the Trinity.
3. That Chriſt (though a meer man) may have Divine honour given unto him.
4. They deny Chriſts ſatisfaction.
5. They deny the Reſurrection of our Bodies.
6. They deny Original Sin.
7. They deny the Nature and Perſon of the Holy Ghoſt.
8. They ſay that we can underſtand the deepeſt myſteries of faith, and believe in Chriſt without the ſpecial aſſiſtance of the Holy Ghoſt.
9. That obedience to Gods commands is the ſubſtance and form of faith.
10. That the Moral Law is imperfect, yet hold juſtification by the works of the Law.
11. That the ſoul is not capable of joy, or torment after this life.
12. That right reaſon is the ſupreme Judg in all controverſies; and that by it (without the illumination of the Holy Ghoſt) we may judg of the authority of Scriptures; and that a man may be ſaved without the knowledge of the Scriptures; and that there is truth enough written in each mans heart to ſave him.

Antinomian Errors.

1. In the converſion of a ſinner, the faculties of the ſoul, and the workings thereof are deſtroyed, and ceaſe; in ſtead whereof the Holy Ghoſt doth all.
2. That Love is the Holy Ghoſt.
3. They that be in Chriſt are not under the Law as a rule of life.
4. The example of Chriſts life is no patterne for Chriſtians.

5. The new creature in man is Chriſt.

6. The armour mentioned, *Epheſ. 6.* is Chriſt.

7. The whole letter of Scripture holds forth a Covenant of works.

8. A man may have true union with Chriſt, &c. and yet be an hypocrite.

9. Chriſt is made fleſh in us ere we can be perfect.

10. The regenerate after converſion are dead to ſpiritual acts.

11. That graces are not in the ſouls of beleevers, but in Chriſt only.

12. That graces in the regenerate are mortal and fading.

13. That to queſtion Gods love upon the committing of inceſt, murther, &c. proves a man to be in the Covenant of Works.

14. He that hath the ſeal of the ſpirit, may certainly judg of another whether he be elect, or no.

15. Faith that juſtifieth us is in Chriſt, not in us.

16. After the revelation of the Spirit, neither the Devil nor ſin can make the ſoul to doubt.

17. To act in obedience to a command, is Legal.

18. We may not pray againſt ſin, becauſe we cannot be without it.

19. All the activity of a believer is to act ſin.

20. That no aſſurance is true, except it be without fear, & doubting.

21. That the Spirit acts moſt in Saints when they endeavour leaſt.

22. That we are not to pray in our families, or in private, except the ſpirit ſtirs up thereunto.

23. Its Legal to ſay that we act by the ſtrength of Chriſt.

24. A man may have true faith of dependance, and yet not be juſtified.

25. No effectual converſion without full aſſurance.

26. We may not be exhorted to any duty, becauſe we have no power to do it.

27. We may not prove our Election by our vocation.

28. It's dangerous to cloſe with Chriſt in a promiſe.

See more of theſe in *Wells* his riſe and growth of *Antinomianiſme* in N. *England.*

Arminian Errors.

1. The Decree by which God hath purpoſed in, and for Chriſt, to ſave thoſe which repent, and believe unto the end, is the whole Decree of Predeſtination to Salvation.

2. That the peremptory Election of any one is upon the foreſight of Faith, and perſeverance as upon a condition fore-required in Electing.

3. That Faith, and perſeverance are not fruits, or effect of Election to Salvation.

4. That Election to Salvation is either indefinite, or definite: and this either incompleat, revocable, changeble: or compleat, irrevocable: and unchangeable.

5. That in this life we can perceive no fruit, nor any ſence of our Election, otherwiſe then conditional.

6. There is no Election of Infants dying before they have the uſe of reaſon.

7. The object of peremptory Election is man conſidered no otherwiſe than in the end of his life.

8. No man after *Adams* fall was overpaſſed by the meer will of God, but upon foreſight of their infidelity, and final perſeverance in the ſame.

9. No man is conſidered of God as paſſed by, and not elected, but in the very moment of death.

10. That Chriſts death being granted, God hath no intention of ſaving any particular perſon, but conditional, and ſuſpended upon the contingent act of mans faith.

11. It's the proper, and entire end of Chriſts death to purchaſe right, and Power to God the Father to ſave man upon what conditions he would.

12. That Chriſts death hath obtained for all men, reſtitution into the ſtate of grace, and ſalvation.

13. The will is not capable of ſpiritual gifts, neither were any ſuch in mans will before his fall, neither are ſuch graces infuſed into the will in regeneration,

14. That grace whereby we are converted, is only a gentile, and morral ſwaſion, or inducement.

15. Suppoſing all the opperations of grace which God uſeth for the effecting of converſion: yet it's in mans will to believe, or not: to convert, or not, to God.

16. That a man cannot do more good then he doth, nor omit more evill than he doth.

17. The perſeverance of the truly faithful is not an effect of Election, but a benefit offered equally to all, upon this condition, if they be not wanting to ſufficient grace.

18. Perſeverance is a condition in the new Covenant, and foregoing Gods election.

19. That a true believer may ſin againſt the Holy Ghoſt.

20. None can be aſſured of perſeverance without ſpecial revelation.

21. So oft as we commit any grievous ſin, ſo oft is the ſtate of Juſtification and adoption loſt.

See all theſe confuted in the Suffrage of the Divines of Great Britaine.

Errors of the Anabaptiſts.

1. They deny infants Baptiſme.

2. To every Baptized Saint they give liberty of propheſying, and propounding queſtions in Publick: and that not to men only, but to Women alſo.

3. Their Paſtors muſt have no Ordination but from themſelves.

4. They hold ſecular learning to be abominable.

5. Tithes, and ſet ſtipends for Miniſters are unlawful.

6. They hold independency of Churches.

7. They deny Magiſtrates power firſt in matters of Religion; and then in Civil affaires.

8. They hold the Millenaries opinions.
9. They deny the Old-Teſtament, and hold Enthuſiaſmes.
10. They refuſe all conſequences from Scripture.

Errors of the Familiſts.

1. They deny the immortallity of the ſoul: the reſurrection.
2. They turn the Scripture about the day of Judgment, burning of the Elements, and life eternal into Allegories.
3. They deny Heaven, and Hell: Angels and Devils.
4. They make God perſonally to ſubſiſt in every creature: and that his life, and eſſence, is the life, and proper form of all things.
5. They diſſolve marriage with all perſons differing from themſelves.
6. They hold marriage lawful with the neareſt of kin.
7. The Saints in this life become as perfect as God.

CHAP. LXIV.

Examples of Humility.

Commanded, *Col.* 3.12. 1 *Pet.* 5. 5, 6. *Jer.* 13. 18. *James* 4. 10. *Mich.* 6. 8. 2 *Kings* 22. 19.

Commended, 2 *Chron.* 34. 27. *and* 12. 6, 7, 12. *and* 30. 11. *and* 32. 26. *Mich.* 6. 8. *Acts.* 20. 19. *Prov.* 16. 19. *Pſal.* 131. 2. *Lam.* 3. 20.

Promiſes made to it, *Prov.* 15. 33. *and* 22. 4. *Luke* 1. 4, 11. 2 *Chron.* 7. 14. *Mat.* 18. 4. *and* 23. 12 *Job* 22. 29. *Pſal.* 9. 12. *and* 10. 12. *and* 25. 9. *and* 34. 2. *and* 69. 32. *Iſa.* 57. 15. *James* 4. 6. *Lev.* 26. 41. *Iſa.* 2. 11. *and* 5. 15. *and* 10. 33. *Prov.* 29. 23.

Contrary complained of, *Jer.* 44. 10. *Dan.* 5. 22. 2 *Chron.* 36. 12. *and* 33. 23.

Scriptural examples, *Abram, Gen.* 18. 27. *and* 23. 7. *Jacob, Gen.* 32. 10. *and* 33. 3. *Joſephs* brethren, *Gen.* 50. 18. *Moſes, Exod.* 3. 11. *and* 4. 10. *and* 18. 7. *Numb.* 12. 3. *Gideon, Jud.* 6. 15. *and* 8. 2, 23. *Reubenites, Joſ.* 22. 21, 22. *Ruth, ch.* 2. 11. *Hannah,* 1 *Sam.* 1. 16. *David,* 1 *Sam.* 18. 18, 23. *and* 24. 8, 14. *and* 26. 20. *and* 2 *Sam.* 7. 18. *and* 15. 26, 30. *Abigail,* 1 *Sam.* 25. 41. *Mephiboſheth,* 2 *Sam.* 9. 8. *and* 19. 27, 28. *Solomon,* 1 *Kings.* 3. 7. *Ahab,* 1 *King.* 21. 27. *The Captain,* 2 *King.* 1. 13. *Naaman,* 2 *King.* 5. 9. *Hezekiah,* 2 *King.* 20. 19. 2 *Chron.* 32. 16. *Joſiah,* 2 *King.* 22. 19. *Jehoſaphat.* 2 *Chron.* 19. 3. *and* 20. 5. *Manaſſeh,* 2 *Chron.* 33. 12. *Job, chap.* 1. 20. *and* 9. 15. *Iſaiah, chap.* 20. 2. *Jeremiah, chap.* 1. 6. *and* 11. 19. *Ezekiel, ch.* 2. 1. *Nebuchadnezzar, Dan.* 2. 46. *Daniel, chap.* 9. 7, 18. *John Baptiſt, Mat.* 3. 1, 14. *Mar.* 1. 7. *Chriſt, Iſa.* 53. 7. *Mat.* 3. 13. *&* 8. 20. *&* 11. 29. *&* 20. 28. *Centurion, Mat.* 8. 8. *Luke* 7. 6. *Woman, Mat.* 15. 25, 27. *Mark* 7. 28. *Apoſtles, Mat.* 21. 7. *Virgin Mary, Luke* 1. 38. *Elizabeth, Luke* 1. 41, 42. *Peter, Luke* 5. 8 *Acts* 10. 26. *Publican, Luke* 18. 13. *Paul, Acts* 9. 6. *&* 14. 14. *&* 22. 10.

Rom. 15.30. 1 *Cor.* 15. 8, 9. 2 *Cor.* 11. 7. *and* 12.11. *Eph.* 3.8. *Phil.* 4. 12. 1 *Theſ.* 2. 7. 2 *Theſſ.* 1.11. 1 *Tim.* 1.15.

1. The bleſſed Virgin *Mary* was troubled, when truly praiſed by the Angel, *Luke* 1.29.

2. *Moſes* had more glory by his veile, then by his face.

3. Chriſt (beſides the veil, of his humanity) ſayes, *See you tell no man, &c. Mat.* 8.4. *and* 16.20. *and* 17.9. *Mark* 7.36. *and* 8. 30. *and* 9.9.

4. *Joſeph* when *Pharaoh* expected from him an interpretation of his dream; as having heard much of his skill. *It is not in me* (ſaid he) *God ſhall give Pharaoh an anſwer of peace.* He extenuateth his own gifts, and aſcribes all to God: wherefore ſuddenly after, as *Joſeph* had ſaid to *Pharaoh, Without me ſhall God make anſwer*; ſo *Pharaoh* is heard to ſay to *Joſeph, Without thee ſhall no man lift up his hand or foot in all Egypt,* Gen. 41. 44.

5. *Prov.* 15. 33. *Before honour is humility*: *David* came not to the Kingdom, before he could truly ſay, *Lord my heart is not haughty, &c. Pſal.* 131. 1. *Abigail* was not made *Davids* wife, till ſhe thought it honour enough to waſh the feet of the meaneſt of *Davids* ſervants. 1 *Sam.* 25. 40. *Moſes* muſt be fourty yeares a ſtranger in *Midian*, before he become King in *Jeſhurun*. He muſt be ſtruck ſick to death in the Inne, before he be ſent on that honourable ambaſſie to *Pharaoh*. *Luther* obſerved, that for the moſt part, before God emploied him upon any ſpecial ſervice for the good of the Church, he had ſome ſore fit of ſickneſs. As the lower the ebbe, the higher the tide: ſo the lower any deſcend in humiliation, the higher they ſhall aſcend in exaltation: the lower this foundation of humility is laid, the higher ſhall the roof of honour be overlaid. *Trapp.*

6. *Lord, I am hell, but thou art Heaven,* ſaid holy *Hooper.*

7. *I am a moſt hypocritical wretch, not worthy that the earth ſhould bear me,* ſaid bleſſed *Bradford.*

8. *I am the unmeeteſt man for this high office of ſuffering for Chriſt, that ever was appointed to it,* ſaid ſincere *Saunders.*

9. *Oh that my life, and a thouſand ſuch wretches lives more,* (ſaith *Jo. Careleſſe*, Martyr, in a letter to Mr. *Bradford*) *might go for yours. Oh, why doth God ſuffer me and ſuch other Caterpillars to live, that can do nothing but conſume the almes of the Church, and take away you ſo worthy a Workman, and Labourer in the Lords vineyard? But wo be to our ſins and great unthankfulneſſe, &c.* Act. and Mon.

10. When I was born into the world, (ſaid *Henry* the fourth, King of *France*) there were thouſands of others born beſides my ſelf. What have I done to God more then they? It is his meer grace and mercy, which doth often bind me more unto his juſtice. For the faults of great men are never ſmall. *French Chron.*

11. *Iphicrates* that noble *Athenian* General in the midſt of all his triumphs, cried out, ἐξ οἵων εἰς οἷα, *from how great baſeneſs and miſery, to how great bleſſedneſs and glory are we exalted?* Plut.

12. King *Agathocles* would be ſerved in earthen veſſels, to mind him of his father, who was a poor Potter. *Plut.*

Anno

13. *Anno Chriſti* 1011. *Willigis* Arch-biſhop of *Mentz*, being a wheel-Wrights ſon, hanged wheels, and wheel-Wright-tools round about his bed-chamber, and under wrote in Captial letters, *Willigis, Willigis, recole unde veneris*, Remember thy Original. *Bucholt.*

14. *Hollinſhed* ſaith, that he knew ſome old men, who told of times in *England*, that if the Goodman of the houſe had a mattris, or a flock-bed, and a ſack of chaff to reſt his head on, he thought himſelf as well lodged as the Lord of the town. For ordinarily they lay upon ſtraw pallets covered with canvaſs, and a round log under their heads in ſtead of a bolſter; They ſaid that pillows were fit only for women in childbed, and in a good Farmers houſe it was rare to finde foure pieces of pewter, and it was counted a great matter for a Farmer to ſhew five ſhillings, or a noble together in ſilver, &c.

15. Of the Lord *Cromwells* humility in acknowledging his mean diſcent, and ſmall beignnings. See his life in my *Second Part of Lives.*

16. *Epaminondas*, the next day after his victorie and triumph, went drooping and hanging down his head, and being asked why he did ſo? he anſwered, *Yeſterday I felt my ſelf too much tickled with vain-glory, therefore I correct my ſelf for it to day.* Plut.

17. The great Grandfather of *Fabius Maximus*, being in his time the greateſt and moſt noble perſon in *Rome*, having been five times Conſul, and triumphed many times, for divers great and honourable victories obtained by him, yet was contented after all thoſe to be his ſons Lieutenant, and to go to the wars with him when he was choſen Conſul. *Plut. invita Fabii.*

18. It is ſaid of *Ariſtides* the *Athenian*, that he was never the prouder for any honour his Citizens did him. *Plut. in vita ejus.*

19. *I in my little Cell,* (ſaith Hierom) *with the reſt of the Monks, my fellow ſinners, dare not determine of great matters.*

20. *This is all I know, that I know nothing*, ſaid *Socrates.*

21. *Anaxarchus* went further, and ſaid, *That he knew not that neither, that it was nothing that he knew.*

22. *That is the utmoſt of my wiſdom* (ſaid *David Chytraus*) *that I ſee my ſelf tobe without all wiſdom.*

23. *If I would at any time delight my ſelf in a fool,* (ſaid *Seneca*) *I need not ſeek far, I have my ſelf to turn to.* Thus the heavieſt eares of corn ſtoop moſt downwards. *Trapp.*

24. Hence grew that Paradox of Mr. *Jo. Fox, That his graces did him moſt hurt, and his ſins moſt good.*

25. *Ita cave tibi, ut caveas teipſum:* From that naughtie man, my ſelfe good Lord deliever me, ſaid one.

26. The *Grecians* being ready to join battel with *Xerxes* his Navy, the *Lacedemonians* would needs appoint an Admiral for the *Grecian* Navie, which of right belonged to the *Athenians*, yet the *Athenians* preferring the ſafety of *Greece* before their own right, willingly condeſcended to it. *Intelligebant enim interituram eſſe Græciam, ſi de dominatu intempeſtive contenderent, &c.* Herod.

27. The *Grecians*, being ready to joyne battel with the *Perſians*, there aroſe

a contention between the *Athenians* & *Arcadians* about the precedency of place: whereupon the *Athenians ſaid to them, Though we might juſtly challenge the precedency, in regard of our actions both ancient and modern, yet conſidering the preſent ſtate of affairs, we will not now contend about it: but will humbly ſubmit to the judgment of the* Lacedemonians, *let them place us where they pleaſe, only this we are reſolved of, that wherever they place us, we will endeavour to honour the place by our valiant actions.* Pez. Mel. Hiſt.

28. *Mardonius* the *Perſian* General, being beaten by the *Grecians*, and his Army routed, himſelf with moſt of the *Perſian* Nobility fled into the City of *Thebes*. Whereupon one *Lampus* perſwaded *Pauſanias* the King of *Lacedæmon* to ſlay *Mardonius* with the other *Perſian* Nobles; telling him, that it would much redound to his honour: But *Pauſanias* being no whit puffed up with the victory, anſwered him humbly, *that ſuch cruelty was fitter for the* Barbarians *then the* Grecians; *and therefore*, ſaith he, *I am only content with the honour of ſpeaking and doing ſuch things as may be pleaſing to my Spartanes.* Pez. Mel. Hiſt.

See the example of *Ariſtides* in *Conſtancy*, and in *Moderation*.

29. In the wars which the *Grecians* made with *Darius*, when the Generalſhip of the *Athenians* was conferred upon *Ariſtides*, he in humility transferred it to *Miltiades*, ſaying to the other Captains, *It is not diſhonourable, but honeſt and ſafe to obey, and ſubmit to the command of wiſe men.* Plut.

30. Before the battel of *Marathon* the *Tagæatæ* ſtrove with the *Athenians* about the chiefeſt place in the Army; whereupon *Ariſtides* ſaid to them, *Locus neque dat, adimit virtutem, &c.* The place doth neither give nor take away valour: therefore, whatever place ye aſſigne unto us, we will endeavour to adorne and defend the ſame, that ſo we may do nothing unworthy our former victories; for we came hither not to contend with our friends, but to fight with our enemies; not to boaſt of the actions of our Progenitors, but to prove our ſelves valiant men; for this preſent battel ſhall ſhew how much *Greece* oweth to every City, Captain, and private ſouldiers. *Pez. Mel. Hiſt.*

31. *Braſidas* the *Lacedemonian* General, having given the *Athenians* a great overthrow, yet ſhortly after died of a wound that he received in that battel; after whoſe death, his mother hearing every one highly extolling his valour, ſaid, *My ſon truly was a good and a valiant man, yet he hath left behind him many of his fellow Citizens, that far excel him in vertue & valour.* The *Ephori* hearing of this her ſpeech, cauſed her to be publickly honoured and praiſed, for that ſhe preferred the publick honour of her countrey, before the private praiſe and glory of her ſon. *Pez. Mel. Hiſt.*

32. After the death of *Romulus*, the *Romanes* choſe *Numa Pompilius*, a *Sabine* of the City *Cures* for their King, and ſent Ambaſſadours to him, to acquaint him with their choice, and to deſire his preſent repair to their City: The Ambaſſadours thought that few words would have prevailed with him to accept of it; but he being a prudent and humble man, anſwered them, That change & alteration of a mans life was exceeding dan-

gerous, but for him that lacked nothing, neither had cauſe to complain of his preſent ſtate, it was great folly to leave his preſent know condition, and to enter into a new and unknown, ſo that it was long before they could prevail with him to accept of the Kingdom. *Plut.*

33. Certain Fiſhermen of the Iſle of *Co*, caſting their net into the ſea, ſome ſtrangers that were paſſing by, would needs buy their draught at an adventure, and when they drew up their net, there came up in it a three-footed ſtool of maſſie gold: hereupon the Strangers and Fiſhermen fell at ſtrife about it, and their Citizens taking part on both ſides, Warre had like to have enſued betwixt them: But the Oracle at *Delphos* being conſulted with, commanded them to give the ſtool to the wiſeſt man that then was; upon this they ſent it to *Thales* at *Miletum*: But *Thales* ſent the ſtool to *Bias*, judging him a wiſer man then himſelf: He again ſent it to another, as a wiſer man then himſelf; and the third to a fourth; ſo that being thus poſted from man to man, at laſt it came back to *Thales* again who ſent it to *Thebes*, and dedicated it to the Temple of *Apollo*. Plut.

34. *Solon* was earneſtly ſolicited by the *Athenians*, to take upon him the ſovereignty of the City and Countrey: His friends alſo much preſſed him to it, telling him that he was no better then a beaſt, if for fear of the name of a Tyrant he ſhould refuſe the Kingdom, which is the moſt juſt and honourable eſtate, if it be undertaken by an honeſt man; notwithſtanding all which importunity, he abſolutely refuſed it. *Plut.*

35. *Epaminondas* the *Thebane* General, that had gotten ſo many and great victories, and thereby had advanced the honour of his Countrey above all other Countreys in *Greece*, yet withal was ſo humble, that he refuſed the Governments that were proffered to him; and ſaith one, *Honores ità geſſit ut ornamentum non accipere, ſed dare ipſe dignitati videretur.* Plin.

36. *Philopœmen*, the victorious General of the *Megalopolitans*, was a great contemner of riches, and fine apparel, and very humble. On a time he ſent word to a Citizen of *Megara*, that he would come and ſup with him: the Citizen told his wife, and ſo went into the market to make ſome proviſion; in the mean time, the good wife hearing that ſhe ſhould have ſo great a man come to her houſe, buſtled about to get all things ready: when preſently came in *Philopœmen*, cloathed in a mean habit, whom the good wife looking upon, and ſuppoſing him to be a ſervant ſent before, ſhe bade him to help her to get ſupper; *Philopœmen* preſently obeyed, put off his coat, took an axe, and fell to cleaving of wood; preſently came in the Citizen, and ſeeing him about ſuch a buſineſſe, ſaid, *What mean you,* O Philopœmen *by this?* Philopœmen anſwered, *Quid aliud niſi deformitatis pœnas luo?* I am well enough ſerved for coming in ſuch mean apparel. *Polybius.*

37. *Ageſilaus* King of *Sparta* was of ſuch an humble diſpoſition, that though he excelled in honour, power, and in the Kingdom, whereby he had gained the love of all men, yet he was never obſerved to boaſt of his merits, or to endure that others ſhould praiſe him. *Plut.*

38. When the *Thaſian* people, for ſome great favours received from him, had built Temples to the honour of *Ageſilaus* King of *Sparta*, and offered

ſacrifices to him as to a god; they ſent Ambaſſadors to him to certifie him thereof: But he ſaid unto them, *Can your Countrey-men make gods of men*? to whom they anſwered, that they could. *Well then*, ſaid *Ageſilaus*, *let them firſt make themſelves gods, and then I will believe that they can make me one.* Xenophon.

39. *Claudius* the *Romane* Emperour was ſo humble, that he would not ſuffer any to give him divine worſhip, as his Predeceſſour had done: When he choſe any to publick offices, he would not ſuffer them to return him thanks in the Senate, as had been uſed: but ſaid, *You owe me no thanks, as if ambitiouſly you had ſought theſe places; but I owe them to you for helping me to governe the Common-wealth: which if you performe well, I will give you greater thankes.*

40. When *Titus* had taken *Jeruſalem*, he had many Crowns ſent him from *Syria*, *Egypt*, and all the neighbouring countrys, all giving him the name of *Conquerour*; but he refuſed them all, ſaying *I have not done this for my ſelf; but have only lent my hands to God, who hath thus declared his wrath againſt the Jewes.* Suidas.

41. It was a cuſtome amongſt the *Romanes*, that when they had gotten any notable victory, the General uſed to ſend letters decked with Laurel to the Conſuls at *Rome*, and to deſire them *Decernere ſupplicationes*; wherby, it ſeems, that they thought that they ſtood in need of *Prayers*, rather then of praiſes. Plut.

42. The humility of *Scipio Affricanus* was ſuch, that after all his great victories againſt the *Carthaginians*, and triumphs over *Hannibal*, he was content to ſerve as a Lieutenant in the wars of *Aſia*, under *Lucius Scipio* his younger brother. *Plut.*

43. *William* the Conquerour gave a Mannor, and certain yard-lands in *Buckinghamſhire* to one upon this condition, *that the poſſeſſour or occupier thereof*, (mark ye proud and dainty ones) *ſhould finde litter for the Kings bed whenſoever he came that way.* Camb. Brit.

44. The Emperour *Frederick*, after his victory over the *Gunzians* in *Hungary*, ſaid thus to his ſouldiers; *We have done a great work my ſouldiers, but there remains a greater behind*, viz. *to uſe it humbly, to bridle our avarice, and deſire of revenge.* Look. of the H. War.

Before deſtruction, the heart of a man is haughty; and before honour is humility, Prov. 18. 12.

Be ye cloathed with humility, for God reſiſteth the proud, and giveth grace to the humble. 1 *Pet.*5.5.

CHAP.

CHAP. LXV.

Examples of Husbands, and wives, good and bad, and about Marriage, and Conjugal Love.

MAn, and wife, are as the two branches in the Prophet *Ezekiels* hand, incloſed in one Bark, and ſo cloſing together, that they make but one piece: and therefore marriage is rather a fellowſhip of the deareſt amity, then diſordered love: and though before marriage we may endeavour to fit our choice to our mind, yet after, we muſt fit our mind to our choice: yea though all other contentions betwixt man and wife are unlawfull, yet may they contend each, who ſhould love other moſt: and the more to quicken us hereunto, obſerve theſe Scriptures, and Examples following.

A wife is called a meet help, *Gen.* 2. 18. Given into mans boſome, *Gen.* 16. 5. *Mich.* 7.5. Appointed of God for man, *Gen.* 24. 14. 44. The deſire of his eyes, *Ezek.* 24 26. His companion. *Mal.* 2. 14. The glory of man, 1 *Cor* 11. 8. The weaker veſſel. 1 *Pet.* 3. 7.

They muſt honour their Husbands, *Eſt.* 1. 20. Obey them, *Eph.* 5. 22, 24. *Col.* 3. 18. 1 *Pet.* 3. 1. *Tit.* 2. 5. Live chaſtly, 1 *Pet.* 3. 2. Be of meek and quiet ſpirits, *ver.* 4. Do their Husbands good, and not evil, *Prov.* 31. 12. Be induſtrious, verſ. 17. &c. See the evil of contention, *Prov.* 19. 13.

A good wife is Gods gift, *Prov.* 19. 14. & 18. 22. A crowne to her husband, *Prov.* 12. 4. A help, *Prov.* 14. 1.

Scriptural examples, *Sarah*, 1 Pet. 3. 6. *Rebecca. The good wife*, Prov. 31. *Cont.* Exod. 4. 25.

Husbands muſt love their wives, and how, *Eph.* 5. 25, &c. *Col.* 3. 19. Inſtruct them, 1 *Cor.* 14. 35. Dwell with them according to knowledge, 1 *Pet.* 3. 7. Commend them when they do well, *Pov.* 31. 28. yield them due benevolence. 1 *Cor.* 7. 3.

Scriptural examples of good husbands, *Elkanah*, 1 Sam. 1. 8. *Abraham*, Gen. 16. 6. *Joſeph*, Mat. 1. 19.

Iſaac was the lovingeſt husband that we read of in Scripture.

Ezekiels wife was the delight of his eyes, *i.e.* he took ſingular compla- 1.
cency in her company, *Ezek.* 24. 16. 2.

3. Prov. 5. 19. *Be thou raviſhed alwayes*: Heb. *Erre thou alwayes in her love. Velut extra ſis, & rerum aliarum obliviſcare.* It implies a lawfull earneſt affection, ſo as firſt to overſee ſome blemiſhes, and defects: Hence we ſay, love is blind. Secondly, ſo highly to eſteem her, and ſo lovingly to comport with her, that others may think him even to dote on her. Yet as a man may be drunk with his own drink, and a glutton by exceſſive devouring his own meat: So may a man be uncleane by the intemperate, or intempeſtive abuſe of the marriage bed. *Trap in loc. Quiſquis in uxorem ardentior eſt amator, adulter eſt. Hierom.*

4. Prov. 12. 4. *A vertuous wife is a crown to her husband.* Not a

Ring for his finger, nor a chaine of gold for his neck; but a Crowne, or Garland for his head, a chiefe, and choice ornament: As *Sarah* was to *Abraham*: As *Livia* to *Auguſtus*: As *Placilla* to *Theodoſius*: and as *Nazianzens* mother was to her husband. *Trapp.*

5. Prov. 14. 1. *Every wiſe woman buildeth her houſe, &c. Quævis pia, & perita*, every holy and handy woman buildeth her houſe, not onely by bearing, & breeding up children, as *Rachel* and *Leah* builded the houſe of *Iſrael, Ruth* 4. 11. But by a prudent and provident preventing of loſſes, and dangers, as *Abigail*. As alſo by a careful plotting, and putting every thing to the beſt; Like a Carpenter that is to build an houſe, layes the platforme of it, firſt in his brain, and then ſo orders his ſtuffe, that nothing be cut to waſt. *Trapp.*

6. Prov. 18 22. *Whoſo findeth a wife, &c. i. e.* After much ſeeking both by prayer to God, and by his own induſtry, as *Gen.* 24. 63.

Iſaac went forth to pray, and his ſervant went forth to ſeek a wife, *i. e.* a good wife, as *Eccleſ.* 7. 1. A name is put for a good name; and *Iſa.* 1. 18. Wooll is put for white wooll; A bad woman is but the ſhadow of a wife; as *Lamechs* ſecond wives name [*Zillah*] ſignifies. *Trapp.*

7. I read of a *Perſian* Lady, who being at *Cyrus* his wedding, was asked afterwards how ſhe liked the Bridegroom? How, ſaith ſhe, *I know not, for I ſaw no body there but my own husband.*

8. The *Lacedemonians* condemned two of their Citizens in a great ſumme of money, who were made ſure to *Lyſanders* two daughters, ſuppoſing that they ſhould have had great portions with them, their father being the *Lacedemonian* General; but he dying before they were married, and leaving but a ſmall eſtate, they refuſed to marry them. Thus the *Spartans* uſed to puniſh them that did not marry, or married too late, or that married ill; and to this puniſhment were they moſt ſubject, that through covetouſneſſe ſought only after great portions with their wives. *Plut. in vita Lyſand.*

9. King *Antigonus* cauſed his ſon *Demetrius* to marry *Phila*, the widow of *Craterus*, and when his ſon being young, diſliked the match, becauſe *Phila* was old, his father rounding him in the ear, ſaid,

Refuſe no woman, nere ſo old,
Whoſe marriage bringeth ſtore of gold. Plut in vita *Demet.*

10. *Auguſtus Cæſar* died in the kiſſes of his wife *Livia*, of whom he took this farewell, *Livia, noſtri conjugii memor, vive, & vale.* She was alwayes exceeding dear to him, and being asked how ſhe kept his love ſo long, ſhe anſwered: *Quod diligenter, & prudenter agens, ſummum adhibuiſſet ſtudium, ut omnia faceret ex animo Auguſti: nec curioſe perquiſiviſſet quidquam eorum quæ Auguſtus faceret.* Plut. By prudence, and diligence, ſtudying in all things to pleaſe him, and not to enquire into his ſecrets.

11. *Portia* the daughter of *Cato* was married to *M. Brutus*; who having conſpired with ſome others the death of *Julius Cæſar*, he was ſomething melancholy, and troubled in minde about the thing; his wife *Portia* obſerving it, and being grieved that her husband ſhould conceal any thing

from her, ſhe took a raſour, and wounded her thigh, and loſing much blood, fell into a ſeaver: Her husband coming home, and hearing of the ſickneſſe of his wife, was much grieved, and went to viſit her: She taking the opportunity, they being alone, ſaid thus unto him: *My dear husband ſit down, and let us talke ſeriouſly together: when I married you, I came to your houſe as a wife, not as a friend, or harlot: & gave up my ſelf unto you, not only at bed, and board, but as a companion of all your joy, and ſorrows: I am* Cato's *daughter, and I deſire that you will take notice of what ſtock I come: What therefore, ſhall I complain of you? truly I cannot do it in other things, onely one thing troubles me, that you make me not a partaker of your ſecrets, as doubting of my fidelity, and taciturnity; you cannot diſſemble with me; I diſcern that your mind is full of trouble, & there is ſome great ſecret that you are about: Why do you conceal it from me? if you cannot expect help, yet expect comfort from me: and I will aſſure you of my ſilence: Do not conſider what others of my ſex are, but remember again that I am* Cato's *daughter, and* Brutus *wife: either nature from my father, or cuſtome from my husband hath made me valiant, and conſtant ſo as not to fear any danger. What need more words? I have made trial of my ſelf by this wound, the ſmart and pain whereof I can eaſily bear: yea, aſſure your ſelf, that I can die with* Brutus, *and for my husband; Wherefore if thou art about any honeſt thing that beſeemes us both, do not conceal it from me.* *Brutus* wondring at her courage, kiſſed her, and with his hand lift up to heaven, he ſaid, *O ye Cæleſtial gods, I pray you make me an husband fit for ſuch a wife!* and ſo diſcloſeth the whole matter to her. Afterwards when ſhe heard of his death after the battel in the *Philippic* fields, ſhe reſolved to die, and being for a while hindred by thoſe about her, ſhe at laſt ſnatched ſome burning coles out of the fire, and putting them into her mouth, and throat, ſuffocated her ſelf. *Lipſius.*

See the Example of Zenobia *in* Fortitude.

Licurgus the *Lacedemonian* Lawgiver, enacted, *that all they ſhould be infamous that would not marry:* So that on a time *Dercillides* a Noble Captain but a Bachellor, coming into a place, there was a young man that refuſed to riſe up, and do him reverence; for ſaid he, *Thou haſt not begotten a ſon that may do the like to me in time to come.* Plut. 12.

Solon the *Athenian* Lawgiver ordeined that no joyntures, nor dowries ſhould be given, or made to maids at marriage, commanding that wives ſhould bring to their husbands no more then three gownes, and ſome other movables of ſmall value: Utterly forbidding that they ſhould buy their husbands, or make merchandize of marriages as of other trades: he willed that men and women, would marry together for iſſue, pleaſure, and love, but not for money. *Plut.* 13.

Some *Trojans* that eſcaped in the ſacking of *Troy*, took ſuch Ships as they found in the Haven, and putting to ſea, were driven by the windes to a part of *Tuſcany*, near that place where *Rome* now ſtands, and the men being gone on hunting, the women having been very ſea-ſick, the nobleſt of them called *Roma*, perſwaded the other women to ſet their Ships on fire, that ſo they might go to ſea no more: the men at their return, finding 14.

ing their Ships burnt, were exceeeding angry with their wives, whereupon to pacifie them, they went and kiſſed them on their mou hs, whence that cuſtome was taken up, which continues till this day of ſaluting by a kiſſe. *Plut.*

16. The *Romanes* at the firſt building of their City, wanting wives, made a great feaſt, and when as the *Sabine* virgins came to ſee their paſtimes, they ſeized upon them, every man catching one for his wife: this was the cauſe of great, and long Wars between the *Sabines* and *Romanes*: but at laſt, when the two armies were ready to joyn battel, theſe women ran betwixt them; ſome of one ſide, others of the other, with lamentations, and cries ſtepping between their weapons, and ſeeking out their fathers, & husband with their babes in their armes, and their haire diſhevelled, they called ſometimes upon the *Romanes*, other ſometimes upon the *Sabines*, withthe movingeſt expreſſions they could deviſe, which ſo melted the enraged hearts of both Armies that they gave back a little: Then *Herſilia* that was married to *Romulus*, and ſome other of the chiefeſt woman, ſaid to the *Sabines: what offence have we done to you, that we ſhoulddeſerve ſuch an heap of evils? we were indeed violently, and againſt Law, raviſhed by thoſe who are now our husbands, but you left us ſo long with them that now we are tied to them by the ſtrongeſt bonds of nature that can be. You came not to our reſcue when we were Virgins untouched; but now you come to take the wives from their husbands, & the mothers from their little ones, ſo that the help which you now think to give us, doth but grieve us more then your former neglect of us*: Theſe and ſuch like ſpeeches brought the two Armies to a parley, during which, the women brought their husbands to their Parents, and brethren; provided them meat, and drink, dreſſed their wounds, and carrying them home to their houſes, ſhewed them that they were Miſtreſſes there with their husbands, highly loved, and honoured by them: So that in the end a peace was concluded, and amongſt other Articles of agreement, theſe were ſome: That the *Sabine* women ſhould remaine with their husbands: that they ſhould be exempted from all ſervice, and work, ſave ſpinning of wooll: That they ſhould have the upperhand of their husbands: That the men ſhould ſpeak no foul, nor diſhoneſt words, nor diſcover their nakedneſſe before them, &c. *Plut.*

17. A woman of another Countrey, being in talk with *Gorgona* the wife of *Leonidas*, King of *Sparta*, ſaid to her: There be no wives in the world that ſo much love, and commend their husbands as you *Lacedemonian* wives do: the Queen ſtraight replied, *Neither be there any women but we, that bring forth men.* Plut.

18. *Numa* enacted a Law amongſt the *Romanes*, that when any man died, his wife ſhould remaine a widow for the ſpace of ten moneths.

19. Two men being ſuiters to the daughter of *Themiſtocles*, he preferred the honeſter before the richer, ſaying, *That he had rather have to his ſonne in Law, a man that wanted goods, then goods that wanted a man.* Plut.

20. A Virgin of *Lacæna* being poor, was demanded, what dower ſhe had to bring to an husband, and to marry her with? ſhe anſwered, *That which was left me as an inheritance from mine Anceſtors*, viz. *Vertue, & Modeſty.* Hiſt. of women. p. 331.

20. It was a cuſtome among the *Grecians* for the bride to be carried through the ſtreets in a Chariot, the Axeltree whereof at her coming home was taken off, and burned before the gates of her houſe, to ſignifie, that ſhe muſt ever after be on houſwife, & keep within as a faithful, and induſtrious overſeer of their domeſtick affairs, and buſineſſe. *Hiſt. of women. p336.*

21. Prince *Edward* of *England*, whilſt he was warring in *Paleſtine* againſt the *Turks*, was ſtabbed by an *Aſſaſſine* with a poiſoned knife, but by the diligence of his Chirurgions, and the unparallel'd love of his wife, who ſucked the poiſon out of his wounds without doing any hurt to her ſelf, he quickly recovered: ſo ſoveraign a medicine is a womens tongue anointed with the vertue of loving affections. *Holy Warre.*

22. The Emperour *Conrade* beſieging the City of *Winſperge* in *Germany*: and the women perceiving that the Town could not hold out long, petitioned the Emperour that they might depart onely with ſo much as each of them could carry upon her back, which the Emperour condeſcended unto, expecting that they would have loaden themſelves with ſilver, gold, &c. but they came all forth with every one her husband on her back, whereby the men were all ſaved, and their wives gat immortal credit to themſelves. *Imper. Hiſt.*

23. *Rubenius Celer* would needs have it engraven on his Tomb, that he had lived with his wife *Ennea* fourty three yeares, and eight moneths, and yet they never fell out.

24. The Lord of *Harlem* in the *Low-countries* having by his exactions, and cruelty made himſelfe odious to all his people, was together with his wife beſieged in his Caſtle by them, and ſo preſt for want of victuals, that he was compelled to enter into treaty: His wife (a true mirrour of piety, and love towards her husband) amongſt other Articles, capitulated that ſhe might have ſo much of her moſt precious movables as ſhe could carry out at one time; the which being granted, ſhe (with the help of her Chamber-maid) carried her husband lockt in a cheſt out of the Caſtle: leaving all her rings, and jewels behinde her. *Belg. Com. Wealth. p. 55.*

25. In a great battel fought betwixt *Selimus* the Great *Turk*, and the *Perſians*, wherein the *Turks* had the better, amongſt the heaps of the ſlaine *Perſians*, were found the dead bodies of many women, who being armed, and following their husbands, died with them in the battel. *Turk. Hiſt. p. 512.*

26. *Antonia Flaxilla*, when her husband *Priſcus* was baniſhed by *Nero*, whereas ſhe might have enjoyed all the abundance, & plenty in *Rome*, left all the pleaſures and delights of the City to acompany her deſolate Lord in his penurious, and uncomfortable baniſhment. *Hiſt. of women.*

27. A Reverend man ſeeing a very Cholirick couple that were married together, live very lovingly, and peaceably, asked them how they could ſo ſweetly conſort together: to whom the man anſwered, *When my wives fit is upon her, I yield to her, as* Abraham *did to* Sarah: *and when my fit is upon me, ſhe yields to me, and ſo we never ſtrive together, but aſunder.*

28. In the *Bohemian* Perſecution we read of the Major of *Litomeritia*, who apprehended twenty four godly Citizens, of whom his own ſon-in-Law was one, and after he had almoſt pined them in priſon, he adjudged them

to be drowned in the river *Albis*, whereupon his daughter wringing her hands, and falling at her fathers feet, beſought him to ſpare her husband: but he, harder then a rock, bad her hold her peace, ſaying, *What? can you not have a worthier husband then this?* to which ſhe anſwered, *You ſhall never more eſpouſe me to any*; and ſo beating her breaſt, and tearing her haire, ſhe followed her husband to the river, and when he was caſt into the midſt of the river bound, ſhe leaped in, and caught him about the middle, but being unable to draw him forth, they were both drowned together, and the next day were found embracing one another. See my *Gen. Martyr. p.* 151.

29. A young and beautiful maid was matched to a man ſtricken in yeares, whom after ſhe found to have a very fulſome and diſeaſed body, yet out of conſcience, being by Gods Providence become his wife, ſhe moſt worthily digeſted with incredible patience and contentment, the languiſhing, and loathſomneſſe of an husband, continually viſited with variety of moſt irkſome and infectious diſeaſes: and though friends and Phyſicians adviſed her by no means to come near him, for fear of danger and infection; yet ſhe, paſſing by with a loving diſdain and contempt, theſe unkinde diſſwaſions, plied him ſtill night and day with extraordinary tenderneſſe and care, and ſervices of all ſorts above her ſtrength and ability; ſhe was to him Friends, Phyſician, Husband, Nurſe; yea, ſhe was Father, Mother, Brother, Siſter, Daughter, every thing, any thing to do him good any manner of way: ſhe was full of merciful, and melting affections towards him; for falling into want by reaſon of extraordinay expence, and exceſſive charges about him, ſhe ſold her Chains, Rings, and richeſt Attire: ſhe emptied her Cupboard of Plate, her Cabinet of chiefeſt and choiceſt Jewels to do him good: and when he was dead, and friends came about her, rather to congratulate her happy riddance, then to bewaile her widowhood, ſhe did not only abhor and deprecate all ſpeeches tending that way, but proteſted, if it were poſſible, ſhe would willingly redeem her husbands life with the loſſe of her five deareſt children: and though as yet the flower and prime of her beautifulleſt, and beſt time was not expired, yet ſhe ſtrongly reſolved againſt a ſecond match: *Becauſe* (ſaid ſhe) *I ſhall not find a ſecond* Valdaura, for ſo her husband was called. *Vives, Lib.* 2. *de Chriſtiana fæmina. page* 360.

30. *Alphonſus* King of *Arragon* was once reſolved that he would never commend his wife, leſt he ſhould be counted immodeſt or uxorious, but afterwards he changed his reſolution, being ſo taken with his wives vertues & conſtancy, that he reſolved to praiſe her, *Quocunq; in trivio, cuiq; obvio, &c.* in all places and companies. So did *Budæus*, *Pareus*, and others. *Trap.*

31. A certain *Romane* having forſaken his wife, her friends fell out with him, and ſaid to him, *What fault doeſt thou finde with her? Is ſhe not honeſt of her body? Is ſhe not faire? doth ſhe not bring thee goodly children?* &c. But he putting forth his foot, ſhewed them his ſhoo, and ſaid, Is not this a goodly ſhooe? Is it not finely made? Is it not new? yet I dare ſay, there is never an one of you all that can tell where it wringeth me? *Plut.*

32. *Ariſtides* the *Locrian*, being ſent to by *Dionyſius Senior*, King of *Syracuſe*, who deſired him to give him one of his daughters to be his wife; returned

turned this anſwer, *I had rather*, ſaid he, *ſee my daughter dead, then married to a Tyrant* : for ſo indeed *Dionyſius* was. And when, not long after, this cruel Tyrant put all the ſons of *Ariſtides* to death, and then asked him in ſcorne, to grieve him the more, if he were ſtill of his former opinion, to deny him his daughter in marriage: he anſwered, *I am ſorry with all my heart for what thou haſt done, but yet I do not repent me of my former ſaying and reſolution. Plut.*

33. *M. Cato*, when he was Cenſor in *Rome*, put out of the Senate one *Manilius*, who was likely to be Conſul the year following, becauſe he kiſſed his wife too familiarly in the day time, and before his daughter. *Plut. in vita ejus.*

34. This *Cato* held, that for a man to beat his wife, was a great a ſacriledge, as if he polluted or ſpoiled the moſt ſacred things in the world: He thought it a greater praiſe for a man to be a good husband, then a good Senatour: and therefore he thought nothing more commendable in old *Socrates*, then his patience in uſing his wife well that was ſuch a Shrew. *Idem.*

35. *Cleomenes* King of *Sparta* had a vertuous wife called *Agiatis*, whom he loved moſt dearly, inſomuch as in the time of his warres with other of the *Grecians*, he often made journeyes to *Sparta* to ſee her. At laſt being at *Tegea* with his Army, newes was brought him of his wives death, which was a marvellous grief unto him: whereupon leaving order with his Captains for the ſafety of his Army, he went haſtily to *Sparta*, lamenting his wives death with his mother and children: after which ſolemnity he applied his mind again to his publike affairs. *Plut. in vita ejus.*

36. *Tiberius Gracchus* the *Romane*, married *Cornelia* the daughter of *Scipio Affricanus*, whom he loved dearly as may appear hereby. *Tiberius* on a time found two Snakes in his bed, and conſulting with the Sooth-ſayers about it, they forbade him to kill them both, or to let both of them to eſcape, but only one: aſſuring him, that if he killed the male, he ſhould not live long after; and if he killed the female, then his wife *Cornelia* ſhould die: *Tiberius* out of his tender love to his wife, deſiring that ſhe ſhould ſurvive him, ſlew the male, and let the female eſcape, and accordingly himſelf died ſhortly after. *Plut. in vita ejus.*

37. *Philip*, ſirnamed *The Good*, Duke of *Burgundy*, married the Siſter of *Charles* the Dolphin, and not long after this, *Charles* baſely and perfidiouſly ſlew *Philips* father; whereupon *Philip*, being full of anger and grief, went to his wife, ſaying, *O my wife, thy brother hath murthered my father.* Upon this his wife (that loved him dearly,) burſt forth into tears and lamentations, fearing leſt this act of her brothers would make a breach betwixt her husband and her: which her husband taking notice of, comforted her, ſaying, *Be of good cheere, though it was thy brothers, yet it is not thy fault, neither will I eſteem or love thee the leſſe for it, &c.* which accordingly he made good ſo long as they lived together. *Lip. Exem. Pol. p.* 200.

38. *Nazianzen* ſaith, that his mother was not only a meet help to his father in matters of Piety, but alſo a Doctreſſe and a Governeſſe.

39. *Budæus* (that learned *Frenchman*) had a great help of his wife in points of Learning; ſhe uſed to be as buſie in his ſtudy, as about her huſwifery.

40. *Placilla* the Empereſſe was a ſingular help to her husband *Theodoſius* in things both temporal and Spiritual.

41. Our King *Edward* the third's Queen, (a *Lady* of excellent vertue, being the ſame that built Queens Colledge in *Oxford*,) drew evenly with her husband in all the courſes of honour that appertained to her ſide, and ſeemed a piece ſo juſt cut out for him, as anſwered him rightly in every joynt.

42. *Eraſmus* tells a ſtory of a certain poor *Engliſh* Cripple, lame of both legs, that married a blind woman, and gave this reaſon for it, *We ſhall the better agree, when neither can hit the other in the teeth with our ſeveral defects & deformities.* And indeed it proved an happy match, they lived lovingly and cheerfully together, & God Almighty bleſſed them with a dozen luſty boyes, that had not the leaſt deformity about them.

43. The ſame Author tells us alſo of one *Combe*, a young woman in *Eubœa*, that being married to one whom ſhe liked and loved dearly, became Mother and Grandmother to an hundred children.

44. When any were married in *Athens*, they uſed to ſing ἔφυγον κάκον ἔυρον ἄμεινον, I have left a worſe condition, and found a better.

45. *Hierome* tells us of an old man in *Rome*, that had buried twenty wives which he had married one after the death of another, & that he had taken to wife the one and twentieth, who alſo had buried nineteen husbands; and that burying that wife too, he followed the corſpe to the Church, (ſo his neighbours would needs have it) with a garland of bayes upon his head in manner of a Triumpher. *Trap.*

46. *Phocions* wife was no leſſe famous in *Athens* for her honeſty and good huſwifery, then *Phocion* was for his juſtice and equity. On a time a certain Gentlewoman came from *Ionia* to *Athens* to ſee her, and ſhewed her all her rich Jewels and precious ſtones that ſhe had. To whom *Phocions* wife ſaid, *All my riches and Jewels is my husband, who theſe twenty yeares together, hath continually been choſen General of the Athenians.* Plut. in vita ejus.

47. *Leonidas* King of *Sparta*, having married his daugher *Chelonis* to *Cleombrotus*, afterwards fell out with him, and would have ſlain him: whereupon *Chelonis* taking her two little ſons, went to her husband, earneſtly begging his life of her angry father, telling him, that if he proceeded to kill her husband, ſhe would firſt kill her ſelf; and ſo pitifully complaining, ſhe put her face upon *Cleombrotus* head, caſting her ſwollen and blubber'd eyes upon the ſtanders by. *Leonidas* being herewith moved to pity, commanded *Cleombrotus* to get him thence into exile, withal, praying his daughter for his ſake to remain with him, and not to forſake her father that did ſo dearly love her, as for her ſake to ſave her husbands life. But ſhe by no means would yield to his requeſt, but riſing up with her husband, ſhe gave him one of his ſons, and taking the other in her own armes, ſhe voluntarily went with him into baniſhment. *Plut. in vita ejus.*

48. *Panteas* the *Lacedemonian*, being ſent for a pledge amongſt others into *Egypt* to King *Potlemy*, had a very fair and vertuous wife, who would have gone with him, but her friends locked her up and would not ſuffer her:

yet ſhortly after ſhe found meanes to get her a horſe, and ſome money, and ſtealing away in the night, ſhe galloped to the Haven of *Tœnarus*, where finding a ſhip ready bound for *Egypt*, ſhe imbarqued and went to ſeek her husband, with whom ſhe gladly and lovingly led her life for his ſake, forſaking her own countrey, and living in voluntary exile in a ſtrange land. *Plut. in vita Cleom.*

49. *Dionyſius* the Tyrant of *Sicilie*, married his Siſter *Theſta* to one *Polyxenus*, with whom he afterwards falling out, *Polyxenus* fearing his cruelty, fled ſecretly out of *Sicily*: *Dionyſius* hearing of it, ſent for his Siſter *Theſta*, and took her up very ſharply, for that ſhe had not diſcovered to him her husbands purpoſe to eſcape: to which ſhe boldly anſwered, *Why? Dionyſius, doeſt thou think me a woman ſo faint-hearted & beaſtly, that if I had known of my husbands departure, I would not have gone with him, that both of us might have run one fortune together? Truly, I knew not of his departure till he was gone, for it had been more for my honour to be called the wife of the baniſhed* Polyxenus, *then the Siſter of thee a Tyrant.* Plut. in vita Dion.

50. In the Countrey of *Narſinga* in the *Eaſt-Indies*, when the husband dies, and his body is burned, ſome of his wives burn themſelves with him, and ſhe hath the greateſt honour and is judged to love her husband beſt, that is moſt willing to burn with him. *Purch. Pilg.*

51. About the year 1616 the great *Mogul* intending a long progreſs, leſt his ſon *Sultan Curſawo* ſhould enterprize any rebellion in his abſence, he reſolved to build a Tower, & immure him in it, which accordingly he cauſed to be built without door, gate or window, except ſome ſmall holes to let in aire towards the top, putting in all ſorts of proviſion whatſoever, with ſome ſervants to abide with him for that time: while this was doing, the Sultans wiſe came, and fell at the Kings feet, and never would let him go till ſhe had obtained leave to be ſhut up with her husband, which at laſt was granted, though the King much perſwaded her to enjoy her liberty, but ſhe utterly refuſed any other comfort, chooſing rather to partake with her husband in all his miſery. *Pur. Pil. V. 1. p.* 600.

52. In the great *Moguls* countrey, the cuſtome is, when a man dies, that his body is burned, and many of their wives will burn with them, to get the repute of modeſt and and loving wives: who leaving all worldly affairs, content themſelves to live no longer then their husbands: But they muſt firſt get leave of the King, who uſes many arguments to diſſwade them from it, promiſing them gifts and livings, &c. But when nothing will prevaile, he gives them leave, and ſo they are burned alive with their dead husbands. *Pur. Pil. V.* 1. *p.* 225.

53. *Julius Sabinus*, Captain of the *Gaules*, being overcome by the *Romanes*, hid himſelf in his Grandfathers Tomb, and his wife *Eponina* being informed of it, went to him, and lived with him in that uncomfortable place, and ſad condition nine yeares together, keeping his counſel, and faithfully ſerving him all that while. *Lib. Exem. Pol. p.* 196.

54. *Cabadis* King of *Perſia* being depoſed, and ſhut up in cloſe priſon, and his brother *Blazes* ſet up in his roome: the wife of *Cabadis* firſt procures horſes to be laid in the wayes, and then engratiating her ſelf with the Priſon-

ſon-Keeper, got leave often to viſit her husband: at laſt ſhe changed apparel with him, and he getting thereby out of priſon, fled upon thoſe horſes, and at laſt recovered his Kingdom again. But his faithful wife being diſcovered, was by the command of *Blazes*, cruelly put to death. *Idem.*

55. *Tertullian* gives wives this counſel, *Veſtite vos ſerico pietatis, byſſino ſanctitatis, purpura pudicitiæ*; Cloath your ſelves with the ſilk of Piety, with the ſattin of ſanctity, and with the purple of modeſty.

56. There are ſome wives, *Quæ fulgent monilibus, ſordent moribus*, that are well habited, but ill mannered.

57. *Phile*, the daughter of *Antipater*, that ruled *Macedonia* and *Greece*, both under and after *Alexander* the Great, was ſo wiſe in her younger yeares, that her aged father, though much experienced in State affairs, would many times take her advice in matters of weight: when ſhe was married to King *Demetrius*, (who was very inconſtant and prone to vice) ſhe by her prudence did wonderfully temper him; when he was angry, ſhe would quiet him: when he would have done unjuſt or diſhoneſt things, ſhe by her wiſdom would reſtrain him. She was a common mother to the people: poor Virgins ſhe would endow and diſpoſe off in marriage; the afflicted and neceſſitous ſhe relieved; the good ſhe advanced. She oft went into the Army encouraging the ſouldiers, quieting them in mutinies, and reclaiming them in rebellions. Her love and fidelity to her husband was incomparable. For when he was overcome by *Pyrrhus*, and driven out of his Kingdome, rather then ſhe would fall into the enemies hands ſhe ſlew her ſelf. *Lipſ. Exem Polit.*

Husbands Unnatural.

1. In the time of the fourth Perſecution, there was in *Egypt*, a woman married to an husband that was given much to the ſin of uncleanneſs, which when by no means ſhe could reforme in him, ſhe ſued out a bill of Divorce, whereupon this wretched man went and accuſed her to the Governour, that ſhe was a Chriſtian, and ſo cauſed her to be put to death. See my *General Martirology.*

2. *Mahomet* the Great, the firſt Emperour of the *Turks*, after the winning of *Conſtantinople*, fell in love with a moſt beautiful *Greekiſh* Lady, called *Irene*, upon whoſe rare perfections he ſo much doated, that he gave himſelf wholly over to her love; but when he heard that his Captains, and Officers murmured at it, he appointed them all to attend him in his great Hall, and commanding *Irene* to dreſſe and adorn her ſelf in all her gorgeous apparel, he brought her in his hand into the midſt of them, who ſeeing her incomparable perfections, acknowledged their errour, ſaying, *That their Emperor had juſt cauſe to paſſe his time in ſolacing himſelf with ſuch a peerleſſe Paragon*: But he on a ſudden caught her by the hair with one of his hands, and with the other drawing his Fauchion, at one blow ſtruck off her head, thereby ſhewing them that he was not ſuch a ſlave to his affections, but that he preferred his honour before them. *Turk. Hiſt.*

Anno Chriſti. 1652. There was living in the Iſle of *Thanet* in *Kent*, one *Adam Sprackling* Eſquire, in the pariſh of St. *Lawrence*, who about twenty years before, had married *Katherine*, the daughter of Sir *Robert Leukner* of *Kent*. This *Sprackling* had a faire eſtate, but was exceeding proud and prophane: He frequented Tavernes and Alehouſes, where he uſed to rant, and roare, and game, and ſwear exceedingly, and upon ſmall occaſions to quarrel and draw his weapon, &c. He regarded not the Sabbath, nor the publick worſhip of God; By which diſſolute courſes, and Gods judgment upon him, he exhauſted his eſtate, and brought others into bond for him, whom he left to impriſonment and ruine: And had at laſt Executions out againſt him, and Bailiffs waiting to arreſt him, whereupon he was forced to keep home, and make his houſe his priſon, ſo that he could not domineer abroad as formerly. This filled him full of rage, and made him extreme teſty and chollerick, ſo that his wife was conſtrained many times to lock up her ſelf from him, being a woman of many excellent parts and vertues. But upon Saturday night, *Decemb.* 11. 1652. This *Sprackling* (as it ſeems) reſolved to miſchief her, and being in his Kitchin, had one *Lamming* a neighbour of his with him, and ſent for one *Knowles* a Seaman to him: but it being ten a Clock at night, he deſired to be excuſed being in bed: then did he ſend for one *Martin* a poor old man, and his Tenant, who though in bed, durſt not but ariſe, and come to him: and when he came, *Lamming* went his wayes: ſo that there remained only this *Sprackling*, and his wife, and *Martin*, and one *Ewell*, *Spracklings* man. Then did *Sprackling* command *Martin*, to bind *Ewells* leggs, which the one did, and the other ſuffered, thinking that it had been only a ranting humour of their Maſter. Then began he to rage againſt his wife who ſate quietly by, though ſhe gave him none but loving and ſweet ſpeeches, yet did he draw his dagger and ſtruck her over the face with it, hurting her jaw, which ſhe bore patiently, ſaying little to him; but he ſtill continued to rage againſt her; and when at laſt, the Gentlewoman being weary, and in great fear, roſe up, and went to the door; her husband followed her with a chopping knife in his hand, with which he ſtroke at her wriſt, and cut the bone in ſunder, ſo that her hand hung down only by the ſinews & skin. No help was near, *Ewell* was bound, and *Martin* being old and weak, and fearing his own life, durſt not interpoſe, only he prayed his Miſtriſs to ſtay and be quiet, hoping all would be well, and ſo getting a napkin, bound up her hand with it. After this, towards morning, *Sprackling* ſtill railing and raging at his wife, daſhed her on the forehead with the Iron-Cleaver, whereupon ſhe fell down bleeding, but recovering her ſelf on her knees, ſhe cried and prayed unto God for the pardon of her own ſins, and her husbands; praying God to forgive him as ſhe did. But as ſhe was thus praying, her bloody husband chopt her head in the midſt into the very braines, ſo that ſhe fell down, and died immediately: Then did he kill ſix Dogs, four of which he threw by his wife, and after ſhe was dead, chopped her twice into the leg, compelling *Martin* to waſh *Ewells* face with her blood: Himſelf alſo dipping linnen in her blood, waſhed *Martins* face, and he bloodied his own face with it: For all which being apprehended, and carried to *Sandwick* Jayle, at the Seſſions following, 3.

ing, which were *April* 22 1653. he was arraigned, condemned and hanged on the 27th. day, dying very deſperately, and not ſuffering any, neither godly Miniſters nor Gentlemen, who deſired to ſpeak with him after his condemnation. This is more largely publiſhed in print, by one that lived near the place, and was preſent at this *Spracklings* trial.

4. A great *Baſſa* of the Turks called *Jonuſes*, having in a battel overthrown the Chriſtians, amongſt other priſoners took a beautiful *Grecian* Lady called *Manto*, and being ſurprized with her incomparable beauty became enamoured of her, and in too curious viewing the Captive Lady, was himſelf by her taken priſoner: And finding her outward perfections no leſſe graced with inward vertues, and her honourable mind anſwerable to her rare feature, he took her to wife, honouring her far above all the reſt of his wives and Concubines, and ſhe again in all dutiful loyalty, ſought to pleaſe him, ſo that for a long time they lived in all worldly bliſſe and felicity: But long laſted not the Summer-fruit of wanton love, blaſted moſt time in the bloſſome, and rotten before it be well gathered; For in a ſhort time the *Baſſa*, more amorous of her perſon, then ſecure in her vertues, and after the manner of ſenſual men, ſtill fearing leſt that which ſo much pleaſed himſelf, gave no leſſe contentment to others, he began to diſturſt her, though he ſaw no cauſe why, more then his own conceit, not grounded upon any her evil demeanour, but upon the exceſſe of his own liking: which mad humour increaſing more and more in him, he became ſo froward and imperious, that nothing ſhe could ſay or do, could now pleaſe or content him, but that he ſtill thought ſome one or other (though he knew not who) to be therein Partakers with him; ſo fearful was the jealous man of his own conceits; ſo that at laſt the poor Lady grieved to ſee her ſelf thus without cauſe to be ſuſpected, and wearied with the inſolent pride of her peeviſh husband, together with his imperious commands, determined ſecretly to depart from him, and to return again into her own countrey: which purpoſe ſhe diſcovered to one of her Eunuchs, to whom alſo ſhe delivered certain letters to be conveyed to ſome of her friends, whoſe help ſhe was to uſe in her intended flight; but the falſe Eunuch delivered her letters to the *Baſſa* his Maſter, who therewith enraged, called her to him, and with a dagger ſtabbed her to the heart: and ſo with the death of his love, cured his tormenting jealouſies. *Turk. Hiſt p.* 557.

Wives unnatural to their husbands.

5. *Semiramis*, the wife of *Ninus*, being very witty, and a beautiful woman, whom her husband loved exceedingly, as ſhe was one day in diſcourſe with him, told him that ſhe was exceeding deſirous of a thing; yet becauſe of the greatneſſe of it ſhe durſt not diſcover it, nor could hope to prevail: *Ninus*, not fearing her ſubtilty, bade her tell him what it was: She anſwered, *That he ſhould deliver to her the Government of his Empire for five dayes:* which when ſhe had obtained, ſhe cauſed her husband to be ſlain, and ſo uſurped the Government of the Empire into her own hands. *Diod. Sic.*

6. *Candaules* King of *Lydia*, having a very beautiful woman to his wife, would needs make one of his Nobles called *Gyges* a witneſſe thereof: and placing him behind the hangings in his chamber, he cauſed his wife to ſtrip her ſelf naked, and ſo to walk up and down in the chamber, that ſo *Gyges* might ſee her compleat Beauty: but when the Queen came afterwards to hear of it, ſhe cauſed *Gyges* to kill the King her husband, and then married him, ſaying, *That ſhe was only fit for him who had ſo ſeen her nakedneſſe.* Herodotus.

7. *Zeno* the Emperour being dead drunk, was by his wife laid in a Tomb, with a great ſtone on the top of it, whereby he was miſerably pined to death. *Platin.*

8. *Alboynus*, a King of the *Lombards*, having overcome in war *Cunemundus* King of the *Jepidi*, and having ſlain him, made a drinking cup of his skull, yet took his daughter *Roſamund* to wife. Now it fell out, that *Alboynus* being one day drunken, forced his wife to drink out of her Fathers skull, which ſhe ſo ſtomacked, that ſhe promiſed one *Helmichilde* her ſelf to wife, and *Lombardy* for a dowry, if he would kill her husband the King, which he aſſented to and performed; but they were afterwards ſo hated for it, that they were forced to flie to the Court of the *Exarch* of *Ravenna*, who ſeeing *Roſamunds* beauty, and the maſſe of money and Jewels which they brought with them, perſwaded her to kill *Helmichilde*, and to take him for her husband, which accordingly ſhe promiſed to do, & when her husband *Helmichild*, coming hot out of a bath, called for beer, ſhe gave him a ſtrong poiſon: but when he had drunk one half of it, (ſuſpecting the matter) he forced her to drink off the reſt, and ſo they both died together. *Heil. Geog. p.* 150.

9. *Joane* Queen of *Naples* was inſatiable for her luſt, which cauſed her to hang her firſt husband, (which was *Andrew*, ſecond ſon to the King of *Hungary*) at her window for inſufficiency: her ſecond husband was *Lewis* of *Tarentum*, who died with overſtraining himſelf to ſatisfie her appetite: Her third husband, *James* of *Tarracon*, a gallant Gentleman, ſhe beheaded for lying with another woman: Her fourth husband was *Otho* Duke of *Brunſwick*, in whoſe time the King of *Hungarie* drave her out of her Kingdom, and having taken her, hung her out of the ſame window, where ſhe had hanged her firſt husband. *Heil. Geog. p.* 162.

10. Sir *John Heiwood*, relating the deadly difference that fell out between thoſe two noble *Seymors*, (the Lord Protector, and the Admiral his brother in K. *Edward* the ſixth his time) through the inſtigation of their ambitious wives, paſſionately cries out, *O Wives, the moſt ſweet poiſon, the moſt deſired evil in the world, &c. Woman* (ſaith he) *was at firſt given to man for a Comforter, not for a Counſellour, much leſſe a Controuler and Directer.*

11. *Sicut in ligno vermis, ita perdit virum ſuum uxor malefica.* As a worm eates into the heart of a tree, and deſtroyes it, ſo doth a naughty wife her husband, ſaith St. *Hierome*. All evils (as the elements) are moſt troubleſome, when they are out of their proper place; as impiety in Profeſſors of Religion, injuſtice in Judges, diſhonour and diſcomfort in a Wife, &c.

12. Be the husband never ſo frugal, if the wife be idle, or laviſh, or proud, or given to gadding or goſſipping, &c. He doth but draw water with a ſive; or ſeek to pull a loaded cart through a ſandy way, without the help of an Horſe. He puts his gettings into a bag with holes, *Hag.* 1.6. He labours in the very fire, *Heb.* 2.15. As *Cowper* Biſhop of *Lincoln* did, whoſe wife burnt all his Notes, that he had been eight years in gathering, leſt he ſhould kill himſelf with over-much ſtudy, ſo that he was forced to fall to work again, and was other eight yeares in gathering the ſame Notes, wherewith he compoſed his *Dictionary*, that uſeful book. Much happier in a wife was that learned *Gulielmus Budæus*, who ſaith thus, *Conjux mea ſic mihi morem gerit, ut non tractet negligentius libros meos quàm liberos:* My wife ſeeing me bookiſh, is no leſſe diligent about my books then about my *Barnes*, whom ſhe breeds up with ſingular care and tenderneſs.

13. *Xantippe* the wife of *Phoroneus* the Lawgiver, was ſuch a Scold, that when her husband lay upon his death-bed, he told his brother, *that he had been an happy man if he had never married.*

14. *Ariſtotle* affirmes, that he that miſcarries in a wife, hath loſt more then half the happineſſe of his life, *Pro.* 21.

15. *Cicero* put away his wife *Terentia*, becauſe ſhe had made but ſmall account of him in the time of the wars which were betwixt *Cæſar* and *Pompey*: ſo that when he went from *Rome* to *Pompey*, ſhe provided no fit accomodations for his journey, and when he came back again into *Italy*, ſhe never ſhewed any ſpark of love or good-will towards him. For though he ſtayed long at *Brunduſium*, ſhe never went to ſee him, and when his daughter took that long journey from *Rome* to *Brunduſium* to viſit him, ſhe neither provided company to conduct her, nor gave her money or other neceſſaries for the way; yea, ſhe ſo handled the matter, that when *Cicero* came to *Rome*, he found nothing in his houſe but bare walls, and yet was he greatly ſet in debt by her. *Plut. in vita ejus.*

QUARLES, deſcribing a loving husband and wife,
ſaith thus of them:

They were ſo one, that none could juſtly ſay
Which of them rul'd, or whether did obey;
He rul'd, becauſe ſhe would obey; yet ſhe
In ſo obeying, rul'd as well as he:
What lik't him beſt, it need no other cauſe
To like her too, but only his applauſe.

But on the contrary.

Ill thrives that hapleſſe family that ſhowes
A Cock that's ſilent, and an Hen that Crowes;
I know not which live more unnatural lives,
Obeying Husbands, or commanding Wives.

Many waters cannot quench it, neither can the floods drown it, Cant. 8.7.

CHAP. LXVI.

Examples of Hypocrites.

THe Scriptures about hypocriſie by a miſtake are placed under *Craft*, *p.* 120.

Jehu was but a painted hypocrite, when deſtroying *Baals* Prieſts, he continued the worſhip of the golden Calves. And his zeal in rooting out *Ahabs* race, was but to ſettle the Crown better on his own head. Hence the threatening, *Hoſ.* 1. 4.

1. Like to him was our King *Henry* the eighth, who caſt off ſome branches of Popery ſo far as would ſerve his own turn; but retaining the ſix Articles, (that whip with ſix cords) under which many ſuffered in his time. And whereas he commanded others under great penalties to be no Papiſts, himſelf was either a Papiſt or Atheiſt, jearing at ſome for their old *Mumpſimus*, and at others for their new *Sumpſimus*, as he prophanely called the Reformation then begun: hanging Papiſts on one ſide for denying his Supremacy, and burning Proteſtants on the other ſide, for denying Tranſubſtantiation.

2. *Gifford*, *Hodgſon*, and other *Engiſh* fugitives at *Rhemes*, when they had ſuborned *Savage* to kill Queen *Elizabeth*, put forth a book, wherein they admoniſhed the *Engliſh* Catholicks, not to attempt any thing againſt their Prince.

3. *Rob. Parſons*, when he was hatching an horrible treaſon againſt his Prince and native countrey, ſet forth his book of Chriſtian Reſolution, as if he had been wholly made up of Devotion.

4. *Barnet*, a little before the Powder-Plot was diſcovered, wrote to the Pope, deſiring him to lay his command upon our Papiſts, to obey their King, and keep themſelves quiet.

5. *Herod* when he was whetting his ſword to kill Chriſt, promiſed devotion, *Mat.* 2. 8. Drawing a fair Glove on a foul Hand. *Trapp.*

6. An hypocrite is one that hath an heart and an heart, *Pſal.* 12. 2. one for God, and another for him that would have it, as that deſperate *Neapolitan* boaſted of himſelf. As they have two hearts, ſo they two tongues, 1 *Tim.* 3. 8. wherewith they can both bleſſe and curſe: talk religiouſly or profanely according to the company, *James* 3. 10, 11. Speak *Hebrew* and *Aſhdod*, the language of *Canaan*, and the language of Hell: Like thoſe in an Iſland beyond *Arabia*, of whom *Diodorus Siculus* ſaith, they have cloven tongues, ſo that therewith they can alter their ſpeech at their pleaſure, and perfectly ſpeak to two perſons, and to two purpoſes at once; How can theſe eſcape the dammnation of hell, of which place the hypocrites are the chief inhabitants? *Mat.* 24. 51.

7. *Prov.* 27. 6. *The kiſſes of an enemy are deceitful*, i. e. his gloſing and cloſing with us for a further miſchief (ſuch were the kiſſes of *Joab*, *Judas*, *Abſolon* and *Achitophel*) is not to be fancied, but deprecated

and deteſted: Such men are *Italienated* that can ſalute with mortal embraces, and claſp you in thoſe armes, which they mean to embrue in your deareſt Blood. Theſe treacherous kiſſes are like that mad *Hacket*, hanged in Queen *Elizabeths* dayes, who bit off his honeſt School-maſters Noſe, as he embraced him under pretence of renewing love, and eat it down before the poor mans face. *Trapp.*

1. *Praxatiles* the Painter drew the picture of *Venus*, by the face of his Minion *Cratina*, that ſo by an honourable pretext he might procure adoration to an harlot. *Livy.*

2. Its the guiſe of graceleſſe hypocrites by their outward performances, to think to oblige God unto them, and by their good deeds to ſet off for their bad. Thus *Brunheldis* (that French *Athaliah*) *Anno Chriſti* 600. after many Murthers, and much miſchief committed by her, built many Colledges for Prieſts and Monks in *Burgundy* and *Auſtria*, *Eo ſcilicet beneficio male ficia ſua expiavit*, thereby thinking to ſatisfie for all her cruelty, ſaith the *French Chronicler*.

3. In our King *Stevens* time, there were more Abbeys built, then in an hundred years before upon the ſame account.

See more in *Diſſimulation*.

Iſa. 32. 6. *The vile perſon will ſpeak villany, and his heart will work iniquity to practiſe hypocriſie, and to utter errour againſt the Lord, &c.*

CHAP. LXVII.

Idols, Idolatry, Images.

FOrbidden, *Exod.* 20. 4. and 23. 24. *and* 34. 13. *Deut.* 16. 22. *Lev.* 26. 1. *Num.* 33. 52. *Deut.* 7. 5. *Ezek.* 30. 13. *Lev.* 19. 4. *Acts* 15. 20.

Deſtroyed, 2 *Kings* 3. 2. *and* 10. 17. 26. *and* 11. 18. *and* 18. 4. *and* 23. 14. 2 *Chro.* 14. 3, 5. *and* 23. 17. *and* 31. 1. *and* 34. 4, 7. *Iſa.* 30. 22. *Jer.* 43. 13. *and* 50. 2. *Ezek.* 6. 4. 2 *Chron.* 15. 16. *and* 33. 15. 1 *Kings* 15. 12. *Iſa.* 2 20. *and* 31. 7. *Hoſ.* 14. 8.

They called them gods, *Gen.* 31. 30. 2 *Kings* 17. 31. *and* 1. 2. *Acts* 19. 27. *Exod.* 32. 4.

Worſhipped them, *Jer.* 3. 9.

Truſted in them, *Jer.* 48. 13. *Iſa.* 42. 17. *Pſalm* 115. 8. *Hab.* 2. 18.

Conſulted with them, *Ezek.* 21. 21.

Swore by them, *Jer.* 5. 7. *and* 12. 16. *Zeph.* 1. 5. 1 *Kings* 19. 2. *and* 20. 10.

They are teachers of lies, *Hab.* 2. 18. *Jer.* 10. 8. and profit nothing, *Iſa.* 44. 10.

Much queſtion there is about the beginning of Idolatry: Theſe three cauſes ſeem not improbable.

1. When a father mourned grievouſly for his ſon, taken away by

immature death, he made his Image, which in proceſſe of time was worſhipped as a god; and ſerved with Ceremonies and Sacrifices.

2. The people made the Images of great Tyrants, and honoured them, that ſo they might by this flattery live the more peaceably under them.

3. The ambitious skill of the Workman, that through the beauty of of the work the multitude being allured, took him for a god, that a little before was honoured but as a man.

Lactantius ſaith, That when *Noah* caſt off his ſon *Cham* for his wickedneſſe, he went into *Canaan*, and his poſterity being ignorant of God, becauſe their Founder or Prince, received not of his Father rules for Gods worſhip, quickly fell to Idolatry: The *Egyptians* being not covered with houſes, by reaſon of the temperate aire, obſerving the motions of the ſtars, whileſt they often viewed them more curiouſly, fell to worſhip them: After which they invented monſtrous ſhapes of beaſts, and worſhipped them: Others ſcattered into other regions, admiring the Heavens, Sun, Moon, Earth, Sea, without Images or Temples, worſhipped them, and ſacrificed to them, till afterwards they erected Temples, and Images to their moſt puiſſant Kings, and ordained to them ſacrifices, and Incenſe, &c.

1. All Hiſtories ſhew, that in all ages thoſe Nations and People, which were given to Idolatry, have had remarakble judgements from God inflicted upon them.

2. St. *Hierome* tells us, that when Jeſus being a child, was carried into *Egpyt* for fear of *Herod*, all the Idols of *Egypt* fell down, and all their Oracles became mute, as was foretold by the Prophet, *Iſa.* 19. 1.

3. In the time of *Julian* the Apoſtate, the Temple of *Apollo* at *Delphos*, and his Image, were burnt to aſhes by lightning from heaven. *Euſeb.*

4. *Anno Chriſti* 1451. a great concourſe of people from all countreys, being met together at *Rome* to celebrate the Popes Jubilee, upon that ſuperſtitious day two hundred perſons were trodden to death upon *Adrians* bridg, beſides many that fell over into the Water, and ſo periſhed.

5. *Idolatry*, as it is ſpiritual adultery, ſo uſually its accompanied with corporal adultery, as appears in the old Heathens, in their feaſts of *Priapus*, *Lupercalia*, *&c.* The *Canaanites* had filled the land with this uncleanneſſe, *Ezra* 9. 11. And the Idolatrous Papiſts at this day reckon fornication a venial ſin, and have Stewes allowed them in *Rome* it ſelf: *Mantuan* ſaith, *Tota eſt jam Roma Lupanar*, Its become a great Brothelhouſe. *Trapp.*

6. The Popiſh Saint-worſhip, and Angel-worſhip is a great ſtumbling-block, both to the *Jews* and *Turks*, who know it to be contrary to the firſt Commandment, and Image-worſhip to the ſecond, whence the *Turks* will not endure any Images, no not on their Coines. *Turk Hiſt.*

7. When *Sultan Solyman* had taken *Buda* in *Hungary*, he would not enter into the chief Temple of the City, to give praiſe to Almighty God for his victory, till all the Images were pulled down, and thruſt out of that place. *Paulus Jovius.*

8. A certain *Turkiſh* Ambaſſadour, being asked why the *Turks* did not turn Chriſtians? *Becauſe*, ſaith he, *the Chriſtian Religion is againſt ſenſe and reaſon. For they worſhip thoſe things that are of leſſe power then themſelves, and the works of their own hands.* Idem.

9. We read of a certain King of *England* that laid out as much as his whole Crown-Revenews came to in a year, upon one coſtly Crucifix. *They laviſh gold out of the bag, &c. Iſa. 46. 6.*

10. The *Egyptians*, worſhiped a Deity under the form of a *Crocodile:* Another under the form of an *Ichneumon*, a rat of *Nilus:* Another under the form of *Ibis*; yea, they had more dung-hil gods then theſe: their Onions and Leeks in their Gardens. *O Sanctus, &c.* The Heathen could ſcoffe at this foolery, that they ſhould have Deities growing in their Gardens. But of all their gods, the greateſt was *Apis* or *Serapis*, which was a pide Bull or Oxe; the reaſon of it was this:

11. *Apis*, the King of another countrey in a famine relieved *Egypt*, *Alexandria* eſpecially: when he was dead, they made him a god, and decreed divine honour to be given him; then they muſt worſhip him under a form. They think of the benefit they had by *Apis*; they had their Corn by the tillage of the ground, and that was done by the labour of the Oxe, and they will worſhip this great god under the form of a pide Oxe. Dr. *Weſtfield.*

12. Idolatry is fitly compared to Whoredom: A Woremonger will be pinching and ſparing to his Wife and Children at home: but he cares not how expenſive, and exceſſively laviſh he is upon his Whores abroad: ſo men are very niggardly towards the Worſhip and ſervice of the true God, but they are content to part with any thing towards the maintenance of Idolatry: the Jewes would part with their Earerings and Bracelets to make a Calf, *Exod* 32. 3, 4.

13. Idols are called *Devils*, *Rev.* 9. 20. God thunders againſt Idolatry in the ſecond Commandement. So *Pſal.* 97. 7. Hence, 1 *John* 5. 21. *Keep your ſelves from Idols.* The very Gold of an Image might not be deſired, *Deut.* 7. 25. Hence, 2 *Sam.* 5. 20. *David* burnt them.

14. *Hezekiah* brake the Brazen Serpent when abuſed to Idolatry, 2 *Kings* 18. 4.

15. *Moſes* brake the Moulten Calf, &c. *Deut.* 9. 21.

16. *Epiphanius* coming into a Church, and finding a Vail wherein was the Image of Chriſt, or ſome Saint, he tore it, and wrote to *John* Biſhop of *Jeruſalem*, under whoſe charge that Church was, that he ſhould not ſuffer ſuch Vailes in the Church againſt Chriſtian Religion.

17. God himſelf hates Idolatry, ſo that he threatens it with utter deſolation. For this ſin he threatens, *to wipe Jeruſalem as a man wipeth a Diſh, and turneth it upſide-down*, 2 Kings 21. 13. yea to *overturn, overturn, overturn it*, *Ezek.* 21. 27. As he did firſt by the *Babylonians*, then by *Titus*, and laſtly by *Elius Adrianus.*

18. Idolatry was firſt eſtabliſhed in the Eaſtern parts of world, and ſee what miſerable deſtruction God hath brought upon them. Where are now thoſe Golden Candleſticks of *Aſia?* where are thoſe learned Churches of *Greece?* Are they not all Drowned in Turciſme,

and Infidelity, for this ſin of Idolatry?

19. *Jeroboam* the firſt King of *Iſrael*, ſet up two Calves at *Dan* and *Bethel*, thereby cauſing the people to ſin, and to provoke God by their Idolatry, which turned to the ruin of himſelf & whole houſe; and all the Kings of *Iſrael* his Succeſſors, either more or leſs maintained that Idolatry; ſo that for it they were more or leſſe plagued by God, and at laſt all the ten tribes were carried into perpetual captivity.

20. When Idols & Images were brought into the Eaſtern Churches, that famous and renowned City of *Conſtantinople*, (the ſeat of the Eaſtern Empire) which in the eye of man was judged impregnable, was beſieged and aſſaulted by the Turks, who at laſt made a breach, entred with fury, and drave the poor Emperour *Paleologus* to that extremity, that in retiring amongſt the preſs of his own ſouldiers, he was trampled to death, and when his dead body was found amongſt the ſlain, the Turks cut off his head, and carried it contemptuouſly about the City upon a lance, and after the maſſacre of many thouſands, to compleat their cruelty, they drew the Empreſſe with her daughters, and many other Ladies and Gentlewomen to a banquet, where after many vile abuſes proffered to them, they killed & tore them to pieces in a moſt barbarous manner. They alſo in their bloody triumphs cauſed a Crucifix to be carried through the ſtreets of the City, and in contempt threw dirt upon it, crying in their own language; *This is the gallant God of the Chriſtians.* Paulus Diaco.

21. In *Epoletum* there periſhed by an Earthquake, three hundred and fifty perſons, whileſt they were offering ſacrifice to their Idols. *Magdeb. Cent.*

22. At *Rome* under the Empire of *Alexander Severus*, the left hand of the brazen Image of *Jupiter* was miraculouſly melted, and whileſt the Prieſts thereupon were offering ſacrifice to pacifie their gods, four of them together with the Altar & Idol, were ſtricken in pieces by a thunderbolt, & ſuddenly the City was covered with ſuch an horrible darkneſſe, that the Citizens through fear ran out into the fields. *Idem.*

See *Superſtition.*

CHAP. LXVIII.

Idleneſſe, and the evils of it.

IDleneſſe, falſly charged upon the *Jews* in *Egypt*, *Exod.* 5. 8. 17.

The miſchiefs of Idleneſs, *Prov.* 19. 15. *Eccleſ.* 10. 18. *Prov.* 13. 4. and 20. 4. and 12. 24, 27. and 18. 9.

Reproved, *Mat.* 20. 6. 1 *Tim* 5. 13. *Prov.* 6. 9, 10. and 10. 26. *Rom.* 12. 11.

It was the ſin of *Sodom*, *Ezek.* 16. 49. It caſt *David* upon tentation, 2 *Sam.* 11. 2. and *Eve*, (as it is conceived) *Gen.* 3. 1. The evil ſervant, *Mat.* 25. 26. The *Cretans*, *Tit.* 1. 12. Sluggard ſent to the Ant, *Prov.* 6. 6.

1. The danger of Slothfulneſſe, *Proverbs*, 15. 19. and 19. 24. and 21. 25, and 22. 13. and 26. 13. &c. and 24. 30. and 19. 15. *Eccles.* 10. 18.

2. The *Lacedemonians* would ſuffer none of their Subjects to ſpend their time in ſports, or Idleneſſe, and when their Magiſtrates were told of ſome that uſed to walk abroad in the afternoones, they ſent to them, requiring that leaving their Idleneſſe they ſhould betake themſelves to honeſt Labours and Imploiments: For (ſay they) *It becomes the* Lacedemonians *to procure Health to their Bodies by Labour, and exerciſe, not to corrupt them by ſloth, and Idleneſs.* Ælian.

3. They alſo brought up their Children in Labour from their infancy, whereby it grew into a Proverb, *That only the* Lacedemonian *women brought forth men.* Alex.

4. The *Cretans* brought up their ſons from their child-hood, in daily, and difficult labours, leſt when they grew old, they ſhould think that it was not unſeemly to waſte themſelves in idleneſſe. *Idem.*

5. The *Gymnoſophiſts*, to reclaim their ſcholars from idleneſs, enacted a Law, that young men ſhould neither eat, nor drink, any day before they had given account to the Elder, what work they had done that morning. *Idem.*

6. *Amaſis* made a Law, that the *Egyptian* youth ſhould no day eat any food till they had run one hundred and eighty furlongs: judging them unfit either to eat, or drink, till by honeſt labour they had deſerved it. *Diod. Sic.*

7. The *Æthiopians* anciently accuſtomed their youth daily to fling great ſtones, or darts, that thereby they might underſtand, that man was born to labour, not to idleneſs. *Alex. ab Alex.*

8. *Numa Pompilius* to prevent idleneſs amongſt the *Romanes*, divided the fields amongſt them, appointing ſome officers often to walk about them, himſelf alſo ſometimes did it to obſerve every mans diligence, and husbandry; and thoſe whom he found Idle, he ſharply reproved, or baniſhed them. *Plut.*

9. *Cyrus* King of *Perſia* would never go to dinner, or ſupper, till he had made himſelf ſweat by ſome labour. *Stobæus.*

10. *Aurelianus* the Emperour never ſuffered day to paſſe over his head, wherein he did not exerciſe himſelf in ſome hard labour, or military imploiment. *Alex. ab Alex.*

11. The City of *Caſan* in *Parthia* is much to be commended for its civil Government, for an idle perſon is not ſuffered to live amongſt them: a Child that is but ſix years old is ſet to Labour: no ill rule, diſorder, or Riot is ſuffered there: They have a Law amongſt them, whereby every perſon is compelled to give in his name to the Magiſtrates, withall declaring by what courſe he liveth: and if any tell untruly, he is either ſoundly beaten on the feet, or imployed in publick ſlavery. *P. Pil.* v. 1.

12. In *China*, the whole Country is well husbanded, & though the people generally are great ſpenders, yet they firſt get it by their hard labour.

Idle perſons are much abhorred in this Countrey, and ſuch as will not labour, muſt not eat amongſt them: for there are none that will give almes to the poor. If any be blind, they are put to grind in horſe mills: If lame, impotent, bed-rid, &c. the next of their kin is forced to maintaine them: If they be not able, the King hath Hoſpitals in every City, wherein they are ſufficiently provided for. *P. Pil.* v. 3.

12. *Plutarch* ſaith, that exceſſive ſleep comes as a Publican, and takes away at leaſt a third part of our lives. *Pliny* ſaid to his Nephew when he ſaw him walk out ſome houres without ſtudying, *Poteras has horas non perdere:* you might have put theſe houres to better uſes. May not the ſame be ſaid to the ſleepy ſluggard? whilſt the *Crocodile* ſleeps with open mouth, the *Indian Rat* gets into his belly, and eats up his entrailes. Whilſt *Iſhboſheth* ſlept upon his bed at noon, *Baanah* and *Rechab* cut off his head. *Trap.*

13. Our King *Alfrid*, *Anno Chriſti* 872. divided the day natural into three parts: Eight houres he ſpent in Prayer: Eight in the ſervice of his body: and Eight in the affaires of his State. See it in my *Engliſh Martyrology.*

14. *Caius Cæſar* was no leſs vigilant then Valiant.

15. *Scanderbeg* from his firſt comming into *Epyrus*, never ſlept above two houres in a night. See his life in *my ſecond Part of lives.*

16. *David* brake his ſleep for prayer. *Pſal.* 119. 62. He was at it at midnight, at day dawning, and in the morning. *Pſal.* 5. 3.

17. The Spouſe ſlept, but her heart waked, *Cant.* 5. 2. with 7. 12.

18. Our Saviour was up, and at prayer a great while before day. *Mark.* 1. 35.

19. The holy Angels are ſtiled *Watchers*. *Dan.* 4. 10. And they are three times pronounced happy *that watch*, *Luke* 12. 37, 38, 43.

20. *Man is born to toile as the ſparks fly upward*, *Job* 5. 7. *Spinſter* is a title given to our greateſt women in our Law-language. Our lives are called *the lives of our hands*, *Iſa.* 57. 10. becauſe to be maintained by the labour of our hands.

21. *Auguſtus Cæſar* cauſed his daughters to learn to ſpin, and card, and wore no garments but what his wife, and daughters made him.

22. The like is reported of *Charles* the Great.

23. *Rebecca* was a dainty cook, *Gen.* 27. 9. So was *Tamar*, *Davids* daughter, 2 *Sam.* 13. 8.

24. *Æropus* King of *Macedon* at leaſure times buſied himſelf in making fine Tables, and pretty Lamps. *Plut.*

25. King *Attalus* uſed to plant, and ſet Phyſical herbs in his Garden, and to gather them with his own hands in their ſeaſons, and to ſearch out the vertue and power of them. *Plut.*

26. *Arſaces* King of *Parthia* uſed to boaſt, that he could make his own arrow heads, and ſharpen them himſelf. *Plut.*

27. *Pro.* 21. 25. *The deſire of the ſlothful killeth him.* Neither Grace, nor wealth is had with wiſhing. *Nemo caſu fit Sapiens*, ſaith *Seneca*. Some have a kind of willingneſs, and velliety, a kind of wambling after the beſt things, but it doth not boyl up to the full height of reſolution for God.

Virtutem exoptant, contabeſcuntque relicta. Perſ.

28. Carnal men care not to ſeek after him whom they would faign find, ſaith *Bernard*, *cupientes conſequi, ſed non et ſequi*, have heaven they would, but they ſtick at the hard conditions. Like faint chapmen, they bid mony for heaven, but are loth to come up to the full price of it.

29. *Balaam* wiſhed well to heaven. So did the young *Phariſee* in the Goſpel, that came to Chriſt haſtily, but went away heavily, *Mat.* 19. 16.

30. *Herod* of a long time deſired to ſee Chriſt, but never ſtirred out of doors to ſee him, *Luk.* 23. 8.

31. *Pilate* asked Chriſt, *what was truth?* But never ſtaid his anſwer. The ſluggard puts out his arm to riſe, but puls it in again: He turns upon his bed as the door doth upon the hinges, which yet coms not off for all the turning, but hangs on ſtill. But men muſt not think that good things (whether ſpiritual or temporal) will drop out of the clouds to them. *Perform the doing*, ſaith S. *Paul*, to thoſe Lazy *Corinthians*, 2 *Cor.* 8. 12.

32. *Ethelward* the Grandchild of great *Alfred* the *Saxon*, was ſuch an enemy to idleneſs that having many children, he cauſed his daughters to be brought up to Spinning, and their Needles; and his Sons to Learning, *Ut quaſi Philoſophi ad Rempublicam gerendam non rudes procederent. Act. and Mon.* See *Callings*.

CHAP. LXIX.

Examples of Gods judgments on the Jews *for crucifying Chriſt, and their other Wickedneſs.*

The *Jews* were baniſhed *Rome*, *Acts* 18. 2.

They perſecuted *Paul*, 2 *Cor.* 11. 24. *Acts* 21. 27. & 23. 12. & 25. 2. 7. & 9. 23.

They were deſperately hardened, 1 *Cor.* 1. 22, 23. 1 *Theſſ.* 2. 15.

Reject the Goſpel of Chriſt, *Acts* 13. 46.

1. The *Jews* which crucified the Lord of Life, and wiſhed *that his Blood might be upon them, and their Children*, preſently after, through the juſt Judgment of God, had blood to drink in full meaſure: For beſides their afflictions in divers Countries, being toſſed up and down by the Deputies of the *Romanes*; there were ſlain in *Cæſarea* twenty thouſand in one day. At *Alexandria* fifty thouſand another day: At *Zabulon*, and *Joppa* eight thouſand four hundred, beſides the burning of the Towns. At *Damaſcus* ten thouſand had their Throats cut. In the Sedge of *Jeruſalem* they were ſo famiſhed, that Oxens dung was accounted good meet: Others fed upon old Leather, and ſome women boiled their own Children, and did eat them. Many thinking to ſave their Lives by flying to the *Romans*, were ſlit in pieces to ſearch for Gold, and Jewels in their Guts: Two thouſand died thus miſerably

miſerable in one Night: Ninety ſeven thouſand were taken priſoners at the taking of the City by *Titus*; and eleven hundred thouſand were ſlain. As for the Priſoners ſome of them were carried to *Rome* in triumph. Others were ſlain in ſundry places at the Conquerors will: Some were torn in pieces, and devoured by wild Beaſts: Others were compelled to march in Troops againſt their Fellows, and to kill one another, to make the Spectators ſport. The reliques of theſe wretched people were diſperſed into all Nations under Heaven, having no Magiſtrates of their own to protect them, but were, and ſtill are, altogether at the will and diſcretion of the Lords of thoſe Countries where they ſojourn: So that no Nation in the World is ſo vile, and contemptible as the *Jews*.

2. In the time of *Julian* the Apoſtate, he gave leave to the *Jews* to rebuild the Temple at *Jeruſalem*; but ſo ſoon as they had laid the Foundations thereof, all was overthrown by an Earthquake, many thouſands of them being over-whelmed with the ruines; then came forth a fire out of the Earth which conſumed all their Engins, and Inſtruments: And laſt of all there fell drops of blood, imprinting upon their clothes croſſes with ſo deep a ſtain, as they were not able to waſh them out, and both the ſame night, and the night after, was alſo ſeen by them in the Air the ſign of a bright Croſs, whereupon the remainder of them fled, and returned home, acknowledging, that him whom their Fathers had nailed to the Croſs was God indeed. *Theod.*

3. The *Jews* at *Inmiſter*, near *Antioch*, celebrating their accuſtomed Plays, and Feaſts, in the midſt of their jollity, according to their cuſtom, they reviled Chriſt, and in contempt to him, got a Chriſtians Child, and hung him upon a Croſs, and after many mocks and taunts, whipt him to death. So alſo they ſerved a Boy called *Simeon*, *Anno Chriſti* 1476. And another in *Fretulium* five years after. At another time they took a Carpenters Son in *Hungary*, in contempt of Chriſt, whom they called the Son of the Carpenter, and cutting all his veins, ſucked out all his blood with quills: And being apprehended, and tortured, they confeſſed that they had done the like at *Thirna* four years before, and that they could not be without Chriſtian blood, for that therewith they annointed their Prieſts: But at all theſe times their wickedneſs being diſcovered, they ſuffered juſt puniſhment, by hanging, burning, or ſome other cruel death.

4. *Anno Chriſti* 1492. one *Eliazer* a *Jew* bought the holy Hoſt of a Popiſh Prieſt, and moſt diſpightfully thruſt it through with his Knife, for which he was burned; and the like have others of them done at ſeveral times. *Fincel.*

5. *Anno Chriſti* 1497. a *Jew*, ſtole the Picture of Chriſt out of a Church, and thruſt it in contempt many times thorow with his Sword, out of which when blood miraculouſly iſſued, the Caitiffe would have burned it: But being taken in the manner by ſome Chriſtians, they ſtoned him to death. *Gaſp. Aedio.* l. 3. c. 6.

6. The *Jews* whilſt they were ſuffered to live here in *England*, uſed every year to ſteal ſome Chriſtian's Child, and on *Good-Friday* to crucifie him in deſpite of Chriſt, and the Chriſtian Religion.

7. Thus they ſerved a Child at *Lincoln*, *Anno Chriſti* 1255. under the

Reign of K. *Henry* the Third: And another at *Norwich*, having firſt circumciſed him, and kept him a whole year: For which being apprehended, thirty two of them were put to death at *Lincoln*, and twenty at *Norwich*: Others of them being beſiedged at *York*, when they could hold out no longer, cut their own Throats, whereby fifteen hundred of them periſhed at that time. At *Northampton* many of them were burnt for attempting to ſet the City on fire with Wild-fire: And at laſt for their many wicked practices, they were utterly baniſhed the Kingdom of *England* by K. *Edward* the firſt, *Anno Chriſti* 1291. for which the Commons gave the King a *Fifteenth*. Flores Hiſt.

8. *Judea* hath now only ſome few parcels of rich Ground found in it, that Men may gueſs the Goodneſs of the Cloath by the Fineneſs of the Shreds, wherein the Word of God is fulfilled, *Pſal.* 107. 34. *He turneth a fruitful Land into Burrenneſs, for the Wickedneſs of them that dewell therein.*

9. In the Reign of *Adrianus* the Emperour, he ſent *Severus* his General againſt the *Jews*, who by Reaſon of their multitudes, would not try it out in a ſet Battel, but proceeding more warily, and taking his opportunity, he by degrees, took fifty of their fortified Caſtles, raſed nine hundred and fourſcore of their beſt Towns, and ſlew five hundred and eighty thouſand of their men: Beſides innumerable multitudes which periſhed by Famine, Sickneſs, and Fire: So that almoſt all *Judæa* was left deſtitute: And *Adrian* by an Edict, prohibited the *Jews* from coming neer to *Hieruſalem*, or once from any high place to look towards the ſame, or the Region adjoyning. *Dion.*

10. *Salmanticenſis* ſaith, that there was a Decree made at *Rome*, that no *Jew* ſhould ever enter *Cyprus* (the place where their Rebellion began) and that *Adrian* deſtroyed twice as many *Jews* as *Moſes* brought out of *Egypt*: He raſed *Hieruſalem*, and not far from it built another City (the now *Hieruſalem*) and called it after his own name *Ælia*. And over the Gate of this City, he placed the Statues of Swine, which were faithful Porters to prohibit the ſuperſtitious *Jews* from Entrance. This was about the Year 135.

11. Saint *Hierom* tells us, that in his time on that day wherein *Hieruſalem* was taken by the *Romans*, you may ſee decrepit women, and old ragged men, and many wretched people (but pitied of none) with blubbered cheeks, black arms, diſhevelled hair, howling, and lamenting for the ruins of their Sanctuary, in their bodies, and habits bearing, and wearing the ſad Characters of Divine vengeance, of whom the Souldiers alſo exact their Fee, for liberty of further weeping: So that they which formerly ſold the blood of Chriſt, are now fain to buy their own Tears.

12. In the Reign of *Trajan* (*Adrian*'s predeceſſour) the *Jews* rebelled in *Egypt*, and *Cyrene*, where they ſlew many *Greeks*, and *Romans*, and did eat their fleſh, gird themſelves with their guts, imbrewed themſelves with their blood, and cloathed themſelves with their ſkins: Many they ſawed in ſunder from the Crown downwards, many they caſt to the Beaſts, *&c.* So that two hundred thouſand periſhed by their means, beſides in *Egypt* and *Cyprus*, they deſtroyed two hundred and forty thouſand by the like

abhorred cruelty. Hereupon *Trajan* ſent againſt them *Martius Turbo*, who deſtroyed many thouſands of them: And fearing leſt the *Jews* in *Meſopotamia* ſhould break out into the like outrages, he commanded *Lucius Quietus* to deſtroy them utterly, who ſo diligently executed his will, that the Emperour to recompence his ſervice, made him Preſident of *Judea*. *Dion*.

In *Creet* there aroſe amongſt them a falſe Prophet, that affirmed himſelf to be *Moſes*, that led the *Iſraelites* through the *Red-ſea*, telling them that he was come to lead them through the Sea into the Holy Land: Thus for a whole year, he went from City to City amongſt them, perſwading them to leave their riches to any that would take them, and to follow him; and at a day appointed, he went before them to a Promontory of the Sea, and there bids them leap in, which many doing, periſhed in the Waves, and more would have done, but that ſome Chriſtian Merchants, and Marrinars ſaved ſome, and ſtayed the madneſs of others: But when the *Jews* ſought to revenge themſelves on this counterfeit *Moſes*, he could no where be found, and thereupon they concluded him to be the Devil in humane ſhape, that thus ſought their Deſtruction. *Socrates*. 13.

Adrian baniſhed five hundred thouſand of them into *Spain*, whence they were again baniſhed by *Ferdinand*, and *Iſabel*, *Anno Chriſti* 1492. at which time, there went out of *Spain* one hundred and twenty thouſand Families: From thence they paſſed into *Tuſcany*, and the Popes Dominions, but were again baniſhed thence by *Paul* the fourth, and *Pius* the fifth. But it would be endleſs to ſhew what miſeries they have endured, ever ſince they committed that great ſin. 14.

Ptolomy Lathuris King of *Egypt*, ſlew thirty thouſand of the *Jews* at once, and forced the reſt to eat up their dead Carkaſſes. 15.

Marcellinus tells us of one of the Emperours, who meeting with ſome of the *Jewiſh* Nation, was ſo annoyed with the ſight, and ſtink of them, that he cryed out, *O Marcomanni, O Quadi, O Sarmatæ*, &c! O *Marcomans*, *Quades*, and *Sarmatians*, I have found out at length a more loathſome, and ſordid People than you. 16.

CHAP. LXX.

Examples of Impudence, Incontinence, and Rapes.

INcontinence condemned, 2 *Tim*. 3. 3.

The puniſhment of it, *Deut*. 22. 23, &c. *Hoſ*. 4. 10, 13, 14. *Epheſ*. 5. 5. 1 *Tim*. 1. 10. *Heb*. 13. 4. *Rev*. 21. 8. & 22. 15. 1 *Cor*. 6. 9. *Lev*. 21. 9.

The Evil of it, *Prov*. 6. 26, &c. *Hoſ*. 4. 11. 2 *King*. 9. 22. 1 *Cor*. 6. 13, &c. *Gal*. 5. 19. *Prov*. 29. 3. *Luke* 15. 30.

Impudent Whores deſcribed. *Prov*. 7. 10.

Forbidden, *Lev*. 19. 29. *Act*. 15. 20, 29. 1 *Cor*. 6. 18. *Epheſ*. 5. 3. *Col*. 3. 5. 1 *Theſ*. 4. 3. 1 *Cor*. 5. 9, 11. *Heb*. 12. 16.

Complained of, *Hoſ.*4.14. *Jude* 7. *Rom.*1.29. *Jer.*5.7. *Prov.*7.13. *Ezek.*2.4. & 3.7. *Jer.*3.3. & 6.15.

Remedies of it, 1 *Cor.*7.2. *Matth.*5.12. *Job* 31.1.

Scriptural Examples: *Benjamites*, Judg.19.25. *Schem*, Gen.34.2. the *Strumpet*, Prov. 7. 13.

Examples of Impudence.

1. *Ninias*, the Son of *Ninus*, and *Semiramis*, kept himſelf always ſhut up in his Pallace, and wholly ſpent his time among Whores, and Catamites. *Diod. Sic.*

2. The like courſe did *Sardanapalus* take, thinking that all his Felicity conſiſted in Luxury, and Uncleanneſs. At laſt *Arbaces*, and *Belochus* two of his Princes conſpired againſt him, and beſiedged him in *Ninive*, and when he ſaw that he could hold out no longer, he cauſed a great Pile of Wood to be made in his Pallace, in which he ſhut up all his Concubines, and Catamites, together with all his Gold, Silver, and treaſures, and ſo ſetting it on fire, he caſt himſelf into it, whereby they all periſhed together. *Diod. Sic.*

3. *Megabyſes* General to *Darius* in *Europe*, ſent Ambaſſadours to *Amintas* King of *Macedon*, requiring him to ſend *Darius* Earth, and Water, in token of ſubjection: *Amyntas* fearing the *Perſian* power aſſented to it, and made the Ambaſſadours a great Supper; theſe *Perſians* being merry with Wine, required *Amintas* to bring forth his Wives, and Daughters for their further Entertainment: *Amintas* conſented, brought them forth, and placed them over-againſt the Ambaſſadours, who being almoſt drunken, they began to kiſs the Matrons, and Virgins, and immodeſtly to handle their Breaſts: *Alexander* the Son of *Amintas* taking this in ſcorn, deſired his Father to withdraw himſelf, whileſt he chaſtiſed the petulancy of the *Perſians:* And then calling forth the Women, as if it were for them to dreſs themſelves more curiouſly, he cauſed divers Youths to be dreſſed in their Apparel, who carrying Daggers under their clothes; when the drunken Ambaſſadours began to handle them immodeſtly, with their Daggers they ſlew them all. *Pez. Mel. Hiſt.*

4. *Claudius Tib. Cæſar* was ſo impudent, that he cauſed naked Maids, and Women to bring in, and attend upon him at Supper. *Pez. Mel. Hiſt.*

5. *Solon* made a Law amongſt the *Athenians*, that if any one raviſhed a free Woman, he ſhould pay an hundred *Drachm's*, and the Pander that procured it, ſhould pay twenty *Drachm's:* As alſo that it ſhould be lawful for any man to ſell his Daughter, or Siſter, if ſhe committed Whordome before Marriage. *Plut.*

6. Two young men of *Sparta* being ſent to the Oracle of *Apollo* at *Delphos*, in their journey lodged at the Houſe of one *Scedaſus* in *Leuctra*, a good man, and given much to Hoſpitality: This *Scedaſus* had two Daughters, beautiful Virgins, upon whom theſe young men caſt wanton eyes, and as they came back again, they turned into the ſame Houſe, at which time *Scedaſus* was from home, and the Maids gave them kind Entertainment, but they ſeeing their opportunity raviſhed them, and when they

ſaw them make grievous moan for the wrong which they had ſuffered, they murthered them, and threw them into a Pit, and ſo departed. Not long after *Scedaſus* came home, and miſſing his Daughters, looking up and down for them; at laſt a little Dog that he had, came whining to him, and ran out of doors, inviting him to follow, which at laſt he did, and the Dog brought him to the Pit into which they were thrown, whence he drew them out, and hearing by his Neighbours that thoſe two men had been again at his houſe, he concluded that they were the Murtherers, and therefore went to *Lacedæmon*, to complain to the Magiſtrates of that barbarous cruelty, where he made his moan firſt to the *Ephory*, and being neglected by them, then to the Kings, and they alſo neglected it; he complained to the people, and finding no redreſs, he with hands lift up to Heaven, complained to the gods, and then ſtabbed himſelf: But God left not this wickedneſs long unpuniſhed, for ſhortly after in a great Battel which the *Lacedæmonians* fought in *Leuctra* againſt the *Thebans*, they were overthrown, and abundance of them were ſlain. *Xenoph.*

7. When *Alexander M.* took the City of *Thebes* by ſtorm, one of his Captains raviſhed *Timoclea*, a Lady of admirable beauty, after which he asked her where ſhe had hid her Gold, and Jewels? She told him ſhe would ſhew him the place, and ſo taking him into her Orchard, ſhe ſhewed him a deep Pit, which whilſt he ſtooped to look into, ſhe puſhed him into it, and then overwhelmed him with ſtones: For this ſhe was accuſed, and brought before *Alexander*, who asked her who ſhe was? She with an undaunted courage anſwered; *I am the Siſter of* Theagines, *who loſt his Life, fighting valiantly againſt thee for the Liberty of* Greece *at* Cheronæa: *Alexander* wondering at her beauty, and boldneſs, ſet her, and all her Children at liberty. *Diod. Sic.*

8. *Alexander M.* having conquered *Perſia*, and taken *Perſepolis* the Regal City, made a great feaſt to his Captains, at which many Curtizans were alſo preſent, and amongſt the reſt, *Thais*, that famous *Athenian* ſtrumpet, who having bewitched *Alexander* with her beauty, perſwaded him to burn down the Queens Palace, which was ſo ſtately a thing, that the like was not in the World. *Parmenio* much diſſwaded him from it, telling him what a diſhonor it would be to him, by ſuch a ſhameful act, to deſtroy that which he had gotten by his vertue, and valour, and how diſtaſtful it would be to all the *Aſiaticks*, who would thereby judge, that he came not to conquer, and to poſſeſs, but to lay waſte *Aſia*: But *Alexander* was ſo intoxicated with this Harlot, that to gratifie her, he refuſed that good counſel, and cauſed it to be burnt down. *Q. Cur.*

9. *Aurelius* a *Romane* Painter, was ſo impudent, that all his delight was to draw the Pictures of Whores, and Harlots, in immodeſt poſtures. *Plin.*

10. *Ariſtogiton* an *Athenian* Orator, was ſo impudent in his Whordoms, that the *Athenians* called him *Dog.* Volat.

11. *Octavianus Cæſar* baniſhed his Daughter *Julia* into a certain Iſland, for that in an immodeſt manner, ſhe frequented Feaſts in the Night-time. *Dion.*

12. *Sylla*, whilſt he gave Laws to the *Romans* touching Matrimonial honeſty, and chaſtity, himſelf in the mean time, did nothing but follow Luſt, and

commit Adulteries: Sometimes he would give an whole Country, or the revenew of divers Cities to a beautiful Harlot: And to ſome he would give other mens Wives by force, and make them to be married to them againſt their wills. *Plut. in vita ejus.*

13. *Maginus* tells us, that in *Lituania*, the men are ſuch Wittals, that they ſuffer their Wives to have their Stallions, whom they call *Connubii adjutores*, and prize them far above all their Acquaintance.

14. *Balthaſar Exnerus* tells us of a certain Duke of *Oppania*, who marrying a *Lituanian* Lady, and going forth to meet her, when ſhe came firſt to him, he found in her company one of that rank, a luſty young fellow, whom when he underſtood what he was, and wherefore he came, *Voluit laniandum canibus objicere*, he was once in a mind to have made dogs-meat of him: But underſtanding that it was the cuſtom of that Country, he ſent him home again without further harm.

15. *Charles* the fifth, Emperour of *Germany* (being told that *Farneſius* the Popes General had raviſhed certain Ladies) brake out into theſe hot words: *If I had the Villain here, I would kill him with mine own hands:* Neither was he ever heard to ſpeak any thing with ſo great anger all his dayes. *Pareus.*

16. Whileſt the *Spartans*, and *Meſſenians* were at Peace together, they uſed yearly to ſend to one another certain of their Daughters to celebrate ſome Feaſts that were uſed amongſt them: Now it fell out, that fifty of the *Lacedemonian* Virgins being come to *Meſſena*, ſome young Gallants ſought to ſatisfie their Luſts of them: But they fighting for their Honour, and Honeſty, ſtrove ſo long till they all died; whereupon there aroſe ſuch a cruel War betwixt theſe two States, that ended not but with the ruine of *Meſſena*. *Beards Theat.*

17. *Frederick* Son to *Ferdinand*, King of *Naples*, was ſlain in his Fathers Palace, by the Prince of *Beſſenio*, for raviſhing of his Siſter. *Bemb. Hiſt. Venet.*

18. *Anno Chriſti* 955. *Edwin* King of *England*, upon his very Coronation day, ſuddenly withdrew himſelf from his Lords, and in the ſight of certain Perſons, raviſhed his own Kinſwoman, that was a Noblemans Wife, and afterwards ſlew her Husband, that he might enjoy her the more freely: For which act, he became ſo odious to his Nobles, and Subjects, that they roſe up againſt him, and deprived him of his Crown by that he had reigned four Years. *Lanquel. Chron.*

***She caught him, and kiſſed him, and with an impudent face ſaid unto him: Come, let us take our fill of Love until the Morning, let us ſolace our ſelves with Loves*, Prov. 7. 13, 18.**

CHAP.

CHAP. LXXI.

Examples of Inceſtuous perſons.

INceſt forbidden, and what marriages are inceſtuous, *Lev.* 18. 6, &c. and 20. 11, 12, 14, 17, 19, 20, 21. Scriptural Examples, *Lot*, *Gen.* 19. 36. *Judah*, *Gen.* 38. 16, *&c.* *Amon*, 2 *Sam.* 13. 14 *Ruben*, *Gen.* 35. 21. *Abſalon*, 2 *Sam.* 6. 22. The *Corinthian*, 1 *Cor.* 5. 1. *Herod*, *Mat.* 14. 3, 4. *Some*, *Ezek.* 22. 10.

1. *Agrippina* was ſo impudent, and of ſo luſtful a diſpoſition, that having formerly traded her ſelf in manifold inceſts with *Caligula* her brother, and *Claudius* her Uncle, ſhe at laſt offered her body to the luſtful embraces of her own ſon *Nero*, who ſcarce twenty years before was bred therein. See *Nero's* Life.

2. The mother in law of the Emperour *Antoninus Caracalla*, having by her filthy and laſcivious carriage enticed him her ſon to luſt, and to deſire her for his wife? ſhe perſwaded him that he might do it if he would, though for others it was unlawful: *For* (ſaith ſhe) *it belongs not to thee who art an Emperour to receive, but to give Lawes*; whereby ſhe prevailed with him to make up that inceſtuous match. *Plut.*

3. *Caius Caligula*, committed inceſt with his own Siſters, and then baniſhed them.

4. *Artaxerxes Mnemon* King of *Perſia*, fell in love with his own daughter, a beautiful Virgin, called *Atoſſa*, which his own mother *Paryſalis* perceiving, perſwaded him to marry her, and ſo to take her for his wife; and though the *Perſian* Lawes forbade ſuch inceſtuous marriages, yet by the counſel of his wicked mother, and his own luſt, he had her for his wife: after which time he never proſpered in any thing that he took in hand. *Diod. Siculus.*

5. *Semiramis* ſought out men, with whom ſhe might ſatisfie her bruitiſh luſt, whom afterwards ſhe uſed to ſlay: and at laſt grew to that abominable impudence. that ſhe drew her own ſon to lie with her, and to cover her unnatural filthineſſe, ſhe enacted a Law, *That Propinquitie of blood ſhould not hinder marriage.* *Oroſius.*

6. *Cambyſes* King of *Perſia*, falling in love with his own Siſter, ſent for his Judges, and asked them if there were any Law that ſuffered a man to marry with his own Siſter? To whom they anſwered, *That they found no ſuch law, but they found another law, That the Kings of* Perſia *might do whatſover they pleaſed*; whereupon he married her, and after that he married another of his Siſters alſo. *Herodotus.*

7. *Xerxes* falling in love with *Artaynta* his daughter-in-law, often committed inceſt with her, which his wife *Ameſtris* taking notice of, and ſuppoſing that *Artaynta's* mother was the Bawde betwixt them, ſhe ſent for her, and put her to grievous torments, cutting off her breaſts, and caſting them to the dogs: She cut off alſo her noſe, eares, lips and tongue, and ſo diſmiſſed her. But God ſuffered not this inceſt of *Xerxes* to go unpuniſhed : for he ſhortly after, going with his huge army of a million of men againſt the *Grecians*, was ſhamefully overthrown both by ſea and land : himſelf hardly eſcaping with life. *Herodotus.*

8. *Nerva* the *Romane* Emperour made a Law, *That no man ſhould marry his Neece or brothers daughter. Sueto.*

9. The wife of *Nauſimenes* the *Athenian*, finding her ſon and daughter committing inceſt together, was ſo affected with the ſight of that hainous crime, that ſhe could find no words for the preſent to utter her indignation, and ever after remained dumb.

CHAP. LXXII.

Examples of Inconſtancy, Unſtableneſſe.

SPoken of, *Jam.* 1.8. 2 *Pet.* 2.14. and 3.16.

Ruben is ſaid to be ſo, *Gen.*49.4.

1. The *Athenians*, who a little before had given divine honours to King *Demetrius*, and in a moſt baſe manner flattered him, during his great victories : when they heard of his overthrow by *Ptolemy* King of *Egypt*, and that he was coming to them for ſuccour, they ſent ſome to meet him, to charge him that he ſhould not come near their coaſts, for that they had made a decree, that no King ſhould come into *Athens*. Plut. Juſtin.

2. *Caius Caligula* the *Romane* Emperour, was of ſuch an inconſtant nature, that none knew how to carry themſelves towards him. Sometimes he delighted in multitude of ſociety, other ſometimes in ſolitarineſſe. Sometimes he uſed to be angry when any thing was begged of him, other times becauſe nothing. Many wicked men he ſuffered to go unpuniſhed, when in the mean time he was extreme cruel to the good and innocent. To his enemies he would be merciful, and to his friends inexorable, &c. *Sueto.*

3. *Ratholdus* Captain of the *Friſons*, being converted to the knowledge of the truth by the Miniſtry of *Wolfranius* Biſhop of *Seanes*, was contented to be baptized by him : but when he had one foot in the Font, he asked the Biſhop, *where his Anceſtours were, whether in heaven or hell?* the Biſhop anſwered, that no doubt they were in hell, for that none of them had the knowledge of Chriſt : Hereupon *Walfranius* pulled his foot out of the Font, ſaying, *I alſo will then go to hill where my Predeceſſours are, chooſing rather to be in that place where are moſt, then were are feweſt.* Fulgoſ.

4. *Tertullian* who had been famous both for his life and learning, and had written many things excellently in defence of the truth. At the laſt being diſgraced by ſome of the *Romane* Clergy, took ſuch offence at it, that he forſook the truth, and embraced the hereſie of *Montanus*, and wrote againſt the truth. *See his Life in my firſt Part.*

See the Example of *Pendleton* in my Engliſh Martyrolog.

And of Doctor *Perne*.

Pauſanias King of the *Lacedemonians* fought many ſucceſſeful battels in *Aſia* againſt *Xerxes*: yet at laſt through inconſtancy degenerated into the *Aſian* luxury, and proffered to deliver up the Government of *Sparta* into *Xerxes* his hands, if he would give him his daughter in marriage. *Val. Max.* 5.

M. Otho the Emperour, in his younger dayes was given to all manner of looſeneſſe and licentiouſneſſe. But when he was made Governour of *Luſitania*, he ruled it with admirable juſtice, which made all men to wonder at him. But afterwards being choſen Emperour, he returned to his former debauchery, yet before his death, reformed it again. *Fulgoſ.* 6.

Seneca, that wrote ſo excellently in the commendation of moral vertues, yet himſelf allowed his Scholar *Nero*, to commit inceſt with his own mother *Agrippina*; and when he wrote againſt tyranny, himſelf was Schoolmaſter to a Tyrant: And when he reproved others for frequenting the Emperours Court, himſelf was ſcarce ever out of it; And when he reproached flatterers, himſelf practiſed it in a ſhameful manner towards the Queens, and Freed-men: whileſt he enveighed againſt riches, and rich men, he heaped together infinite riches by uſury, and unjuſt dealings: And whileſt he condemned luxury in others, himſelf had five hundred coſtly chaires made of Cedar, their feet of Ivory, and all other things anſwerable. *Xiphil. in vita Neronis.* 7.

The *Jews* were extreme inconſtant in their carriage towards our Lord Chriſt; One day they honoured him when he rode into *Jeruſalem*, ſpreading boughs & garments in the way, & crying, *Hoſanna, Bleſſed is he that cometh in the Name of the Lord, &c.* and the fifth day after, they moſt ſhamefully diſhonoured him with a continual cry of, *Crucifie him, Crucifie him.* 8.

Again, ſomtimes he was reported to be a *Prophet, a great Prophet, a Teacher come from God:* that he was *true, and taught the way of God in truth, and cared for no man, and regarded not the perſon of men*; and laſtly, *that he did all things well*, Mar. 7. 37. At other times he was reported to be *a blaſphemer, an enemie to* Cæſar, *a ſeducer of the people, a gluttonous perſon, & a wine-bibber, a friend of Publicanes & ſinners; a Samaritane,* one that *had a devil*, and one that wrought by *Beelzebub the Prince of the devils*; and laſtly, that he was a *deceiver*, John 7. 12. Matth. 27. 62. 9.

Paul at *Lyſtra* was honoured more than a man; for they would have ſacrificed to him as a god; and preſently after they ſtoned him, dragging him out of the City like a dead dog. *Acts* 14. 10.

The *Athenians* ſet up two hundred Statues to the honour of *Demetrius Phalerius*, and took them every one down again while *Demetrius* was yet living, to his diſhonour, and that before either ruſt had ſpoiled them, or duſt had ſoiled them. *Dr. Weſtfield ex* Put. 11.

Craſſus the *Romane* was of a very inconſtant nature: In matters of 12.

Government of the Common-wealth he ſhewed himſelf, neither a a conſtant friend, nor a dangerous enemy, but for gaine was eaſily made friend or foe: ſo that in a moment they ſaw him praiſe and diſpraiſe: defend and condemn the ſame Lawes and the ſame men. *Plut. in vita ejus.*

14. *Paulet* Marqueſſe of *Wincheſter* and Lord Treaſurer, having ſerved foure Princes in as various and changeable a ſeaſon, as any time or age had yielded, growing great in the favour of Queen *Elizabeth*, was queſtioned by an intimate friend of his, how he ſtood up for thirty years together, amidſt the changes and reigns of ſo many Chancellours and great Perſonages? *Why* (quoth the Marqueſſe) *Ortus ſum ex ſalice non ex quercu. I* was made of the pliable willow, not of the ſtubborne Oak. He would always be of the Kings Religion. *Fragmenta Regalia.*

15. *Theophilus* a Biſhop was nick-named *Euripus*, becauſe of his fickleneſs in Religion, turning his conſcience as *Diogenes* did his barrel alwayes againſt the winde: This man when the war was between *Conſtantine* the Chriſtian, and *Lycinius* the Heatheniſh Perſecutor, appointed his Deacon to reſide at *Conſtantinople* with this direction, that he which did prevail in the battel, either *Conſtantine* or *Lycinius*, he ſhould gratifie his victory by ſome Preſents to him. *Burges ſpiritual Refinings.*

16. *Iſlebius* in *Luthers* time, a Captain of the *Antinomians*, was a Schoolmaſter and Profeſſor of Divinity at *Iſlebia*. Firſt, he defended with the Orthodox, the *Saxon Confeſſion of Faith*. Afterwards was one of thoſe that compiled the book called the *Interim*: But when *Luther* admoniſhed him of his errours, he promiſed amendment, yet for all that ſecretly ſcattered his errours, which made *Luther* publickly ſet forth ſix ſolemn diſputations againſt the *Antinomians*, by which he was convinced, and revoked his errours, publiſhing his recantation in print: yet when *Luther* was dead, this reed ſhaken with every wind fell into his old errours, and publikely defended them. *Burges Vindiciæ Legis. p.* 266.

17. Of *Alcibiades* its written, that he could frame his manners and faſhions to all perſons and places where he came, transforming himſelf more eaſily to all manner of ſhapes than the *Camelion*; for the *Camelion* cannot take white colour, but *Alcibiades* could put upon him any manners, cuſtomes or faſhions, of what nation ſoever, and could follow and counterfeit them when he would, as well the good as the bad. *Plut. in vita ejus.*

18. Of *Sylla* it is ſaid, that he was very various and inconſtant in all his dealings. For if he took away much in one place, he gave as much in another: Some he preferred without cauſe, and others he put down without reaſon: He would be very gentle to them of whom he would have ought, and unto thoſe that ſought to him, he would ſtand much upon his honour, and look for great reverence: Sometimes he hanged up men for very light and ſmall cauſes, and at other times he moſt patiently bore with the greateſt wrongs that could be: Sometimes he lightly pardoned ſuch faults as ought not to have been forgiven: and at other time would puniſh very ſmall crimes with death, effuſion of blood, and confiſcation of goods. *Plut. in vita ejus.*

CHAP. LXXIII.

Examples of Ingratitude, Vnthankfulneſſe, Vnkindneſſe.

IT's a great ſin, 2 *Tim*.3.2. *Prov.* 17.13.

Plagued by God, *Prov.* 17. 13.

Scriptural examples: *Pharaohs Butler, Gen.*40. 23. *Laban to Jacob, Gen.* 31. 1. *Pharaoh to Joſeph. Exod.* 1.8. *Acts* 7. 18. *Iſraelites to Moſes, Exod.* 17.3. *Corah, and his companions, Numb.* 16. 3. *Nabal to David,* 1 *Sam.* 25. 14. 15. *Hanun,* 2 *Sam.* 10. 4. *Joaſh to Jehoiadah,* 2 *Chron.*24.21. *Men of Keilah,* 1 *Sam.*23.11. *Saul to David,* 1 *Sam.*19.4,5. *and* 20. 30. *and* 24. 9, 10. *and* 26. 2,8. *David to Vriah,* 2 *Sam.* 11. 15. *The nine Lepers, Luke* 17. 18. *The Jewes, Acts* 3. 14. *Hezekiah,* 2 *Chron.* 32. 25.

1. Other examples. *Miltiades* a brave Captain of the *Athenians*, who had proſperouſly carried on their Wars for a great while together, at length miſcarrying in one enterprize, he was accuſed to the people, and himſelf lying ſick of a dangerous wound in his thigh, ſome friends pleaded for him, minding the *Athenians* of the great ſervices which he had done them, yet like ungrateful wretches, they fined him fifty Talents, which *Cymon* his ſon payed for him to get him out of priſon: ſhortly after which he died. *Herodot.*

2. *Pythius* a mighty rich man royally entertained and feaſted *Xerxes*, and all his huge Army, conſiſting of above a million of men, and proffered him an huge ſumme of gold beſides towards the charges of the War; after which *Xerxes* having preſſed his five ſons for the War, *Pythius* went to him, entreating him to releaſe his eldeſt ſonne to be a comfort, & ſupport to his old age: But *Xerxes* being angry at his requeſt, moſt ungratefully cauſed his ſon to be cut in two pieces, and laid in the way for his Army to march over. *Herod.*

3. *Themiſtocles* that had deſerved ſo well of the *Athenians*, by all thoſe great victories that they had obtained under his conduct, was at laſt through the envie of his Citizens, in a moſt ungrateful manner baniſhed the City, and forced to flie to his mortal enemy, *Artaxerxes* King of *Perſia*, with whom yet he found more favour than with his own Citizens, *Diodor. Plut.*

4. *Themiſtocles* uſed to ſay, *that the* Athenians *dealt with him when they were in danger, as men deal with a great Oak, when a tempeſt comes they run under it for ſhelter, but when the tempeſt it over, they moſt ungratefully crop and lop off the boughs of it.* Juſtin.

5. *Ariſtides* the *Juſt*, that had done as much for the *Athenians* as any man, both in peace and war, yet upon envy he was baniſhed by his ungrateful Citizens. *Plut. See more of it in* Envy.

6. *Miltiades* after his great victories, requeſted of the *Athenians*, that they would give him a Lawrel crown, as a reward for all his ſervices; where-

upon an ungrateful perſon ſtood up, and ſaid, O Miltiades, *when thou fighteſt alone, and overcomeſt the* Barbarians *alone, then alone requeſt a reward.* Juſtin.

7. *Cimon* a brave General of the *Athenians*, who by his valour and policy had exceedingly advanced that Common-wealth, was at laſt by his ingrateful Citizens driven into baniſhment. *Plut. in vita ejus.*

See the Example of *Camillus* in *Revenge.*

8. An Army of ten thouſand *Greeks*, going with *Cyrus* into *Perſia* againſt *Artaxerxes M.* after the death of *Cyrus*, who was ſlain in the battel, in deſpite of *Artaxerxes*, and all his huge Army, returned under the command of *Xenophon*, through all thoſe vaſt Kingdomes and Countreyes, in each of which they met with great Armies to oppoſe them, beſides the interpoſition of many great rivers and difficulties of the wayes; and at laſt having paſſed through a thouſand dangers, arrived in ſafety in their own countrey, where the *Athenians* in ſtead of rewarding the vertue and valour of *Xenophon*, moſt ungratefully baniſhed him, under a pretence that he went to fight againſt the King of *Perſia. Plut.*

9. *Pauſanias*, a gallant General of the *Lacedemonians*, after all the ſervice that he had done for his countrey, was upon trivial occaſions, accuſed by the common people, and baniſhed. *Plut. See the Example of* Alexander M. *in Anger.*

10. *Pub. Scipio Affricanus*, after all the great things which he had done for his Countrey, was accuſed by the *Tribunes* of the people, for concealing ſome money which belonged to the common treaſury; whereupon he brought forth his book of Accounts; and ſhewed it before all the people, ſaying, *On this very day I overcame Carthage; Let us go to the Capitol and give the gods thanks*, and ſo he went into voluntary exile, and when he was ready to dy, he deſired his wife that his dead body might not be carried to *Rome*, ſaying, *Tu ingrata patria, ne mortui quidem oſſa habebis:* Thou ungrateful countrey, ſhalt not have ſo much as my dead bones. *Plut.*

11. *Lepidus*, *Antonius* and *Auguſtus*, having divided the *Romane* Empire amongſt themſelves, agreed to proſcribe their enemies, amongſt which number *Cicero* was accounted one by *Antony*, becauſe he had freedly written againſt his exorbitant courſes: *Auguſtus* ſtood off three dayes beſore he conſented to his proſcription, having received great favours from him, yet at laſt yielded. *Cicero* hearing of it, fled to *Cajetta*, and there taking ſhip, intended to eſcape, but was often driven back with the winds, ſo that at laſt he ſaid, *Moriar in patria ſæpe ſervata*; I will die in my countrey, which I have often ſaved: yet when his ſervants heard that the murtherers approached, they perforce put him into a Litter, and carried him away; but when the murtherers had overtaken him, he with an undaunted countenance put his head out of the Litter to receive the fatal ſtroak: and ſo had his head cut off by *Popilius Lenas*, whom a little before he had ſaved from the Gallows for murther. *Plut.*

12. When *Tamerlane* the Great had overcome, and taken priſoner *Bajezet*

the great Turk, he asked him, *Whether he had ever given God thanks for making him ſo great on Emperour?* *Bajazet* ingenuouſly confeſſed, that he had never ſo much as thought upon ſuch a thing: To whom *Tamerlane* replied, *That it was no wonder ſo ungrateful a man ſhould be made a ſpectacle of miſery: For* (ſaith he) *you being blind of one eye, & I lame of one leg, what worth was there in us, that God ſhould ſet us over two ſuch great Empires, to command ſo many men far more worthy then our ſelves?* See his Life in my Second Part.

13. *Lycurgus* would make no Law againſt ingratitude, becauſe he thought that no man would fall ſo far below reaſon, as not thankfully to acknowledge a benefit. *Quod prodigioſa res eſſet beneficium non rependere.*

14. The *Perſians* accounted this ſin of ingratitude ſo hainous, that ſuch as were found guilty of it were not ſuffered to live.

15. *Plato* uſed to call *Ariſtole* a *Mule*, which being not ſatisfied with his mothers milk, uſeth to kick her with his heels, cloſely taxing him of ingratitude, for that when he had received almoſt all his learning from him, yet he ſet up a School, wherein he uſed to ſpeak much againſt him. *Ælian.*

16. *Antonius Caracalla* being made Emperour, cauſed many innocent men to be put to death, and amongſt the reſt *Cilon*, who had brought him up, and from whom he had received ſo many favours, that formerly he uſed to call him *Father*. Dion.

17. *Alexander M.* moſt ungratefully in a feaſt ſlew *Clitus*, whoſe mother had been his Nurſe, and who a little before in a great battel had ſaved *Alexanders* life. *Sab.*

18 The *Carthaginians* who in the firſt *punick* warres had been notably holpen by *Xantippus* the *Lacedemonian*, and by whoſe aſſiſtance they had taken King *Attalus* priſoner, when they had done with him, pretending to carry him home into his Countrey, they moſt ungratefully drowned him by the way. *Val. Max.*

19. *Octavius Auguſtus*, when he underſtood that a Senatour whom he dearly loved, was much in debt, of his own accord he payed it all, which the Senatour hearing of, wrote only to him, *At mihi nihil*: But thou haſt given me nothing, becauſe all the money which he payed for him went to others. *Suet.*

20. The *Syracuſians* being freed from the tyranny of *Dionyſius*, by the extraordinary diligence, charges and peril of *Dion*, ſhortly after moſt ungratefully baniſhed him out of their City, and a while after calling him home again, they falſly accuſed him of treaſon, and executed him. *Fulgoſ.*

21. Monſtrous was the ingratitude of *Michael Balbus*, who the ſame night that his Prince (*Leo Armenius*) had pardoned and releaſed him, got out and ſlew him. *Zonar.*

22. And that of *Muleaſes* King of *Tunes*, who cruelly tortured to death the *Manifet* and *Meſnar*, by whoſe means eſpecially he had obtained the Kingdome, grieving to ſee them alive, to whom he was ſo much beholding.

23. And that of Dr. *Watſon*, Biſhop of *Lincolne*, in the dayes of Queen *Mary*, who being with *Bonner* at the examination of Mr. *Rough* Martyr, (a man that had been a means to ſave *Watſons* life in the reign of King *Edward* the ſixth) to requite him that good turne, accuſed him there to be a pernicious hererick, who did more hurt in the North-parts then an hundred more of his opinion. *Act. & Mon.*

24. And that of *William Parry*, who having been for Burglary condemned to die, was ſaved by Queen *Elizabeths* pardon: But he (ungrateful wretch) ſought to requite her by vowing her death, *Anno Chriſti* 1584. *To render good for evil is divine: good for good is humane; evil for evil is bruitiſh; but evil for good is divelliſh.* Speed.

25. *Alphonſus* King of *Arragon*, in a ſpeech to the Popes Ambaſſadour, profeſſed, *That he did not ſo much wonder at his Courtiers ingratitude to him, (though he had raiſed many of them from mean to great eſtates) as at his own to God, from whom he had received all he had.*

26. *Octavius Cæſar*, being grown to be very great by the favour and aſſiſtance of *Cicero*, having attained his deſire for the Conſulſhip, forſook him, and joyned with *Antonius* and *Lepidus*, and ſo all of them agreed that *Cicero* ſhould be proſcribed together with *Paulus*, own brother to *Lepidus*, and *Lucius Cæſar*, Uncle to *Antonius*. Such place did wrath take in them, that they regarded neither friendſhip, kindred nor blood, *Shewing that no beaſt is ſo ſavage and cruel as man, if he have power to execute his will.* Plut. in vita Cicero.

27. *Cicero* flying for his life, was purſued by *Herennius* and *Popilius Lena*, whoſe cauſe *Cicero* had pleaded before the Judges, and thereby ſaved his life, when he was accuſed for the murther of his own father; theſe going with ſouldiers to *Cicero's* houſe, brake it open, enquiring for him, his ſervants anſwered that they could not tell were he was; but a young boy, whom *Cicero* had taught the Latine tongue, and the liberal Sciences, ſhewed them which way he was gone in his Litter; and when theſe cut-throats overtook him, *Cicero* fearleſly taking his beard in his hand, ſtoutly looked the murtherers in the face, who preſently cut off his head, and his hands, which wrote the Orations againſt *Anthony*. *Plut. in vita ejus.*

28. *Alcibiades* and *Ariſtides*, *Themiſtocles*, *Pericles*, *Niceas*, &c. were the men that upheld and enlarged the *Athenian* Common-wealth: yet were the people ſo ingrateful to them, that they all died either leiſurely in baniſhment, or by a violent death. *Plut.*

29. *Themiſtocles* the Champion of *Greece*, died an exile in *Perſia*.

30. *Phocion* was ſlain by the people.

31. *Demoſthenes* was forced to lay violent hands on himſelf.

32. *Theſius* the founder of the City, was depoſed from his Royalty, and ſpightfully impriſoned.

33. The like ingratitude did the *Romanes* ſhew to moſt of their braveſt Generals and Captains. *Coriolanus* was exiled; *Camillus* confined to *Ardea*; *Scipio* was murthered with diverſe others; only becauſe their vertue had lifted them up above the ordinary pitch of other men. *Plut.*

34 *Ventidius* was diſgraced by *M. Anthony*; *Agricola* poiſoned with the

privity of *Domitian* the Emperour; *Corbulo* was murthered by the command of *Nero*, and all becauſe they lived in times wherein it was not lawful to be valiant. But of theſe more largely elſewhere.

35. In later times, *Gonſalvo* the great Captain, after he had conquered the Kingdome of *Naples*, and driven the *French* beyond the mountaines, and brought all the *Italian* Princes to ſtand at the *Spaniards* devotion, was moſt ingratefully called home by his Maſter the King of *Spain*, where he died obſcurely, & was buried without ſolemnity, and without tears. *Strad.*

36. Queen *Elizabeth* in a letter to *Henry* the fourth, King of *France*, uſed this expreſſion; *If there be any unpardonable ſin in the world, it is ingratitude.* Camp. Eliz.

37. The *Egyptians* ſo hated ingratitude, that they uſed to make Eunuches of ſuch Perſons, that no Poſterity of them might remain in the World.

CHAP. LXXIV.

Examples of Juſtice: the duty of Judges and Magiſtrates.

TO do juſtly is the duty of every Chriſtian, *Mich.* 6. 8. but eſpecially of Magiſtrates, and ſuch as are in authority: and then people may ſit under their own Vines and Fig-trees in ſafety, when *Juſtice runs down like a river, & righteouſneſſe as a mighty ſtream in the ſtreets.* But alas! in ſuch woful times as theſe, wherein the ſword rages, & is drunk with blood, we may complain with the Prophet, *Iſa.* 59. 14. that *Judgement is turned backward, and Juſtice ſtands afar off; Truth is fallen in the ſtreet, and equity cannot enter*; for it is with us, as with that man who came to the General of an Army for juſtice, to whom he anſwered, *What doeſt thou talk to me of Iuſtice? I cannot hear the voice of Iuſtice, for the noiſe of Guns & Drums.* Oh therefore pray for the peace of *Jeruſalem*; and give God no reſt till he make, and till he eſtabliſh it a praiſe in the earth: and that we may be the more enamoured with the beauty of juſtice, conſider theſe Examples following, and theſe Scriptures requiring it.

Judges ought to be ſubmitted to, *Deut.* 17. 9, *&c. &* 25. 1. *&c. Ez.* 7. 26.

The duty of Judges, *Deut.* 1. 16. *&c. and* 16. 18. *&c. and* 25. 1. *and* 19. 18. 2 *Chron.* 19. 6, 7. *Exod.* 23. 2, 3. *Lev.* 19. 15. Jer. 22. 3, 15, 16. *Joſ.* 7. 51. *Prov.* 31. 4, 5.

Their qualifications, *Exod.* 18. 21. *Deut.* 1. 13. *Ezra* 7. 25. *Pſal.* 2. 10.

Judge juſtly, *Iſa.* 1. 17. *and* 16. 3. *and* 56 1. *Jer* 7. 5. *and* 21. 12. *and* 22. 3. *Ezek.* 18. 8. *and* 45. 9. *Hoſ.* 12. 6. *Am.* 5. 15, 24. *Zach.* 7. 9. *and* 18. 16.

Diſtributive juſtice is commanded by God, *Lev.* 19. 15. *Deut* 1. 16. *and* 16. 18. *Pſal.* 9. 9. *and* 45. 5, 8. *and* 48. 11. *and* 89. 15. *and* 94. 15. *and* 97. 2. *Iſa.* 11. 4, 5. *and* 59. 9. *Jer.* 23. 5. *and* 33. 15. *Dan.* 9. 7. *Acts* 24. 23. *Heb.* 1. 9.

Its a great bleſſing, *Pſal.* 85. 11, 12, 14. *and* 72. 3, 4, 5, 6, 7.

Kings and Magiſtrates ought to obſerve it, 2 *Sam.* 18. 15. *and* 23. 3. *Pſal.* 45. 8. *and* 72. 1, 2. *Prov.* 20 8. *and* 25. 5. *and* 29. 14. *and* 31. 8, 9. *Iſa.* 16. 5. *and* 32. 1. *Jer.* 22. 15, *&c. Ezek.* 44. 9.

Scriptural examples: *Moſes, Exod.* 18. 13. *Othniel, Judg.* 3. 9, 10. *Tola, Judg.* 10. 1, 2. *Jephtah, Judg.* 12. 7. *Samuel,* 1 *Sam.* 7. 15. *David, Pſal.* 78. 72. *Solomon:* 1 *Kings* 3. 27, 28. *Pſal.* 72. 2, 4.

1. The Lord *Morris Fitz-Thomas* Juſtice of *Ireland*, was a moſt righteous Juſticer, in that he ſtuck not to hang up thoſe of his own blood for theſt, rapine and other miſdemeanours, even aſſoon as ſtrangers. *Camb. Brit. Irel. p.* 192.

2. In the year 1356. Sir *Thomas Rockesby* was made Juſtice of *Ireland*, who was very careful to pay for the victuals he took, ſaying, *I will eate and drink out of earthen veſſels, and yet pay both gold and ſilver for my food and apparel, yea, and for my Penſioners alſo.* Camb. Brit. Irel. page 192.

3. *Elfred*, a King of the *Weſt-Saxons* here in *England*, deſigned the day and night equally divided into three parts, to three ſpecial uſes, and obſerved them by the burning of a taper ſet in his Chappel; eight houres he ſpent in meditation, reading and prayers; eight hours in proviſion for himſelf, his repoſe and health; and the other eight about the affaires of his Kingdom; he was in continual warres with the *Danes*, and yet ſo exact in the adminiſtration of Juſtice, that a Virgin might travel alone through all his Dominions without any violence offered her; and bracelets of gold were hanged in the high ways, and no man was ſo hardy as to take them away. *Speed. Chorn. p.* 332.

4. *Charles* Duke of *Calabria*, who died in the yeare 1328. was a Prince ſo careful to have juſtice executed to all his ſubjects, that (perceiving how difficult it was for the poor to have acceſſe to him,) he cauſed a Bell to be hung at his Palace gate, ſo that he that rung it, was ſure preſently to be brought to his preſence, or to have ſome officers ſent out to hear his cauſe.

5. *Trajan* the Emperour in creating of a *Tribune*, uſed to put a ſword into his hand, as an Enſigne of command, ſaying, *Receive this ſword, which, if that I command, and rule in reaſon, as a Prince ſhould do, draw it out and uſe it for me: but if I do otherwiſe, uſe it againſt me.* Spart. in vita Hadriani.

6. *Lewis* King of *France* having upon entreaty ſpared a man that deſerved death, and not long after reading the Text, *Pſal.* 106. 3. *Bleſſed are they that keep judgement, and he that doth righteouſneſſe at all times*; this [*doing righteouſneſſe at all times*] ſo wrought upon him, that preſently he reverſed what he had granted, ſaying, He that hath power to puniſh ſin, and doth it not, becometh a Patron of it, and is as guilty before God as if himſelf had committed it. *Annals of France.*

7. *Ariſtides* the *Athenian* had the rating of the Cities of *Greece*, (in a common tax) referred unto him, wherein he dealt ſo equally and impartially, that he obtained the name of *Juſt*; yet died he ſo poor, that he left not where withal to bury him. *Diod.*

8. As *Furius Camillus* beſieged the *Faliſci* (a people in *Italy*) a perfidious

School-maſter, who taught the children of all the principal Citizens, under pretence of recreating them, took them into the field, and trained them on till they came into the *Romane* Camp, and there yielded them all up unto the enemy, expecting a great reward for his paines: But *Camillus* deteſting ſuch treaſon, bound the Traitour, and put him into the hands of his Scholars, wiſhing them to whip him back into the Town, which forthwith yielded themſelves to him in referrence to his juſtice. Sir *W. Raw.*

9. King *Tarquin* being baniſhed *Rome* for his rape of *Lucretia*, *Brutus* and *Collatinus*, husband to *Lucretia*, were choſen Conſuls, and in the time of their Conſulſhip, *Tarquins* Agents had corrupted two of the ancienteſt families in *Rome*, the *Aquillians*, who were Nephews to *Collatine*; and the *Vitellians* who were allied to *Brutus*, and two of his own ſons were drawn into this treaſon by them: The conſpiracy being at laſt diſcovered, the Conſuls met in the publick place, and ſent for the conſpirators, and there before all the people diſcovered the Treaſon: The people being much amazed, hung down their heads; only ſome few, thinking to gratifie *Brutus*, moved that they might be baniſhed; but *Brutus* calling his ſons by name, asked them; *What they could anſwer for themſelves?* and when, being confounded, they held their peace, he ſaid to the Serjeants, *They are in your hands; Do juſtice.* Then did the Serjeants teare off their cloathes, bound their hands, and whipt them with rods; which ſad ſpectacle moved the people to pity, ſo that they turned away their faces: But their father never looked off, nor changed his ſevere countenance, till at laſt they were laid flat on the ground, and had their heads ſtruck off: Then did *Brutus* depart, and left the execution of the reſt to his fellow-Conſul: But *Collatine* ſhewed more favour to his kindred, being ſolicited thereto by his and their wives. *Valerius*, a Noble man of *Rome*, ſeeing this partiality, exclaimed againſt him for it, ſaying, *That* Brutus *ſpared not his own ſons, but* Collatine *to pleaſe a few women, was about to let manifeſt Traytors to their countrey eſcape*; and the people called for *Brutus* again, who being returned to his ſeat, ſpake thus, *For mine own children, I judged them, & ſaw the Law executed upon them; for theſe other, I leave them freely to the judgement of the people*; whereupon they all cried out, *Execution, Execution*: and accordingly their heads were preſently ſtruck off. *Plut.*

See the Example of *Iſadas* in *Valour*.

10. *Alexander M.* returning out of *India* into *Media*, great complaints were made to him of the convetouſneſs, and injuſtice of *Cleander* and *Sitales*, whom he had made Governours over that Countrey; whereupon he commanded them to be ſlain for the terrour of others; the like he did in divers other countryes upon the like complaints made againſt them. *Q. Cur.*

11. *Alexander* the Great, though full of military affairs, yet would many times ſit in judgement to hear criminal cauſes; and while the Accuſer was pleading, he uſed to ſtop one of his ears to keep it pure and unprejudiced, therewith to hear the accuſed's defence, and plea for himſelf. *Plut.*

12. *Auguſtus Cæſar* took ſuch delight in hearing cauſes, and adminiſtring juſtice, that oft-times the night could ſcarce take him off: yea, in his ſickneſſe he would cauſe the parties to come to his bed-ſide, that he might hear them. *Sueto.*

13. *David* King of *Scotland*, *Anno Chriſti* 1125. uſed himſelf in perſon to hear the cauſes of the poor, & if he underſtood that any were oppreſſed by wrongful judgement, he recompenced the party wronged according to his loſſe and hindrance, out of the eſtate of the Judge that had pronounced falſe judgement. *John Mayor in his Chronicle.*

14. *Themiſtocles* being *Prætor* of *Athens*, *Simonides* the *Poet* much importuned him for an unjuſt thing, to whom he anſwered, *Neque tu bonus Poeta eſſes, ſi præter leges carminis caneres, neq; ego civilis Prætor eſſem ſi præterquem quod leges permittunt, tibi gratificarer:* As thou *Simonides* ſhouldeſt be no good *Poet*, if thou ſhouldeſt ſwerve from the rules of *Poetry*, ſo neither can I be a good Magiſtrate, if to gratifie thee, I ſhould ſwerve from the rule of the Laws. *Herod.*

15. *Themiſtocles* telling the *Athenians*, that he had found out a way to make *Athens* the greateſt of all the Cities in *Greece*; but it was a ſecret not fit to be imparted to all the people, they thereupon commanded him privately to communicate it to *Ariſtides*, of whoſe honeſty and juſtice they all relied: this *Themiſtocles* did, telling him that if they would preſently burn the *Grecian* Navy, they by their ſhipping might command all *Greece*: *Ariſtides* coming forth to the people, told them, that nothing was more profitable, but withal, nothing more unjuſt then the project of *Themiſtocles*: whereupon the people commanded him to forbear the execution of it. *Pez. Mel. Hiſt.*

16. *Darius Junior* was ſo ſtrict and a ſevere Juſticer, that men might travel ſafely through all his Dominions without any danger. *Xenophon.*

17. *Pyrrhus* King of *Epyrus* warring in *Italy* againſt the *Romanes*, *Fabricius* was ſent with an Army againſt him, and the Tents of each army being pitched near together, the Phyſician of *Pyrrhus* came to *Fabricius*, and proffered to poiſon his King if he would give him a good reward: but *Fabricius* inſtead of rewarding him, bound him, and ſent him to *Pyrrhus*, telling him of his treaſon. *Pyrrhus* admiring him for his juſtice, ſaid, *Ille eſt* Fabricius, *qui difficilius ab honeſtate, quam ſol à curſu ſuo averti poteſt.* Its eaſier to turn the Sun out of his courſe, then *Fabricius* from his honeſty. *Eutropius.*

18. *Marcus Attilius Regulus* a *Romane* Conſul fighting in *Affrica* againſt the *Carthaginians*, was at laſt by ſubtilty taken priſoner: Yet was ſent to *Rome* for the exchange of priſoners, upon his oath, that in caſe he prevailed not, he ſhould return, and yield up himſelf priſoner to them again; when he came to *Rome*, he made a ſpeech in the Senate-houſe to diſſwade them from accepting of the conditions: and ſo without reſpecting his wiſe and children, he returned to *Carthage*, where he was grievouſly tormented in a Little-eaſe knocked full of nails, that he could neither lean, ſit, nor lie, till he died. *Cicero.*

19. When the Corps of *Thomas Howard*, ſecond Duke of *Norfolk*, was carried to be interred in the Abbey of *Thetford*, *Anno* 1524. no perſon

could demand of him one groat for debt or reſtitution for any injury done by him. *Weav. Fun. Mon. p.* 839.

20. In the dayes of Queen *Mary*, Judge *Morgan* Chief Juſtice of the Common-Pleas, refuſing to admit any witneſſe to ſpeak, or any other matter to be heard in favour of the Adverſary, her Majeſty being party, the Queen declared, *that her pleaſure was, that whatſoever could be brought in favour of the ſubject, ſhould be admitted and heard.* Qui pro veritate eſt, pro Rege eſt: *Holinſh. in Q. Mary p.* 1112.

21. *Baſſanus* King of the *Sicambrians*, was ſo ſevere in the execution of his Laws, that he executed his own ſonne for adultery, and being reviled by his wife for it, he put her away, ſending her back to her father, who was King of the *Orcades. Iſac. Chron. p.* 152.

22. *Henry* the fourth, King of *England*, when his eldeſt ſonne, the Prince of *Wales*, was by the Lord Chief Juſtice committed to priſon for affronting him on the Bench, gave thanks to God, for that he had a Judge ſo impartial in executing juſtice, and a ſonne ſo obedient as to ſubmit to ſuch a puniſhment. *Speed.*

23. A Judge in *Germany*, aggravating the fault of a murtherer that was before him, told him, that he deſerved no favour, for that he had killed ſix men: *No, my Lord,* (ſaith an Advocate that ſtood by) *he killed but one, and you are guilty of the blood of the other five, becauſe you let him eſcape upon the murther of the firſt.*

24. The *Egyptian* Kings uſually and ſolemnly preſented this Oath to their Judges, *Not to ſwerve from their conſciences, no, though they ſhould receive a command from themſelves to the contrary.*

25. It's a principle in moral policy, *That an ill Executor of the Laws, is worſe in a State, then a great breaker of them.*

26. *Pericles* a famous Oratour of *Greece*, who for the excellency of his ſpeech, and mightineſſe of his eloquence, was ſaid *to thunder & lighten* at the Bar: from the principles of nature, ever before he pleaded a cauſe, *entreated his gods, that not a word ſhould fall from him beſides his cauſe.* Plut. in vita ejus.

27. An old woman complaining to the Emperour *Adrian* of ſome wrong that was done her, he told her that he was not at leiſure to hear her ſuit; to whom ſhe plainly replied: *That then he ought not to be at leiſure to be Emperour*: which came ſo to the quick, that he was ever after more facile to ſuitours. *Fulgo.*

28. *Lewis* the firſt, King of *France*, uſed three dayes in the week, publikely to hear the complaints and grievances of his people, and to right their wrongs.

29. A *Macedonian* Gentleman called *Pauſanias*, ran at King *Philip* & ſlew him, becauſe he had refuſed to do him juſtice, when he complained againſt a Peer of the Realme.

30. Some of the kindred of *Tatius* King of the *Romanes*, robbed and murthered certain Ambaſſadours that were going to *Rome*, for which their Kinsfolk demanded of *Tatius*, Juſtice; but he conniving at the wong, becauſe of his relation to them, the kindred of the ſlain watched their opportunity, and ſlew him as he was ſacrificing to his gods. *Plut.*

31. *Lewis*, called Saint *Lewis* of *France*, having given a pardon to a Malefactor, upon ſecond thoughts revoked it again, ſaying, *That he would give no pardon, where the Law did not pardon*: For that it was a work of mercy, and charity to puniſh an offender: and not to puniſh crimes was as much as to commit them. *French Hiſt.*

32. A certain husband-man coming to *Robert Groſthead*, Biſhop of *Lincoln*, challenged kindred of him, and thereupon deſired him to preferre him to ſuch and office; *Couſen* (quoth the Biſhop) *If your cart be broken, I will mend it: if your plough be old, I will give you a new one, or ſeed to ſow your land: but an husbandman I found you, & an husbandman I will leave you.*

33. *Domitius* the Emperour uſed to ſay, that *he had rather ſeeme cruel in puniſhing, then to be diſſolute in ſparing.* Juſt.

34. *Micithus*, ſervant to *Anaxilaus*, Tyrant of the *Rhegini*, was left by his dying Maſter to govern his Kingdom, and children, during their minority; and he in the time of his *Viceroy-ſhip* behaved himſelf ſo gently, and juſtly, that the people thought themſelves governed by a perſon, neither unmeet for rule, nor too mean for the place; yet when his Maſters children were come to age, he reſigned his power to them, and therewithal the treaſures that by his providence he had heaped up, acounting himſelf only their Steward; & ſo contenting himſelf with a ſmal pittance, he retired to *Olympia*, where he lived very privately, but with great reſpect and ſerenity. See Maſter *Waterhouſes diſcourſe. p.* 220.

35. Amongſt the *Lacedemonians* men were choſen into the Senate, and office of Magiſtracy, not for their riches, friends, beauty, ſtrength, &c. but for their honeſty, and vertue. *Plut.*

36. *Sertorius* the *Romane* General when he went into *Spaine*, perceiving that the people had been hardly dealt with by the former Governours, by reaſon of their pride, inſolency, and covetouſneſſe, he laboured to regain their good affections by his juſtice and moderation, eaſing the common people of their taxes, and ſubſidies: carrying himſelf friendly towards the Nobles: freeing the Cities from Garriſons, and free-quarter, making his ſouldiers even in the winter to lodge in their tents in the fields, cauſing his own Pavilion alwayes to be firſt erected, where he uſed to lodge in his own perſon. *Plut. in vita ejus.*

37. When the common people come to the great *Mogul* for juſtice (which they may do any day) they come to a certain place where a long rope is faſtened between two pillars, near to the place where the King ſits in Court; which rope is full of Bells, ſo that the rope being ſhaken, the Bells are heard by the King, who preſently ſendeth to know their cauſe, and doth them juſtice accordingly. *Pur. Pil.* v. 1. p. 223.

Examples of ſevere juſtice. *Summum jus.*

38. *Andronicus Comnenus* Emperour of *Conſtantinople* uſed to puniſh ſeverely all ſorts of offendors, rich or poor, noble, or ignoble, not ſparing thoſe that were nearly related to him: And amongſt the reſt, one *Theodorus*, that was very dear to him, of whom a certain husband-man complained, that though he had lodged at his houſe with his ſervants, yet when

he went away, he paid nothing; which in thoſe days Noble men uſed ordinarily to do: Yet the Emperour commanded him to be brought, and publikely to have twelve blowes given him with a cudgel, and to make large ſatisfaction to the husbandman. *Lipſ. Exem. Pol. p.*130.

39. This *Andronicus* uſed to write to his Governours, and Magiſtrates thus: *Either leave doing wrong, or you ſhall forfeit your lives: For, for you to deale unjuſtly, and yet to live, is neither well-pleaſing to God, nor can I (who am his ſubſtitute) endure it.* Idem.

40. *Leo Armenus*, Emperor of *Conſtantinople*, going out of his Palace, was complained to by a poor man that one of his Nobles had raviſhed his wife, whereof he had complained to the Governour, and could have no ſatisfaction: Hereupon the Emperour ſent for the delinquent, and the Governour, and finding the charge true, he put the Governour out of his office, and the malefactor to death. *Idem.*

41. *Totila*, though a barbarous King, being complained to by a countreyman, that a ſouldier of his Life-guard had raviſhed his daughter; the King preſently ſent for the ſouldier, and caſt him into chains; then came the reſt of the ſouldiers, and would have him ſet free, otherwiſe they threatened to free him by force. *Totila* went forth to them, and by an Oration convinced them of the heinouſneſſe of the crime, and what a diſhonour it would be to let it go unpuniſhed, and thereupon cauſed the offender to be brought out, and cut off his head, giving his eſtate to the maid whom he had raviſhed. *Idem.*

42. *Alphonſus* King of *Spaine* was a great lover of Juſtice, as this example amongſt other, will declare. There was a great Nobleman in *Galizia*, who truſting to his greatneſſe, and in a troubleſome time, had diſpoiled a countrey man of all his goods; whereupon he complained to the Magiſtrate, who admoniſhed the Nobleman to make ſatisfaction, but he obeyed not: then complaint was made to the King, who alſo ſent him a command to make reſtitution: yet he refuſed, truſting alſo to the great diſtance from the Court: whereupon the King laying all other affairs aſide, poſts down privately to *Toledo* in *Galizia*, cauſeth the Nobleman to be beſieged, and taken, aud preſently cauſes him to be hanged before his own doores. *Idem.*

43. *Baldwin* the ſeventh, Earl of *Flanders*, had a Nobleman under him, called *Peter* Lord of *Orſcamp*, who had injuriouſly taken away two Beaſts from a poor widow. She complaines to the Earl; He cauſes *Peter* to be ſent for, and finding the complaint true, cauſeth him to be drowned in a tub of hot water.

44. The ſame *Baldwin* hearing that eleven of his Knights had robbed ſome Merchants, and ſlain them; ſends for them, condemns, and hangs them up. *Idem.*

45. *Ariſtides* the *Athenian* was famous for his juſtice, and being a publick Magiſtrate, he would neither favour any mans cauſe, becauſe he was his friend, nor do injuſtice to any becauſe he was his enemy.

46. On a time he ſued an enemy of his at Law, and brought the cauſe to judgment; at which time the charge being read, the Judges were ſo angry with the offendor, that without any more hearing of him, they would have

proceeded to ſentence: But *Ariſtides* riſing from his place, went & kneeled at the Judges feet, with the offendor his enemy, beſeeching them to give him leave to ſpeak for himſelf, and to ſay what he could for defence of his cauſe, according to the courſe at Law.

7. Another time being made Judge between two private men that pleaded before him, one of them ſaid unto him: *Sir, this fellow my adverſary hath alſo done you great injury.* My friend (quoth *Ariſtides*) I pray thee tell me only the injury he hath done thee, for I am Judge here to do thee right, and not my ſelf. *Plut. in vita ejus.*

48. *Zaleucus*, the Law-marker of *Locris*, having made a Law, that the adulterer ſhould loſe both his eyes; not long after his own ſon was brought before him, and proved to be guilty of that ſin: whereupon to ſhew the love of a father, and ſincerity of a Judge, he put out one of his ſons eyes, and one of his own.

49. The *Turks* juſtice will rather cut off two innocent men, then let one offendor eſcape. *Blunts Voy.*

50. The *Venetians* puniſh with death whatſoever ſhall miſemploy a penny of the publike ſtock to his own private profit.

51. *Dureſcite, dureſcite, O infelix Lantgravie*, ſaid the poor Smith to the Lantgrave of *Thuringia*, when he was more mild then was for his peoples good: *The ſword of juſtice muſt indeed be forbuſhed with the oile of mercy, yet there are caſes wherein ſeverity ought to caſt the ſcale.* Trapp.

See more in *Kings, Princes, Judges.*

Juſtice in Generals: Martial Diſcipline.

1. A *French* ſouldier in *Scotland*, in the beginning of Queen *Elizabeths* Reign, who firſt mounted the bulwark of a Fort that was beſieged, whereupon enſued the gaining of the Fort: The *French* General *Mountſier de Thermes*, firſt Knighted him for his valour, and then hanged him within an hour after, becauſe he had done it without command. *Holman in his book of Ambaſſ.*

2. *Manlius Torquatus* the *Roman* General, beheaded his own ſonne for fighting with an enemy without leave, although he overcame him. *Iſac. Chorn. p.* 147.

3. *Anno Chriſti* 1595. Count *Manſelt* being General of the *Duch* Army in *Hungary* againſt the *Turks*, beſieged *Dotis*, and began to raiſe Mounts againſt it, ſtraitly charging every man of what condition ſoever to put his hand to the furtherance of thoſe works; and to encourage others, he would often carry a fagot, or ſome other thing before him on his horſe for the raiſing of the Mount; But a certain *Hungarian* Gentleman, diſdaining ſuch baſe labour, refuſed to do any thing therein; which the Count preceiving, ſtraitly charged him to carry a fagot to the Mount, but the Gentleman refuſed, whereupon the Count being much moved therewith, laid the fagot which himſelfe was carrying before the *Hungarian* on his horſe, charging him to carry it to the appointed place; The

Hungarian on his Horſe, charging him to carry it to the appointed place: The *Hungarian* diſdainfully taking it, carried it till he thought he was out of the Generals ſight, and then in ſcorn threw it down: which the Count (having ſtill an eye after him) perceiving, commanded him to be taken, and all armed as he was, to be preſently hanged upon the next tree; which wholſome ſeverity cauſed him to be better obeyed afterwards. *Turk. Hiſt. p.*1064.

See the Example of *Iſidas* in *Magnanimity*. And of *Epaminondas* in *Death*.

Defend the poor and Fatherleſſe: Do juſtice to the afflicted and needy, rid them out of the hand of the wicked. Pſal. 82. 3, 4.

CHAP. LXXV.

Magiſtrates and Princes ſhould be juſt, faithful, and careful of the Publike Good.

MAgiſtrates ſhould neglect themſelves to promote the publike good: As *Joſeph* who came not in till noon to eat meat: As *Nehemiah*, who willingly brake his ſleep, and traded every Talent for his peoples comfort. 1.

As *Scipio Africanus*, who uſually went before day into the Capital, *in cœlum Jovis*, and there ſtayed a great while, *quaſi conſultans de Rep. cum Jove*, as conſulting with his god about the publike good: whence his deeds were amiable, and admirable for the moſt part. *Plut.* 2.

As *Daniel*, who though ſick, yet roſe up, and did the Kings buſineſſe, *chap.* 8. 27. 3.

Nemo me major, niſi qui juſtior: ſaid *Ageſilaus* King of *Sparta*, when he heard the King of *Perſia*, ſtiled the *Great King*; *i. e.* I acknowledg none more excellent than my ſelf, unleſſe he be more righteous: none greater, unleſſe better. *Plut.* 4.

Our old word *Koning*, and by contraction King, comes of *Con* (ſaith *Becanus*) which comprehends three things, *Poſſum*, *Scio*, *Audeo*: I can do it, I know how to do it, and I dare do it. If either he want power, or skil, or courage to do juſtice, the people inſtead of admiring, will cry out of him as the *Romanes* did of *Pompey*, *miſeria noſtra magnus eſt*, this Grandee is our great miſery. 5.

A Princes bare word ſhould be better ſecurity, then another mans oath, ſaid *Alphonſus* King of *Arragon*. 6.

When *Amarath* the great Turk was perſwaded by his cruel ſon *Mahomet*, to break his faith with his Citizens of *Sfetigrade* in *Epyrus*, he would not hearken to him, ſaying, *That he that was deſirous to be great amongſt men, muſt either be indeed faithful of his word, and promiſe, or at leaſt-wiſe ſeem ſo to be, thereby to gain the minds of the people, who natu-* 7.

rally abhor the government of a faithleſſe, and cruel Prince. Turk. Hiſt.

8. I have ſeen (ſaith Maſter *John Cartwright* in his Preachers travels) the King of *Perſia* many times to alight from his horſe, only to do juſtice to a poor body: He puniſheth Theft, and Murther ſo ſeverely, that in an age a man ſhall hardly hear of thoſe ſins.

9. *Prov.* 20. 28. *Mercy and truth preſerve the King:* they are the beſt life-guard, and ſupporters of his throne: Mildneſſe and Righteouſneſſe do more ſafe-guard a Prince, then munitions of rocks, or any warlike preparations, amidſt which King *Henry* the forth of *France* periſhed, when *Elizabeth* of *England* lived and died in glory. That *French* King being perſwaded by the Duke of *Sully* not to re-admit the Jeſuites, anſwered, *Give me then ſecurity for my life:* But he was (notwithſtanding his carnal policy) ſhortly after ſtabbed to death by their inſtigation: when our Queen that ſtuck faſt to her principles, was not more beloved by her friends, then feared by her foes, being protected by God beyond expectation from manifold Treaſons.

10. *Cato*'s complaint was, and not without cauſe, that poor Theeves oft-times ſit in the ſtocks, when great Theeves ſit in the ſeat of Judicature. *Au. Gelli.*

11. Kings and Princes ſhould imitate *Jupiter*, who (according to the old tradition of the *Tuſcan* South-ſayers) hath two kinds of thunderbolts, the one proſperous, which he himſelf ſhooteth; but for the unfortunate, he calls a Councel of the gods that they might ſhare the odiouſneſſe of it amongſt them. *Strada.*

12. Of *Trajan* it is ſaid that he neither feared, nor hated any man, but that he heard the cauſes of his ſubjects without prejudicate impiety, judiciouſly examined them without ſiniſter obliquity, and ſincerely judged them without unjuſt partiality. *Trapp.*

13. Every publike perſon had need carry a ſpare Hankercheif to wipe off the dirt of diſgrace and obloquy caſt upon him for doing his duty. To paſſe them by in ſilence, as not worthy of anſwering, is the beſt: *Sile, & funeſtam dediſti plagam,* ſay nothing and you pay him to the purpoſe: *Hezekiah* would not anſwer *Rabſhaketh:* nor *Jeremiah, Hannaniah, chap.* 28. 11. Nor our Saviour his adverſaries, *Matth.* 26. 26. *John* 19. 9. He reviled not his revilers, &c. 1 *Pet.* 2. 23.

14. *Luther* complains of wicked Princes in his time, who (ſaith he) *Elati ſuperbia volebant ſuperiores eſſe verbo. Jeroboam*-like, they would ſtretch forth an hand againſt a Prophet that ſhould cry againſt their ſins.

15. Princes ſhould be Lord-Keepers of both Tables of the Law, as it was written upon the Sword of *Charles* the Great. *Decem præceptorum cuſtos Carolus.* But when they are naught, the people take after them. *Principis vita cenſura eſt, & cynoſura.* Trapp.

16. The *Grand Signior* himſelf ſits one day in the week to receive the poors petitions, and to puniſh the faulty Grandees about him. For as he ſtiles himſelf the *Worlds Refuge*, ſo he would have the world to take

notice, that ſuch as complain to him ſhall be ſure to have redreſſe, and comfort from him although his Miniſters be faulty, or abuſe them through injuſtice. *The Gr. Signiors Seraglio.*

18. The manner in *Rome* was, that when any man ſued for the Conſulſhip, he ſhould for certain dayes before ſtand daily in the Market-place whither the people reſorted, only with a poor gown on his back, without any coat underneath, to pray the Citizens to remember him on the day of election, ſhewing them the wounds he had received in the wars for the ſafety, and honour of the Common-wealth, and as marks and teſtimonies of his valour. *Plut.*

19. *Paulus Æmilius*, when he was ſixty yeares old, was much deſired by the people of *Rome* to be Conſul, the great men of the City exhorted and perſwaded him to accept of it; but he was very unwilling, ſtill delaying them that came to importune him to take the place upon him; yea he utterly denied them, ſaying, *That he was no meet man, neither to deſire, nor to take upon him the charge.* Howbeit in the end, ſeeing the peoples importunity, who were ſtill knocking at his gates, and calling him aloud in the ſtreets, willing him to come out into the Market Place, being angry becauſe he refuſed it, he at laſt was overcome by them, and was unanimouſly with great joy choſen to the office. *Plut. in vita ejus.*

20. M. *Cato* told the people of *Rome*, *That ſuch as ambitiouſly ſued for offices in the Common-wealth, and were common Suitors for ſuch places, did ſeem to be afraid to loſe their way, and therefore would be ſure to have Uſhers, and Sergeants before them to ſhew them the way, leſt they ſhould loſe themſelves in the City.* Plut.

21. He reproved them alſo for often chooſing one man to the ſame office; *For, it ſeemeth,* ſaith he, *either you paſſe not much what Officers you have, or you have not many choice men, that you think worthy to beare office amongſt you.* Plut in vita ejus.

22. He was ſo intent upon the publick good, that he uſed commonly to riſe before-day, and to forget his own buſineſſe to follow matters of State. *Idem.*

23. He affirmed, *That he had rather loſe the reward of his well-doing, then not to be puniſhed for doing of evil; and that he would bear with all others that offended through Ignorance, but not with himſelf.* Plut. in vita ejus.

24. *M. Cato*, when he ſued to be choſen Cenſor in *Rome*, had ſeven Competitors ſet up againſt him by ſuch as were vitious, and feared his ſeverity. Theſe flattered the people to procure their Election. But *Cato* openly threatened thoſe that lived diſſolutely, perſwading the people not to chooſe the gentleſt but the ſharpeſt Phyſicians, &c. And indeed at this time the people of *Rome* ſhewed themſelves worthy of Noble Governours for neglecting all others that chooſe *Cato*, and gave him power to aſſociate to himſelf whom he ſaw good. *Plut. in vita ejus.*

25. This ſame *Cato* prized every Citizens Goods, and rated their apparel, their Coaches, Litters, their wives chaines and jewels; all their other Houſholdſtuffe; and if it came to above fifteen hundred

Drachmaes, he rated them at ten times as much as they were worth, and this he did, to the end that they which were ſo ſuperfluous in ſuch things, ſhould pay ſo much the more ſubſidy to defray the charges of the Common-wealth: He ordained alſo, that for every thouſand Aſſes, that thoſe trifling things were prized at, the Owners of them ſhould pay three thouſand Aſſes to the common Treaſury, and this he did to make them lay aſide ſuch fooliſh bravery. *Idem.*

26. *Demoſtenes*, the famous *Athenian* Oratour, being baniſhed by his ungrateful Citizens, as he departed out of the City, he perſwaded the young men which came to ſee him, never to meddle in matters of State, aſſuring them, that if they had offered him two wayes at the firſt; the one to go into the Aſſemblies to make Orations to the people, and the other to be put to death preſently, and that he had known, as he now did, the manifold troubles that the man ſuffers that meddles in the affairs of the Common-wealth, together with the fear, envy, accuſations and troubles that attend the ſame, he would rather have choſen the way to death, than the other. *Plut. in vita ejus.*

27. Judges had need to get and keep that innocency which *Alexander* boaſted of, to keep one ear clear and unprejudiced for the Defendant, for they ſhall meet with ſuch wily Pleaders, as can make, *Candida de nigris & de candentibus alba:* as can draw a fair Glove upon a foul Hand: Blanch and ſmooth over the worſt cauſes with goodly pretences, as *Ziba* did againſt *Mephiboſheth*, *Potiphers* wife againſt *Joſeph*, *&c.* He muſt therefore do as the *Athenian* Judges were ſworn to do, *Hear both ſides indifferently*, and as that *Levite* ſaid, *Judg.* 19.30. *Conſider*, *conſult*, *and then give ſentence*, doing nothing by partiality or prejudice.

28. A good Magiſtrate, as he ſits in Gods place (the Judgment-ſeat is called the *holy place*, Eccl. 8. 10.) ſo he loving what God loveth, and hating where God hateth, can boldly write over it, that Diſtich, that is ſaid to be written over the Tribunal in *Zant* in letters of Gold,

Hic locus odit, amat, punit, conſervat, honorat,
Nequitiam, pacem, crimina, jura, bonos.

29. It is ſaid of the *Areopagites* in *Athens*, that their ſentence was ſo upright that none could ever ſay that he was unjuſtly condemned by them. *Plut.*

30. Its ſaid of *Auguſtus* the Emperour, *Ei gratius fuit nomen pietatis, quam poteſtatis.* He preferred Piety and Juſtice before Monarchy. So did thoſe three ſucceeding Emperours, *Conſtantine*, *Valentinian* and *Theodoſius*, who called themſelves *vaſſalos Chriſti*, the vaſſals of Chriſt. *Socrates.*

31. King *Porſenna* beſieging *Rome* in the quarrel of King *Tarquin*, baniſhed for his tyranny, *Publicola* then Conſul, proffered to make *Porſenna* himſelf Judg in the cauſe, ſending to *Tarquin* to ſtand to his judgment; But *Tarquin* refuſed to ſtand to *Porſenna's* judgment; whereupon peace was made between *Porſenna* & the *Romanes*, and ten Noble Virgins, whereof *Valeria Publicola*'s daughter was one, were delivered

to *Porſenna* as hoſtages. Theſe Virgins afterwards going to waſh themſelves in the river, ſeeing themſelves without a guard, ſwam over the river, and fled home to *Rome*, but *Publicola* being diſpleaſed at it, and careful to keep his faith, ſent them all back to *Porſenna* again. *Plut.*

32. *Ageſilaus* King of *Sparta* was wont to ſay, *That Juſtice was the chiefeſt of all vertues, and that valour without juſtice was of no validity, and that if all men were juſt, valour would not be eſteemed:* And to ſome that told him, the great King of *Perſia* would have it ſo, he anſwered; *I acknowledg none to be greater or better then my ſelf, if he be not juſter.* Plut. in vita ejus.

33. *Pericles* the *Ethenian* by his uprightneſs, prudence, and juſtice, remained fifteen years in that popular Government, chief above all others, and though he attained a regal dignity for ſo many years together, whereas no other Captains authority laſted above one year, yet he alwayes kept himſelf free from bribes, and adminiſtred juſtice impartially to all. *Plut. in vita ejus.*

34. The ſame *Pericles*, when he lay on his death-bed, had many of his friends that came to viſit him, who ſtanding about his bed, began to ſpeak of his many vertues, of the great authority that he had born, of his noble courage, and the many great Victories that he had obtained, (for he had won nine pitch't battels) imagining that his ſenſes had been ſo gone, that he had not underſtood them: But contrarily, he being of perfect memory, heard all that they ſaid, and at laſt began to ſpeak thus unto them: *I marvel why you ſo highly praiſe me, for that which is common with me to many other Captains; and wherein fortune dealt with us alike; and in the mean time have forgotten to ſpeak of that which was the beſt and moſt notable thing in me, which is, that no Athenian hath ever worn a black Gown through my occaſion:* And indeed for this he deſerved great commendations: for he was alwayes courteous and merciful in the moſt weighty matters of Government; though he lived amongſt an envious and turbulent people, yet would he never be revenged upon his moſt mortal enemies. *Plut. in vita ejus.*

35. *Fabius* and *Hanibal* agreed about exchange of Priſoners, that man ſhould be exchanged for man, or two hundred Drachmaes given for each man, if one had more priſoners then the other: Now it fell out, that *Hanibal* had two hundred and forty more priſoners then *Fabius*; But the Senate at *Rome*, commanded that no money ſhould be ſent to redeem them, ſince they had ſuffered themſelves cowardly to be taken by the enemies. *Fabius* patiently bore this their diſpleaſure; Howbeit meaning to keep his word, and having no money of his own, he ſent his ſon to *Rome*, with commiſſion to ſell his lands, and to bring him money immediately, which was accordingly done, and the priſoners redeemed: *Plut. in vita abii.*

36. The office of *Cenſor* amongſt the *Romanes*, was a place of great honour and power: it being inſtituted eſpecially for inſpection and reformation of every mans life and manners. He had authority to put any Senatour out of the Councel, and to degrade him if he did not behave himſelf worthily, according to his place and calling. He might nominate and declare any one of the Senators, whom he

thought moſt honeſt & fitteſt for the place to ſucceed him in his office of Cenſorſhip: He might by his power take from licentious young men their Horſe which was kept at the charge of the Common-wealth: They were alſo Seſſors of the people, and muſter-Maſters, that took and kept the rolls of the number of them. *Plut.*

37. *Tiberius* the Emperour in a full Senate, told them that it was the part of a good, and wiſe Prince not to make uſe of all the power that was in his hands, but that he ought to ſerve the Senate, and people, yea many times ſingle perſons; Neither (ſaith he) *do I repent me of this ſaying. He muſt ſerve the Senate by harkening to, and obeying their good, and whoſome Councel; He muſt ſerve the people, by procuring the publick good: He muſt ſerve ſingle perſons, by an equall adminiſtration of juſtice, and preventing injuries. Lipſ. Exem. Polit.*

38. *Hadrian* the Emperour uſed often to ſay, that *he would ſo govern the Commonwealth, as knowing that he ruled for the good of his people, not of himſelf:* He uſed alſo to ſay, *Talem ſe præſtiturum Imperatorem, qualem ſibi optaſſet privatus*; that he would ſo demean himſelf, being Emperour, as he would deſire another Emperour to carry himſelf towards him if he were a private man. *Idem.*

39. *Veſpaſian* as he was alwayes occupied in the affaires of the Common wealth when he was in health, ſo in his ſickneſs he would not neglect the ſame; and when his friends perſwaded him to favour himſelf, he returned them this Golden anſwer, *Oportet Imperatorem ſtantem mori.* An Emperour ſhould die ſtanding, & managing his buſineſſes. *Idem.*

40. *Henry,* ſon to the Emperour *Frederick*, was ſo intent upon his publick buſineſſes, that he could ſcarce find leaſure, when he had faſted all day, to eate his meat at night; and when his friends intreated him to have reſpect to his body, and health, he anſwered; *Privato quidem homini omne tempus cibi eſſe, cum id lubet, aut ſolet; at Regi, ſi nomen ſuum non abdicat, id ſolum, quo vacat,* that private men might eat when they pleaſed, or uſed to doe; But a King, if he would not forfeit his title, muſt eat only when he is at leaſure. *Idem.*

41. The Emperour *Rodolph*, when he ſaw his Courtiers keep back ſome poor men that came with petitions to him; he grew into a great paſſion, ſaying, *For Gods ſake let men come to me; for I am not therefore, advanced to the Empire, that I ſhould be locked up in a cloſet where none may come at me. Idem.*

42. *Antigonus* King of *Macedon*, when a certain flatterer ſuggeſted to him, that all things which Kings did, were honeſt, and juſt; anſwered, *They are indeed but only to Kings of barbarous nations; But as for us, thoſe things are honeſt, and juſt, which are ſo in themſelves*; and writing to his Cities, he ſaid, *If we command any thing which are contrary to the Lawes, obey them not, and look upon them as written by us through ignorance, and inadvertency.* Lipſ. Exem. Pol. p. 123.

43. The *Romans* were ſo exact in the execution of juſtice, that the ſon of *Cato Uticenſis* was baniſhed but for breaking a pitcher which a girle brought by him with water that ſhe had drawn for her uſe.

44. The ſon of famous *Cinna* was baniſhed for robbing an Orchard,

and yet both theſe were Boyes under fifteen yeares of Age.

45. *Diocleſian* the Emperour uſed to ſay, *That bounty, and mercy, were the proper qualifications of Princes*; and where theſe are wanting, *Ducem eſſe debuiſſe, non principem,* he is fitter to be a Captain in the war, then a Prince in a Common-wealth. *Pomp. Læt.*

46. It was good councel, that *Lewis* King of *France*, when he lay on his death-bed, gave unto his ſon, which was, that *he ſhould love, and fear God with all his heart, and that he ſhould take heed of doing any thing that was contrary to his Law, whatſoever ſhould befall him; and provide, that the good Lawes, and ſtatutes of his Kingdom ſhould be obſerved, and the priviledges of his Subjects maintained; that he ſhould bid his Judges to favour him no more then others, when any cauſe of his own came in trial.* French. Hiſt.

47. *Artaxerxes Longimanus* was exceedingly importuned by *Satibarzanes*, a Noble man whom he dearly loved, to do a thing that was unjuſt, and wondring at it, at length he heard that *Satibarzanes* was promiſed thirty thouſand *Daricks* [pieces of Gold] if he could get it effected; whereupon, that he might neither loſe his friend, nor doe an unjuſt action, he called *Satibarzanes* and commanded his Treaſurer to give him thirty thouſand Daricks; Saying, *Take thoſe to thy ſelfe; For when I give thee this, I ſhall not be the poorer; but if I grant thy requeſt, I ſhall be much unjuſter. Lipſ. Exem Pol.* p. 125.

48. *Philip* King of *Macedon* was very much importuned by one of his Courtiers called *Harpalus* in the behalf of his friend, who was complained of to the King for doing injury to another; and to prevail the the more, *Harpalus* promiſed to pay what mulct ſoever ſhould be ſet upon him; whereupon *Philip* ſaid, *And what wouldſt thou have done when thou haſt paid that mulct?* I would (ſaid *Harpalus*) have my friends credit ſaved. To which *Philip* replied: *And is it not far better, that he which hath done ill, ſhould be ill ſpoken of, then that I who am innocent, ſhould be reproached for his ſake?* Idem.

49. *Charles* the bold Duke of *Burgundy*, had a Noble man who was exceeding dear to him, whom he made Governour in a Town of *Zeland*: He living there at eaſe, fell in love with a fair handſom woman, whom he ſollicited by all the wayes that poſſible he could deviſe, to draw her to his luſt: but the Fort of her Chaſtity proved impregnable: Then did he betake himſelf to this wicked deviſe: He accuſed her husband of Treaſon, and caſt him into priſon, hoping to draw his wife either through fear to yeild to his luſt, or to take away her husbands life as the obſtructer of his deſires: This chaſt woman, that loved her husband dearly, hearing of his impriſonment, went firſt to the priſon, then to the Governour to beg his liberty: to whom the Governour anſwered: *You my dear, that may command me, come to entreat me? Let me enjoy thee, and I will reſtore thy husband, &c.* Then the woman bluſhing, and being aſtoniſhed at his words, fell a trembling: whereupon he ſeeing that he could not otherwiſe prevail, threw her upon a bed, and forced her: The woman being extreamly confounded, and full of tears, went her wayes, meditating revenge. The barbarous Governour, perſwading himſelf, that if her husband were taken away, he

might enjoy her the more freely, cauſed him to be condemned, and his head privately to be cut off in priſon, and his body to be laid in a Coffin. The woman in the mean time, being ignorant of what was done, came again to the Governour, hoping to obtain her husbands liberty: The Governour, when ſhe came to him ſaid to her: *You ſeek your husband, and you ſhall have him: Go to the priſon, and take him away*: She rejoycing went to the place, and finding what ſhe leaſt ſuſpected, was overwhelmed with ſorrow and teares; But after long lamentation, being ſwoln with anger, ſhe returned to the Governour, and with a fierce countenance, ſaid, *Indeed you have reſtored my husband. Well, you deſerve thanks, and ſhall have them.* He ſought to Pacifie and retain Her, but could not prevaile. Then did ſhe go to her Friends, and acquainting them with the whole buſineſſe, intreated their advice and aſſiſtance for Revenge: they adviſed her to go to the Prince, and to complain to Him; ſo taking with her two of her Friends, ſhe goes to the Court, and acquaints the Duke with the matter. The Duke could ſcarce believe it, and was extreame Angry, that ſuch a Villany ſhould be committed in his Country, and withal told the Woman, that if her accuſation proved not true, he would ſeverely puniſh her. He commands her to ſtay, and go into another Chamber; and ſo he ſent for the Governour, who by chance was newly come to the Court, and when he was come up to him, he calls the Woman, and asketh him if he knew that Woman? at this the Governours colour Changed. Then he tels him of the Grievous Complaints which ſhe had made of him, asks him if they were true: He falls into a trembling, confeſſeth ſome things, and denies others. But the Duke judging him Guilty both by his Countenance and ſpeech, cauſing all others to depart the Room, charges him upon his fidelity and former Favours to confeſſe the Truth, as the only way to find Favour, &c. Hereupon falling on his Knees, he confeſſes all, and begs Pardon: proffering to make the Woman amends by Marrying her: Then did the Prince call the woman, and ſome of his ſervants, and before them, asked her, ſeeing things were come to this paſs, whether ſhe was content to have him for her Husband? ſhe refuſeth, yet fearing the Anger of her Prince, looked upon thoſe which were by, as deſiring Councel of them, they all with one accord perſwade her to accept of him, being Noble, Rich, and Gratious with his Lord: ſo that at length ſhe yields, gives him her hand, and ſo they were Married in the Princes preſence: Then ſaid the Prince to the man; *You are now her husband, will you promiſe that if you Die before her without Iſſue, you will make her Heir of all your Eſtate?* Yea, ſaid the Governour, and ſo a firm and publike inſtrument was made of it. Then ſaid the Prince to the Bride. *Pray thee, tell me, art thou now fully ſatisfied?* Yea, ſaid ſhe, *I but ſo am not I*, ſaid the Prince: and then Commanding the Woman to depart, he cauſed this Governour to be carried to the Priſon, where he had Murthered her former Husband, and there to have his Head cut off, and his body to be laid in a coffin: Then did he ſend the woman, who knew nothing of it, to the priſon to fetch her husband thence, who coming, and finding what was done, was ſo extreamely troubled at theſe diſaſters, that falling ſick, ſhe ſhortly after died, having got nothing by this laſt marriage, but that ſhe left a fair eſtate to her children, which ſhe had by her former husband. *Idem.*

50. The great *Turk*, *Mahomet* the ſecond, had a ſon called *Muſtapha*, who was to ſucceed him in his Empire. This *Muſtapha* fell in love with the wife of *Achmet* Baſſa, a very beautifull woman, whom he ſought by all meanes to entice to yeild to his luſt: but not prevailing, he watched his opportunity, and ſeeing her one day going into the Bath, he followed her, and finding her naked, forced her; She complains to her husband, and he to the Emperour, requiring that the adulterer might be puniſhed. *Mahomet* was at firſt amazed: but afterwards ſaid to the Baſſa, *How dareſt thou thus complain of my ſon? knoweſt thou not that thou, & thy wife, are my ſlaves? If my ſon hath forced her, remember, that if he had done it with my conſent he had been blameleſſe, ſhe being wholly at my diſpoſal. Think of this, go thy wayes, and leave the reſt to me.* But being grievouſly vexed at his ſons fact, he ſent for him, reviled, and threatned him, and preſently after ſent an executioner who ſtrangled him with a Bowſtring, as their manner is. *Turk. Hiſt.*

51. *Charles* the eight King of *France*, uſed to ſet apart two dayes in the week for the adminiſtration of Juſtice, at which times every one of his ſubjects, though never ſo poore, might come into his preſence, and have right done him. *Lipſ. Exem. Pol.* p. 139.

52. *Juſtinus Curopolates*, Emperour of *Conſtantinople* being a weak, and ſickly man, and thereby diſenabled to adminiſter Juſtice, injuries and ſtrifes ſo encreaſed, eſpecially in *Conſtantinople* it ſelf, that they were eſteemed incurable: But a diſcreet, and ſtout man tendered his ſervice to the Emperour for the reforming of them, provided that for a certain time, he might have full power put into his hands: This the Emperour aſſents to, and he takes the place and authority upon him, and begins with a Noble man who was very gracious at Court, cauſing him to be cited before him: but the Courtier ſcornes to appeare, and in contempt paſſeth by the place of Judicature into the Palace: The Judge ſeeing him, riſeth, and follows after, finding him at a banket with the Emperour; whereupon he boldly ſaid, *O Emperor, this authority I received from you, and expected your aſſiſtance, and protection in the execution of the ſame. But now you countenance not only the breakers of your Laws, but receive the contemners of them into your Palace, yea ſuffer them to ſit at Table with you, wherefore I reſigne my authority, & will keep it no longer*: The Emperor being angry, ſaid, *Keep your office ſtill, & exerciſe it, though againſt my ſelf, much more againſt any about me: If I have broken the Lawes, command me, & I will anſwer it: If any other here preſent hath done it, command him: and if he will not obey, he ſhall be forced to it*: Then did the Judge lay hands on the Noble man, & when he refuſed to go with him, cauſed his officers to draw him before the Judgment ſeat, and there examining the cauſe, and finding him guilty, he firſt cauſed him to be beaten, and then fined him; which

wholeſome ſeverity upon ſo great a perſon ſo terrified others, that in a ſhort ſpace, things were reduced into a good order again. *Idem. p.* 145.

53. When *Charles* the fifth went into *Italy* to be crowned Emperour, being troubled with the head-ach, he cut his hair ſhort, the great Courtiers following his faſhion, and example: So as wearing of long hair, eſteemed ſo much for many ages before, grew quiet out of faſhion in his time: And his baſe ſon *Don Iohn of Auſtria*, when he went Governor into the *low Countries*, becauſe the haire on the left ſide of his temples grew upright, uſed with his hand to put away all the hair from his fore head, & becauſe that baring of the forehead looked handſomly in him, thence came the faſhion of combing, and keeping the haire up; which wearing of Foretops was in uſe to our age. *Strada.*

54. *Pro.* 28.2. *For the tranſgreſſion of a land many are the Princes.* Either many at one time, or many ejecting, and ſucceeding one another, to the great calamity, and utter undoing of the people, as may be ſeen in the books of *Judges*, and *Kings*. As in the *Roman* State, after *Nero's* death, by the ſucceſſion of *Galba*, *Otho*, and *Vitellius*. What a deale of trouble was here in *England* in the time of the Heptarchy? and in the diſſenſions between the two houſes of *York* and *Lancaſter*, cauſing the death of twice as many natives of *England* as were loſt in the two conqueſts of *France*, beſides eighty Princes of the blood-royal ſlain.

55. *Elihu* tells *Job* that *the hypocrite is ſet to reign for the peoples ſin*, *Job* 34. 30. and Levit. 26. 17. it is threatned as an heavy curſe. *If ye ſtill treſpaſſe againſt me, I will ſet Princes over you that ſhall hate you*: and Iſa. 3. 4. I *will give children to be their Princes, and babes ſhall rule over them.* How many Kings had the ten tribes after their defection from the houſe of *David*, and not one good one amongſt them all? And what got the *Roman Cæſars* by their haſty honours, *niſi ut citius interficerentur*, ſaith one, but to be ſlain the ſooner? *If you do wickedly, you ſhall periſh, both you, and your King*, 1 *Sam.* 12. 25. *Trapp.*

56. *Prov.* 29.12. *If a ruler hearken to lies, all his ſervants are wicked.* He ſhall have his *Aiones* and *Negones* that will ſay as he ſaith, and fit his humour to an hair. As *Doeg* did *Sauls*: As the falſe prophets did *Ahabs*: As *Herods* Courtiers did him on his birth-feaſt-day.

Mobile mutatur ſemper cum Principe vulgus. Claudian.

57. The common people are like a flock of Cranes, as the firſt flies, all follow: Or as a beaſt, where the whole body follows the head, Rulers are the looking glaſſes according to which moſt men dreſſe themſelves: Their ſins do much hurt, as by imputation, 2 *Sam.* 24. *delirant reges plectuntur Achivi*: ſo by imitation, for man is a creature apt to imitate, and is led more by his eyes than by his ears. *Magis intuentur quid fecerit Jupiter, quam quid docuit Plato*, ſaith *Auguſtine*. *Jupiters* adulteries drew the people to like wantonneſſe. Hence *Cheræa* in *Terence*, *Hæc ego non facerem quæ Jupiter fecit?* ſaith he, ſhould I make dainty of doing that which *Jupiter* did?

Height of place ever adds two wings to ſin, *Example*, and *Scandall*, whereby it ſoares higher, and flies much farther. Let Rulers therefore look to it: Let them not be partakers of other mens ſins, 1 *Tim.* 5. 22. they have enough of their own to anſwer for: *Potentes potenter torquebuntur*: Let them take heed that the iniquity of their heels (of thoſe that follow them at heels) doth not compaſſe them about, *Pſa.* 49. 5. *Trapp.*

58. *James* the fourth King of *Scotland*, from his ready and impartiall execution of Juſtice, was called the poor mans King.

59. *Help O King*, ſaid the poor woman to *Jehoram*. 2 *King.* 6. 26.

60. It's a mercy to have Judges, *modo audeant que ſentiunt*, ſaith *Cicero*, ſo that they have courage to do what they think fit to be done. Inferior Judges may be weighed, or ſwayed by gifts or greatneſſe of an adverſary to paſſe an unrighteous ſentence: Not ſo a King, he neither needs, nor fears any man: *But is*, if he be right, *an heart without affection, an eye without luſt, a mind without paſſion, a treaſurer which keepeth for every man what he hath, and diſtributeth to every man what he ought to have:* Such a Prince ſhall ſit firm upon his throne: His Kingdome ſhall be bound to him with chains of Adamant, as *Dionyſius* dreamed that his was: He ſhall have the hearts of his Subjects which is the beſt Life-guard, and God to be his Protector. *Trapp. Prov.* 29. 14.

61. The *Perſian* Law commanded that at the death of their Kings there ſhould be a ſuſpenſion of the Laws, a lawleſſe liberty for the ſpace of five dayes, that ſubjects might know the neceſſity of government, and learn to prize it better, by being bereft of the benefit of it for a time.

62. The like cuſtome they have now in *Turkey* at the death of the *Grand Signeor*, till his ſucceſſor be ſent for, and ſet upon his throne.

63. *Caricles*, the ſon-in-Law of *Phocion* who was the cheifeſt man in *Athens*, was accuſed for taking bribes, whereupon he entreated his father-in-Law to plead for him, and help him in judgment: But *Phocion* flatly refuſed, ſaying, *I tooke thee for my ſon in Law in all honeſt, and juſt cauſes only. Plut. in vita. Pho.*

64. *Alphonſus* King of *Aragon* and *Naples*, hearing ſome diſputing about the manners of Subjects, ſaid, that *as certain flowers move after the ſun: So Subjects uſe to follow the manners of their Princes.*

65. *Alexander*. M. uſed to carry his head on one ſide, whereupon his Nobles, and Courtiers, in imitation of him, did the like. *Lipſ. Exem. Pol. p.* 122.

66. Before *Veſpaſians* time, the *Romans* were grown to great exceſſe, and profuſeneſſe in their cloths, houſholdſtuffe, and attendants; and though many Lawes were made againſt it, yet could they not be reſtrained: But ſo ſoone as he came to the Empire, being a moderate, and temperate Prince himſelf, all that former vanity grew out of faſhion. *Idem*

Regis ad exemplum totus componitur orbis.

67. *Agathocles* was the ſon of a Potter, and himſelf, whileſt he was a boy, was imploied in that dirty calling: His youth he ſpent in whooredomes;

and all filthy luſts; for which diſorder he was hated of his Citizens, and fell into poverty: whereupon he turned ſoldier, and after a while was made a Captain, and that alſo was attended with much infamy, for that having committed adultery with one *Damaſcons* wife, after his death, he married her, and with her had great riches: Upon this, being puffed up with pride, he twice ſought to uſurp the ſupreame power in his country, and was twice diſappointed of his hopes, and at laſt baniſhed: Then did he joine himſelf to thoſe *Sicilians* that were enemies to *Syracuſe*, and by their aſſiſtance fought againſt, and beſeiged *Syracuſe* (his native place) but not prevailing, he ſends to the *Carthagenians* for help, who ſends an Army under *Amilcar*: Yet diſpairing of prevailing by force, he hath recourſe to fraud; Intreats *Amilcar* to make peace with the *Syracuſans*: but under-hand covenants with him, that he ſhould deliver the City into his hands: and ſo it was done, and *Agathocles* gat the Kingdome, exerciſing much Tyranny by murthering both Princes and people, and at laſt makes warre againſt the *Carthagenians* who had holpen him to his Kingdom: Paſſeth over with an Army againſt them into *Africk*, and beyond expectation gets a great victory; yet preſently after was overcome again, where loſing his Army, his children, and friends, almoſt all alone, he flies back into *Sicily*, and keeps his Kingdome with much trouble, and difficulty, and at laſt dies in his own country, though he lived to ſee his Nephew ſeize upon his Kingdom, and to drive his Wife, and Children from him. *Lipſ. Exemp. Polit.*

68. *Romulus* the firſt King of the *Romans*, and *Tullus Hoſtilius* the third King, were both Shepherds in their younger dayes, as King *David* (a farre better man) had been long before them.

69. *Saul* when he ſought his fathers Aſſes, never dreamed of a Kingdom, and yet found one.

70. *Tarquinius Priſcus*, and *Servius*, two other Kings of the *Romanes*, whereof the firſt was a ſtranger baniſhed from his own country, and the ſecond a bond-ſlave, as his name imports, and yet both of them came to the Crown. *Lipſ. Exem Pol.*

71. *Caius Marius* was a Plebeian born of mean parents, yet by theſe ſteps he aſcended to the higheſt honours in *Rome*: firſt he was a common ſoldier, then a Centurion, then a Tribune, and afterwards, taking the boldneſſe to ſue for higher offices in the Commonwealth; he was often repulſed with ſcorn, and contempt, yet at length by his importunity prevailed: Yea, this was that *Marius* which conquered *Africk*; Led King *Jugurth* (the terror of the *Romans*) in Triumph through *Rome*: then defended *Italy*, and *Rome* it ſelfe trembling by reaſon of the Barbarous *Cymbrians* that invaded it: and Laſtly, was ſeven times Conſul, to which honor never any man beſides himſelfe attained. *Idem.*

72. *Maſaniſſa*, was the ſon of *Gala*, King of *Numidia*, yet after *Gala's* death the Kingdome was divolved upon *Gala's* brother, who ſhortly after dyed, and *Maſaniſſa* by fraud was again deprived of his Kingdome: whereupon he takes Armes, and overcoming his enemies, obtaines his Kingdome: Yet did he not long enjoy it, being in Battel overcome by *Syphax*, whereupon he fled into the mountaine *Balbus*, and from thence alſo was

driven by *Bocchar* Præfect to *Syphax*, and forced to fly with onely four horſemen in his company: then coming to a deep River they were forced to adventure to ſwim over the ſame, where two of his horſemen were drowned, and himſelf with the other hardly getting over, hid themſelves in the buſhes, and himſelf having received a wound, was forced to hide himſelf in a cave till his wound was cured: his two men in the mean time by robbery, ſupplied his neceſſities. Being healed, with an unheard of boldneſſe, he attempts the recovery of his Kingdome: by the way ſome fourty horſemen joyn themſelves to him, and encreaſing like a ſnowball, he gets together ſix thouſand foot, and four thouſand horſe, with which forces he recovers his whole Kingdom, which he enjoyes but a while before he was again beaten by *Vermina Syphax's* ſon, and was forced to fly with ſeventy horſemen to the country of the *Garamants*, where he wandred up and down obſcurely, till *C. Lælius* was ſent by *Scipio* with a Navie into *Africk*; then he repairs to him, bringing a great fame, though but a ſmall train with him: and ſo with the help of the *Romans*, *Carthage* was won, and *Syphax* beaten, and *Maſaniſſa* reſtored, and his Kingdom enlarged by *Scipio*: His laſt act was this, when he was ſettled in his Kingdome, there comes to him *Sophonisba*, late wife of *Syphax*, a woman that was beautifull, eloquent, and crafty; ſhe entring his Palace, runs to the King with a dejected, and ſorrowfull countenance, yet with ſuch a one as well became her: he was preſently taken with her beauty, Swears that he will deliver her to no *Romane*, and ſhortly after marries her: Not long after comes *Lælius*, and requires that *Sophonisba* be delivered to the *Romanes*; *Maſaniſſa* is in a great ſtreight; he muſt either loſe his Love, or the *Roman* friendſhip; he reſolves upon the firſt, *Sophonisba* dies, and *Maſaniſſa* reignes glorioully, and leaves his Kingdome to his poſterity. *Idem.*

73. It was ſaid of *Chilperick* King of *France*, that he was *Titularis, non Tutelaris Rex*; *Defuit Reipublicæ, non præfuit.*

74. *Cambyſes* King of *Perſia* dying without iſſue, his Nobles agreed that his horſe that ſhould firſt neigh at the place where they appointed to meet the next morning, he ſhould be their King; Whereupon *Ocbares*, Gentleman of the horſe to *Darius*, led his horſe over-night to that place, and let him there cover a Mare; and the next morning when they were all met, *Darius* his horſe knowing the place, and miſſing the Mare, neighed, and ſo *Darius* was preſently ſaluted for King. *Herod.* l. 5.

75. Saint *Bernards* counſel to *Eugenius* was, that he ſhould ſo rule the people, as that they might proſper, and grow rich under him, and not he be wealthy by the people.

76. It was obſerved of *Varus* Governour of *Syria*, that he came poore into the Countrey, and found it rich; but departed thence rich, and left the Countrey poore.

77. *Ptolomæus Lagi*, though a great King, yet never had but little of his own; and his uſual ſaying was, *That it was fit for a King rather to make others rich, than to be rich himſelf.* Plut.

78. *Tiberius Cæſar* being ſolicited by the Governours of his Provinces, to lay greater taxes, and ſubſidies upon his people, anſwered, *That a good*

ſhepherd ought to ſheare his ſheep, not flay them.

79. Saint *Lewis* King of *France* on his death-bed adviſed his ſon never to lay any tax upon his ſubjects, but when neceſſity urged him, and, when there was juſt cauſe for it; *Otherwiſe* (ſaith he) *you will not be reputed for a King, but a Tyrant.*

80. The Emperour *Theodoſius* was wont to ſay; *That he accounted it a greater honour to be a member of the Church, than the head of the Empire.*

81. Amongſt the *Lacedemonians* men were choſen into the Senate, and office of Magiſtracy, not for their riches, friends, beauty, ſtrength, &c. but for their honeſty, and vertue. *Plut.*

A King that ſitteth in the throne of Judgment, ſcattereth away all evil with his eyes. Pro. 20. 8.

CHAP. LXXVI.

Law, Law-givers, Lawyers.

Moſes was the Law-giver to the *Iſraelites*, Numb. 21. 18. Deut. 33. 21.

1. Amongſt the *Lacedemonians* Law-ſuits were not heard of, becauſe amongſt them there was neither covetouſneſſe, nor poverty, but equality with abundance, and a quiet life with ſobriety. *Plut.*

2. *Lycurgus* was the Law-giver to the *Lacedemonians*, and to gain more credit to his Lawes, he went to *Delphos* to the Oracle of *Apollo* to conſult therewith about the ſucceſſe of his enterprize. *Plut.* He would have none of his Lawes written, but commanded Parents by the vertuous education of their children and youth, to implant them in their hearts and lives. *Plut.*

3. When by experience he ſaw his Lawes well approved of, and the Common-wealth to flouriſh under them, he had a great deſire to make them immortal; for which end he aſſembled all the people together, and told them, that he thought his civil policy was already ſufficiently eſtabliſhed to make them happy: yet one thing of the greateſt importance was ſtil behind, which he could not reveal till he had firſt conſulted with the Oracle of *Apollo*, and in the mean time he deſired them to obſerve his Laws inviolably, without altering any thing until his return: this they all promiſed him faithfully; yet for the greater ſecurity, he took an Oath of the Kings, Senators, and all the people, to make good their promiſe to him, and ſo went to *Delphos*, where he ſacrificed to *Apollo*, & asked him if his Lawes were ſufficient to make a people happy: the Oracle anſwered, *That they were, & that his Citizens obſerving them, ſhould be the moſt renowned in all the world*; This Anſwer *Lycurgus* wrote and ſent to *Sparta*, and then taking his leave of his Sonne and Friends, he pined himſelf to death, commanding his friends to burn his body: and to throw his aſhes into the ſea, leſt any part of him, being carried into

Sparta, his Citizens ſhould ſay that he was returned again, and ſo think themſelves abſolved from their Oath. According to his expectation, whileſt *Lacedemon* obſerved his Lawes, it flouriſhed in wonderful proſperity and honour for five hundred years together, till King *Agis* his time, in whoſe reign gold and ſilver began to be in requeſt, and ſo pride, covetouſneſſe, and curioſity crept in, which by degrees wrought their ruine. *Plut.*

Numa Pompilius the firſt Lawgiver amongſt the *Romanes*, gave out, that he converſed in the woods with the goddeſſe *Egeria*, that ſo he might procure the greater eſteem to himſelf, and to the Lawes which he enacted. *Plut.* 4.

Solon, the Law-giver to the *Athenians*, collecting and writing down many excellent Lawes. *Anacharſis*, a very wiſe man, laughed at him, ſaying, *Thinkeſt thou by written Laws to bridle the covetouſneſſe and injuſtice of men? Knoweſt thou not that Lawes are like cobwebs that catch little flies, but the rich and mighty will break through them at their pleaſure.* Plut. 5.

Draco that firſt gave Lawes to the *Athenians*, puniſhed idleneſſe, and almoſt all offences with death; whence *his* Laws *were ſaid to be written in blood.* But when *Solon* reformed them, he made them more milde and moderate. *Plut.* 6.

One ſaid, that he wonderd much at two ſorts of men, *viz. thoſe that go to ſea, and thoſe that go to* Law: not ſo much that they did ſo at firſt, but that, after trial they would ever go a ſecond time. *Trap.* 7.

Julius Cæſar commanded, that out of thoſe voluminous books of the Civil Lawes, the beſt and moſt neceſſary ſhould be choſen, that ſo they might be brought into a narrower compaſſe. *Lip. Exem. Pol. p.* 144. 8.

Charles the ninth, King of *France*, to prevent needleſſe and numberleſs ſuits of Law, commanded, that whoſoever began a ſuite, ſhould depoſite a certain ſumme of money in the Kings Exchequer, to receive it back if they proved to have juſt cauſe for their ſuit, or elſe to forfeit it, if it proved otherwiſe. *Idem.* 9.

James King of *Arragon*, was a great enemy to contentions and contentious Lawyers, inſomuch as hearing many complaints againſt *Semenus Rada*, a great Lawyer, who by his quirks and wiles had wronged many, he baniſhed him his Kingdome. *Idem.* 10.

Galeatius Duke of *Millane*, being told of a certain Lawyer, who by his quick and craſty wit, could draw a faire glove upon a foule hand, multiplying ſuites thereby, and wronging the innocent; he ſent for him, and ſaid, *Sir, I owe my Baker one hundred pounds, and have no mind to pay him: Can you undertake to defend me, and free me from the debt?* The Lawyer told him that he would do it moſt willingly, and doubted not of the event: whereupon the Duke firſt reproved him ſharply for his couſenage, and then cauſed him to be hanged. *Idem.* 11.

Amongſt the Turks, if any man will ſue another at the Law, he needs no Bailiffes or other officers, but goes himſelf to his adverſary, and (before witneſſe) ſummons him to go with him to the Judge or Cadie, neither 12.

ther dare the other refuſe to go upon the ſummons: This *Cadie* ſits all day, ready in an open place to do juſtice to every man: and when they come before him, they have no Lawyers, but every one pleads his own cauſe, and produceth his witneſſe, and after examination of the whole buſineſſe, the Judge preſently gives ſentence, from which there is no appeal. *Turk. Hiſt.*

13. Of *Servius Sulpitius*, an Heathen Lawyer it is ſaid, that *Ad facilitatem æquitatémque omnia contulit, neque conſtituere litium actiones, quàm controverſias tollere maluit*, as *Tully* teſtifies, that he alwayes reſpected equity, and ſought rather to compoſe differences, than to multiply ſuits of Law.

14. *Concedamus de jure* (ſaith one) *ut careamus lite.* And *ut habeas quietum tempus, perde aliquid,* ſaith St. *Auſtin:* Let us loſe ſomething for a quiet life.

15. It's ſaid of that famous Lawyer *Andreas Taraquillus*, that *ſingulis annis ſingulos libros, & liberos Reipublicæ dedit.* Every year he publiſhed ſome excellent book, and begat a childe for the good of the Common-wealth, *Thuan. obit. Doct. Vir. Anno* 1558.

16. A certain Lawyer in *France*, was ſo delighted with Law-ſport, that when King *Lewis* offered to eaſe him of a number of Law-ſuits, he earneſtly beſought his Highneſſe to leave him ſome twenty or thirty behinde, wherewith he might merrily paſſe away the time. *We have too many ſuch, that love to fiſh in troubled waters.*

Now therefore there is utterly a fault amongſt you, becauſe you go to Law one with another; why do ye not rather take wrong? why do you not ſuffer your ſelves to be defrauded? 1 Cor. 6.7.

CHAP. LXXVII.

Learning prized and rewarded: Hard Students.

1. Socrates uſed to ſtand many times plodding upon points of *Philoſophy*, in the ſame poſture of body for divers hours together, being all that while inſenſible of any thing that was done about him.

2. *Chryſippus* was ſometimes ſo tranſported at his ſtudy, that he had periſhed with hunger, if his maid had not thruſt meat into his mouth.

3. *Alphonſus* King of *Spain* and *Naples* was wont to bewail the caſe of Kings, for that hearing with other mens ears, they could ſeldom hear the truth, & therefore he held himſelf happy in his *Muti Magiſtri*, his books, eſpecially his Bible, which he read over fourteen times with *Lyra*'s, and other mens notes upon the text.

4. *Archimedes*, a famous *Mathematican* of *Syracuſe* in the Iſle of *Sicily*, when the City was beſieged by the *Romanes*, by his rare Engines annoyed the *Romans* more than all the men in the City: yet at laſt (through treachery) the *Romans* entred: and *Archimedes*, being drawing Mathematical

Figures in his ſtudy, heard not the noiſe; yea, his ſtudy was broken open by a rude ſouldier, yet he heeded it not; ſo that the ſouldier thinking that he ſlighted him, ran him through with his ſword. See it in *Engines.*

5. *Theodoſius* the Emperour wrote out the whole New Teſtament with his own hand, accounted it a great Jewel, and read part of it every day. *See his Life in my Second Part.*

6. *Henry* the firſt King of *England* was bred up in learning, and ſuch a prizer of it, that he often ſaid, that *he eſteemed an unlearned King, but as a crowned Aſſe.* Speed.

7. *Themiſtocles* from his childe-hood much affected learning, and was ſo ſtudious, that when his fellows were at play, he would never be idle; but was alwayes either making or conning Orations, either to defend or accuſe ſome of his companions, which his Maſter obſerving, uſed to ſay, *That he was born either to do ſome great good, or ſome extreme miſchief to the Common-wealth.* Plut.

8. *Alexander* the Great was by his father *Philip* placed under *Ariſtole* to be brought up in learning, who carefully inſtructed him in moſt of the liberal Sciences, in the ſtudy whereof *Alexander* took ſuch delight, that he uſed to ſay, *That he had rather have knowledge than to excel in power*: He ſo prized *Homers Iliades*, that during all his warres he alwayes carried it in his pocket, and laid it under his pillow anights: He loved his Maſter *Ariſtotle* as if he had been his father, and uſed to ſay, *That as we have our being from our Parents, ſo we have our well-being from our Schoolmaſters.* Juſt. Q. Curtius.

9. *Nicoſtratus* the *Athenian* Painter, ſtanding with admiration whileſt he beheld the picture of *Helena* drawn by *Zeuxis*, one asked him the cauſe of his wondring; To whom he anſwered: *Friend, if you had mine eyes, you would not have asked me this queſtion, but rather have admired it as I do.* Plin.

10. *Endymion* was ſo affected with the ſtudy of *Aſtronomy*, that he ſpent whole nights upon rocks and mountains, in contemplating the motions of the ſtars; whence the Poets feigned that the Moon was in love with, &c. *Plut.*

11. *Atlas* the *Lybian* was ſo delighted with obſerving the motions of the heavens, that leaving the ſociety of men, he went and lived upon the higheſt mountain of *Affrica*: whence that mountain was called by his name, and for his ſingular knowledge in *Aſtronomy*, the Poets feigned that he bore up the heavens with his ſhoulders.

12. The *Indian Gymnoſophiſts* uſed to ſtand upon the hot ſands, from the riſing to the ſetting of the Sun, ſometimes upon one leg, ſometimes upon the other, that thereby they might inure their mindes to contemplation, and their bodies to hardſhip. *Plin.*

13. *Pythagoras* lived in a cave for a whole year together, that being ſequeſtred from the ſociety of men, he might the better meditate upon the abſtruſer parts of *Philoſophy.*

14. *Democritus Abderites*, having travelled through many Nations to get learning, when he turned into *Greece*, burned out his own eyes, that the

eyes of his minde might be the more intent upon meditation of what he had learned. *Sabel.*

15. *Thales Mileſius* ſpent ſo much time in contemplating the good Government of a Common-wealth, that he was accounted one of the ſeven wiſe men of the world. *Laert.*

16. *Phocion* the *Athenian* was alwayes very ſtudious, how in few words he might comprize whatſover he had to ſpeak to the people, not omitting any thing of moment. *Plut.*

17. *Scipio Affricanus* never went to the Senate, but getting up before day, he firſt went to the Temple of *Jupiter*, where he ſpent ſome houres in meditation, that thereby he might the better finde out ſuch things as conduced to the good of the Common-wealth; whence his uſual ſaying was, *Nunquam minùs ſolus, qnàm cum ſolus.* That he was never leſſe alone, then when alone. *Plut. in vita ejus.*

18. *Demoſthenes* knowing that his action and voice were not very fit for an Oratour, digged him a Cellar into which he often rctired to frame his geſtures, and compoſe his voice aright: Yes, ſometimes he would ſpend two or three moneths together in that place, ſhaving half his head, that ſo for ſhame he might not be taken off from his ſerious ſtudies, whereupon *Pytheas* told him that his *Enthymeme* ſmelled of the candle. *Plut. in vita ejus.*

19. *Ariſtotle* uſed to ſleep with a bullet in his hand over a brazen pan, that when it fell out of his hand he might be awakened by the noiſe. *Laert.*

20. *Pythagoras* uſed with a thred to tie the hair of his head to a beam over him, that ſo when he did but nod by reaſon of ſleep, he might be awakened thereby.

21. *Antoninus Caracalla*, though there was ſcarce any thing elſe in him praiſe-worthy, yet being much delighted with the elegancy of *Oppians* verſes which he dedicated to him, he commanded for every verſe a piece of gold to be given to him, which came to a vaſt ſumme. *Idem.*

22. *Diocleſian* the Emperour gave to *Eumenius* a Profeſſor of Rhetorick fifteen hundred pieces of gold. *Idem.*

23. *Leo* the Emperour of *Conſtantinople*, hearing one of his Eunuches ſaying, *This money is to be paid to the ſouldiers*, anſwered, *Would to God that it might happen in my time, that the ſalaries of ſouldiers might be turned into ſtipends for Teachers of the Liberal Arts.* Idem.

24. *Charles* the Great of *France* ſought to advance his honour by being counted the Patron of Learning, as *Mutius* reports of him. He endowed men of learning, and Artiſts with honourable penſions, and gave them perſonal reſpect.

25. *Lupoldus de Babenberg* tells us, that the old *German* Princes, and the great men of the *Romanes*, held themſelves in honour moſt bound (next after the ſervice of God) to encourage and diſperſe learning throughout their territories.

26. *Cato Vticenſis* did ſo induſtriouſly addict himſelf to the ſtudy of Greek Authors, that as he ſate in the Senate-houſe, ſhadowing his books with his gown, he was upon all opportunities reading of them. *Lip. Exem. Polit.*

27. *Julius Cæſar* was as great a friend to the Muſes, as to *Mars*, as his learned wiritings ſhew, ſome whereof are periſhed, others remain to this day. Whileſt he travelled up and down he was never idle, but having his *Amanuenſis* in his charret with him, he was alwayes reading to him. In his journey into *Spain* of twenty four dayes, he compoſed his *Poem*, which he called *Iter*, or a journey; and whileſt he was warring in *Spain*, he made two other books [*Analogia & Anti-Catones*] moſt of which by reaſon of his great emploiments, he was fain to write in the night, gaining time from his ſleep; he uſed to write and read together; to hear and dictate Epiſtles to four or five Secretaries together. *Idem.*

28. *Octavianus Cæſar* (as, *Suetonius* teſtifies) ſtudied eloquence, & the Liberal Arts from his childhood, and in the midſt of his great warres, and multiplicity of buſineſſes, he uſed to read, write, & make Orations daily: He was alſo a great favourer of learning in others, ſo that an unlearned Ambaſſadour coming to him from *Rome*, he removed him out of his place, and beſtowed it upon one that he found to have written much. *Idem.*

29. *Tiberius Cæſar* in his younger dayes was blamed for being too ſtudious of the Arts and Languages. For he effected the knowledge of rare and obſcure things which few others knew: and when in the warres he was in the field, he had alwayes ſome learned *Greeks* about him, whom he honourably rewarded, and would alwayes be diſcourſing and queſtioning with them. *Idem.*

30. *M. Antonius* the Emperour, was ſirnamed the Philoſopher, becauſe of his great learning and skill therein. *Idem.*

31. *Theodoſius Junior* continually emploied himſelf in reading the *Greek* and *Latine* Hiſtories, and was ſo ſtudious, that when by reaſon of his warlike or civil affaires he was taken up all day, he would redeem time in the night to his ſtudies, having a lamp alwayes burning at his beds-head. *Idem.*

32. *Robert* King of *Naples*, was a great Prizer of Learning and learned men; He uſed to ſay, *Chariores ſibi literas, regno eſſe*: that he eſteemed Learning more than his Kingdom. *Idem.*

33. *Alphonſus*, mentioned before, uſed to ſay, *That he had rather loſe all his Kingdoms* (which were ſeven) *than his Learning.* He was a great friend to may learned men, as *Laurentius Valla*, *Panormitan*, *Trapezuntius*, *Pontanus*, *&c.* He erected Schools and Libraries in all the parts of his Kingdomes; neither could any one give him a more acceptable gift than a rare book. His Enſigne was, *A book open.* When one told him that the King of *Spain* ſaid, that *Learning was not fit for Princes.* He anſwered with indignation, *That it was the ſpeech of a beaſt, & not of a man.* He daily read *Livie* and *Cæſars* Commentaries. He was a great admirer of *An. Seneca*, which cauſed him to tranſlate his Epiſtles into the *Spaniſh* Tongue for the benefit of his Countrey men. Of his ſtudy of the Sacred Scriptures ſee before. *Charles* the fifth uſed to ſay, *That Europe had not a more vertuous Prince.*

34. *Mithridates* King of *Pontus* was learned in moſt Arts, eſpecially in Phyſick, he was the firſt Compounder of *Mithridate* which retaines his name

to this day: He ſpeak twenty two Languages, ſo that he could anſwer all Ambaſſadours in their own tongue. *Idem.*

35. *Coſroes* King of *Perſia* was a great lover of the *Grecian* Eloquence, and a very good Philoſopher: He was accurately ſtudied in *Ariſtotle* and *Plato*, and tranſlated many *Greek* books into his own Language. *Idem.*

36. *Alexander* the Great was ſuch a friend and favourer of learning, that he rewarded *Ariſtotle* with eighty Talents for his Hiſtory of *Living creatures. Idem. p.* 216.

37. *Hieron.* King of *Syracuſe* rewarded *Archimelus*, for a ſhort and witty Epigram that he had made (conſiſting only of eighteen verſes) about a great ſhip that the King had made, by ſending him a thouſand meaſures of wheat. *Idem,*

38. *Scipio Affricanus* did much honour *Ennius* the Poet, who had written his actions whileſt he lived, and when he died he ſet up his Statue amongſt the monuments of his own Anceſtors; that as *Ennius* had made him to live by his writings, ſo he might make him to live in his Image. *Idem*

39. *Julius Cæſar* was a great favourer of Learning and learned men, inſomuch as he made all the teachers of the Liberal Arts free of the City of *Rome. Idem.*

40. *Veſpaſian*, though in other things he was very ſparing, yet he gave to every one of the *Greek* and *Latine* Rhetoricians, twenty five hundred pieces of gold yearly out of the publick treaſury; and to one *Saleius Baſſus*, an excellent Poet, he gave twelve thouſand five hundred peices, called *Philippicks. Idem.*

41. *Antoninus Pius* gave honours and ſalaries to all the Rhetoricians & Philoſophers through all the Provinces of the Empire. *Idem.* And *Alexander Severus* added to them all the Gramarians, Phyſicians and Mathematicians. *Idem.*

42. *Ariſtotle* ſtudied Philoſophy in the forenoones, that was his ἔργον. But eloquence in the afternoon, that was his πάρεργον.

43. *Cæſar* ſwimming through the waters to eſcape his enemies, carried his book in his hand above the waters, but loſt his robe. *Major fuit cura Cæſari Libellorum quàm purpureæ. Trapp.*

44. *Plato* gave three hundred Florens for a Book that he liked.

45. *Dionyſius* ſaid, that *Ariſtippus* was alwayes craving money of him, but *Plato* deſired nothing but books.

46. *Libenter omnibus omnes opes conceſſerim, ut mihi liceat, vi nulla interpellante, iſto modo in literis vivere*, ſaid *Cicero*, I would give all the wealth in the world that I might live altogether in my ſtudy, and have nothing to trouble me.

47. *Crede mihi extingui dulce eſſet Mathematicarum Artium ſtudio*, ſaid another: Believe me, it were a dainty death, to die ſtudying the Mathematicks.

48. *Nuſquam requiem inveni niſi in libro & clauſtro*, ſaid a third. All the comfort that I have, is in my book and cloſet.

49. The old Lord *Burleigh* (Lord High Treaſurer to Queen *Elizabeth*) to his dying day uſed alwayes to carry a *Tullies Offices* about him, either in his boſome or pocket.

The Emperor *Charles* the fifth took ſuch delight in the *Mathematicks*, that even in the midſt of his whole Army in his Tent, he ſate cloſe at his ſtudy, having for his Inſtructer *Tunianus* of *Cremona* alwayes with him. 50.

Eudoxus profeſſed, that he would be willing to be burnt up by the Sun preſently, ſo he might be admitted to come ſo near it, as to behold the beauty of it, and to ſee further into the nature of it. *Plut.* 51.

A certain man lived at *Cadiz* in *Spain*, went from thence to *Rome*, meerly to ſee *Livie*, whom he admired for his learning, and then ſuddenly returned again, as thinking nothing worthy of ſeeing in compariſon of that ſight. *Plin. Epiſt.* 52.

They favour learning, whoſe actions are worthy of a learned Pen. 53.

Anthony Perenot, Cardinal *Granvel* was a man excellently learned, having proceeded with great applauſe in moſt of the Uiverſities in *Europe*: He was of ſo nimble a wit, that he ſometimes tired five Secretaries at once, with dictating letters to them, and that in ſeveral Tongues; for he underſtood ſeven Languages exactly. None of that age ſurpaſſed him for eloquence, which he tempered with wonderful diſcretion, without which allay all eloquence is but the unſeaſonable overflowing of wit, that cannot keep within its bounds. He was Biſhop of *Arras* at twenty four years of age, and had audience in the Council of *Trent*, for the Emperour *Charles* the fifth, where he made a quick and handſom ſpeech. *Strada.* 54.

In the Royal City of *Pergamum*, there was a famous Library, containing in it two hundred thouſand ſeveral books, all which *Mark Anthony* gave to *Cleopatra*. *Plut. in vita ejus.* 55.

Nullus mihi per otium exiit dies, partem etiam noctium ſtudiis vindico, ſaith *Seneca*, I ſtudied day and night, and followed it with all poſſible eagerneſſe. 56.

Thuanus tells us of a Countrey man of his, called *Franciſcus Vieta*, a very learned man, that was ſo ſet upon his ſtudy, that ſometimes for three dayes together he would ſit cloſe at it, *ſine cibo, & ſomno niſi quem cubito innixus, nec ſe loco movens, capiebat*; without meat or ſleep, more then what for meer neceſſity of nature he took leaning upon his elbow, without moving out of his place. 57.

King *James*, when he firſt came into the publick Library in *Oxford*, ſeeing the little chaines wherewith the books were faſtened in their places, wiſhed, that if ever it were his deſtiny to be a priſoner, that Library might be his priſon, thoſe books his fellow-priſoners, and thoſe chaines his fetters. *Trapp.* 58.

King *James* the firſt of *Scotland*, did greatly advance the Univerſity of St. *Andrewes*, in that Nation, which was founded about the year 1412. by the encouragement he gave to ſtudies: For not only did he countenance the Profeſſours by his preſence at their Lectures, but took order alſo, that none ſhould be preferred to Benefices, unleſs it were teſtified by them, that the perſon recommended, had made a good progreſſe in learning; and for that effect he kept a roll of the moſt qualified perſons by him, 59.

him, from amongſt whom he filled the places that happened to fall void. *Arch-Biſhop Spotteſwood Hiſt. of the Church of Scotl.*

60. *Cleopatra* was an excellent Linguiſt, ſhe could eaſily turne her tongue to ſpeak what language ſhe pleaſed: ſhe ſpake unto few barbarous people by Interpreters, but made them anſwers her ſelf, as the *Ethiopians*, the *Arabians*, the *Troglodites*, the *Hebrews*, the *Syrians*, *Medes* & *Parthians*, &c. all whoſe languages ſhe had learned. *Plut. in vita Antonii.*

61. *Solon* the *Athenian* was a great lover of learning, for which end he travelled through *Egypt*, *Cyprus* and *Aſia*, not as an idle Spectator, but for the improvement of his learning: He uſed to ſay, *That he grew old, learning ſomething ſtill*; and when he lay on his death-bed, hearing ſome of his friends diſputing, he lift up his head, and deſired them to ſpeak out, ſaying, *When I know that, I ſhall die more learned.* Lip. Pol. Exem.

62. *Epaminondas* was a hard Student, and very learned, inſomuch as *Juſtin* ſaith, *Its a wonder how a man that was ſo great a ſouldier, and ſo much exerciſed in the warres, could yet be ſo learned.*

63. *Philopœmen* in the midſt of his warlick emploiments, which were many and great, did continually read ſome of the Philoſophers, and amongſt them, choſe out ſuch whoſe precepts might lead him on to the practice of vertue; and he uſed to ſay, *That men ſhould ſeek for learning, not that they might live idlely, or be able to diſcourſe of things, but that thereby they might be directed in their practice.* Plut.

64. *Moſes* was learned in all the wiſdom of *Egypt*, *Acts* 7. 22.
65. So was *Daniel*, and his three companions, *Dan.* 1. 17.
66. So was *Eſaias*, *chap.* 50. 4.
67. So was *Paul*, *Acts* 26. 24.
68. So was *Joſeph*, *Pſal.* 105. 22.

A wiſe man will hear & encreaſe learning; & a man of underſtanding ſhall attain unto wiſe councels, &c. Prov. 1. 5, 6.

Teach a juſt man, and he will encreaſe in learning, Prov. 9. 9.

The ſweetneſſe of the lips encreaſeth learning, Prov. 16. 21.

See more in my firſt Part of Lives.

Examples of ſuch as have been enemies to Learning.

69. *Lewis* the eleventh, King of *France*, deſired that his ſon might be no Scholar, leſt learning ſhould make him ſo proud, that rejecting the advice of his Counſellours, he ſhould adhere to his own private opinion; adding, that he deſired that he ſhould learn only theſe five words of Latin: *Qui neſcit diſſimulare, neſcit regnare.* He that cannot diſſemble, knows not how to play the King.

70. *Domitian* that wicked Emperour, was ſuch an enemy to learning, that he baniſhed all Philoſophers out of *Rome* and *Italy*. He crucified *Metius Pompuſianus*, becauſe he had made a Map of the world, and read over *Livies Hiſtory*. Suet.

See the Example of Pope Paul the Second.

See Ignorance.

In *Germany* for the encreaſe and advancement of Learning, there are twenty Univerſities, amongſt which is that of *Vienna*, founded by the Emperour *Frederick* the ſecond, *Anno Chriſti* 1239. to the end that he might leave to his ſon and ſucceſſor *Conrade*, an orderly Empire, abounding with learned men, which being aſſiſted with their counſels, might be invincible.

In *Italy* are twelve Univerſities, of which *Bononia* is the ancienteſt, founded by *Theodoſius Junior*, *Anno Chriſti* 420. In the Charter whereof is this paſſage: If any one be ſo bold, as injuriouſly to offend any Student, going to, or coming from this Univerſity, he ſhall be puniſhed with death.

In *France* there are ſixteen Univerſities. In the *Netherlands* ſix. In *Denmark* and *Poland* five. In *Spaine*, *Arragon*, *Caſtile* and *Portugal* about ſixteen. In *Scotland* three. In *Ireland* one. In *England* two of the famouſeſt in all the world.

CHAP. LXxVIII.

Liberty highly prized

1. The *Tacchi* (a people in *Aſia*) rather then they would be captivated to the Greeks, threw themſelves down headlong from the rocks; the very women throwing down their own children firſt, and then caſting themſelves upon them.

2. *Cato*, when the laſt battel was fought betwixt *Julius Cæſar*, and the Senatours of *Rome*, who ſtood for the liberty of their Countrey; *Cæſar* having won the day, *Cato* ſlew himſelf at *Utica*, chooſing rather to die then to ſurvive his countreys liberty. *Lucan.*

3. At *Numantia* in *Spaine*, four thouſand ſouldiers withſtood fourty thouſand *Romanes*, for fourteen yeares together, in which time having often valiantly repulſed them, and forced them unto two diſhonorable compoſitions; at laſt, when they could well hold out no longer, they gathered all their armour, money, and goods together, and laid them on a heap, which being fiered, they voluntarily buried themſelves in the flames alſo; leaving unto *Scipio* nothing but the bare name of *Numantia* to adorn his triumph with.

4. The City of *Saguntum* having been beſieged by *Hannibal* for the ſpace of nine moneths, in which time the famine was ſo great that the inhabitants were enforced to eat mens fleſh; at the laſt, when they could hold out no longer, rather than they would fall into the hands of their enemies, they made a fire, in which themſelves and their City were conſumed to aſhes. *Aug. de Civ. l.* 3. *c.* 20.

6. *Philip* King of *Macedon* beſieging *Abidus*, when the people ſaw that they could not eſcape; they firſt caſt their goods into the ſea, and then killed their wives, and children, & themſelves, leaving an empty City for him. *Liv.*

6. *Martius* the *Romane* General going againſt the *Sarini* (which were *Gaules* at the foot of the *Alpes*) rather then they would loſe their liberty, they killed their wives and children, and then caſt themſelves into the fire, and ſome of them which were ſurprized, ſtarved themſelves. *Oroſ. l.* 5.

7. The Iſle of *Goze* near unto *Malta*, being taken by the *Turks*, a certain *Sicilian* that had lived long there, & had married a wife, by whom he had two fair daughters, being then in ſtate to be married, ſeeing this laſt calamity approaching, rather then he would ſee his wife and daughters to be brought into ſhameful ſervitude, having called them to him, he firſt ſlew with his ſword his two daughters, and then their mother; this done, with an harquebuſe, and a croſs-bow bent (as clean bereft of his ſenſes) he made towards his enemies, of whom he ſlew two at the firſt encounter, and afterwards fighting a while with his ſword, being environed with a multitude of *Turks*, brought himſelf to the end of his moſt unhappy life. *Pur. Pil. v.* 2. *p.* 878.

8. The ancient *Romanes* had liberty in ſo high an eſteem, that they made a *Goddeſſe* of it, and built, and dedicated Temples to her. And the contrary to this they held in ſuch deteſtation, that they puniſhed great offendors with it, *viz.* by Interdiction, Relegation and Deportation.

9. King *Tarquin*, being baniſhed *Rome* for his tyranny, ſought unto the *Tuskans* for ſuccour, who levied a great Army to put him into his Kingdome again. *Brutus* was at that time one of the *Romane* Conſuls, who led forth his Army againſt them. Both Armies preſented themſelves in battel array each againſt other, at which time *Arnus*, eldeſt ſon of King *Tarquin*, and the Conſul *Brutus* encountred together, not by chance, but ſought for of ſet purpoſe, to execute the deadly fude they did bear each to other. The one as againſt a Tyrant and enemy to the liberty of his countrey; the other as againſt him who had been the chief Author and Worker of their exile and expulſion. So they ſet ſpurres to their horſes, ſo ſoon as they eſpied one another, with great fury, and they fought ſo deſperately together, that they both fell ſtark dead to the ground. *Plut.*

10. *Alexander M.* beſiging one of the *Indian* Cities, the inhabitants ſeeing that they could hold out no longer, ſhut up themſelves, their wives and children in their houſes, and ſet fire on them. *Alexanders* men breaking in, laboured to quench the fire, and the others laboured as much to encreaſe it, ſo that it was a ſtrang thing to ſee the fight that was betwixt, one to deſtroy themſelves, the other to ſave their enemies. *Quin. Cur.*

11. *Demoſthenes* the *Athenian* Oratour, for ſtanding for the liberty of *Greece*, was hated by *Antipater* the Governour of *Macedonia*, who ſent ſome to kill him under Captain *Archia*, whereupon *Demoſthenes* took ſanctuary in *Neptunes* Temple; but *Archia* ſent to him to come out of the Temple; ſo that *Demoſthenes* perceiving that they were reſolved to have his life, he took ſome poiſon which he had ready for the purpoſe, and ſo preſently died. *Plut.*

12. *Perdiccas* beſieging the City of *Iſaurum* in *Piſidia*, when the Citizens ſaw that they could no longer hold out againſt him, they ſhut up their parents,

rents, wives and children with all their ſubſtance in their houſes, and ſo burnt them, and then threw themſelves down from the walls, and brake their own necks. *Diod. Sic.*

13. *Ptolomy* King of *Egypt*, hearing that *Nicocles* King of *Cyprus* did cloſely hold correſpondence with *Antigonus*, he ſent ſome to ſlay him; theſe coming into *Ciprus*, beſet his Palace, and demanded him to be delivered up to puniſhment: *Nicocles* would at firſt have excuſed the matter, but when he ſaw that it would not ſerve turne, he ſlew himſelf: Then did *Axiothea* his wife ſlay her daughters that were Virgins, that they might not come into the enemies power: She alſo perſwaded the wives of *Nicocles* brethren, with her to murther themſelves; their husbands ſeeing this, ſet fire upon the Palace, burning themſelves and all together. *Diod Sic.*

14. *Hannibal* in his old age, flying to *Pruſias* King of *Bythinia*, was demanded by the *Roman* Ambaſſadours to be delivered to them, but rather then he would come into their hands, he drank poiſon, which he alwayes kept for that purpoſe, and ſo died. *Aur. Victor.*

15. *Auguſtus Cæſar*, beſieging *M. Antony* and *Cleopatra* in *Alexandria*; after a long ſiege, *Antony* hearing a falſe rumour that *Cleopatra* was ſlain, ſuddenly ſlew himſef: and *Cleopatra* ſcorning to be carried in triumph by *Cæſar*, ſet a couple of Aſpes to her breaſts, whereby ſhe preſently died. *Plut.*

16. *Ochus* King of *Perſia*, raiſing a great Army, went againſt the City of *Sidon* in *Phænicia*, where one *Tennes* was King, who hearing of *Ochus* his purpoſe, hired *Mentor* of *Rhodes*, with ſome other *Grecian* Auxiliaries for his aid; but when *Ochus* drew near with his huge Army, he ſought to provide for his ſafety rather then his honour, ſending one privately to *Ochus*, proffering to betray the City to him; *Ochus* being glad to hear this, promiſed whatſoever he required; whereupon *Tennes* accordingly betrayed the City into his hands. But before *Ochus* came, the *Sidonians* to make their men to fight more deſperately, had burnt all their ſhips in the Haven, that ſo all hopes of eſcaping might be taken away; ſo that the City being thus betrayed, the Citizens ſeeing their deſperate condition, ſhut up themſelves with their wives and children in their houſes, and ſo fiering them, burnt themſelves and all that they had, by which meanes there periſhed above fourty thouſand perſons. But *Ochus* now ſtanding in no further need of *Tennes*, cauſed him to be murthered. *A juſt reward for his treachery.* Pez. Mel. Hiſt.

CHAP. LXXIX.

Life, Long life, Life ſweet.

THe age of the ante-diluvian Patriarchs.

Adam lived nine hundred & thirty years. *Seth* lived nine hundred and twelve years. *Enos* lived nine hundred and five years. *Cainan* lived nine hundred and ten years. *Mahalaleel* lived eight hundred ninety five years. *Jared* lived nine hundred ſixty two years. *Enoch* lived before his tranſlation three hundred ſixty five years. *Methuſelah* lived nine hundred ninety nine years. *Lamech* lived ſeven hundred ſeventy ſeven years.

After the Flood.

Noah lived nine hundred fifty years. *Shem* lived ſix hundred years. *Arphaxad* lived four hundred thirty eight years. *Salah* lived four hundred thirty three years. *Eber* lived four hundred ſixty four years. *Peleg* lived two hundred thirty nine years. *Reu* lived two hundred thirty nine years. *Serug* lived two hundred thirty years. *Nahor* lived an hundred forty eight years. *Terah* lived two hundred five years. *Abraham* live one hundred ſeventy five years. *Iſaac* lived one hundred eighty years.

Long life is promiſed as a bleſſing in theſe Scriptures, *Exod.* 20. 12. *Pſal.* 91. 16. *Prov.* 3. 2. *Iſa.* 65. 22. *Epheſ.* 6. 3.

1. *Anno Chriſti* 1128. in the reign of *Lewis* the Groſſe, King of *France*, there died *Johannes de Temporibus*, who had been Armour-bearer to *Charles* the Great, and was when he died three hundred ſixty one years old. *Naucle.*

Their came a man of *Bengala* to the *Portugals* in the *Eaſt-Indies*, who was three hundred thirty five years old: And the old men of the Countrey teſtified that they had heard their anceſtors ſpeak of his great age; He was not book-learned, yet was a ſpeaking *Chronicle* of thoſe forepaſſed times; His teeth had ſometimes falne out, yet others came up in their rooms; for this his miraculous age the Sultan of *Cambaia* had allowed him a ſtipend to live on; the like alſo did the Governour of *Portugall*; having now diſpoſſeſſed the aforenamed Slutan. *p. Pilgrimage.* p. 481.

2. *Antigonus* obſerving one of his Souldiers to be a very valiant man, and ready to adventure upon any deſperate ſervice, yet withall obſerving that he looked very pale, and lean, would needs know of him what he ailed, and finding that he had on him a ſecret, and dangerous diſeaſe, he cauſed all poſſible means to be uſed for his recovery: which when it was effected, the King, obſerved him to be leſſe forward in ſervice then formerly, and demanding the reaſon of it, he ingeniouſly confeſſed; *That he now felt the ſweetneſſe of life, and therefore was loath to loſe it.*

3. Life naturall is but a little ſpot of time between two eternities, before and after; But it is of great conſequence, for *Ex hoc momento pendet æternitas*; Eternity depends upon the well uſing of it. And its given us for this purpoſe, that ſo Glory may be begun in grace.

CHAP. LXXX.

Maſters, Miſtreſſes, Family-Government.

MAſters muſt deal juſtly with their Servants, *Epheſ.6.9. Col.*4.1. *Exod.*21.8. &c. not uſe them cruelly, *Exod.*21.20,26, &c. Yet may correct them, *Prov.29.19.*

Maids muſt ſubmit to their Miſtreſſes corrections, *Gen.*16.6,9. Be diligent, and dutiful, *Pſal.*123.2.

Examples of bad Maſters. *Laban*, who deceived *Jacob* about his wife, *Gen.*29.23. and changed his Wages ten times, *Gen.*31.41. *Potiphar*, *Gen.*39.20. *Nabal*, 1 *Sam.*25.17. The *Amalakite.* 1 *Sam.*30.13. Yet Servants muſt be obedient to them. *Ephe.*6.5. *Col.*3.22. 1 *Tim.*6.1. *Tit.*2.9. 1 *Pet.*2.18. *Mal.*1.6.

Maſters muſt not leave all to their Servants, though never ſo faithful; but ſuperviſe, and over-ſee buſineſs as *Boaz* did: His eyes were in every corner, on the Servants, on the Reapers, on the Gleaners; He lodged in the midſt of his Husbandry; He was not to learn that *the Maſters eye makes the Beaſt fat*, and the Maſters foot ſoiles the Land: And that *Procul a villa ſua diſſitus, jactura vicinus*, as *Columella* hath it, *i.e.* He that is far from his Husbandry, is not far from poverty. And unleſs the Maſter be preſent (ſaith the ſame Author) it will be as an Army where the General is abſent, *Cuncta officia ceſſant*, all buſineſſes will be laid aſide. He muſt be as the great Wheel to ſet all on work, or little will be done. *Trapp.* 1.

Doctor *Uſher*, Lord Primate of *Ireland*, uſed to have Prayer in his Family four times a day: In the morning at ſix a clock, in the evening at eight, and before Dinner and Supper, in his Chappel; at each of which, himſelf was always preſent. Every Friday in the Afternoon, an hour was ſpent in his Chappel in Catechiſing, and going over the Heads of Divinity for the inſtruction of his Family; and every Sabbath evening, the Sermons were repeated. See his Life by Doctor *Bernard.* 2.

See many Examples of good Maſters, that were careful in the Government of their Families in my *Lives of the Divines*; and in my Second *Part of Lives.*

CHAP. LXXXI.

Memory Good.

1. BEZA being above fourſcore years of age, could perfectly ſay by heart any *Greek* Chapter in St. *Paul*'s Epiſtles, or any thing elſe that he had learned before, but forgat whatſoever was newly told him: *Thuan. obit. Doctorum vir.* p. 384. His Memory was like an Inne retaining old Gueſts, but having no room to entertain new.

2. Saint *Auguſtine* tells us of his Friend *Simplicius*, who being asked, could tell all *Virgils* Verſes backwards, and forwards; and yet he proteſted, that he knew not that he could do it till they tried him. *Aug. Tom.* 7. *de anima, & ejus Orig. cap.* 7.

3. *Staupitius*, who was Tutor to *Luther*, and a godly man, in a vain oſtentation of his memory, repeated *Chriſts Genealogy, Matth.* 1. by heart in his Sermon, but being out about the Captivity of *Babylon, I ſee* (ſaith he) *God reſiſteth the proud*, and ſo betook himſelf to his Book for help. *Mel. Adam. in vit. Stau.* p. 20.

4. The Memory of our Biſhop *Juel* was raiſed by Art to the higheſt pitch of Humane poſſibility: For he could readily repeat any thing that he penned after once reading it; and therefore uſually at the Ringing of the Bell he began to commit his Sermons to heart; & kept what he learned ſo firmly, that he uſed to ſay, *That if he were to make a Speech premeditated before a thouſand Auditors, ſhouting, or fighting all the while, yet could he ſay whatſoever he had provided to ſpeak.* Many barbarous, and hard names out of a Calender, and forty ſtrange Words, *Welch, Iriſh*, &c. after once or twice Reading at the moſt, and ſhort Meditation, he could repeat both forwards and backwards without Heſitation. Sir *Francis Bacon* Reading to him onely the laſt Clauſes of ten Lines in *Eraſmus* his Paraphraſe in a confuſed, and diſmembred manner, he after a ſmall Pauſe, rehearſed all thoſe broken parcels of Sentences the right way, and the contrary, without ſtumbling. See his Life in my firſt *Part of the Marrow of Eccleſ. Hiſt.*

5. *Anthony Wallæus* by the help of the Art of Memory in ſix weeks ſpace, learned by heart the whole Epitome of *Pagnine*, with ſuch excellent ſucceſs, that thereby he was enabled well to interpret any place of the Holy Scriptures, and to give a fit reaſon of it. *Idem.* p. 943.

6. *Themiſtocles* had ſuch an excellent Memory, that he knew all the Citizens of *Athens*, and when he met them, could Salute them by Name. *Plut.*

7. *Seneca*, the Father, could repeat two thouſand Words together in their order.

8. *Cyrus*, and *Themiſtocles*, by the ſtrength of their Memory, could call all their Souldiers by their names. *Plin.*

9. *Adrian* could read a Book which he never ſaw before, and after recite it by memory. *Æli. Sparti.*

10. Of the Emperour *Julian* it is ſaid, that he had drunk, *Totum memoriæ dolium*, the whole veſſel of Memory. *Ammianus Marcel.*

11. *Simonides*, and *Apollonius Tyaneus* in their old age, one at eighty, and the other at an hundred years old, were very famous for the exquiſiteneſs of their Memories. *Plin.*

12. *Pliny* tells us, that the Art of Memory was invented by *Simonides*, and perfected by *Metrodorus Sceptius*, conſiſting in the committing of ſeveral heads of Matter unto diſtinct places, whereof *Quintilian* diſcourſeth in his *Oratory Inſtitutions*.

See the Example of Doctor *Cranmer* in *Miniſters*.

Examples of Ill Memories.

13. *Calviſius Sabinus* was at vaſt charges to attain unto Learning, and yet of ſo unhappy a Memory, that he was not able to retaine faſt the Names of *Achilles*, and *Ulyſſes*. *Seneca Epiſt.* 27.

14. *Curio* the Orator was wont when he had purpoſed to ſpeak of three things in an Oration, to forget ſome one or more of them, or to add a fourth to them. *Cicero in Bruto.*

15. *Meſſala Corvinus* had ſo infirm a Memory, that (as *Pliny* tells us) he forgat his own name.

CHAP. LXXXII.

Miniſters Painful, Zealous, and Couragious.

Gods faithful Miniſters, as they are ſet up by God in a ſpecial manner, to oppoſe, and beat down the Kingdom of Sin, and Satan: So uſually they are ſingled out by the Devil and his Inſtruments, as the principal Butts againſt which the invenomed Arrowes of their malicious Hearts are moſt directed: And therefore not only Serpentine Wiſdom, and Dove-like Innocency is neceſſary for them above others: But alſo courage and magnanimity, not to fear the faces of men: Sanctity and Holineſs, without which, all their Natural, and Acquired parts are but as a Pearl in the head of a filthy Toade; a Pearl in the head, and the Body all poyſon: And laſtly, diligence and indefatigableneſs in that work which God imployes them about, who puts no difference between *nequam* and *nequaquam*, an idle, and an evil Servant: Which things that they may be better ſtirred up to endeavour after, let them diligently obſerve theſe following Examples:

1. Maſter *Calvin*, being much weakened by his inceſſant pains in the work of the Miniſtry, towards his end, was adviſed by his friends to take care of his health; to whom he replyed, *Would you have the Lord when he comes find me idle?* See his life in my firſt part.

2. Saint *Ambroſe* uſed to commend to Miniſters the Reading, and Study of

the Scriptures above all other Books, and it was his own practiſe, not only in his younger days, but in his old age daily to Expound, and write Commentaries upon it, which he continued alſo in his laſt ſickneſs, being imployed in commenting at that time upon the forty eight *Pſalme*, with the which when (he had finiſhed all but the two laſt Verſes) he finiſhed his Life: *Paulinus in vita.* St. *Ambroſe.*

7. Biſhop *Jewel*, riding to Preach at *Lacok* in *Wiltſhire*, a Gentleman that met him, perceiving his feebleneſs, adviſed him for his Healths ſake to turn home again: to whom he anſwered, *Oportet Epiſcopum concionantem mori*: A Biſhop ſhould die Preaching, and ſo indeed he did; for preſently after the Sermon, by reaſon of his ſickneſs, he was forced to bed, from which he never came off till he was tranſlated to glory. *See his Life in my firſt part.*

8. Doctor *Reynolds*, when the Doctors of *Oxford* came to viſit him in his laſt ſickneſs, which he had contracted meerly by his exceeding pains in his Study (whereby he brought his whithered body to be a very Sceleton) they earneſtly perſwaded him that he would not *Perdere ſubſtantiam propter accidentia*, loſe his Life for Learning: He with a ſmile anſwered out of the Poet:

Nec, propter vitam, vivendi perdere cauſas. Idem.

9. *Baudiſius* a Dutch Divine, being by his Friends adviſed to favour himſelf: *I will*, ſaith he, *do my duty whilſt I can; yea, though I haſten my death by Preaching.*

10. Doctor *Burges* of *Sutten Coſield* immediately after he came forth of the Pulpit, fell ſick, and ſhortly after died.

11. Maſter *William Perkins* born at *Marſton* nigh *Coventry* in *Warwickſhire*, was a painful, and powerful Preacher in *Cambridge*; whoſe Sermons were not ſo plain, but the piouſly Learned did admire them; nor ſo Learned, but the plain did underſtand them: He would pronounce the word *Damne* with ſuch an Emphaſis, as left a doleful *Echo* in his Auditors ears a good while after; He had a rare felicity in ſpeedy reading of Books, and as it were, but turning them over, would give an exact account of all conſiderables therein; beſides his frequent preaching, he wrote many Books; and though Lame of his right hand, yet this *Ehud* with a Left-handed Pen did ſtab the *Romiſh* Cauſe: And as one ſaith,

Dextera quantumvis fuerat tibi manca, docendi
Pollebas mira dexteritate tamen;

Though Nature thee of thy right hand bereft,
Right well thou writeſt with thy hand that's left;

See his Life in my firſt Part of Lives.

12. Saint *Auguſtines* wiſh was, that Chriſt when he came, might find him, *Aut precantem, aut prædicantem*, either Praying, or Preaching.

13. Maſter *Richard Vines* Preached, and Adminiſtred the Sacrament to his People *Febr. 3. 1655.* and that night died in his Bed.

14. *Melancthon* was wont to ſay, that none underwent ſuch pains as Preachers, Rulers, and Women in travel; and *Luther* ſaid, that a Maſter of a

family hath ſomething to do, a Magiſtrate more, and a Miniſter moſt of all.

11. Holy *Melancthon* being himſelf newly converted, thought in impoſſible for his hearers to withſtand the evidence of the Goſpel; but after he had been a Preacher a while, he complained, that old *Adam* was too hard for young *Melancthon*.

12. Maſter *Bolton* having much weakned his body by his indefatigable paines in his private devotions, and publick preaching, was adviſed by his Phyſitians, for his healths-ſake, to break off the ſtrong intentions of his ſtudies: but he rejected their counſell, accounting it greater riches to enjoy Chriſt by thoſe fervent intentions of his minde, than to remit them for the ſafeguard of his health.

13. Biſhop *Ridley* offering to preach before the Lady *Mary* (afterwards *Queene*) ſhe refuſed to heare him; and being brought by Sir *Thomas Wharton*, her Steward, into the dining roome, was deſired to drink; which when he had done, he pauſed a while, looking very ſad: and being asked the reaſon, he ſaid; *Surely I have done amiſſe in drinking in that place where the Word of God being offered, was rejected, whereas, I ſhould have departed preſently, and ſhaken off the duſt from my ſhooes for a teſtimony againſt this houſe.*

14. *Baronius*, the compiler of thoſe voluminous *Annals* of the Church, yet for thirty yeares together preached three or foure times a week to the people: *Spond: in vita Baro: pag. 2. part. 7.*

15. When a certain *Frenchman* came to viſit *Melancthon*, he found him in his ſtove dandling his childe in the ſwadling clouts with the one hand, and in the other hand holding his book, and reading it: A good Miniſter and a good father may well agree together: *Pantul: de illuſt: Gern. in vita a Melan.*

16. At the diſputation of *Rattiſbone*, where *Melancthon* was preſſed with a ſhrewed argument by *Ecchius*; *I will anſwer thee*, ſaid he, to *morrow*; Nay, ſaid *Ecchius*, do it now, or its nothing worth: *yea*, ſaid *Melancthon*, *I ſeek the truth, and not my own credit, & therefore it will be as good if I anſwer thee to morrow by Gods aſſiſtance.* See his Life in my firſt Part of Lives.

17. Maſter *Latimer* preſented King *Henry* the eighth for a new-years gift, with a new teſtament wrapped up in a napkin with this Poſie about it; *Fornicatores & adulteros judicabit Dominus*, Whoremongers, and adulters God will judge, which was the ſin that the King was notoriouſly guilty of.

18. *Frederick* Biſhop of *Vtrick* ſitting at dinner with the Emperour *Ludovicus Pius*, the Emperour bade him execute his office without reſpect of perſons: The Biſhop humbly thanked him, and having a fiſh before him, asked him, whether he ſhould begin with the head, or taile? The Emperour replied; With the head (which is the chiefeſt member) It's well (ſaid the Biſhop) Then break you off your Inceſtuous match with *Judith*. And accordingly the Emperour did it for a time; But the Pope a while after for ſome thouſand of Crowns gave him a diſpenſation, and made up the match again; whereupon this *Herodias* for his free ſpeech cauſed the Biſhop to be ſlaine in his own Church. *Rand. in Polichron.*

19. Miniſters are *Cryers*, by office, and muſt be earneſt, *Iſa.* 58. 1. Such an one was holy Maſter *Bradford: I beſeech you* (ſaith he) *I pray you, I deſire at your hands, I crave with all my very heart, I ask of you with hand, tongue, pen, and minde, in Chriſt, through Chriſt, for Chriſt, for his Name, blood, mercy, power, and truth-ſake, my moſt entirely beloved, that you admit of no doubting of Gods final mercies towards you, &c.* Acts & Mon.

20. *Origens* teaching, [illegible] living were ſaid to be both one; Miniſters ſhould ſay as the Chriſtians did of old, *Nos onn eloquimur magna ſed vivimus:* We do not only ſpeak great things, but live them: They cannot look to be ſatisfied with good by the fruit of their mouths, *qui operibus deſtruunt, quod rectè docent*, who ſay one thing and do another. A ſmooth tongue, and rough hand carries away double judgment. *Trapp.*

21. *Luther* tells us that he obſerved two ſorts of Divines in his time: One was *Theologus crucis:* the poor Divine which preached plainly, and told men faithfully how things ſtood with them: the other was *Theologus gloriæ*: The Divine, that ſought for glory, praiſe and preferment: *This* (ſaith he) *is an unſound and dangerous Divine, that calls evil good, and puts darkneſſe for light*; and his prayer was *A Theologo gloriæ, & paſtore contentioſo liberet ſuam Eccleſiam Dominus*; that God would deliver his Church from ſuch vain-glorious Divines.

22. *Calvins* counſel to young Divines in whom he ſaw pregnancie of wit, and parts, was ever this: That they ſhould take heed of abſtruce queſtions, and unneceſſary controverſies, leſt they ſhould be catched, and enſnared in the toiles of wit, and ſo prove Satans unhappy inſtruments of perverting others: And *Beza* tells us that he gave the like counſel to him when young, which he had carefully obſerved to his dying day, and exceedingly bleſſed God for it.

23. Famous Maſter *Perkins* uſed to write in the *Frontiſpeice* of all his books; *Miniſter verbi es, hoc age.* Thou art a Miniſter of the Word, Minde thy buſineſſe well.

24. It was wittily ſaid of *Luther*, that a young, and unskilful Phyſician, who doth more hurt then good by his practice, had need have a new Church-yard, he will kill ſo many: And the young, and unexperienced Divine, *Opus ei eſſe novo inferno*, had need of a new hell, he would ſend ſo many thither through his unskilfulneſſe.

25. *Nazianzen* ſaith of *Athanaſius*, that he was *Magnes, & Adamas*, a load-ſtone in his ſweet, gentle, drawing nature, and yet an Adamant in his ſtout reſolute carriage againſt thoſe that were evil, and erroneous.

26. I dare be bold to ſay, ſaith *Luther*, that faithful Miniſters do labour, and ſweat more in a day then husbandmen do in a moneth: and for mine own part, ſaith he, *Si mihi eſſet integrum vocationem deſerere, &c.* If it were lawful for me to leave my calling, I could with leſſe paines, and more pleaſure dig, and do day-work, then labour as I now do in the work of the Miniſtry.

27. *Martinus* on his ſick bed ſaid, *Domine ſi adhuc populo tuo ſum neceſſarius, &c.* Lord, if I yet be ſerviceable to thee, and uſeful to thy people, I refuſe not life and labour.

Maſter *Bolton* on his death-bed deſiring to be diſſolved: Some ſtanding by ſaid, that the Church of of God would much miſſe him, whereupon he anſwered in *Davids* words, 2 *Sam.* 15.25,26. *If I ſhall finde favour in the eyes of the Lord, &c.* 28.

Bucers Phyſician told him, that *a good man is born for the good of many.* 29.

Aidonus a Biſhop in *Scotland*, who lived *Anno Chriſti* 600. was an enſample to all men in abſtinence, ſobriety, chaſtity, and charity: As he taught, ſo he lived, was idle at no time, nor admitted any of his family to be ſo, but kept them in continual exerciſe, either reading the Scriptures, or learning the *Pſalmes* of *David* by heart: Being invited to a feaſt, he rarely went, & when he did, he made no ſtay, but after a little refreſhment taken, ſtrait departed. In preaching he was moſt diligent, travelling up & down the Countrey, and uſually on foot, inſtructing the people whereſoever he came. *A. B. Spotteſwood Hiſt. of the Church of Scotland.* 30.

Anno Chriſti 1563. *John Knox* being called before the Queen Regent and Council in *Scotland*, and charged to have been the Author of the late ſedition, &c. Anſwered, that *he was never a preacher of rebellion, nor loved to ſtir up tumults: but that on the contrary, he taught all people to obey their Magiſtrates and Princes in God.* Then directing his ſpeech to the Queen with a wonderful boldneſſe, he charged her in the name of Almighty God, and as ſhe deſired to eſcape his heavy wrath and indignation, to forſake that idolatrous religion which ſhe profeſſed, and by her power had maintained againſt the Statutes of the Realm. *A. B. Spotteſwood Hiſt. of the Church of Scot. p.* 118. 31.

Maſter *John Craig* Miniſter in *Edenburgh* being injoyned to publiſh the Banes betwixt *E. Bothwel*, and the Queen of *Scots*: the firſt preaching-day, after many Noblemen and privy Counſellors being preſent, he ſhewed the people what he was enjoyned to do, but withal declared that he held the marriage between the Queen and *Bothwell* unlawful, whereof he would declare his reaſons to the parties themſelves if he might be allowed, &c. and when before them and the Council he was required to do it; he anſwered, 1. Becauſe in the Aſſembly of the Church, marriage of perſons divorced for adultery (as *Bothwells* with his former wives was) was prohibited. 2. He ſaid that *Bothwells* divorce from his wife was a meer colluſion betwixt them, as appeared by the precipitation of it, and his contract made ſo ſuddenly after with the Queen. 3. He laid to *Bothwells* charge the rape of the Queen, and the ſuſpition of the Kings murther, which this marriage would confirm: whereupon he gravely, and boldly admoniſhed him to ſurceaſe, as he would eſchew the wrath and indignation of Almighty God. *Idem. p.* 203. 32.

Eccleſ. 12. 10 *The Preacher ſought to find out acceptable words. Verba deſiderata*: So *Calvin* renders it. *Verba delectabilia.* So *Tremelius. Verba expetibilia.* So *Vatablus.* Delectable and deſirable words, dainty expreſſions that might both pleaſe, and profit, tickle the ear, and withal take the heart. Such a Maſter of ſpeech was *Paul*, *Acts.* 14. 12. who thundred, and lightened in his diſcourſe, like another *Pericles.* Such an one was *Apollos*, that eloquent Preacher, mighty in the Scriptures, like another *Phocion*, a weighty ſpeaker. 3.

34. When *Auſtin* heard *Ambroſe* preach, *veniebant* (ſaith he) *in animum meum ſimul cum verbis quæ dilegebam, etiam res quas negligebam,* their came into my minde together with the words which I chiefly looked after, the matter which till then I made no reckoning of. *Et res & verba.*

35. *Philip Melancthon* could dreſſe his doctrine in dainty tearmes, and ſo ſlide inſenſibly into the hearts of his hearers. *Egit vir eloquens, ut intelligenter, ut obedienter audiretur* (as *Auſtin* of another) This eloquent man took pains that he might be heard with underſtanding, and obedience.

36. *Calvin* was ſamous both for the purity of his ſtile, and the holineſſe of his matter.

37. *Viret*, in whoſe Sermons ſaith *Zanchy*, *ſingularem eloquentiam & in commovendis affectibus efficacitatem admirabat.* I greatly admired his ſingular eloquence and skill to work upon the affections by his elaborate diſcourſes. *Trapp.*

38. *Ecclеſ.* 12 11. *The words of the wiſe are like gods.* To rouſe mens drowſie, and droſſie ſpirits. To drive them (as the Eagle doth her young ones with her talons) out of the neſt of their carnal ſecurity. To awaken them out of the ſnare of the Devil, who hath caſt many into ſuch a dead lethargy; that like *Dionyſius* the *Heracleot*, they can hardly feel the ſharpeſt goads, or needles thruſt into their fat hearts.

39. *Peter* ſo preached, that his hearers *were pricked at heart*, Acts 2. 37, 38.

40. *Steven* ſo galled his adverſaries, that they *were cut to the heart*, Acts 7. 54.

41. How barely, and boldly dealt *John Baptiſt*, and our Saviour Chriſt with thoſe enemies of all righteouſneſs, the Phariſees, *qui toties puncti, ac repuncti, nunqam tamen ad reſipiſcentiam compuncti*: as one ſaith of them, Who like thoſe Bears in *Pliny* or Aſſes of *Tuſcany*, that have fed on Hemlock, were ſo ſtupified, that no ſharp words would work upon them, ſo brawny were their Breaſts, ſo horny their heart-ſtrings. *Trapp.*

See the Example of *Ambroſe*, and *Valerianus* in *Conſtancy*.

42. *Demoſthenes* would never make any Oration on the ſudden, and when he was in the Aſſembly, the people would many times call him by name to declare his opinion in the buſineſſes which were under debate; howbeit he would never riſe up at their call, unleſſe he had firſt ſtudied the matter very well to which he was to ſpeak: Hereupon *Pytheas* another Orator, taunting him on a time, told him that his reaſons ſmelled on the Lamp: Yea replyed *Demoſthenes*, *So is there a great difference Pytheas, betwixt thy labour and mine by Lamplight. Plut. in vita ejus.* How much more ſhould Gods Miniſters take paines before they preſume to declare Gods meſſage to his people.

43. *Odo* (ſurnamed *Severus* for the auſterity of his life) Arch-biſhop of *Canterbury* exerciſed his charge under diverſe Princes, till young King *Edwin* was much exaſperated againſt him, for cauſing him to be divorced

from his Queen in regard of her nearneſſe by conſanguinity, and excommunicated his Concubines, cauſing one of them whom the King moſt doted upon, to be fetched out of his Court, and burnt in the forehead with an hot iron, and then baniſhed into *Ireland*, *Anno Chriſti* 958. *Weevers Fun. Mon. p.* 215.

Preach the Word, be inſtant in ſeaſon, out of ſeaſon: reprove, rebuke, exhort with all long-ſuffering, and doctrine, 2 Tim. 4 2.

Bleſſed is that ſervant, whom when his Lord comes, he ſhall finde ſo doing, Mat. p. 4. 46.

Fructus honos oneris, fructus honoris onus.

CHAP. LXXXIII.

Miracles, and miraculous deliverances vouchſafed by God to his Children.

THe people of God, who live in ſuch times wherein publike dangers and perſecutions are approaching, being conſcious to their own infirmities and weakneſſe, are many times much perplexed, and diſtracted with the fears and apprehenſions of the enſuing perils, and through weakneſſe of Faith much queſtion whether they be able to undergo ſuch conflicts, and endure ſuch temptations as the people of God formerly have done? or whether the power of God doth ſo eminently appear in theſe latter times for the deliverance of his Church, and Children, as in the time of the Old Teſtament, and in the firſt primitive times of the Goſpel it did? But certainly the Name of God is wonderfull ſtill: his arm is not ſhortned that it cannot ſave, nor his eare heavie that it cannot hear: So that we may aſſure our ſelves, that either he will preſerve us from, or ſupport us under, or deliver us out of any temptation, that may or ſhall befall us: For God never puts his ſervants to ſuffer, but he furniſheth them with ſpiritual ſufficiency to go through with the ſame. And like as a prudent Commander makes not choice of white livered ſouldiers for hot ſervice and high attempts; but of thoſe of greateſt experience, and moſt approved valour: ſo God ſingles out his valianteſt ſouldiers for ſtrongeſt encounters, his beſt Scholar for the largeſt leſſons, his choiceſt armor for the higheſt proof, the moſt courageous Chriſtians for the ſoreſt afflictions. And that the truth hereof may the more clearly appear, view ſeriouſly theſe enſuing Examples, both of the ancient and moderne times, which as they were firſt recorded for the publick benefit: ſo are they now collected out of ſeveral authors of good credit for our preſent inſtruction, and conſolation.

Conſtantius the Emperour, an Arian, being incenſed againſt *Athanaſius* a godly Biſhop, ſent a Captain with five thouſand armed men to ſlay him, but the Lord delivered him miraculouſly; for when they had environed the Church wherein he was, he paſſed ſafely through the midſt of them;

and though many Arians that knew him, were preſent to diſcover him, yet was he not diſcerned. *Theod. See his Life in my firſt part.*

2. *Sanctius* a godly Chriſtian under one of the firſt perſecutions, though he was vexed with all ſorts of torments, yet could he not be compelled to confeſſe his name, Countrey, or kindred, but to every queſtion, ſtill anſwered, *I am a Chriſtian*; whereupon the tormentors applied plates of braſs red hot to all the tendereſt parts of his body, which was extreme ſore with former ſcourgings, whereby his body was ſo pitifully drawn together, that he retained not the ſhape of a man; after which they caſt him into Priſon, and after a few days (his body being all over ſo ſore that he could ſcarce endure the leaſt touch) they bring him forth to new torments, preſuming thereby either to force him to blaſpheme, or die under them; but on the contrary, his body was ſo ſuppled, & refreſhed by his torments, that he recovered his former ſhape, and uſe of his members: their intended puniſhment (by the grace of Chriſt) proving a ſafe medicine unto him. *Acts & Mon.*

3. In *Tyre* a City of *Phœnicia*, certain Chriſtians being caſt to moſt ſavage beaſts, were not at all hurt by them, though the beaſts were kept hungry on purpoſe, and raged ſo vehemently, that they which brought them to the Stage, though they ſtood (as they preſumed) out of their reach, yet were caught and devoured by them. *Acts & Mon.*

4. *Quirinus* Biſhop of *Sceſcanus* having an hand-mill tied about his neck, was thrown headlong from a bridge into the river, where along time he miraculouſly floated above the water, & called to the lookers on that they ſhould not be diſmayed at his ſufferings; and ſo at laſt with much ado he was drowned. *Acts & Mon.*

5. Pope *Martin* the fifth raiſed three great armies, intending therewith to deſtroy all the *Bohemians*, which cleave to the doctrine of *John Huſſe* and *Jerome* of *Prague*, but when they came to the encounter five ſeveral times, each time the ſaid armies ran away out of the field, leaving their Tents & furniture behind them, being ſtrucken and daunted with a cauſleſſe fear, before any blow was given, or received; whereby the godly *Bohemians* were much encouraged, & enriched; Afterwards under their Captain *Ziſca* they fought eleven battels againſt the Popes ſide, & ever went away victors. *Acts & Mon. See* Ziſca's *Life in my ſecond Part.*

6. *Ladiſlaus* King of *Hungary* getting by fraud the two ſonnes of *Huniades* into his hands, moſt cruelly and unjuſtly cauſed the eldeſt of them to be beheaded, who after he had received three blowes from the Hangman, his hands being tied behinde him, roſe up upon his feet, and looking up to heaven, called upon the Lord, proteſting his innocency, and ſo laying down his head again, at the fourth blow was diſpatched. *Acts and Mon.*

7. *Zuinglius* being ſlaine by his Popiſh enemies, they cut his body into four pieces, and then burnt it in the fire: but three dayes after, ſome of his friends coming to the place, found his heart in the aſhes whole, & untouched with the fire. The like alſo was obſerved of Biſhop *Cranmer*. See his life in my firſt part

8. *Henry Voes*, and *John Eſch*, when they came to be burnt for the truth of

the Goſpel, joyfully embraced the ſtake, continuing ſinging of *Pſalms*; and when the fire was kindled at their feet, one of them ſaid, *Me thinks you do ſtrew Roſes under my feet. See my General Martyrology.*

9. *George Scherter* being for Religion condemned firſt to be beheaded, & then burnt; he told the people that he would give them a ſigne that he died a true Chriſtian; and when his head was cut off, his body falling upon the belly, lay ſtill whilſt one might leaſurely eat an Egge, & then turned it ſelf ſoftly upon the back, and croſſed the right leg, and right arme over the left, whereby many of the ſpectatours were enduced to believe the Goſpel. *Acts & Mon.*

10. Two godly Virgins in *Flanders* were condemned to be burnt, and had the ſentence accordingly executed: yet could not the Executioners by any means conſume their bodies with fire, but ſtill they remained white, and unhurt. *Acts and Mon.*

11. *Domicillus* being condemned to be burnt for Religion, when he was at the ſtake, and the fire kindled, the winde ſo drove away the flame, that he continued by the ſpace of an hour untouched by it, exhorting and inſtructing the people that ſtood by: whereupon they brought more wood, and veſſels of Oile, yet neither could he therewith be burnt; which the executioner ſeeing, ſtruck at his head with a ſtaffe: to whom the holy Martyr ſaid, *I am condemned to be burned, and do you beat me with ſtaves?* with that the Hangman thruſt him through the belly and guts with his Pike, and ſo ſlew him. *Acts & Mon.*

12. *William Hunter* being at the ſtate ready to be burnt for Chriſts cauſe, lifting up his hands & eyes to heaven, crying, *Sonne of God ſhine upon me:* and immediately the Sunne out of a dark cloud ſhone ſo full in his face, that he was conſtrained to look another way, whereat the ſtanders-by much muſed, becauſe it was ſo dark a little before. *Acts and Mon.*

13. *Fanius*, who was burnt for Religion in the City of *Ferrara* in *Italy*; all the time of his burning, a moſt fragrant, and odoriferous ſmell came to all that were preſent, & ſo pleaſed their ſenſes, that they were much refreſhed thereby. *Acts & Mon.*

14. In the Maſſacre of *Paris*, one *Merline* a godly Miniſter flying, & hiding himſelf in an Hay-mow, was nouriſhed for a fortnight together by an Hen, which conſtantly came, and layed an Egge by him every day during all that time. *Acts & Mon.*

15 The Popiſh Champions exerciſed moſt cruel immanities againſt the poor Proteſtants at *Agrogne* in *France*, where they killed, and burned without mercy, yet could they never ſet fire upon the two Churches, nor upon the Miniſters houſe, which they remained untouched, the houſes all about being conſumed with fire. *Acts & Mon.* p. 880.

16. In the late bloody Maſſacre in *Ireland*, diverſe *Engliſh* women came to the houſe of Maſter *Creighten*, Miniſter of *Virginia* in the County of *Cavan*, having a maid in their company almoſt naked, unto whom an *Iriſh-Rebel* came as ſhe was in the way (theſe women being in her company) requiring her to give him her mony, ſwearing that if ſhe did not, he would preſently kill her, and withall drew his ſword. The young woman an-

ſwered, *You cannot kill me except God give you leave, and his will be done:* Hereupon the Rogue thruſt three times at her naked body with his drawn ſword, and yet could not pierce her skin: upon this miracle he was much confounded, and ſo went away, and left her: This they atteſted upon oath. See my *General Martyrologie.*

17. A godly Gentlewoman, yet living, when ſhe was a child, being in the countrey in the harveſt time, was playing by the ſide of a pond, none being left at home but a man who was in the houſe reading of a book: The girle ſtepping upon a ſtone that was looſe, to play with the Ducks, fell into the pond, where ſhe was like to periſh: But it pleaſed God, that the man as he was reading, was ſuddenly ſo troubled, though he knew not for what, that he could read no longer: whereupon walking abroad, he eſpied a ſtraw hat ſwimming upon the water, and looking earneſtly, he ſaw the child riſe to the top of the water, and ſo catching hold of her, drew her out, and ſaved her liſe. *Idem.*

18. *Robert Smith* a godly Martyr, being at the ſtake ready to be burned, exhorted the people to think well of his cauſe, not doubting but that his body dying in that quarrel, ſhould riſe again to life: and told them, that God would ſhew them ſome token thereof; and accordingly, when he was half burnt, all black with fire, and cluſtered together on a lump like a black coale, all men thinking him dead, he ſuddenly roſe upright, lifting up the ſtumps of his armes, and clapping the ſame together, declaring a rejoycing heart, and ſo bending down again, he ſlept in the Lord. *Acts & Mon.*

He giveth power to the faint, and to them that have no might he encreaſeth ſtrength.

They that wait upon the Lord ſhall renew their ſtrength: they ſhall mount up with wings as Eagles: they ſhall run, and not be weary, they ſhall walk, and not faint, Iſa. 40. 29, 30.

CHAP.

CHAP. LXXXIV.

Miniſters ought to be obeyed, honoured and loved.

THe duty of people toward their Paſtors is, to ſubject themſelves to them, 1 *Cor.* 16. 16. To love them, 1 *Theſ.* 5. 13. *Gal.* 4. 15. To pray for them, 1 *Theſ.* 5. 25. 2 *Theſ.* 3. 1. *Heb.* 13. 18. To pray for the deſtruction of their enemies, *Deut.* 33. 11. To grieve when they are ſick, *Phil.* 2. 26. To honour and reverence them, *Mat.* 10. 40. 1 *Cor.* 16. 18. 2 *Cor.* 7. 15. *Phil.* 2. 29. 1 *Theſ.* 5. 12. 1 *Tim.* 5. 17. *Gal.* 4. 14 Not to deſpiſe them, 1 *Cor.* 16. 11. 1 *Tim.* 4 12. To obey them, 2 *Cor.* 7. 15. 1 *Theſ.* 2. 12. *Heb.* 13. 17. 1 *John* 4. 6. To be bountiful to them, *Deut.* 12. 19. *and* 14. 27. *and* 16. 11. *and* 24. 14, 15. *and* 25. 4. *Matth.* 10. 10. *Luke* 9. 3. *and* 10. 7. *Rom.* 15. 27. 1 *Cor* 9. 7. 9, 10. 2 *Cor.* 11. 7. *&c. Gal.* 6. 6. *Phil.* 2. 29. *and* 4. 10. 16. 1 *Theſ.* 2. 6. *and* 5. 12. 1 *Tim.* 5. 17, 18. 2 *Tim.* 2. 6. *Heb.* 13. 17. To ſtand by and for them in times of danger, 2 *Tim* 4. 6. 17.

1. When *Ehud* told King *Eglon*, that he had a meſſage to him from God, to ſhew his reverence he roſe up out of his ſeat, *Jud.* 3. 20.

2. *Alexander Severus* the Emperour did ſo reverence the High-Prieſt that whatſoever ſentence he had paſſed in judgement, he ſuffered the ſame to be revoked by the Prieſt, if he ſaw cauſe for it. *Lipſius.*

3. When at the Councel of *Nice*, many Biſhops brought Complaints and Petitions againſt each other to *Conſtantine* the Great, he would not ſo much as reade them, but burned them all before their faces, ſaying, *Its fit that I ſhould be judged by you, and not you by me.* Euſeb.

4. A certain Emperour of *Germany*, coming by chance into a Church upon the Sabbath-day, found there a moſt miſ-ſhapen Prieſt, *pene portentum naturæ*, inſomuch as the Emperor much ſcorned and contemned him: but when he heard him reade thoſe words in the ſervice: *For it is he that made us, and not we our ſelves*, the Emperour checked his own proud thoughts, and made enquiry into the quality and conditions of the man, and finding upon examination, that he was a very learned and devout man, he made him Arch-biſhop of *Collen*, which place he diſcharged with much commendation. *Wil. of Malmsb.*

5. *Conſtantine* the Great made a decree, that all Miniſters, and ſuch whoſe vocation was to ſerve in the Church, ſhould be free and exempted from all publick duties, taxes and burthens whatſoever, that being ſo priviledged, they might the better attend upon divine adminiſtrations: Yea, ſo careful was he to nouriſh and cheriſh learning, and learned men, that he enacted a Law, which ran thus, *Medicos, Grammaticos, & alios Profeſſores literarum, & legum Doctores, &c.* We will and decree, that *Phyſitians, Grammarians*, and other Profeſſors of the liberal Arts, ſhall be free, togetheir with their lands and poſſeſſions, from all civil charges and offices, &c. as alſo that their ſtipends and ſalaries ſhould be well and truly paid them, whereby they may the more freely attend upon their offices, &c. How will this riſe up in judgement againſt thoſe which think they

can never lay burthens enough upon Miniſters, Univerſities, &c. *See his Life in my Second Part.*

6. What great love, reverence and reſpect Mr. *Bruen* of *Bruen-Stapleford* in *Cheſhire* uſed to ſhew to godly Miniſters. *See in his Life in my Second Part of Lives.*

7. *Solomon* thought it an honour to be ſtiled a *Preacher*, *Eccleſ.* 1. 2.

8. *Joſeph* of *Aremathea*, of a Counſellour of State, became a Preacher of the Goſpel.

9. So did *Chryſoſtome* a noble *Antiochian*.

10. And *Ambroſe*, Lieutenant and Conſul of *Millane*.

11. And *George* Prince of *Anhalt*.

12. And *Martinengus*, an *Italian* Earl.

13. And *John a Laſco*, a noble man of *Polonia*.

14. When *Chryſoſtom*, Biſhop of *Conſtantinople*, was like to be ſilenced, all the people cried out, *Satius eſt ut ſol non luceat, quam ut non doceat Chryſoſtomus*; We had better want the ſhining of the Sun, then the preaching of *Chryſoſtome. See his Life in my firſt Part of Lives.*

15. *Congellus* the ſecond King of the *Scots*, who raigned *Anno Christi* 500. beſides his equity, in the adminiſtration of juſtice, conſidering how eaſily people are brought to contemn their Miniſters, that ſtand in need of their ſupply, and that the contempt of Miniſters ever breeds the contempt of Religion, did carefully provide for their neceſſities, appointing them Manſion-places at the Churches where they ſerved, with a competent portion of land thereunto adjoyning, and declared the tenth of all ſorts of corne, fruits, herbs and flocks, to appertain properly to the Church: And for their ſafety he ordained, that if any man did ſmite a Miniſter, his hand ſhould be cut off; and if he killed a Miniſter, the Murtherer ſhould loſe all his goods, and be burnt alive: And to bring reverence to Church-cenſures, he ordained, that whoſever was excommunicated, ſhould not be admitted to ſtand in judgement, nor credit given to his teſtimony. *Arch. Biſh. Spotteſwood Hiſt. of the Church of Scotl. p. 9.*

16. A certain man cauſleſly diſaffected to his Miniſter, complained, that he in his laſt Sermon had perſonally enveighed againſt him, accuſing him thereof to a grave and religious Gentleman in the pariſh. *Truly* (ſaid the Gentleman) *I had thought that in his Sermon he meant me, it ſo touched my heart*; which ſeaſonable and ſober ſpeech much abated the edge of the others anger. *Holy State. p. 94. The Word of God is quick and powerful, and ſharper than any two edged ſword, &c.* Heb. 4. 12.

We beſeech you brethren, to know them which labour amongſt you, and over you in the Lord, and admoniſh you, and to eſteem them very highly in love for their works ſake, 1 Theſ. 5. 12, 13.

CHAP.

CHAP. LXXXVI.

Contempt of Miniſters, and Miniſtery plagued by God.

1. *THe Lord teſtified againſt* Iſrael, *and againſt* Judah *by all the Prophets, and by all the Seers, ſaying, Turn ye from your evil wayes, and keep my commandments and my ſtatutes, according to all the Law that I commanded your fathers, and which I ſent to you by my ſervants the Prophets! Notwithſtanding they would not hear; but hardened their necks like unto the necks of their fathers, &c. Therefore the Lord was very angry with* Iſrael, *and removed them out of his ſight, &c.* 2Kings 17.13,14,18.

2. *And the Lord God of their Fathers ſent unto them by his meſſengers, riſing up early, and ſending, becauſe he had compaſſion on his people, and on his dwelling place. But they mocked the meſſengers of God, and deſpiſed his Word, and miſuſed his Prophets, till the wrath of the Lord aroſe againſt his people, till there was no remedy; therefore he brought upon them the King of the Caldees, who ſlew their young men with the ſword, and had no compaſſion, &c.* 2Chron. 39. 15,16,17.

3. For this ſin was *Hieruſalem* deſtroyed by *Titus*, Mat. 23. 37. &c. Heb. 10. 28,29.

4. *Bede* in his *Eccleſiaſtical Hiſtory of England*, reports, that *Anno Chriſti* 420. after that the *Britaines* had been long afflicted by the *Picts* and *Scots*, the Lord at laſt gave them reſt from all their enemies, and ſent them ſuch plenty of corn and fruits of the earth, as the like was never known before: But inſtead of returning thanks for thoſe mercies, they fell to all manner of riot and exceſs, which was accompanied with many other foul enormities, eſpecially with a hatred of the truth, and contempt of the Word of God; For which cauſe the Lord ſent amongſt them ſuch a contagious plague, that the living were ſcarce able to bury the dead: and when by this judgement they were not reclaimed, the Lord brought upon them the fierce and cruel Nations of the *Saxons*, and *Angli* out of *Germany*, who though at firſt they came to help them, yet after a while they turned againſt them; and after much blood-ſhed, drave them out of their Country into the mountains of *Wales*, where they remain unto this day. *See this more fully in my Engliſh Martyrology.*

5. *Gildas* a godly and learned man, was at another time raiſed up by God to exhort the *Britaines* to repentance and amendment of life; but they laughed him to ſcorn, and took him for a falſe Prophet; for which cauſe the Lord plagued them, delivering them into the hands of their enemies on every ſide.

6. In the reign of King *Edward* the third, God raiſed up *John Wickliffe* to preach repentance to the *Engliſh*, and to exhort them to turn from their Idolatry and ſuperſtition: But his Miniſtery was contemned, and his body and books were burned after his death; for which a heavy judgment befel them: They ſlew their lawful King, and ſet

up three Uſurpers on a row, by which moſt of the Nobles of the Land were ſlain, and one half of the Commons, ſo that Cities and Towns were decayed, and much of the Land turned to a wilderneſs.

7. *Nicholas Hemingius* relates a ſtory of a lewd fellow in *Denmark, Anno Chriſti* 1550. which uſually made a mock at Religion, and the Profeſſors of it; and on a time coming into a Church where a godly Miniſter was preaching, by his countenance and geſtures ſhewed a great contempt againſt the Word: but as he paſſed out of the Church, a tile fell upon his head and ſlew him in the place.

8. When Collection was to be made for the poor Inhabitants of *Marlborow*, almoſt burnt down to the ground, among other motives to ſtir up his neighbours to a bountiful diſtribution to thoſe diſtreſſed brethren, he told them, that if they ſhould ſhew cold hearts and withered hands at ſuch a time, they might ſhortly expect to be viſited with a like judgement from him, who is a *conſuming fire, Hebr.* 12. *ult.* Notwithſtanding, ſome would give nothing, and others gave but little. But within a fourtnight after, one of their houſes was ſet on fire, no man knowes how; which conſumed ſome part of it, and greatly terrified the other cold-hearted neighbours.

9. Fornication having been lately committed, *An.* 1656. by two of *Barford* in *Warwickſhire*, who are ſince married, the Miniſter took occaſion to preach on that of the Apoſtle, *Heb.* 13. 4. *Whoremongers and Adulterers God will judg.* He ſhewed them what judgements they might expect, and earneſtly exhorted to a prevention of them by true & ſpeedy repentance. But they ſlighting the Word, and perſiſting impenitent, the Lord within a month after came againſt them in fiery indignation, and conſumed their houſe to aſhes. Such a polluted place he hath thus purged. Such luſt (that fire from hell) he hath ſo puniſhed with fire from Heaven. A moſt remarkable judgement, but accompanied with a moſt admirable mercy; for though the fire was furious, and the flakes of it were carried by the wind upon many thatcht houſes, both near and far off, yet ſo gracious was the Lord, that none of them received any more harm than the three children did in the fiery furnace. *My Reverend friend Mr.* Tho. Dugard, *Paſtor of* Barford *gave me theſe of his own knowledg.*

CHAP.

CHAP. LXXXVI.

Examples of Gods judgements upon Murtherers and Blood-ſhedders.

The poſitive judicial Law of God is, *that whoſoever ſheddeth Mans Blood, by Man ſhall his Blood be ſhed*, *Gen.* 9. 6. and the reaſon is there rendred, becauſe ſuch deſtroy Gods Image wherein man is made; and the Cry of Blood (if not puniſhed by man) is ſo great, *Gen.* 4. 10. that the Lord comes down from Heaven to call the Murtherer to account, and by ſome viſible, and remarkable judgments, or other, to ſtigmatize this ſin, as theſe following Scriptures, and Examples will more fully manifeſt.

Murtherers ought to be puniſhed with Death, *Gen. 9. 6. Exod.* 21. 12. *Prov.* 28. 17. *Rev.* 13. 10. No recompence is to be taken for it, *Numbers*, 35. 32, &c. For it defiles the Land. *Hoſea*, 4. 2, 3.

It's diligently to be ſought out, *Deut.* 21. 1, &c. God puniſheth it here, *Pſal.* 55. 23.

It excludes from heaven, *Gal.* 5. 21. *Rev.* 21. 8.

Scriptural Examples. *Pharaoh*, Exodus 1. 16. *Simeon and Levi*, Gen. 34. 25. &c. *Agag*, 1 Sam. 15. 33. *Joab*, 2 Sam. 3. 27. *David*, 2 Sam. 11. 14, &c. *Abſolom*, 2 Sam. 13. 28. 29. *Manaſſeth*, 2 King. 21. 16. *Amons* ſervants, 2 Kings 21. 23. *Ahab and Jezabel*, 1 Kings 21. 9. &c. *Saul*, 2 Sam. 21. 1. 1 Sam. 22. 18. *Athaliah*, 2 Chron. 22. 10. *Baaſha*, 1 King. 15. 27. *Zimri*, 1 King. 16. 9. *Joaſh*, 2 Chron. 24. 21. *Shallum*, 2 Kings 15. 10. *Manahem*, 2 Kings. 15. 14, 16. *Herod*, Acts 12. 2.

1. *Cain* for Murthering his Brother *Abel*, was curſed by God, *Gen.* 4.

2. *Abimelech*, who ſlew his ſeventy brethren, was ſlain by a Woman at *Thebez*. Jude. 9.

3. *Baanah* and *Rechab* who ſlew their Lord *Iſhboſheth*, were ſlain by the command of *David*, 2 Sam. 4.

4. *Joab* who ſlew *Abner*, and *Amaſa* treacherouſly, was ſlain by the command of *Solomon*, 1 King. 2.

5. *Cyrus* King of *Perſia* who for thirty years together made cruel War in many places; at laſt Fighting againſt the *Scythians*, was overcome, two Hundred Thouſand of his Men Slain, and himſelf falling into the Hands of Queen *Tomyris*, ſhe Cut off his Head, threw it into a Bowl of Blood, ſaying, *Thou haſt all thy time thirſted after Blood, now drink thy fill, and ſatiate thy ſelf therewith. Oroſius.*

6. *Cambyſes*, his Son, a Bloody and cruel Man, who ſhot a Noblemans Son thorough the Heart, becauſe the Father had reproved him for drunkenneſſe: He cauſed his own Brother to be privily Murthered, leſt he ſhould uſurp the Kingdom; Slew his own Siſter

for reproving him for that deed: At laſt as he was riding, his Sword fell out of the Scabbard, and himſelf falling upon it, was Slain thereby. *Herodo.*

7. *Xerxes* who with his huge Army paſſed over into *Greece*, intending to make Rivers of Blood, being overthrown by Sea and Land, Fled ſhamefully into *Aſia* in a fiſher-boot, and ſhortly after was Slain by *Artabanus*, the Captain of his Guard in his own Palace. *Diod Sic.*

8. The thirty Tyrants in *Athens* were cruell Blood-ſuckers, till the people riſing up againſt them, ſlew them all. *Juſt.*

9. *Phocas*, who to get the Empire, put to death all the Sons of *Mauricius* the Emperour before his Face, and then ſlew him alſo; After many other villainies by him committed, was purſued by his Son-in-law *Priſcus*, and being taken, had his hands and feet cut off, and afterwards himſelf with all his poſterity were put to a cruell death. *Nicephorus.*

10. *Anno Chriſti* 1346. *Popiel* King of *Poland*, to obtain the Kingdom, poiſoned his two uncles, and gave himſelf over to all manner of wickedneſſe; He uſed upon every occaſion, to ſay, *If this be not true, would Rats might devour me*: On a time as he was going to a great feaſt, an Army of Rats out of the putrefied bodies of his uncles ſet upon him, which all his guard with all their Weapons were not able to drive away; Then did they make great cole-fires about him, yet through the middeſt of the fire did the Rats aſſault him; Then did they put him with his wife and children into a boat, and rowed them into the middeſt of a great Lake, yet thither did the Rats ſwim to him; and laſtly, he gat up to the top of an high Tower, yet ſtill the Rats purſued him, and at laſt eat him up, to the very bones, together with his wife and children. *Munſt. Coſ.*

11. *Baſſianus* the Emperour, who ſlew his own brother in his mothers armes, and took to wife his own mother-in-Law, was ſhortly after himſelf murthered by the procurement of *Macrinus*, to prevent his own death. *Imperial Hiſt.*

12. *Juſtinian* the Emperour, a cruel, and bloody man, who was the cauſe of many murthers, was firſt baniſhed from his empire, and afterwards ſlain by one of his own ſervants. *Euſeb.*

13. *Clovis* King of *France*, an horrible Murtherer, who amongſt other cruel facts, cauſed one of his Peers to be Murthered by his own ſon, that he might ſeize upon his Riches; but whilſt he was ſtooping down to draw forth bags full of Gold out of a Cheſt, the ſame perſon cauſed his Braines to be beaten out. *French Hiſt.*

14. *Selimus* a cruel and Bloody Emperour of the *Turks*, intending to turn all his Powers againſt the Chriſtians, was ſuddenly attached by the hand of God, being ſtruck in the Reines of the Back with a Cancer, which (contemning all cure) did by little, and little ſo eat, and corrupt his Body, that he became loathſome, both to himſelf, and others, and ſo rotting above ground, died miſerably. *Turk. Hiſt.*

15. *Agathocles* a Bloody Tyrant of *Syracuſe*, after many moſt horrible

Murthers committed by him, lived to ſee moſt of his family ſlain, and himſelf deveſted of his Kingdom; After which he was taken with a grievous ſickneſſe, wherein his whole body rotted, which ſpread it ſelf through all his veines, and ſinews, by which means in a ſhort time he ended his accurſed life.

16. *Robert* Earl of *Fife* in *Scotland*, being advanced by his Brother King *Robert* the third to be the firſt Duke of *Albany*, afterwards, (ungrateful perſon that he was) pricked on with the ſpirit of Ambition, he Famiſhed to Death *David* his ſaid Brothers Son, who was heir to the Crown; but the puniſhment due for this fact, which himſelf by the long ſufferance of God felt not; His ſon *Mordac* the ſecond Duke of *Albany* ſuffered moſt grievouſly, being condemned for Treaſon and Beheaded, when he had ſeen his two Sons the day before executed in the ſame manner. *Camb. Brit. Scot. p.* 39.

17. King *Richard* the third of *England*, who cauſed his two Nephews moſt unnaturally to be Murthered in the Tower, and ſhed much other innocent Blood, by Gods juſt judgment had his onely ſon taken away by death, and himſelf was ſlain, in *Boſworth* field: his carrion Carcaſſe being found naked among the ſlain, filthily polluted with Blood, and Dirt, was caſt upon an Horſe behind a purſuivant at Armes, his Head and Armes hanging down on the one ſide of the Horſe, and his legs on the other, like a Calf: and ſo was interred at *Leiceſter*, with as baſe a funeral as he formerly beſtowed upon his Nephews in the Tower. *Eng. Hiſt.*

18. *James Tyrel, John Dighton, and Miles Forreſt*, that were procured by this King *Richard* to Murther the two young Princes, who entering into their Chamber about midnight, ſo bewrapped them among the Clothes, keeping down the Feather-bed, and Pillows hard unto their Mouths, that within a while they were Smothered: but theſe Murtherers eſcaped not long the vengeance of God; for *Miles Forreſt* by peecemeal rotted away; *Dighton* lived at *Calis*, ſo diſdained and hated, that he was pointed at of all men, and there died in much miſery: and Sir *James Tyrell* was beheaded on Tower-Hil for Treaſon. *Act. & Mon.*

19. Some bloody villains baſly Murthered *Theodorick* Biſhop of *Trever*: But Gods juſt judgments overtook all the Murtherers; For *Conrade* the chief author died ſuddenly. A ſouldier that helped to throw him down the rock, was chok'd as he was at ſupper, and to other ſervants that aſſiſted, deſperately ſlew themſelves. *Marti.*

20. The Cardinal of *Wincheſter* (commonly called the rich Cardinal) who procured the death of the good Duke of *Gloceſter* in the reign of K. *Henry* the 6th. was ſhortly after ſtruck with an incurable diſeaſe; who underſtanding by his Phyſicians, that he could not live; murmuring, and repining thereat, he cried out, *Fie! will not Death be hired? will mony do nothing! muſt I die that have ſo great riches? If the whole Realm would ſave my life, I am able either by policy to get it, or by riches to buy it:*

But yet all would not prevaile, but that he died of the ſame diſeaſe. *Sp. Chr.*

21. See the Example of *Scedaſus's* daughters in *Rapes*.

22. *Olympias* the mother of *Alexander* M. being a woman of a proud and revengful diſpoſition, having gotten *Euridice* Queen of *Macedonia* into her hands, ſent her a ſword, an halter, and a cup of poiſon, giving her leave to chooſe with which of them ſhe would kill her ſelf: *Euridice* ſeeing them, prayed to the Gods, *that ſhe that ſent her thoſe preſents, might her ſelf partake of the like*, and ſo hanged her ſelf: But ſhortly after the Divine Juſtice met with *Olympias*, who by the appointment of *Caſſander*, one of her ſons Captains, was Murthered. *Diod. Sic. Juſtin.*

23. This *Caſſander* murthered alſo the two wives of *Alexander* and their ſons, and thereby ſeized upon the Kingdom of *Macedonia*: but ſhortly after God plagued him with a filthy diſeaſe in his body, whereby Wormes were bred that devoured him, his eldeſt Son *Philip* died of a conſumption; *Antipater* his ſecond ſon ſlew his own Mother *Theſſalonica*, and was himſelf ſlain by his Father-in-law *Lyſimachus*; and *Alexander* the youngeſt ſon was treacherouſly ſlain by *Demetrius*, and ſo the whole family of *Caſſander* was rooted out. *Plut.*

24. *Anno Chriſti* 1586. One *Walſh* Biſhop of *Oſſory* in *Ireland* (a man of honeſt life) together with his two ſervants, were ſtabbed to death by one *Dulland*, an *Iriſh* old ſouldier, whileſt he gravely reproved him for his fowl adulteries: and the wicked Murtherer eſcaped away, who had now committed fourty five murthers with his own hand. But ere long vengeance found him out, for he was by another bloody fellow [*Donald Spaniſh*] ſhortly after ſlain himſelf: and his head preſented to the Lord Deputy of *Ireland*. *Camb.*

25. Maſter *Knox* in his Hiſtory of *Scotland* reports of one Sir *John Hamilton* Murthered by the Kings means, who ſhortly after appeared to him in a viſion with a naked Sword, wherewith he ſtruck off both his armes, ſaying, *Take this before thou receive a final puniſhment for all thy impieties*, and within twenty four houres after, two of the Kings Sons died.

26. When *Sertorius* the *Roman* was General in *Spain*, *Perpenna* conſpired aginſt him, and inviting him to ſupper, baſely Murthered him: But Gods judgments followed the Murtherers, *Perpenna* himſelf being ſhortly after ſlain by the command of *Pompey*: and as for the other conſpirators, ſome of them afterwards were brought to *Pompey*, who put them all to death: and the reſt that fled into *Africa* were all of them overthrown by the men of the country, and not a man of them eſcaped, *Ruffidius* only excepted, who alſo dyed in a pelting village of the barbarous people, being poor, miſerable, and hated of all the world. *Plut. in vita ejus.*

27. *Anno Chriſti.* 1611. Some of our *Engliſh* Ambaſſadors men at *Conſtantinople* fell out with ſome of the *Turkiſh* Jamoglanes, and from

words fell to blows, and in the tumult one of them threw a ſtone which hit a Jamoglane on the forehead, whereof he dyed within few houres: their Captain complaining hereof to the viſier, he ſent to enquire of the fact: and our Ambaſſador ſent for all his men that had been in the quarrel, willing the *Turks* to ſhew which of them had thrown the ſtone: they all ran upon one *Simon Dibbins*, who was newly come from *Candy* where he had ſerved the *Venetians*; and though he was not the man, yet was there no remedy but he muſt die: whereupon the Ambaſſador ſent his Chaplain to prepare him for death, who examining him of his former life, he confeſſed, that in *England* ſome few years before, he had killed a man, for which fact he had fled into *Candy:* So that now by Gods juſt judgment he ſuffered (though wrongfully here) for the blood which he had ſhed in *England. Turk. Hiſt.* 1311.

28. *Ithibald* King of the *Goths* at the inſtigation of his wife, cruelly murthered one of his cheif Peeres: But not long after, as he was at a Banquet with his Princes, and environed with his gaurd, juſt as his hand was in the diſh, one ſuddenly with a ſword cut off his head, ſo that it almoſt tumbled upon the Table. *Greg. of Toures.*

29. *Anno Chriſti* 1625. at *Caſtleblanes*, in the County of *Monaghan* in the north of *Ireland*, dwelt one *Hugh Enratty*, the Lord *Blayneys* Bailiff, who entertained a luſty young man into his houſe, that was reported, and ſtrongly ſuſpected to have committed a Murther in the Province of *Leinſter:* About a quarter of a year after, the Bailiffe went abroad about his Lords affaires, and when he was half a mile on his way, he returned home, not knowing well himſelf what moved him ſo to do: Entring into his houſe, he found his Chamber door faſt barred on the inſide, and looking through the Wall, which was made of Wattles undaubed, he beheld his Gueſt upon his Bed, and his Wife under him; at which ſight *Enratty* was ſo enraged, that taking up a great ſtone, he flung it over the Wall, which fell upon the young Mans Head, and daſhed his Skull in pieces: preſently after, his former Murther came to light, and the juſtice of God appearing in puniſhing him for it, when he thought himſelf moſt ſecure. This I had from Doctor *Teate* upon his own knowledg.

30. Prov. 28. 17. *A man that doth violence unto the Blood of anothers, ſhall flee to the pit, let no man ſtay him.* i. e. Let him die without mercy, let no man mediate for him, leſt he pay down, as *Ahab* did, *life for life, people for people,* 1 *King.* 20. 42. Leſt he draw upon the land, guilt of blood, *Numb.* 35. 33, 34. and hinder the man-ſlayer from repentance to ſalvation never to be repented of: Too blame then are the Papiſts that open ſanctuaries to ſuch: and if a Cardinal put his red hat upon the Head of a Murtherer going to execution, he is delivered from death. See *Deut.* 19. 13. *Trapp.*

31. Murther ever bleeds freſh in Gods Eye: the blood of *Abel* had ſo many tongues as drops, *Gen.* 4. 10.

32. Surely I have ſeen yeſterday the Blood of *Naboth*, 1 Kings 9. 26.

33. God uſually puniſheth Murther in this preſent world. He revenged

the innocent blood that *Manaſſeth* ſhed a long while after his death: be would not pardon it, no though *Manaſſeth* repented of it, 2 *Kings* 24.4. The mountains of *Gilboa* were accurſed for the blood of *Saul* and *Jonathan* ſpilt upon them, 2 *Sam.* 1.21. and what a deal of ado was made by the Law when a man was found Murthered, *Deut.* 21. 1, 2, *&c.* the valley where the expiatory ſacrifice was ſlain in that caſe was from thenceforth to be neither eared, nor ſowen, *v.* 4. *&c.*

34. At the time of the diſſolution of the Knights Templers by the decree of the Pope, *Anno Chriſti* 1300. two of the principal of them being unjuſtly condemned to die, becauſe they would not falſly accuſe the reſt of their Order, two Cardinals being preſent at their execution, one of them ſaid, *I do ſummon Pope Clement before the tribunal of God to anſwer for the unrighteous judgment, and ſentence which he hath given againſt us*: and accordingly the Pope died the ſame day, to which he was cited, being the fourtieth day after their execution. *Pleſſis.*

35. The Earl of *Murray* being regent of *Scotland*, ſome of the Noblemen that were adverſaries to him, ſuborned one *James Hamilton* to murther him, who following him to *Linlithgoe*, lurked privately in the Arch-Biſhop of Saint *Andrews* lodgings, and the next day as the Regent paſſed by that way, he killed him with the ſhot of a bullet, that entring a little beneath the navil, and piercing his bowels, did ſtrik dead the Horſe of a Gentleman that was riding on the other ſide. The Regent had warning given him the ſame morning, that one did lie in wait for his life; but he anſwered, that *his life was in the hands of God, which he was ready to yeild up at his good pleaſure.* Some that ſtood by when his wound was dreſſed, ſaid, that he had loſt himſelf by his clemency, having ſpared that miſcreant whoſe life he might juſtly have taken away: To whom he anſwered, *that they ſhould never make him forethink any good that he had done in his life:* He died in a moſt Chriſtian manner, *January* 23. 1569. The Murtherer eſcaping, was at firſt greatly welcomed by thoſe which had ſet him on work: but ſhortly after, to decline the envie of the fact, which they heard was univerſally deteſted, they gave him a little mony, and ſent him away into *France*. *Arch-Biſhop Spotteſwoods Hiſt. of the Church of Scot.*

36. *Bothwell* who was the chief contriver and actor of the Murther of King *Henry* of *Scotland*, father to our King *James*, fled into *Denmark*, where being diſcovered, he was apprehended, and impriſoned by the King, and deſpairing of recovering his liberty, he fell mad, and ended his wretched life moſt miſerably. *Idem p.* 43.

37. The Arch-Biſhop of Saint *Andrews* alſo, who had a hand in the Murther of the ſaid King and Regent, being taken in the Caſtle of *Dunbarton*, was carried to *Strivling*, and on the firſt of *April* 1570. publikely hanged on a gibbet erected for that purpoſe. *Idem. p.* 252.

38. *Anno Chriſti* 1584. Whileſt our K. *James* was in *Scotland*, there were two Gentlemen of good credit, the one called *John Cuningham of Drumwhaſil*, the other *Malcolm Douglas* of *Maines*, much feared for his valour, & manhood, who were by ſome about the King falſly accuſed, and one *Rob. Hamilton* ſuborned to witneſs againſt them. When *Maines*

indictment was read, he denied all, and ſo cleered himſelf by the unlikelihood of the accuſation, that all that were preſent did in their hearts cleer him; yet were they condemned, and hanged in *Edenburg*. The Gentlemens caſe was much pitied, eſpeicall *Maines* : *Hamilton* the falſe accuſer, lived after this in continual fear, abhorred of all men, and at laſt was ſlain by one *James Johnſton*, who had vowed to revenge *Maines* death. *Archbiſhop Spotteſ. Hiſt. of the Church of Scot.* p. 337.

Cæſar Borgia, a wicked impe of as wicked a father, Pope *Alexander*, envying at the honour of his brother *Candianus*, who was then General over his father the Popes forces: when he had on a time merrily ſupped with his ſaid brother in the company of their mother *Vannotia*, cauſed him to be traiterouſly murthered in the ſtreets as he went home, & his dead body to be caſt into the river *Tiber* : and then caſting off his Prieſtly robes, and Cardinals habit, he took upon him the leading of his Fathers army; and with exceeding prodigality, wherewith he exhauſted his Fathers coffers, he bound faſt to him many deſperate ruffians, which he knew fitteſt for the execution of his horrible deviſes: and having thus ſtrengthened himſelf, he became a terror to all the Nobilitiy of *Rome*, and by the device and help of his Father, he firſt drave out the honourable family of the *Columnii*, and then by moſt execrable treachery, poiſoned, or killed the chief perſonages of the great houſes of the *Urſines*, & *Cajetans*, ſeizing upon their lands & eſtates : with like cruelty he ſtrangled at one time four Noblemen of the *Camertes*, and drave *Guido Feltrius* out of *Urbin* : He took the City of *Faventia* from *Aſtor Manfredus*, a gallant Gentleman, whom, after a beaſtly manner he abuſed againſt nature, and then cruelly ſtrangled him, throwing his body into *Tyber*, *&c.* But when in the pride of his thoughts he had made himſelf maſter of all *Latium*, the righteous God caſt him down by ſuch a means as he leaſt feared: For being with his Father at a great ſupper in the *Vatican*, prepared on purpoſe for the deſtruction of certain rich Cardinals, by a miſtake of one of the waiters, brother, father, and ſon, were all poiſoned by deadly wine prepared for the gueſts, &c. *Turkiſh Hiſtory*, *p.* 452. 39.

Anno Chriſti 1655. In the month of *Auguſt* about the 6th. day were condemned, and executed at *Kingſton* in the County of *Surrey* only four women, and all for murther. One of them having three husbands poiſoned him who lived with her, for which ſhe was burnt. A ſecond murthered her own child upon pretence that her husband loved it not ſo well as the reſt. A third being a whore, had murthered her Baſtard child : The fourth falling out with another woman, gat her down, and with a cloth over her mouth, and noſe, ſo ſtopped her breath, that ſhe ſtifled her. 40.

About the ſame time in *Kent* Sir *George Sonds*, a man of a great eſtate, and ancient family, having only two ſons, upon diſcontent, the younger (*Cain* like) murthered his elder brother with a cleaver as he lay a ſleep in his bed, exerciſing much inhumanity upon his dead corpſe, and then going to his aged father who was in his bed, told him of it, rather glorying in it, then repenting of it; for which he was preſently after condemned at *Maidſton* Aſſizes and executed. Oh how doth Sathan rage in theſe laſt, and worſt of times, drawing men, and women to ſo many unnaturall ſins 41.

which formerly were ſeldome heard of. See this ſtory more fully in *Fond Parents.*

42. In the begining of the ſame moneth a Carpenter living at *Pennard* in *Sommerſetſhire* went to a Faire at *Lidford*, not many miles off, to ſet up ſome ſtalls, leaving his wife, and four ſmall children at home: But at his return, he found all his four children murthered, the eldeſt being about nine years old, and put into a cheſt. It being ſuppoſed to be done by his owne wife, the childrens mother, by reaſon ſhe was not to be found. Theſe Examples are freſh in every ones memory.

Examples of ſelf Murther.

43. *Calanus*, an *Indian Philoſopher* followed *Alexander M.* when he returned out of *India*, who having lived ſeventy three years without any diſeaſe, was at laſt taken with a dyſenterie, & fearing that his former felicity ſhould be over-clouded with a lingring diſeaſe, he asked leave of *Alexander* that he might burn himſelf, the King laboured to diſſwade him from his unnatural purpoſe, but when he could not prevail by arguments, he gave his conſent, wherupon *Calanus* cauſed a pile of wood to be made, and riding to it, he made his prayers to his Countrey gods, and ſo with a cheerful countenance he aſcended the pile, and cauſing the fire to be put to it, he ſate with a fixt and unmovable body, till he was burned to aſhes. *Q. Cur.*

44. *Alex. M.* beſieging one of the Indian Cities, the inhabitants ſeeing that they could hold out no longer, ſhut up themſelves, their wives and children in their houſes, and ſet fire on them; *Alexanders* men breaking in, laboured to quench the fire, and the others laboured as much to encreaſe it, ſo that it was a ſtrange thing to ſee the fight that was betwixt, one to deſtory themſelves, the other to ſave their enemies. *Q. Cur.*

45. *Demoſthenes* the *Athenian* Orator, for ſtanding for the liberty of *Greece*, was hated by *Antipater* the Governour of *Macedonia*, who ſent ſome to kill him under Captain *Archia*; whereupon *Demoſthenes* took ſanctuary in *Neptunes* Temple; But *Archia* ſent to him to come out of the Temple, ſo that *Demoſthenes* perceiving that they were reſolved to have his life, he took ſome poiſon which he had ready for the purpoſe, and ſo preſently died. *Plut.*

46. *Perdiocas* beſieging the City of *Iſaurum* in *Piſidia*, when the Citizens ſaw that they could no longer hold out againſt him, they ſhut up their parents, wives and children, with all their ſubſtance in their houſes and ſo burnt them, and then threw themſelves down from the walls, and brake their own necks, *Diod. Sic.*

47. *Ptolomy* King of *Egypt* hearing that *Nicocles* King of *Cyprus* did cloſely hold correſpondence with *Antigonus*, he ſent ſome to ſlay him: theſe coming into *Cyprus*, beſet his Palace, and demanded him to be delivered up to puniſhment: *Nicocles* would at firſt have excuſed the matter, but when he ſaw that it would not ſerve turn, he ſlew himſelfe: Then did *Axiothea* his wife ſlay her daughters that were Virgins, that they might not come into the enemies power: She alſo perſwaded the wives of *Nicocles*

brethren with her to murther themſelves; their husbands ſeeing this, ſet fire upon the Palace, burning themſelves and all together. *Diod. Sic.*

48. *Hannibal* in his old age flying to *Pruſias* King of *Bythinia*, was demanded by the *Romane* Ambaſſadors to be delivered to them; but rather than he would come into their hands, he drank poiſon, which he alwayes kept for that purpoſe, and ſo died. *Aur. Victor.*

49. *Auguſtus Cæſar* beſieging *M. Anthony*, and *Cleopatra* in *Alexandria* after a long ſiege, *Antony* hearing a falſe rumour, that *Cleopatra* was ſlain, ſuddenly ſlew himſelf, and *Cleopatra* ſcorning to be carried in triumph by *Cæſar*, ſet a couple of Aſps to her breaſt, whereby ſhe preſently died. *Plut.*

50. *Zimri* King of *Iſrael* deſperately burned himſelf in his own Palace, 1 *Kings* 16. 18.

51. *Achitophel* hanged himſelf, 2 *Sam.* 17. 23.

52. *Judas* hanged himſelf, *Acts* 1. 18.

53. *Saul* and his Armor-bearer, 1 *Sam.* 31. 4. 5. fell upon their owne ſwords.

54 *March* the ninth this preſent year 1655. being the Sabbath day at night a Book ſeller in *Fleetſtreet*, *London*, hearing ſome noiſe in his maids chamber over his head, went up, and found his man and maid in bed together: His maid he preſently turned out of doores, but ſaid not much to his man for the preſent, only told, him that *he would talk with him the next day.* But that night, the man, through horror of the fact, and for fear of ſhame, hanged himſelf.

55. *Anno Chriſti* 1604. the Emperour of *Germany* having raiſed forces to defend his Kingdom of *Hungary* againſt the *Turks*, one of the Regiments for want of pay, mutined, threatning to rifle the Suburbs of *Vienna*; whereupon the governours of the City raiſed men to ſuppreſſe them, and amongſt others preſſed two Citizens, accounted very honeſt men, who ſought by all meanes to excuſe themſelves, ſhewing by the word of God that they ought not to take Armes againſt their Chriſtian brethren enforced by extremities, for want of their due pay to forget their duty, &c. But no reaſon could be heard at that time, whereupon they being much troubled in conſcience, & not daring to do that which they judged unlawful, they entertained a moſt woful reſolution, which was to die themſelves, rather then to imbrew their hands in the blood of the guiltleſſe: And accordingly one of them having often called upon the name of *Jeſus*, thruſt himſelf through with his own ſword, and ſo died; the other threw himſelf into the River, and there periſhed. *Turk. Hiſt. p.* 1212.

The admirable Diſcoveries of ſundry Murthers.

1. *Parthenius*, Treaſurer to *Theodobert* King of *France*, traiterouſly ſlew a friend of his called *Auſanius*, together with his wife *Papianilla*, no man knowing, or ſuſpecting it; but not long after in his ſleep, he ſuddenly roared out, crying for help, or elſe he periſhed; and being asked what ailed him? Between ſleep and wake he anſwered, that his friend *Auſanius*, and his wife whom he had ſlain, ſummoned him to judgment before God; for

which being apprehended, he was ſtoned to death. *Greg. of Toures.*

2. Maſter *Arden* of *Feverſham* in *Lent*, had a fair, but diſhoneſt wife, who being in love with one *Mosby*, ſhe with him conſpired her husbands death, hiring a ruffian called *Black Will* to ſtrangle him with a towel: which though for the preſent it was not known, yet the woman being purſued with a guilty conſcience, and by ſome blood that appeared in the houſe, the murther was diſcovered: the woman was burned at *Canterbury*: Maſter *Ardens* man who had a hand in the murther, was hanged in chains at *Feverſham*: *Mosby* was hanged in *Smithfield*; *Black Will*, though he fled, yet being overtaken, was burnt at *Fluſhing* in *Zeland*.

3. A ſouldier of King *Pyrrhus* being ſlain, a dog which he had could by no means be entiſed from the dead body: but the King coming by, he fawned upon him, as it were craving help at his hand; whereupon the King cauſed all his Army to march by in order, and when the murtherers came, the dog flew fiercely upon them, and then fawned upon the King: the ſouldiers being hereupon examined, confeſſed the fact, and were hanged for their labour. *Plut.*

4. In the Reigne of *Edmund* King of the Eaſt-*Saxons*, a Noble *Dane* called *Lothebrochus*, being driven upon his coaſt, the King entertained him, and finding his dexterity in hunting and hawking, loved him exceedingly, for which the Kings Faulconer bore a great malice to him, and watching his opportunity, murtherd him, and threw him into a brook. But his dog continued by his maſters corps in the wood, yet ſometimes coming to the Court, and fawning on the King, and ſo running towards the wood again: The King miſſing his friend, of whom he could hear no tidings, began to ſuſpect the matter, and therefore following the dog, found the corps, and by ſome words, the Faulconer was ſuſpected, and upon examination found guilty; whereupon being put alone into a boat, he was committed to the mercy of the Sea, that carried him to *Denmark*, there to be puniſhed for his fault. *Speed.*

5. Two *French* Merchants travelling through a wood together, one roſe up againſt the other, and ſlew him for his money, and ſo buried him, and went on his journey. But the murthered mans dog filled the wood with his howlings, ſtill ſtaying by his Maſters grave: the inhabitants by this means found out the dog, and the murther; and the Fair being ended, they watched the coming back of the Merchants, till the murtherer coming by, the dog fell upon him with all his might; whereupon the people apprehended him, who upon examination confeſſed the fact, and was juſtly executed. *Blond.*

6. A *Germane* called *Ibycus*, as he was travelling, fell amongſt theeves, who being about to murther him; behold, a flight of crowes paſſed by, to whom *Ibycus*, ſaid, *O crowes, I take you for witneſſes, and revengers of my death.* About three days after, as theſe thieves were drinking in an Inne, a company of crowes came, and lighted on the houſe, whereupon they laughed, ſaying, *See, yonder are they which muſt reveng his death whom we murthered*; which the Tapſter over-hearing, informed the Magiſtrate, and he upon ſtrict examination, extorted a confeſſion, for which they were deſervedly hanged. *Luther.*

7. *Plutarch* relates a ſtory of one *Beſſus*, who having murthered his father, was, ſo purſued with a guilty conſcience, that he thought the ſwallows in their chattering language, ſaid one to another, *Beſſus hath killed his father*, whereupon not being able to conceal his guilt, he confeſſed the fact, and received condigne puniſhment.

8. A Merchant of *Luca* travelling from *London* to *Roan* in *France*, was in the way murthered by a *French* man, his ſervant, & thrown amongſt the Vines: As the fact was doing, comes by a blinde man led by a dog, and hearing one groane, asked who it was? the murtherer anſwered, that it was a ſick man eaſing himſelf: This villaine with his Maſters money, and bills of exchange, ſets up a ſhop at *Roan*. In the mean time the Merchant was expected at *Luca*, and when he came not, a meſſenger was diſpatched to ſeek him; who after much enquiry, heard at an Inne, that ſix months before a *Lucquois* Merchant lodged there, and was going towards *Paris*. But the meſſenger hearing nothing of him there, began to ſuſpect that he was murthered, and made his complaint to the Parliament of *Roan*, who (being directed by Gods providence) enquired if any about that time had ſet up a new ſhop, & finding this man, cauſed him to be arreſted, who upon examination denied the fact, till the dead corps was heard of, and the blinde man alſo came to light, who being ſent for, amongſt many others knew the voice of this murtherer, who at laſt confeſſed the fact, and was executed for the ſame. *Paſquier*.

9. *Anno Chriſti* 1551. at *Paris* a young woman, as ſhe was going to mid-night-Maſſe, was brained with an hammer, and her rings, and jewels taken from her: the hammer was ſtolne from a Smith hard by, which being known, the Smith was ſuſpected, and ſo ſtrictly examined by torture, that he was lamed, and died in miſery: but about twenty years after, the murtherer arraigned, & condemned for another offence, confeſſed this murther, to the clearing of the Smiths innocency, and Gods righteous judgupon him. *Paſquier*.

10. Near *Lutterworth* in *Leiceſterſhire*, a Miller murthered one in his Mill, and buried the corps in the ground, and not long after went into another countrey, and there dwelt about twenty years; at the end whereof, he returned to his former habitation, to viſit ſome friends; about which time it pleaſed God, that a Miller who ſucceeded him, digging in that place, found the bones of a man, whereupon it was ſuſpected that he had been murtherd; and the inhabitants remembred that about twenty years before a neighbour was miſſed, whom they ſuppoſed to have died in a ſtrange country; and ſo bethinking themſelves, who was Miller at that time, behold, God had brought him amongſt them, who being apprehended, and examined, confeſſed the fact, and was juſtly executed for the ſame.

11. In *Denmark* a traveller was murthered by the way, near the City of *Itzehow*; but the murtherer could not be found out, whereupon the Magiſtrates of the City cauſed one of the hands to be cut out off, & hanged up in the town-Gaol. And about ten years after, the murtherer accidentally comes into that room, whereupon the drie hand drops blood upon the table, which the *Gaoler* taking notice of, carries the man before the Ma-

giſtrates, who being examined, confeſſed the fact, and was juſtly executed. *Ranzovius* in a letter to D.*Chytræus*.

12. A murtherer at *Tubing* betrayed himſelf by his deep ſighes, which was not for grief of his fact, but for his ſmall booty; and being but asked the queſtion, he confeſſed the crime, and was hanged for it. *Lonicer*.

13. In *Spaine* a murther was committed in a tumult, and when all denied the fact, the Judg cauſed all their boſomes to be opened, & he whoſe heart trembled moſt, upon examination, confeſſed the fact, and was executed.

14. At *Iſenac*, a young man to get money, ſlew his hoſt, and threw his body into a cellar, but by Gods juſt judgement was ſo beſotted that he could not ſtirre a foot till he was apprehended, ſo that he was condemned to death. *Luther*, and *Melancthon* being in the town at that time, ſpake with him, and brought him to repentance before his death.

15. Within theſe few years the Lord *Saint-John* going his Circuit, there was a man arraigned before him for murther: and it was proved by many witneſſes, that the party murthered being laid in the grave till the Coroner could come, when the body was again taken up, this murtherer being ſuſpected, was ſent for, and when he came where the body lay, the dead corps opened his eyes, and fell into a ſweat. This I had from a godly Miniſter to whom that worthy Judge related it.

When he maketh inquiſition for blood, he remembreth them; He forgets not the cry of the humble, Pſal. 9. 12.

CHAP. LXXXVII.

Obſtinacy under judgements.

1. The blind *Sodomites* continued groping after the door, as if they were ambitious of deſtruction, which was now even at the next door by.

2. *Pharaoh*, that ſturdy rebel againſt God, raged againſt God, and menaced *Moſes* with death, when that palpable groſſe darkneſſe was over the land, *Exod.* 10. 28. He was one of thoſe wild Bulls that was full of the fury of God, *Iſa.* 51. 20. and yet lay raging againſt it, adding impatience to his impenitence, and paſſive diſobedience to his active.

3. Such another Bull was *Ahaziah*, who ſent a third Captain after two had been conſumed with fire from heaven, as if he would deſpitefully ſpit in the face of heaven, and wreſtle a fall with the Almighty, 2 *Kings* 1. 13.

4. Such another was that ſturdy ſtigmatick, *Ahaz*, who the more he was diſtreſſed, the more he treſpaſſed: *This is that King Ahaz*. 2 *Chron.* 28. 22.

CHAP. LXXXVIII.

Papiſts wickedneſſe, and Gods judgments on them: as alſo the wicked lives, and woful deaths of many of the Popes, and Popelings.

THat *Rome* is *Babylon*, and the Pope Antichriſt, are things now ſo evident and notorious, that few queſtion it: but that ſo many thouſands which live under the *Romiſh* juriſdiction ſhould abide in ſo groſſe ignorance, as to continue courting that old and withered ſtrumpet, may juſtly ſeeme a marvel, were it not that the common people are kept in ſuch miſerable ignorance, being deprived of the ſoul-enlightning word of God, and enjoyned to pin their faith on the Prieſts ſleeve: And the more knowing ſort of them are by Gods juſt judgment *given over to ſtrong deluſions to beleeve a lie*, as the Apoſtle *Paul* long ſince fore-told, 2 *Theſ.* 2: 11. which prophecy as it is in many other things fulfilled, ſo eſpecially in theſe prodigious blaſphemies which are not onely publiſhed, but believed, and entertained with great applauſe among them. Many inſtances might be given, but take one onely inſtead of all, wherein they affirm that Chriſt imprinted his five wounds upon *Francis* of *Aſſiſe* the Frier, as if he alſo were to ſuffer for the world, & redeem man-kind: whereupon *Turſellin* the Jeſuite made theſe Verſes.

Exue Franciſcum *tunica laceroque cucullo,*
Qui Franciſcus *erat, jam modo Chriſtus erit.*
Franciſci *exaviis, ſiqua licet indue Chriſtum,*
Jam Franciſcus *erit, qui modo Chriſtus erat.*

Strip Francis *from his coat, and cowle, all nak't, and you ſhall ſee*
He that even now Saint Francis *was, to Chriſt will turned be.*
Again put Francis *coat, and cowle on Chriſt, and (mark the liar)*
He that even now Chriſt Jeſus was, will Francis *be the Frier.*

But that you may the better ſee what manner of perſons the Papiſts and Popes themſelves have been, what their lives, and what their deaths, read theſe Examples following.

Pope *Joane*, whoſe proper name was *Gilberta*, a Dutch woman, cloathing her ſelf in mans apparel, and attaining to learning, procured to be choſen Pope under the name of *John* the eighth: who afterwards playing the whore, fell in travel in the time of a ſolemn proceſſion, and died thereof: ſince which time the Cardinals ſhun that place in all their Proceſſions. *Simpſ.* 1.

Pope *Stephen* the ſixth, ſo envied the name of his predeceſſor *Formoſus*, that he abrogated, & diſſolved all his decrees, cauſed his body to be taken up, cutting off two fingers of his right hand, which he commanded to be 2.

caſt into the river *Tybur*, and then buried him in a private Sepulchre. *Simpſ.*

3. Pope *John* the eleventh kept for his Paramour, a famous ſtrumpet called *Marozia* by whom afterwards he was ſmothered with a pillow, that ſo her ſon might attain to the Popedome. *Simpſ.*

4. Pope *John* the thirteenth was a whore maſter, an adulterer, inceſtuous, a gameſter, and extortioner: Of ſome of his Cardinals he put out their eyes, from ſome he cut out their tongues, ſome their fingers, ſome their noſes, and privie members: He ordained Deacons in a Stable, committed inceſt with two of his ſiſters: at Dice he called to the Devil for help, and drank an health to him: for money he made boyes Biſhops; lay with his fathers Concubine, raviſhed maids, and wives; lay with his own mother, made his Palace a Stewes; at length being found in the act of adultery, he was ſlain by the womans husband. *Simpſ.*

5. Pope *Silveſter* the ſecond was a great Conjurer, and by the help of the Devil obtained the Popedome; He enquiring of the Devil how long he ſhould live? was anſwered, *Till he ſhould ſay Maſſe in* Jeruſalem; In the Lent after as he was ſaying Maſſe in the Chappel of Saint *Croſſe*, he ſuddenly fell ſick, and remembring that that Chappel was called *Jeruſalem*, he perceived how he was couſened by the Devil: He commanded his Cardinals that after his death they ſhould cut his body in peices, & ſo bury him, having before bequeathed his ſoul to the Devil: It is commonly reported, that by the ratling of his bones in his tombe, is portended the death of the Pope. *Simpſ.*

6. Pope *Benedict* the ninth attained to the Popedome by Magick, and practiſed inchantments, and conjuration in woods after an horrible manner, and by Magical Art uſed to allure women to his luſt; & being in fear of the Emperor, whom he had much abuſed, ſold his Popedome for fifteen hundred pound weight of Gold: and going into a Forreſt to practice his *ſorceries* the more privately, the Devil ſtrangled him to death. *Simpſ.*

7. Pope *Gregory* the ſixth, ſcholar to *Silveſter*, and as great a Conjurer as his Maſter, after many horrible miſchiefs committed, was baniſhed *Rome*, and ended his life moſt miſerably in *Germany*. *Balleus.*

8. Pope *Hildebrand* attaining to his Papacy by unlawful means, ſet the whole Chriſtian world into a combuſtion. He was a murtherer, a poiſoner, a conjurer, and a conſulter with familiar ſpirits. As he roſe out of his ſeat to excommunicate the Emperour *Henry* the fourth, his ſeat (being newly made of great timber) rent, and ſhivered in pieces: Afterwards he hired one to knock the Emperor on the head as he was at prayers; Enquiring of the Hoaſt for an anſwer againſt the Emperour, becauſe it would not ſpeak, he threw it into the fire, and burnt it; and after many ſuch outragious villanies, he was depoſed and baniſhed; after which he wandred as a vagabond, without comfort, without help, without hope, in a pitiful eſtate, yet pitied of no man, travelling under the unſupportable burthen of a reſtleſſe conſcience, and at laſt died for grief. *Simpſ.*

9. Pope *Clement* the ſixth raiſed many horrible warres againſt the Emperour *Lewis* of *Bavaria*: & was the death of twenty thouſand *Frenchmen* by the King of *England*: At laſt he poiſoned the Emperour; But ſhortly

after himſelf was, by Gods juſt judgment, ſtifled to death. *Idem.*

10. Pope *Adrian* the fourth, a moſt proud perſon, who was angry with the Emperour *Frederick Barbaruſſa*, for holding his ſtirrup on the left ſide; as he was walking with his Cardinals abroad, a flie got into his Throat, and choaked him. *Simpſ.*

11. Pope *Alexander* the third, a proud, and turbulent perſon, having taken the Emperours ſon priſoner, the father was fain to ſubmit himſelf to the Pope, who putting his foot upon the Emperours neck, ſpake theſe words; *Thou ſhalt walk upon the Adder, and the Baſiliske, and ſhalt tread down the Lyon, and Dragon:* The Emperour ſaid, *Not to thee, but to* Peter; To whom the Pope anſwered: *Both to me and to* Peter. *Simpſ.*

12. Pope *Boniface* the eighth was a moſt proud and turbulent man; who took upon him to give, and take away Kingdomes at his pleaſure. He excommunicated *Philip* King of *France*, and his poſterity to the fourth generation, for making a Decree that no money ſhould be carried out of his Country to *Rome:* but the King ſent the Steward of his houſe, and a Noble man of *Rome*, whom the Pope had driven out of his inheritance, to publiſh his appeal to the next general Councel, who ſeizing upon the Pope, ſpoiled his treaſures, and ſet him upon a wanton Colt with his face towards the Tail, and ſo made him a ridiculous ſpectacle to all the people: whereupon he fell into ſo cruel a frenzie that he eat his own hands, and died miſerably: of whom it was ſaid, that *he entered like a Fox, reigned like a Lion, and died like a dog.* Simpſ.

13. Pope *Vrbane* the ſixth was a moſt cruel, and bloody man; He cauſed one of his Cardinals which had diſpleaſed him, to be ſlain: five others of them to be ſowed up in ſacks, and caſt into the Sea; three more of them in the preſence of all the people to be knockt on the head, and their bodies to be dried in an oven, and carried in Cheſts about with him, with their red hats ſet upon the ſame: but ſhortly after, as he was with much greedineſs gathering money, he fell from his Mule, and ſo bruiſed himſelf, that he languiſhed thereof for twenty ſeven dayes, dying by degrees, and ſo ſuffering the pains which he cauſed his Cardinals to endure. *Simpſ.*

14. Pope *Sixtus* the fourth, moſt unjuſtly vexed all *Italy* with warres, and diſſentions. One of his own writers ſaith, that amongſt all the Bawdes of theſe later dayes that built brothel-houſes, this Pope ſurmounted them all: who at *Rome* erected Stews of double abomination, one of women, the other of, &c. and allowed the whole family of the Cardinal of Saint *Lucy* in the three hot moneths of ſummer freee leave to uſe Sodomitry: He cauſed every whore to pay him a certain rate, which yearly amounted to the ſumme of fourty thouſand Duckets, of whom theſe Epitaphs were made:

Sixte, jaces tandem, noſtri diſcordia ſecli,
Sæviſti in ſuperos, nunc Acheronta move,
Sixte, jaces tandèm, deflent tua buſta cinædi,
Scortáque, lenones, alea, vina, venus.

Another.

Gaude priſce Nero, vincit te Crimine Sixtus,

Hic ſcelus omne ſimul clauditur, & vitium.
Acts & Mon.

15. Pope *Innocentius* the fourth, a bloody, and turbulent man, after many wicked and abominable pranks, as he was in *Naples*, a voice was heard in his Court: *Surge miſer, & veni ad judicium*; Ariſe O wretch, and come to judgment: and the day following he was found dead in his bed, all black and blew as though he had been beaten with bats. *Simpſ.*

16. Pope *John* the two-and twentieth told his friends, that he knew by the poſition of the ſtarres, that he ſhould live a long time in this world; but very ſhortly after he was ſmothered to death by the ſudden fall of a chamber, which he had newly built for his ſolace, and pleaſure. *Simpſ.*

17. Pope *Paul* the ſecond being an ignorant, and illiterate perſon himſelf, accounted all that were learned, Hereticks, and thereupon exerciſed much cruelty againſt many learned and famous men. *Plat.*

18. Pope *Alexander* the ſixth, was endued with moſt filthy conditions, void of ſincerity, truth, faith, and Religion; was full of unquenchable covetouſneſs, unreaſonably ambitious, more then barbarouſly cruel, and had a burning deſire of advancing his baſtards, whereof he had many: He ſet benefices, and promotions to ſale: He poiſoned *John Michael*, Cardinal of *Venice*, at *Rome*, for his gold and treaſures. In adulteries he was moſt filthy, and abominable; In Tyranny moſt mercileſs; In Magick moſt cunning, and therefore execrable; He poiſoned his own father; He committed Inceſt with his own ſiſter *Lucrecia*; He poiſoned *Zemes*, brother to *Bajazet* the great *Turk*, being hired thereto by two hundred Duckets, after he had ſworn friendſhip to him; He procured aid of the *Turk* againſt the King of *France*: He cauſed the tongue, and hands of *Anthony Mancivel*, (a learned and prudent man) to be cut off, for making an Oration in reproof of his wickedneſs: He never attempted any thing, but he firſt conſulted with the Devil: He was accuſtomed to poiſon any whom he diſliked; but at laſt through the miſtake of his Butler, had the poiſoned wine (which he had prepared for ſome of his Cardinals) put into his own hand, which he drinking off, with horrible cries and groans died immediately. *Simpſ. Guich. Bembus.*

19. Pope *Anaſtaſius* the ſecond, who was a deadly enemy to all that were good, as he was doing his ſecret buſineſs, his bowels guſhed out, and ſo he died miſerably. *Plat.*

20. Pope *Benedict* the eleventh, when the Ambaſſadors of the Councel of *Conſtance* came to him, laying his hand on his breſt, cried out, *Hic eſt Arca Noæ.* To which they tartly, but truly replied: In *Noahs* Ark there were few men, but many beaſts. *Acts & Mon.*

21. Pope *Leo* the tenth, admiring the huge maſſes of mony, which by his Indulgences he had raked together, ſaid unto Cardinal *Bembus* moſt Atheiſtically: *Vide quantum hæc fabula de Chriſto nobis profuit:* See what a deal of wealth we have gotten by this fable of Chriſt: and when he lay upon his death-bed, the ſame Cardinal rehearſing a text of Scripture to comfort him, he replied; *Apage has nugas de Chriſto:* Away with theſe bawbles concerning Chriſt. *Acts & Mon.*

22. Pope *Adrian* the ſixth, before he was Pope, taxed ſharply many errours, and abuſes in the Court of *Rome*, but having attained the Popedome, when he was preſſed to reform them being in place, and having power to do it, anſwered, *When I was a childe, I thought like a child, and ſpake like a childe; but now I am a man, I have put away childiſh things.* Acts & Mon.

23. Pope *Julius* the ſecond, having raiſed a great Army againſt the *French*, as he was going out of *Rome* with it, he took his keyes, and threw them into the river *Tibur*, ſaying, *That foraſmuch as the keyes of Saint* Peter *would not ſerve him to his purpoſe, he would betake himſelfe to the ſword of Saint* Paul: Of which Pope it is obſerved, that partly by warre, partly by curſings, he was the cauſe of the death of two hundred thouſand Chriſtians, in the ſpace of ſeven years. *Acts & Mon.*

24. Pope *Nicolas* the firſt prohibitied marriage to the Clergy, ſaying, *That it was more honeſt to have to doe with many women privately, then openly to take one wife*: Inſomuch that a Prieſt of *Placentia*, being accuſed to have a wiſe, and children, was deprived of his benefice; but proving the ſame woman to be wife to another man, and but his Concubine, he was reſtored again, *Idem.*

25. *John* the twenty fourth, was accuſed before the Councel of *Conſtance* for Hereſie, Simony, Murther, poiſonings, couſenings, Adulteries, and Sodomy; which being proved againſt him, he was depoſed, and impriſoned; whereupon, through vexation, and grief, he ended his wretched life. *Idem.*

26. A certain Cardinal in *Rome* much blamed a painter for colouring the viſages of *Peter*, and *Paul* too red, to whom he tartly replied; *That he painted them ſo, as bluſhing at the lives of thoſe who ſtiled themſelves their ſucceſſors.*

27. Pope *Honorius* the ſecond, ſent one *John Cremenſis* his Legate into *England* to diſſwade the Clergy from marriage, who having called a Convocation, the Legate made a very accurate ſpeech in the praiſe of a ſingle life, and how fit it was that Miniſters ſhould live ſequeſtred from the cares of the world: but the night following, he himſelf was taken in the very act of adultery. *Mat. Pariſ.*

28. Pope *Julius* called for his Pork-fleſh (which was forbidden him by his Phyſicians) and ſaid that he would have it *Al deſpito de Dio*, in diſpite of God: And having appointed a cold Peacock to be reſerved for him, when he miſſed it the next meal, he grew into a great rage, and being requeſted not to be ſo angry for ſuch a trifle, he anſwered, *That if God was ſo angry for an Apple, why might not he be as angry for his Peacock? Acts & Mon.*

29. Doctor *Cranmer* with the Earl of *Wiltſhire*, and ſome others, being ſent by King *Henry* the eighth to the Pope, about his divorce from Queen *Katherin*, when the day of hearing was come, and the Pope ſitting in his *Pontificalibus*, put forth his foot to be kiſſed of the Ambaſſadors, an unmannerly Spaniel of the Earles ran and caught his great Toe in his teeth, ſo that the Ambaſſadors diſdained to kiſs where the Dog had taken an aſſay, let the Pope draw back his foot, and ſo they loſt the eſpecial favour offered unto them. *Speed, Chron.* 10. 12.

30. Pope *Paul* the third when his ſoon *Farneſis* had committed an unſpeakable violence on the body of *Coſmus Chærius* Biſhop of *Fanum*, and then poiſoned him, held himſelf ſufficiently excuſed that he could ſay, *Hæc vitia me non commonſtratore didicit:* He never learned this of me. *Simpſ.*

31. Pope *Pius Quintus* ſpake thus of himſelf: *Cum eſſem Religioſus, ſperabam bene de ſalute animæ meæ: Cardinalis factus, extimui: Pontifex creatus pene deſpero.* When I was firſt in orders without any other Eccleſiaſtical dignity, I had ſome good hope of my ſalvation: when I became a Cardinal, I had leſſe: ſince I was made a Pope, leaſt of all. *Coru è Lapi.*

32. Before the Pope is ſet in his chair, and puts on his tripple Crown, a piece of Towe, or Wadd of ſtraw is ſet on fire before him, and one is appointed to ſay, *Sic tranſit gloria mundi:* The glory of the world is but a blaze. Alſo one day in the yeare, the Popes Almoner rides before him, caſting abroad to the poor, ſome pieces of braſſe, and lead, profanely abuſing that Scripture, ſaying, *Silver and Gold have I none, but ſuch as I have I give unto you.* Simp.

33. Pope *Adrian* the ſixth having built a fair Colledge at *Lovain*, cauſed this inſcription to be written upon the gates thereof in letters of Gold: *Trajectũ plantavit,* Lovanium *rigavit,* Cæſar *dedit incrementum: Vtrecht* planted me, (there he was born) *Lovaine* watred me, (there he was bred up in learning) and *Cæſar* gave the increaſe, (for the Emperour had preferred him:) One to meet with his folly and forgetfulneſs, wrote underneath, *Hic Deus nihil fecit:* Here God did nothing. *Idem.*

34. The Popes have a book called *Taxa Cameræ Apoſtolicæ*, wherein men may know the rate of any ſinne: upon what termes a man may keep a whore, be a Sodomite, murther his father, &c.

35. When the Emperour *Henry* the ſeventh, (having pacified *Germany*) went into *Italy* to reform the many and great abuſes there: A certain Monk (to gratifie the Pope) mixed poiſon with the bread of the *Euchariſt*, and gave it him, whereof he died. *Simpſ. Ec. Hiſt.*

36. Pope *John* the twenty-third calling a Councel at *Rome* againſt the godly Chriſtians in *Bohemia:* when the Councel was ſet, the Maſs of the holy Ghoſt ſung, and the Pope placed in his chair, there came flying in amongſt them an ugly Owl with an il favour'd hooting, and ſet her ſelf upon a croſs beam juſt over againſt the Pope, caſting her ſtaring eyes upon him: whereupon the whole company began to marvel, and whiſpering each to other, ſaid, *Behold, the Spirit is come in the likeneſs of an Owle:* The Pope himſelf bluſhed at the matter, and began to ſweat, fret, and fume, and ſo being in great deſtraction diſſolved the Councel for the preſent; yet afterwards calling an other Seſſions, when they were met, in came the Owle as before, ſtill looking ſteadfaſtly upon the Pope; whereupon he was more aſhamed, ſaying, *that he could no longer abide the ſight of her*, & commanded her to be driven away with bats, and ſhoutings, but by no means could ſhe be removed, till with the blowes of the ſticks thrown at her, at length ſhe fell down dead amongſt them. *Acts and Mon.*

37. *Optimi putantur Pontifices ſi vel lenitèr mali ſunt, vel minus boni quàm cœteri mortales eſſe ſolent*, ſaith *Papirius Maſſonius*, a Popiſh writer. Thoſe are thought to be very good Popes that are not ſtark naught, or that have any good at all in them.

38. The Friers are a generation of men that are alwayes vowing obedience, and yet ſtill are full of contentions: Chaſtity, yet moſt luxurious: Poverty, yet every where ſcraping and covetous: No Cappuchin may take or touch Silver: at the offer of it he ſtarts back, as *Moſes* did from the Serpent: yet hath he a boy with him, that receives, and carries it, and never complains either of mettal, or meaſure. *Sands Euro. Spec.*

39. What an horrible ſhame is it to the Papiſts, and what a ſtumbling block muſt it needs be to the poor *Jewes* that live amongſt them, that in *Rome* a *Jewiſh* maid may not be admitted into the ſtewes of whoredom, unleſs ſhe will be firſt Baptized? This is related, and bewailed by *Eſpenſæus*, a moderate Papiſt. *De Contin.* l. 3. c4.

40. The Papiſts propoſe rewards to ſuch as will forſake the proteſtant Religon, and turn to theirs. In *Auſburgh* there is a known ſtipend of ten Florens *per annum*. In *France* the Clergy have made contributions to maintain run-agate Miniſters. *Stratagema nunc eſt Pontificum ditare multos ut pii eſſe deſinant. Jo. Bap. Gill.* Its a cunning trick that the Popes have taken up to enrich men that they may rob them of their Religion. Indeed tell men a tale of *utile*, promiſe them preferment, and you may perſwade them to any thing. *Fac me Pontificem & ero Chriſtianus*, ſaid one *Pamachius*, an Heathen, once to a Pope: Make me a Biſhop and il'e turne Chriſtian. *Trapp.*

41. A rich Merchant of *Paris* jeſting at the *Franciſcan Friers*, was by their inſtigation accuſed of Hereſie, apprehended, and condemned to be hanged: But he (thinking thereby to ſave his life) made a publick, and ſolemne recantation: which the Friers being enformed of, commended him, ſaying, *That if he ſo continued he ſhould undoubtedly be ſaved:* Yet withall, they called upon the Officers to haſten him to the Gallowes, and to hang him whilſt he was in ſo good a mind, which accordingly was done. *Acts and Mon.*

42. King *John* of *England* having broken with the Pope, was afterwards no good friend to him, and his Clergy, eſpecially to there looſe, and licentious lives; whereupon as the King in his progreſs reſted himſelf for two dayes at *Swinſtead*-Abby, not far from *Lincolne*, a Monk of that houſe went to his Abbat, and told him that he had a purpoſe to poiſon the King, ſaying, *It's better that one man ſhould die, then that all the people ſhould periſh:* The Abbat wept for joy, and abſolved the Monk from all his ſins: Then did this varlot mix the poiſon of a filthy Toad with a cup of excellent wine, and brought it to the King, ſaying, *My Liege, here is ſuch a cup of wine as you never drank a better in all your life: I truſt this waſſail ſhall make all* England *glad*: and there withal began a good draught to him, and the King pledged him, ſhortly after died.

43. Pope *Sixtus* the fourth was wont to ſay, that a Pope could never want mony whileſt he could hold a pen in his hand.

44. His predeceſſor *John* the twenty ſecond, left in his treaſury to his heires two hundred and fifty Tunnes of gold.

45. *Boniface* the eight being plundred by the *French*, was ſound to have more wealth then all the Kings of the earth could have raiſed by one years revenue. *Heidſield.*

46. An oath upon the conſcience of a Popiſh Idolater is like a collar upon a Munkies neck, that he will ſlip on for his Maſters pleaſure, and ſlip off again for his own. *Paſcenius* ſcoffes at King *James* for the invention of the oath af Allegiance. Equivocation the Jeſuites have invented, or revived rather *ad conſolationem afflictorum Catholicorum*, for the comfort of afflicted Catholicks, as *Garnet*, and *Blackwell* profeſs.

47. The Papiſts by their Idolatry bring a ſcandal upon the Chriſtian Religion; This made *Averroes* the *Mahumetan* cry out, *Quoniam Chriſtani Deum ſuum manducant ſit anima mea cum Philoſophis:* Seeing the Chriſtians do eat their God, let my ſoul rather be with the ſouls of the Phyloſophers.

48. The Pope takes upon him to diſpoſe of thoſe Kingomes that he counteth heretical. He gave this Land in the reigne of *King Henry* the eighth *Primo occupaturo*, to him that could firſt ſeiſe upon it: He declared *John* King of *Navar* a Schiſmatick, an Heretick, an enemy to the Sea Apoſtolick, and gave his Kingdom to the *Spaniard*, becauſe he took part with the *French*, and would not ſuffer the *Spaniard* to march through his Kingom againſt the *French*.

49. *Rev.* 8.11. The Pope is called *wormwood*, and would make the world believe that he hath power *de injuſtitia facere juſtitiam ex nihilo aliquid, ex virtute vitium.* i e. of injuſtice to make juſtice, of nothing, ſomthing, of vertue vice, to diſpence with any of the ten Commandements, to make new Articles of the Creed, to diſpoſe of all the Kingdomes at his pleaſure, &c. Pope *Joh.* the twenty third ſaith, that *he may grant a diſpenſation againſt the Law of nature, and of Nations: againſt Saint* Paul, *and Saint* Peter, *againſt the four Goſpels, &c.*

50. The Councel of *Conſtance* comes in with a *Non-obſtante* againſt Chriſts own inſtitution, withholding the cup in the Sacrament: and the like for Prieſts marriages, prayers in a known tongue, &c.

51. When the Cardinals meet to chuſe a Pope, they vow that whoſoever is choſen, ſhall ſwear to ſuch Articles as they make: But he is no ſooner choſen, but he breaks them all, and checks their inſolencies for going about to limit his power, to whom (as he ſaith) all power is given both in heaven and earth, both in ſpirituals, and temporals. *Trapp.*

52. *Sergius*, the ſecond, was the firſt Pope that ever changed his name: For his name being before *Bocca di Porco*, or Swinſmouth, he thinking it unworthy his dignity, cauſed himſelf to be called *Sergius*, which preſident his ſucceſſours follow: So that if one be a Coward, he is called *Leo.* If a Tyrant, *Clemens*: If an Atheiſt. *Pius*: If unjuſt, *Innocent*: If a ruſtick, *Urbanus*, &c. *Heili. Geogr. p.* 181.

53. *Anno Chriſti* 1401. There was a fearſul Schiſme in the Church of *Rome*, which of all others was the moſt ſcandalous, & of longeſt continuance; two, and ſomtimes three Popes warring one againſt another, and condemning

each others Ordinances, This ſchiſme laſted above twenty nine yeares till by the Councel of *Conſtance*, *Martin* the firſt was choſen Pope. *Arch Biſhop Spotteſwood Hiſt. of the Church of Scotl.*

54. We had ſomtime this proverb in *England*, about going to *Rome*; they ſaid, *A man that went the firſt time to Rome, went to ſee a wicked man there; He that went the ſecond time to Rome, went to be acquainted with that wicked man there; but he that went the third time, brought him home with him.* Many of our Engliſh Nobility, and Gentry go to *Rome*: and return home agan; but few of them bring home the ſame manners, the ſame Religion, nor the ſame ſouls they carried out with them. Hence alſo grew that other proverb: *An Engliſhman Italienate: is a Devil incarnate.*

55. *Cæſar Borgia*, ſon to Pope *Alexander* the ſixth, maligned his baſtard brother the Duke of *Candy*, becauſe he was corrival with him in his Miſtreſſe, and becauſe his father had beſtowed great dignities upon him, whereupon he cauſed him to be murtherd one night as he rode through the ſtreets of *Rome*, and his body to be caſt into *Tyber*.

56. A Popiſh Prieſt that was Parſon of *Crondal* near *Canterbury*, at the returne of Cardinal *Poole* into *England*, in the beginning of Queen *Maries* reigne, went to him for abſolution, and gat a Coyy of the Popes Bull of pardon brought by the ſaid Cardinal, and the Sabbath following he read it to his people; and withal told them, *That having been with the Cardinal the Thurſday before, he had made him as cleane from his ſinnes as he was at the Font ſtone, or the night wherein he was borne.* But while he was relating this in the Pulpit, he fell down ſtark dead, and never ſtirred more. *Acts & Mon.*

57. In the rebellion of *Tyr-owen* in *Ireland*, the Pope by his Breves, and Bulls ſolicited the Nobility, and Gentry of that Nation to revolt from their obedience to the Queen, declaring that the *Engliſh* did fight againſt the Catholick Religion, and therefore ought to be oppoſed as much as the *Turks*, imparting the ſame favours to all thoſe that fought againſt them as he doth to ſuch as fight againſt the *Turks*; promiſing them that the God of peace ſhould tread down their enemies under their feet ſpeedily: though therein he proved a liar. See the life of Doctor *Vſher by Doctor Bernard. p. 70.*

58. The Pope is like a Waſp, no ſooner anger, but out comes a ſting, which yet being out, is but like a fools dagger, ratling, and ſnapping without an edge.

59. *Sit ergo Gallus in nomine Diabolorum:* The Devil take the *French*, ſaid Pope *Julius* the ſecond, as he was ſitting by the fire, and ſaying his prayers, upon newes of the defeat of his forces by the *French* at the battel of *Ravenna*; was not this that mouth that ſpeaketh blaſphemies? *Anal. Gal.*

60. A certain Cardinal entring with great Pomp into *Paris*, when the people were more then ordinary earneſt with his for him fatherly benediction: *Quandoquidem* (ſaith he) *hic populus vult decipi, decipatur in nomine Diaboli.* Foraſmuch as this people will be fooled, let them be fool. in the Devils name.

61. Another Cardinal at a Diet at *Ausbourg*, when one of the Prince Electors Ambaſſadors was in his Maſters name preſent at a Maſſe, but would not, as the reſt did, kiſſe the conſecrated charger: the Cardinal as he was ſinging Maſſe, being diſpleaſed at it, cried out, *Si non vis benedictionem, habeas maledictionem in eternum*: If thou wilt not have the bleſſing, thou ſhalt have Gods curſe, and mine for ever; this was *Anno Chriſti* 1559. *Bucholt: Let them curſe, but bleſſe thou, &c.* Pſal. 109. 28.

62. The Pope, that whore of *Rome*, forceth men to commit folly with her by the cruel Inquiſition: Others ſhe hireth by preferments (as *Luther* was offered a Cardinalſhip:) *Beſſarion* of *Nice* was won over to her by the like preferment. *Thomas Saranzius* of a poor Shoomakers ſon, was made Biſhop, Cardinal and Pope all in one year, called *Nicholas* the fifth. The like may be ſaid of *Æneas Sylvius*, Canon of *Trent*, afterwards Pope *Pius* the ſecond: It's one of the Popes Stratagems to enrich men, that he may oblige them to himſelf.

63. *Matthew Paris*, an ingenuous Papiſt, ſpeaking of the Court of *Rome*, ſaid, *Hujus fætor uſque ad nubes fumum teterrimum exhalabat*; her filthineſs hath ſent up a noiſome ſtink to the very clouds of Heaven, as *Sodoms* did. Another complained *Anno Chriſti* 1414. that the Church of *Rome* was become *ex aurea argenteam, ex argentea ferream, ex ferrea terream, ſupereſſe ut in ſtereus abiret*: Of Gold ſilver, of ſilver iron, of iron earth, and that ſhe would next become of earth dung, &c.

64. It's notoriouſly known (ſaith Doctor *Fulk* out of one of their own writers) that the moſt honorable name of a Chriſtian, is in *Italy*, and at *Rome*, a name of reproach, and uſually abuſed to ſignify a Fool, or a Dolt.

65. *Anno Chriſti* 1534. there was a notable villany acted by the Franciſcans at *Oreleance* in *France*, which was this; A chief Judges wiſe dying, deſired of her husband that ſhe might be buried in the Franciſcans Church, which was done accordingly, and the Judg gave them ſix Piſtols, which was a bribe far beneath their expectation, and avarice, but they hoped for amends by the fall of a Wood which the Judg was to make, and accordingly deſired ſome trees of him, which he denied them. This defeat did ſo exaſperate the Franciſcans, that they reſolved revenge by bruiting abroad that his wife was damned in hell for ever. To carry on this villany more ſecretly, and effectually, they ſuborned a young man to make hideous noiſes about the Church at the time of their publike devotions: and the Doctor of that order (who had uſed many ſuch cheats) was to play the Exorciſt, but had ſo order'd it, that the young man ſhould not anſwer to any queſtion but by ſignes, which the Doctor could only underſtand (having pre-appointed them) and ſo was to explain them to the ſpectators. Accordingly when the young man had amuſed the people with his dreadful tricks, the Exorciſt boldly asketh him whether he were a ſpirit or not? and if a ſpirit, whoſe ſpirit? relating the names of all ſuch as had been buried there of late; and when he named the Judges wiſe, he made a ſign that he was her ſpirit: Then the Exorciſt asked whether ſhe were damned, & for what offence? whether for covetouſneſs, or luſt, or pride, or *Lutheraniſm*, &c. and what he meant by thoſe clamours, and unquietneſs? whether the body ſhould be digged up, and carried elſewhere? &c. To

all which he anſwered affirmatively. But the Judge hearing of it, and knowing the jugling, complained to the King and Parliament of *Paris*, procuring a Commiſſion to examine the buſineſſe, whereby the knavery of the *Franciſcans* was found out, and the actors puniſhed according to their deſerts. *Lavat. de ſpectris c.* 8. *p.* 35.

66. At *Berne* in *Switzerland* there aroſe a great quarrel between the Dominican and Franciſcan Friers about the Virgin *Mary*, whether ſhe wss conceived in original ſin? the one affirming, and the other denying it: At length the Dominicans undertook to confirme the truth of their opinon by a Miracle: For which end four of the prime men of their Order, the ſubprior being one, that was a Conjurer, called up the Devil to aſſiſt them: The ſpirit appeared to them in the likeneſſe of a Blackmoore, promiſing his aſſiſtance, provided that they would give him a bond ſigned with their hands, and written with their blood, for confirmation of their compact with him: this they did, and the Devil appeared as an Angel aſſerting the Dominicans doctrine, and threatning their Opponents with Purgatory, and to overthrow the City except the Franciſcans were driven thence, But this coming out afterwards, turned to the great ſhame of the Dominicans, *Idem c.* 7 *p.* 27.

67. The poor *Spaniards* are kept in ſuch awe by the Lords Inquiſitors, that one of thoſe Inquiſitors deſiring to eat ſome peares that grew in a poor mans Orchard not farr from him, ſent for the man to come and ſpeak with him. The meſſage put the poor man into ſuch a fright, that he fell ſick, and kept his bed: But being informed that his peares were the cauſe of his ſending for, he cauſed his tree to be cut down, and withal the peares on it to be ſent to the Inquiſitor; and being afterwards by him demanded the reaſon of that unhuſbandly action, he proteſted that *he would not keep that thing about him, which ſhould give an occaſion to any of their Lordſhip's to ſend for him any more.*

68. *Charles Caraffa* being made Cardinal by Pope *Paul* the fourth, and his brother *John*, Duke of *Palian*, and Earl of *Montore*, they lived in great honour and wealth all that Popes dayes; but when by the help of theſe men eſpecially, *Pius* the fourth was made Pope, he took the two brethen, with others of their kindred, and impriſoned them in the the Caſtle of Saint *Angelo*, where they endured three years miſerable captivity; at laſt by the command of the Pope, the Cardinal *Charles* was ſtrangled, and his brother *John's* head cut off, and their bodies were thrown out into the open ſtreet of *Rome* to be a gazing ſtock to the people. *Lipſius.* See more in *Cruelty of Papiſts.*

69. Sir *Edwin Sands* in his *Europæ ſpeculum* ſhewes how the Popiſh State is ſtrangely compacted of infinite contrarieties. What pomp, what riot is there to that of the Cardinals? What ſeverity of life comparable to that of their Hermites, and Capuchins? Who wealthier than their prelates? Who poorer by vow, and profeſſion, than their Mendicants? On the one ſide of the ſttreet is a Cloyſter of Virgins; on the other, a ſty of Courtezans with publike toleration. This day they are all in Masks with all looſneſs, & foolery: To morrow all in Proceſſion, whipping themſelves till the blood follow. On one door is an Excommunication, throwing to Hell all tranſgreſſ-

greſſors: On another a Jubile, or full diſcharge from all tranſgreſſions: He ſaith, it's a proverb in their own books: *That the worſt Chriſtians of Italy are the Romanes; Of the Romanes the Prieſts are the wickedeſt: The lewedeſt Prieſts are preferred to be Cardinals: And the worſt man amongſt the Cardinals is choſen to be Pope.*

70. The Pope in the beginning of the Council of *Trent*, being deſired to make a Reformation to pleaſe the *Lutherans*: No (ſaith he) it is in vain; *For a whole Reformation will undo the Church; and an half Reformation will not ſatisfie the Lutherans, and therefore it's better to imbitter both the parties.* Maſter *Leigh's Relig. & Learn. p.* 14.

Roma vale, vidi, ſatiſt eſt vidiſſe, revertur
Cum Leno, aut meretrix, Scurra, Cinædus ero.
Vivere qui ſancte cupitis, diſcedite Româ,
Omnia cum liceant, non licet eſſe pium. *Mantuan.*

71. Many of the Popiſh Saints are but ſuppoſed, and their reliques alſo: what a fond thing then is it to worſhip the ſuppoſed relique of a ſuppoſed Saint. *Calvin* (an eye-witneſs) teſtifies that when *Geneva* embraced the Goſpel, the reliques were viſited by the authority of the Magiſtrate, and it was found that what they had adored till then, as if it had been the brain of *Peter*, was but a Pumice-ſtone; and what they had believed to be Saint *Anthonies* arme, was but the ſinew of a Stag.

72. The parcels of wood kept in *Europe*, which they ſay are parts of the Croſs whereon Chriſt died, are ſo many, that if they were brought together, they would lode a ſhip, and yet it was no greater then a man might bear. The milk of the Virgin *Mary* is ſo plentiful in many places, that ſeven of the beſt Kine in *Holland* are not able to give ſo much milk in ten years, ſaith one.

They ſhew *Judas's* lanthorne at Saint *Denis* in *France*. At *Rome* at Saint *Johns* Church in *Lateran* there is kept the circumciſed foreskin of Chriſt, and the Altar at which *John Baptiſt* did ſay Divine ſervice in the Wilderneſs. *Idem. p.* 16.

73. Pope *Adrian* had this memorable ſpeech, *Nihil ſibi imperio infœlicius in vita accidiſſe:* that nothing in all his life fell out more unhappily for him, then his advancement to the Popedome. *Idem. p* 107.

A narrative of the viſible hand of God upon the Papiſts by the downfal in Black-Friers London. Anno Chriſt. 1623.

On the Lords day, *October* the 26th. according to the *Engliſh* account: but *November* the fifth according to the *Popiſh* account, a common report went far and near, that one *Drury a Romiſh Prieſt* (a man of parts, and eminent gifts) would preach that day in the afternoon in a fair houſe in *Black-Friers London*, whether all that would might freely come to hear him.

Upon this report, very many Proteſtants as well as Papiſts, Scholars as well as others, aſſembled thither about three a clock in the afternoon, That manſion houſe was now inhabited by the *French* Ambaſſador: and the Sermon was to be in a Garret, into which there were two paſſages. One out of the Ambaſſadors withdrawing roome which was private, the other more more common without the great gate of the ſaid manſion houſe.

Under this Garret was another large chamber which one *Redyate*, another Romiſh Prieſt had hired for himſelfe: Unto whom Papiſts frequently repaired to heare Maſs, and make confeſſions. Under this room was the aforeſaid withdrawing chamber of the Ambaſſadour: ſupported with ſtrong Arches of ſtone, being immediattely over the entrance into the great houſe: And at the South end of the Garret, and on the Weſt ſide thereof, there were bed-chambers and cloſſets which other Prieſts had hired for themſelves: The bed-chamber at the South end, was ſevered from the Garret onely by a partition of Wanſcot which was taken down for the Sermon time: The length of the Garret from North to South was almoſt 40. foot, the bredth about 16. foot: the two aforeſaid paſſages met on one paire of ſtaires leading to the Garret which had onely that one door into it.

More came to this place then poſſibly it could hold, ſo that many for want of roome returned back again: Others went into the aforeſaid *Redyates* chamber, and tarried with him. The whole Garret, Roomes adjoyning, door, and top of the ſtaire were as full as they could hold. In the Garret were ſet cheires, and ſtooles for the better ſort: moſt of the women ſate on the floor, but moſt of the men ſtood thronged together: In all, about two hundred were there aſſembled. In the middeſt was a table and a chair for the Preacher.

All things thus prepared, and the multitude aſſembled, about three a clock the expected Preacher, having on a Surplice girt about his middle with a linnen girdle, and a tippet of ſcarlet on both his ſhoulders, came in, being attended by a man that brought after him his book, and hour glaſs.

As ſoon as he came to the table, he kneeled down with ſhew of private devotion for a little while: then riſing up, and turning himſelf to the people, he croſſed himſelf, took the book (which was ſaid to be a *Remiſt Teſtament*) out of his mans hand, and the hour-glaſs being ſet on the table, he opened the book, read the Goſpel appointed by the *Romiſh Calender* for the day, being the twenty firſt Sunday after *Penticoſt:* the Goſpel was in *Mat.* 18. 23. *&c.* The Text, being read, he ſate down, put on a red cap over a white linnen one turned up about the brims: He made no audible prayer, but having read his text, which was the parable of forgiving debts, he ſpake ſomething of the occaſion of it, and then propounded theſe three ſpecial points to be handled.

1. The dept we owe to God.
2. The mercy of God in forgiving it.
3. Mans unmercifulneſs to his brother.

Having inſiſted ſome while of the miſery of man, by reaſon of the dept wherein he ſtands bound to God, he paſſed on to declear the rich mercy of God, and the means which God hath afforded to his Church, for partaking thereof: Amongſt which he reckoned up the Sacraments, and eſpecially preſſed the Sacrament of *Penance*, as they call it.

When he had diſcourſed on theſe points about half an hour, on a ſudden the floor whereon the Preacher, and the greater part of his auditory were, fell down with ſuch violence, as there with the floor of the chamber under it where *Redyate* and his company were, was broken down with it, ſo that both the floores, with the beams, girders, joyces, boards and ſcealings, with all the people on them fell down together upon the third floor which was the floor of the *French* Ambaſſadors withdrawing chamber, ſupported with ſtrong arches as aforeſaid.

There being a partition on the South ſide of the middle chamber which reached up to the floor of the Garret, and ſupported it, that part of the Garret which was beyond the partition Southward, fell not, ſo as all the people thereon were ſafe, only they had no way to get out: for there was but one entrance into the Garret, which was at the North-Weſt corner. Hereupon ſome through Amazement, would have leaped out at a window almoſt fourty foot from the ground: but the people without, telling them of the certain danger if they leaped down, kept them from that deſperate attempt: At length by breaking a wall on the Weſt-ſide they diſcerned chambers adjoyning thereto, and ſo by creeping through that hole into the chambers, they were ſaved: So were all they that ſtood on the ſtaire-head at the doore leading into the Garret: For the ſtaires were without the room, and nothing fell but the floores, neither walls nor roof.

Alſo amongſt thoſe that fell, many eſcaped; for ſome of the timber reſted with one end on the walls, and with the other on the third floor that yielded not, and ſo both ſuch as abode on thoſe pieces, and ſuch as were directly under them were thereby preſerved. Amongſt the multitude that fell there was a Miniſter who (through Gods Providence) fell ſo between two pieces of Timber, as that the Timber kept his upper parts from cruſhing, and hope him by his claſping about the Timber to pull out his feet from amongſt the dead Corpes.

Amongſt others, the preſent preſervation, and future deſtruction of one *Parker*, was very remarkable. This *Parker* was a factor for the *Engliſh* Seminaries, and Nunnes, beyond Sea, eſpecially at *Cambre*, and he had ſo dealt with two of his brothers here, that he had got from one of them a ſon, and from the other a daughter to ſend them to religious houſes (as they falſly call them) beyond Seas. This *Parker*, at this time took his Nephew, a youth of about ſixteen years old to the aforementioned fatal conventicle, where *Drury* preached: and both *Parker*, and Nephew, fell with the reſt: The youth there loſt his life, but *Parker* himſeſelf eſcaped with a bruiſed body being a corpulent man: yet ſo far was he from making a good uſe of his deliverance, that with much diſcontent he wiſhed that he had died for his Nephew, ſaying, *that God ſaw him not fit to die amongſt ſuch Martyrs:* about ten days after, as this *Parker* was ſhooting *London Bridge* with his foreſaid Neece, whom he was conveying beyond Sea, they were both caſt away and drowned in the *Thames.* *Judge you by this* (O.Parents) *whether God is well pleaſed with diſpoſing your children to Popiſh Education.*

Others there were that were pulled out alive, ſo bruiſed, or ſo ſpent for want of breath, that ſome lived not many houres, others died not many dayes after.

The floor of the chamber immediately over this where the Corps lay being faln, there was no entrance into it but through the Ambaſſadors bed-chamber, the door whereof was cloſed up with the Timber of the floores that fell down, and the walls of this roome were of ſtone, only there was one window in it with extraordinary ſtrong croſſ bars of iron, ſo that though Smiths, and other workmen were immediately ſent for, yet it was more then an hour before ſuccour could be afforded to them that were faln down.

Paſſage at the length being made, I had acceſs into the roome (ſaith Dr. *Gouge* the relater of this ſtory) and viewing the bodies, obſerved ſome (yet but few) to be mortally wounded, or cruſhed by the Timber: Others to be apparently ſtifled, partly with their thick lying one upon another, and partly with the duſt that came from the ſcealing which fell down.

On the Lords day at night when they fell, there were numbred ninety one dead bodyes: but many of them were ſecretly conveyed away in the night, there being a paire of water-ſtaires, leading from the Garden, appertaining to the houſe, into the *Thames.* On the morrow the Coroner, and his inqueſt coming to view the bodies, found remaining but ſixty three.

Of thoſe that were carried away, ſome were buried in a burying place within the *Spaniſh* Ambaſſadors houſe in *Holborne*, amongſt whom the Lady *Web* was one, the Lady *Blackſtons* daughter another, and one Miſtris *Vdall* a third: Maſter *Stoker*, and Maſter *Bartholomew Bavin* were buried in *Brides* Pariſh. *Robert Sutton*, *John Loccham*, and *Abigail Holford* in *Andrews Holbourn.* Captaine *Summers* wife in the vault under *Black-Friers* Church, and her woman in the Church-yard. For the corps remaining two great pits were digged, one in the fore Court of the ſaid *French* Ambaſſadors houſe eighteen foot long, and twelve foot broad: the other in the garden behind his houſe, twelve foot long, and eight foot broad. In the former pit, were laid fourty four corps, whereof the bodies of the aforeſaid *Drury*, and *Redyate* were two. Theſe two, wound up in ſheets, were firſt laid into the pit with a partition of looſe earth to ſever them from the reſt. Then were others brought, ſome in ſomewhat a decent manner wound up in ſheets, but the moſt in a moſt lamentable plite, the ſhirts only of the men tyed under the twiſts, and ſome linnen tyed about the middle of the women, the reſt of their bodies naked, and one poor man, or woman taking a corps by the head, another by the feet tumbled them in, and ſo piled them up almoſt to the top of the pit. The reſt were put into the other pit in the Garden.

Their manner of burial ſeemed almoſt as diſmal, as the heap of them when they lay upon the floor where they laſt fell. No obſequies or funeral rites wereuſed at their burial. Only the day after a black croſs, of wood was ſet upon each grave, but was ſoon by Athority commanded to be taken down.

When they were thus interred, thorow ſearch was made about the cauſe of the falling of the timber: The timber of each floor was laid together, and the meaſure of the Summers that brake was taken. The main Summer which croſſed the Garret was ten inches ſquare: Two girders were by tenents, and mortaiſes let into the middeſt of it, one juſt againſt another: the Summer was knotty where the mortaiſes were made, whereupon being over-burdened, it knapped ſuddenly a ſunder in the middeſt.

The main Summer of the other floor that fell was much ſtronger, being thirteen inches ſquare, ſtrong and ſound every where, neither did the girders met ſo juſt one againſt another; yet that alſo failed, not in the middeſt as the uppermoſt, but within five foot of one end, and that more ſhiveringly, and with a longer rent in the timber then the other. For this chamber was almoſt full with ſuch perſons as coming too late, went into *Redyates* chamber: Beſides, it not onely beare the weight which lay on the upper floor, but received it with a ſudden knock, and ſo the maſſie timber ſhivered in two, and the people were irrecoverably, before they could fear any ſuch thing, beaten down into the third floor, which was above twenty foot from the firſt.

It's true, we muſt not be raſh in cenſuring, yet when we ſee judgments executed on ſinners in the act of their ſin, when they are impudent, and preſumptuous therein, not to acknowledge ſuch to be judged by the Lord, is to wink againſt clear light, *Pſal. 9. 16. God is known by the judgments which he executeth.* Shall *Nebuchadnezzar*, while he is vaunting of his great *Babylon*, be bereft of his wits?

Shall *Herod*, whileſt he is priding himſelf in the flattering applauſe of the people, be eaten of wormes? Shall *Haman* whileſt he is practiſing to deſtroy all the people of God, be hanged on the gallows fifty foot high which he had prepared for *Mordecai*? Shall the houſe where the *Philiſtines met* together to ſport with *Sampſon* fall upon their heads? Shall theſe, and ſuch like judgements, overtake men in the very act of their ſin, & yet be accounted no judgments, no evidences of Gods revenging juſtice, or ſignes of his indignation? Truly then we may deny all providence, and attribute all to chance: But add hereto, that this fell out upon their fifth of *November*, and it will be as clear as if written with a Sun-beam, that the pit which they digged for others, they themſelves fell into it.

Doctor *Gouge* who relates this ſtory in his *Extent of Gods Providence*, thus writeth.

I do the more confidently publiſh this hiſtory, becauſe I was an eye-witneſs of many of the things therein related, and heard from the mouths of ſuch as were preſent at the Sermon, the reſt. For upon the firſt hearing of the deſtruction of ſo many perſons as by that Downfal loſt their lives, our Conſtables preſently cauſed the gates of our Precinct (it being ſurrounded with walles and gates) to be ſhut, and raiſed a ſtrong guard from amongſt the inhabitants to keep the houſe where this accident fell out, and to prevent tumult about It. Thus through the favour of the Conſtables, and Watch, who were all my neighbours, I had the more free, and quiet acceſs to view the dead bodies, and to inform my ſelf of all the materials circumſtances about that accident: which I did the rather, becauſe the Biſhop of *London* that then was, ſent to me to inform my ſelf throughly of all the buſineſs, and to ſend him a narration thereof under my hand; whereupon I did not onely view matters my ſelf, but cauſed Carpenters to ſearch the timber, to take the meaſures both of the timber and roomes. I was alſo preſent with the Coroner, and his Inqueſt at their examining of all circumſtances about the buſineſs. And the Arch-biſhop of *Canterbury* ſending to me to come to him, and to bring with me the beſt evdience I could, I got the foreman, and others of the Jury, and four perſons that were preſent at the Sermon, and fell down with the reſt, but by Gods providence eſcaped death, and one that ſtood without the door, within hearing, but fell not: all theſe I got to go along with me to *Lambeth*, where I heard the witneſs which they gave to the Arch-biſhop about this matter. One that fell with the reſt, and eſcaped death, was Maſter *Gee*, a Preacher in *Lancaſhire*: two other were a ſon and a ſervant to a Citizen in *Pater Noſter* row: The reſt were men of good uuderſtaning, able to apprehend what they ſaw, and heard, and to relate what they conceived.

CHAP. LXXXIX.

Parents love to, and care over their Childen.

PArents are to preſent their Children to God, *Luk.* 2.27, 41. *Mark* 10. 13.

To inſtruct them, *Epheſ.* 6.4. *Exod.* 12. 26. *Deut.* 6. 7. & 11. 19. & 32. 46. & 4. 10. & 31. 13. *Gen.* 18. 19. *prov.* 22. 6.

To provide for them, *Prov.* 19. 14. 2 *Cor.* 12. 14.

To correct them, *Prov.* 22. 15. & 23. 13. & 29. 15. 17. *Heb.* 12. 9. 1 *Tim.* 34.

Not to provoke them to anger, *Col.* 3. 21. *Epheſ.* 6. 4.

Not to give them evil examples, *Jer.* 7. 18. & 31. 29. & 17. 2. *Ezek.* 18. 2.

Mothers muſt inſtruct them, *Prov.* 31. 1. &c. 2 *Tim.* 1. 5.

Numa Pompilius reformed the Law amongſt the *Romanes*, which gave liberty to parents to ſell their children, exempting children that were married, provided that they married with their parents conſent. *Plut.*

See *Callings, Trades.*

Ageſilaus King of *Sparta*, a prudent man, and brave ſouldier, did exceedceedingly love his children: and on a time a friend coming to his houſe, found him riding upon an hobby-horſe amongſt them: whereupon *Ageſilaus* fearing leſt he ſhould ſpeak of it to his diſgrace, intreated him not to cenſure him for it, nor to ſpeak of it to any, till himſelf had ſome children. *Plut.*

3. *Auguſtus Cæſar* found out the inclinations, and diſpoſitions of his two daughters, by obſerving their company at a publike ſhew, where much people were preſent, at which time his daughter *Livia* aſſociated her ſelf, and diſcourſed with grave, and prudent Senators; but his daughter *Julia* adjoyned her-ſelf to looſe youngſters, and riotous perſons; *Sueto. Noſcitur ex ſocio qui non cognoſcitur ex ſe.*

4. *Scillurus* who had eighty ſonnes, when he lay on his death-bed, called them all before him, preſented them with a bundle of ſpeares, or ſheaf of arrows, and bad each of them try whether he could break that bundle, which they aſſayed to do, but were not able: Then he pulled one javlin out of the bundle, and bad them break that, which they did eaſily; intimating thereby, that unity, and compacted ſtrength, is the bond which preſerves Families, and Kingdoms; which bond, if it be once broken, all runs quickly to ruine.

5. *Micypſa* when he was on his death-bed, called all his ſonns, and cauſed them to write this ſentence in golden letters, *Concordiâ parvæ res creſcunt, Diſcordiá magnæ dilabuntur*: By concord ſmall things are increaſed, but by diſcord the greateſt are overthrown.

6. When *Catoe's* wife had brought him a ſon, he could not have ſo earneſt buſineſs in hand, but he would lay all aſide to go home to his houſe againſt the time his wife uſed to unſwadle, and open the child, that ſo he might ſee him: when his ſon was come to age of diſcretion, *Cato* himſelf taught him, though he had an excellent Grammarian in his houſe that taught many other; yea, he taught him exerciſes of the body alſo, as to throw the dart, to uſe the ſword, to vaut, ride an horſe, to handle all ſorts of weapons, to abide cold and heat, to ſwim over a ſwift river: He took great heed of ſpeaking any foul or uncomly words before him. *Plut. in vita ejus.*

7. Parents have need to be very careful how they inſtruct their children, and what examples they give them, for the young cock will crow as the old: *Tully* ſaid, *Me ex ea opinione quam à majoribus accepi de cultu Deorum nullius unquam movebit oratio.* No man ſhall ever diſſwade me from that way of Divine worſhip that my foreſathers lived, and died in.

8. It's reported of a certain Monarch of *morocco*, that having read Saint *Pauls* Epiſtles, he liked them ſo well, that he profeſſed, that were he then to chuſe his religion, he would before any other embrace Chriſtianity: But every one (ſaid he) ought to die in his own religion; and the leaving of the Faith wherein he was born, was the only thing that he diſliked in in that great Apoſtle.

9. But mine antiquity (ſaid *Ignatius*) is Chriſt Jeſus, who ſaid not to the young man, *Do as thy foreſathers, but follow thou me.*

10. *Prov.* 17. 21. *He that begets a fool, doth it to his own ſorrow, &c. Solomon* might ſpeak this by experience, & wiſh as *Auguſtus* did, *Utinam*

cælebs vixiſſem, aut orbus periiſſem: O that I had either lived a Bachelor, or died childleſſe. To bring forth children to the murtherer, to the Devil! How much better were a miſcarrying womb, and dry breaſts? What heavy moan made *David* for his *Abſolon*, dying in his ſin? How doth many a miſerable mother weep, and warble out that mournful dity of her in *Plutarch*, over her deceaſed children, *Quo pueri eſtis profecti?* poor ſouls what is become of you?

11. *And the Father of a Fool hath no joy:* No more then *Oedipus* had, who curſed his children when he died, and breathed forth his laſt with

Per coacervatos pereat domus impia luctus.

No more then *William* the *Conqueror* had in his ungracious children: Or *Henry* the ſecond, who finding that his ſons had conſpired againſt him with the King of *France*, fell into a grievous paſſion, curſing both his ſons, and the day wherein himſelf was born, and in that diſtemperature yeilded up the Ghoſt. *Dan. Chron.*

12. *Democritus Abderites* having a ſon that was much given to drunkenneſs, when he could not reclaim him, put out his own eyes that he might not ſee the intemperancy of his ſon. *Aul. Gellius.*

13. *Themiſtocles* when he was young being much given to intemperance, and drunkenneſs, his Mother when ſhe could not reclaime him, for very Grief Hanged her ſelf. *Val. Max.*

14. It is reported of *Andronicus* the elder, that he was Maſter of ſuch a family as was the very ſhop of vertue, diſcipline, and all godly exerciſes, and therefore was called γῆς ἥλιος the Sun of the earth to enlighten others. *Niceps.*

15. The Queen of *France*, mother to Saint *Lewis*, immediately before her death made this prayer; *In this moment of time, which is my laſt, I pray and beſeech thee O father of mankind, that if my children be enclined to commit any foul crimes againſt thee, that thou wilt haſten their end, and prevent their treaſon againſt thy ſacred Majeſty.* Strada.

16. A certain *Spartaine* woman when her neighbours were ſhewing their rich apparel and Jewels, ſhe brought out her children, vertuous, and well taught, and ſaid, *Theſe are my ornaments and Jewels. Plut.*

17. See the Exmple of *Melancthon* in the Chapter of Miniſters.

18. Maſter *Bolton* upon his death-bed, ſpeaking to his Children, ſaid thus unto them: *I think verily that none of you dare think to meet me at at the Great Tribunal in an unregenerate eſtate, and condition.* See his Life in my *firſt Part of Lives.*

19. Its a great mercy for children to have good parents. The *Jewes* often boaſted that they had *Abraham* to their Father, as *John* 8. 59. *Solomon* took ſpecial notice of this Mercy, *Prov.* 4. 3,4. & 31. 1, 2, 3.

20. Doctor *Andrews*, Biſhop of *Wincheſter*, was ſo thankfully affected with the care that Maſter *Mulcaſter* had of him whileſt he was his ſcholar, that when he came to great preferment in the Church, he placed his Picture over his ſtudy door.

21. Maſter *Calvin* did ſo far acknowledg the love and care of *Maturinus*

Corderius, his Schoolmaſter, that he Dedicated his Commentary upon the firſt Epiſtle to the *Theſſalonians* to him.

22. *Perſeus* had ſuch an honourable eſteem of his Maſter *Cornutus*, that he writes his fifth Satyr to him, expreſſing his thankfulneſs to him in very high Language, beginning thus---- *Hinc ego centenas auſim depoſcere voces, &c.*

23. Saint *Auguſtine* thankfully acknowledged that by the liberal contribution of *Romanian*, a Noble Gentleman, his ſtudies in the liberal Arts were much cheriſhed, and advanced. See Maſter *Beadles Diary.* p. 60.

Theſe properly belong to the Chapter of *Childrens education : School-Maſters.*

24. *Monica* the Mother of Saint *Auguſtine*, uſed often to Pray for him with tears, which made Saint *Ambroſe* to comfort her with this ſpeech: *Impoſſibile eſt ut filius tantarum lachrimarum periet.* It's impoſſible that a Son of ſo many Prayers and Tears ſhould miſcarry.

Fathers Provoke not Tonr Chldren to Wrath: but Bring them up in the Nurture, and Admonition of the Lord. Eph. 6. 4.

CHAP. XC.

Parents unnatural to their Children.

1. *Richard Woodmans* father, in the reign of Queen *Mary*, betrayed him into the hands of his bloody perſecutors, whereby he loſt his life. *See my Engliſh Martyrology p.* 185.

2. *Philip* King of *Spain*, out of an unnatural and bloody Zeal, ſuffered his eldeſt ſon *Charles* to be murthered by the *Fathers inquiſitors*, becauſe he favoured the Proteſtant Religion: which when the Pope heard of, he abuſively applyed that text of Scripture to him: *He ſpared not his own Son, but delivered him up for us all.* Acts & Mon.

3. *Alfrith* Mother of King *Edward*, hearing that her ſon was coming to viſit her, ſuborned one of her Servants to murder him, who accordingly, as the King was drinking with her, ſtruck him into the body with a two-edged Dagger, whereof he died; and this ſhe did to make way for another of her Sons to come to the Crown. *See my Engliſh Martyrology.* p. 31.

4. Maſter *Julius Palmer* in the reign of our Queen *Mary*, went to *Eveſham* in *Glouceſterſhire* to his own mother, hoping to obtaine a legacy left him by his father, and when he came, kneeling down to crave her bleſſing, ſhe ſaid, *Thou ſhalt have Chriſts curſe and mine wherever thou goeſt, for* (ſaith ſhe) *thou doeſt not believe as thy father and I, nor as thy forefathers, but art an Heretick, and therefore get thee out of my houſe, and out of my ſight, and never take me for thy mother any more: Faggots I have to burn thee, but no money for thee, &c.* Eodem. p. 173.

5. One of the Sons of *Pyrrus* King of *Epyrus*, being but a boy, asked his

father on a day to which of his ſons he would leave his Kingdom? To whom *Pyrus* anſwered, *To him that hath the ſharpeſt ſword. Plut. in vita ejus.*

6. This was much like that Tragical curſe wherewith *Oedipus* curſed his children.

Let them (for me) divide
Both goods, ye rents, and lands
With trenchant ſword, and bloody blows.
By force of mighty hand. *Idem.*

Even the ſea-monſters draw out the breaſt, they give ſuck to their young ones: the daughter of my people is become cruel like Oſtriches in the wilderneſs, Lam. 4. 3.

CHAP. XCI.

Examples of fond Parents: And the miſeries that they have brought upon themſelves thereby.

FOrbidden, *Deut.* 13. 8, 9. *Prov.* 19. 18. and 13. 24. and 29. 17.

Scriptural Examples, *Eli*, 1 *Sam.* 2. 22, 29.

1. How ſeverely God puniſhed him for his indulgence to his wicked ſons. See it in 1 *Sam.* 2. 27, &c. & 3. 11. &c.

2. *David* alſo who cockered *Abſalom*, and *Adonijah* above all the reſt of his children, was moſt afflicted by them: one breaking out into open rebellion wherein he died: the other uſurping the Crown before his fathers death, which coſt him his life alſo, 2 *Sam.* 15. 1 *Kings* 1. 5, &c.

3. A certain woman in *Flanders*, contrary to the will of her husband, uſed to feed her two ſons with money to maintain their Riot: yea, to furniſh them ſhe would rob her husband: but preſently after her husbands death, God plagued her, for this her fooliſh indulgence: for from rioting theſe youngſters fell to robbing, for the which one of them was executed by the ſword, and the other by the halter, the mother looking on as a witneſs of their deſtructions. *Ludo. Vives.*

4. A young man in our own Nation, as he was going to the gallows deſired to ſpeak with his mother in her ear; but when ſhe came, inſtead of whiſpering, he bit off her ear with his teeth, exclaiming upon her as the cauſe of his death, becauſe ſhe did not chaſtiſe him in his youth for his faults; but by her fondneſs ſo imboldened him in his vices as brought him to this woful end.

5. *Seleucus* marrying *Stratonica* the daughter of *Demetrius*, ſhortly after *Antiochus* the ſon of *Seleucus* fell in love with his ſtepmother, and not daring to diſcover it, for fear of the diſpleaſure of his father, he pined away from day to day: at laſt one of his Phyſicians found out the cauſe of his diſeaſe, and acquainted his father therewith, who out of indulgence to

his ſon, calling his Nobles, and people together, ſaid, *I have decreed to make* Antiochus *my ſon King of all my ſuperiour Provinces, and to give him* Stratonica *for his Wife, and Queen; and if ſhe ſcruple the unlawfulneſs of the mariage, I deſire you that are my friends, to perſwade her that all things are honeſt & juſt, that a King ſhall decree for the publick profit.* Plut.

6. *Andronicus* one of the Greek Emperors, doted with ſuch extream impotency of partial affection upon his Nephew, young *Andronicus*, that in compariſon of him, he diſregarded not only the reſt of his Nephews, but his own children alſo: being unwilling to ſpare him out of ſight either day or night: but when this young man was ſtept further into yeares, beſides a world of miſeries, & moleſtations created to his grand-father in the mean time; at laſt he preſſed without reſiſtance upon his Palace, with purpoſe to ſurpriſe his perſon, though the old Emperour intreated him with much affectionat eloquence, that he would reverence thoſe hands which had oftentimes ſo willingly embrac'd him, & thoſe lips wch had ſo often kiſſ'd him: and that he would ſpare to ſpill that blood, from which himſelf had taken the fountain of life: yet for all this, he cauſed the old Emperour to be polled, ſhaven, and made a Monk; and not only ſo, but alſo the very Anvil of much dunghill-ſcorn, and vileſt indignities, until the workmanſhip of death had finiſhed the ſorrowful buſineſs of a wretched life. *Turk. Hiſt.*

7. *Auſtine*, upon a terrible, and dreadful accident, called his people together to a Sermon, wherein he relates this doleful ſtory: Our Noble Citizen (ſaith he) *Cyrillus*, a man mighty amongſt us, both in work, and word, and much beloved; had, as you know, one only ſon, and becauſe but one, he loved him immeaſurably, and above God: and ſo being drunk with immoderate doting, he neglected to correct him, and gave him liberty to do whatſoever he liſt: Now this very day (ſaith he) this ſame fellow thus long ſuffered in this diſſolute, and riotous courſes, hath in his drunken humour wickedly offered violence to his Mother great with Child, would have violated his Siſter, hath killed his Father, and wounded two of his Siſters to death. *Ad frat. in Eremo. Ser.* 33.

8. Sir *George Sonds* of *Kent* had lately two Sons grown up to that age wherein he might have expected moſt comfort from them, but this preſent ſummer. *An. Chriſti.* 1655. the younger of them having no apparent cauſe or provocation, either from his father, or brother (as the ſaid Sir *George* publiſheth to the world in print, in his plain Narrative of all paſſages upon the death of his two ſons) did in a moſt unnatural, & barbarous manner murther his elder brother: Concerning which, Sir *George* uſeth theſe expreſſions: For my ſons wickedneſs, I muſt needs ſay, *Caines* was not greater, for he did it in the field, and firſt talked with his brother, and poſſibly did it with a ſword; & had ſome pretence of reaſon for it, becauſe *Abel* & his offering was more reſpected: *But thou* (ſaith he) *didſt murther thy brother baſely, and inhumanely, not in the field, but in his bed: Thou didſt not talk, & diſpute it with him, but didſt kill him ſleeping, and could'ſt hear nothing but ſad groans from him. Nor didſt thou do it with a Sword, or Manly weapon, but with a Butcherly cleaver didſt beat out his brains. And as if that had been too little, with a moſt cowardly ſteeletto didſt ſtab him ſeven or eight times in and about the heart: Thou could'ſt have no ſuch*

pretence as Cain *had, for thou waſt ever equally reſpected with thy brother. Even profane* Eſau *came ſhort of thee; he did but reſolve to kill his brother, but when he met him, he repented, and embraced him: But thou didſt go through with thy work in the height of malice: And when thou hadſt brought me to him, after thou hadſt ſlain him, I ſaw not any relenting in thee, not one tear to drop from thine eyes for that ſoul fact.*

Judas *did betray his innocent Maſter: but thou didſt more, for thou dideſt kill thy innocent brother: Judas did but deliver up his Maſter to the Judg for tryal, but thou waſt Judg and executioner thy ſelf: He might plead that the Devil after the ſop was entred into him, and that he was hired for thirty pieces of ſilver: Thou had'ſt no Devil nor any hire, but thy own malicious nature: He did it in the dark night, as aſhamed that the light ſhould ſee ſo foul a fact. But thou in the fair morning, when the Sunn was riſen and ſhined cleer: He gave his Maſter time to pray before he took him: But thou did'ſt kill thy brother ſleeping, not ſuffering him to wake or ſpeak, only to ſigh & groan, & that moſt ſadly, yet all moved thee not.*

This unparralell'd murther being thus acted, many Miniſters, and neighbours to Sir *George Sonds* (as himſelf relates) looked upon it, not as an affliction for tryal, or as ſuch afflictions which God layes upon his children, but as a puniſhment for ſome notorious ſins, &c. And therefore looking into his former courſe of life, they made a Catalogue of what they thought fit to charge him with, which fairly, and privately they did, to which Sir *George* gave a cleer, and a candid anſwer, which he hath now publiſhed in print: But though they hit not upon the particular ſin, nor himſelf ſeems to take much notice of it, yet out of his own Narrative, I think its eaſie to diſcern that God therein puniſhed him, for his too much indulgence to his ſaid ſon *Freeman Sonds* that committed the foul murther: Hear what himſelf ſaith concerning this. p. 15. *Now* (ſaith he) *for the education of my children: having buried many other, and having now only two ſons remaining, I confeſs, I was more fond, and indulgent; and gave more way to them, than otherwiſe I ſhould have done:* And preſently after, ſpeaking of them both, he ſaith: *To that fooliſh ſport of Cocking, they were addicted, but the youngeſt moſt, as alſo to Carding, and he would play ſomwhat deep at thoſe games: I often chid him, but could never break him of it: ---- He was in his behaviour, pleaſing, and courteons to none, but croſſgrained to all, and as much to his Father as to any, which I hoped that years & diſcretion might have made him leave in time.* Aferwards ſpeaking concerning the allowance which he made them, he ſaith: *I ever gave them money, not only when, but commonly before they asked, and more than they deſired.* Afterwards concerning his ſons undutiful carriage, in his letter to him in the priſon, he writes thus. *Your ſtubbornneſs appeared in the leaſt trivial things, as in riding abroad to my Park, and Town (things you liked in themſelves) yet becauſe I deſired of you, you refuſed it, ſaying, that if your Father had not asked you to go, you would have done it: and this you did the Thurſday and Saturday before the foul fact: hundreds more you know there are, as your perpetual runing to* Lingſted *againſt my minde, and ſtaying out till Ten, or Twelve at night: And this you would do Three or Four times every Week, making me waite thoſe late* *houres for you, both for ſupper, & bed, and when I told you of the danger of riding ſo late, the amends that followed, was, that the next day you would do the ſame again, or worſe; and never could I prevail with you to ſtay any one time from going thither, though you knew it was extreamly againſt my mind, but you continued it the rather, and that to the laſt.* And again, *For mony to ſpend you had alwayes equal with your elder Brother, and as much as I thought you could any wayes need, or deſire; you never asked any ſum that ever was denyed you: You knew where my ſpending mony was, and went to it, and took what you pleaſed, I never checked you for it. Ten pounds I have offered you at a time, and that lately, and you would have none of it, you had money enough you ſaid, and ſo you had to your great hurt: For it made you play at ſuch great games, and bet ſo high at Cockings, as none higher, and to loſe, and that at my lodging near a hundred pounds at a time: To play with your Father you ſcorned, though he often deſired it, he played at ſo ſmall a game for you.*

Oh Freeman? Thou knoweſt thy Father loved thee but too well, and that he could deny thee nothing. From thy cradle to this day I know not that I ever ſtruck thee, ſaving that once, when through thy unſufferable ſaucineſſe, I pulled off thy hat, and gave thee a little pat on the head: But what good did it? you preſently took it up, and put it on again, cocking it, and in ſcorn ſate in your chair by me in a diſcontented poſture, and ſo continued for four or five houres, not ſpeaking one word. Nor do I remember that ever I did chide thee in anger, though thy dogged humour of hiding thy ſelf a long time, and runing to London *without my knowledg, and thy janglings with thy Brother upon the leaſt trivial occaſions, would have provoked any Father living. ----- Yet to that very night you did this bloody fact, how have I courted thee as my Miſtreſs, not my Son? Ever ſince I came from* Upnor, *how have I every day ſought new wayes, and journeys to have thy company?* And in the concluſion of his next letter, ſee what judgment Sir *George* himſelf gives of his carriage to this his ſon: *Too much ſoftneſs* (ſaith he) *and gentleneſs, old* Elies *fault, was mine more than any other: I could but reprove thee with this,* Do ſo no more my ſon: *I have often checked my ſelf for it. I know I ought to have gon higher, but thy dogged and ſtubborn nature was ſuch, that I feared to do it, and I could not ſee that any reproofes did work good upon thee. ---Thanks be to Heaven that reſtrained the Devils, and your power from working farther miſchief upon me: Will, and opportunity was not wanting, only heaven forbade it, and preſerved me.*

Thus you ſee Sir *George Sonds* his own relation of the fact, and his conſtant carriage towards this undutiful, and rebellious ſon, and how he concludes himſelf to be guilty of old *Elies* fault. To which he might have added, that for this ſin God took away his two Sons in one day according to thoſe threatnings, 1 *Samuel* 2. 34. and 3. 13, 14.

See alſo whether *Davids* ſin, and puniſhment be not parallel with this in his cockering *Abſolon*, who afterwards ſlew his Brother *Amon*, and ſought the Crown, and life of his father, as appears 2 *Sam.* 15. and of *Adonijah*, who alſo uſurped the Kingdom in his Fathers old age: of whom its ſaid *His father had not diſpleaſed him at any time in ſaying: why haſt thou done ſo?* 1 King. 1. 5. 6.

Q. But what ſhall a father do that hath a ſon of ſo ſturdy, and dogged a diſpoſition?

A. He muſt apply means, and medicines betimes, as *Solomon* adviſeth, *Prov.* 19. 18. *Chaſten thy ſon while there is hope, and let not thy ſoul ſpare for his crying.* And again, *Prov.* 22. 15. *Fooliſhneſs is bound in the heart of a child, but the rod of correction ſhall drive it far from him:* and *Prov.* 26. 3. *A rod is for the back of ſuch fooles.*

Ob. But I cannot find in my heart to deal ſo ſeverely with my child.

Anſ. If thou loveſt him thou wilt do it, *Prov.* 13. 24. *He that ſpareth his rod, hateth his ſon: But he that loveth him chaſteneth him betimes.* A fair hand makes a foul wound. Correction is a kind of cure, ſaith *Ariſtotle:* and God uſually bleſſeth it to the purpoſe. *Corrections of inſtruction's are the way of life*, Prov. 6. 23. Better (ſaith a reverend Divine) to ſee their brains daſhed out againſt the ſtones, then to ſuffer wickedneſs, and the ignorance of God to abide in their heads.

Ob. But my child is ſlow, and of dull capacity.

Anſ. The means of the cure hereof is to joyn inſtruction, reproof, and correction together, *Prov.* 29. 15. *The rod, and reproof give wiſdome: But a child left to himſelf brings his mother to ſhame.* Parents muſt nurture, as well as nouriſh their children, *Eph.* 6. 4. the one being as needful as the other: and muſt uſe the rod where words will not do, chaſing away ignorance, and evil by chaſtiſement, ſeaſoned with admonition, and ſeconded by prayer, which elſe would prove very pernitious to their ſouls.

Ob. But I fear if I ſhould uſe ſeverity, my child would make away himſelf, or run ſome deſperate courſe.

Anſ. *Solomon* hath told thee the contrary, *Prov.* 23. 13. *Withold not correction from the child, for if thou beateſt him with the rod, he ſhall not die:* Or if he do, yet not through thy default: Thou haſt delivered thy own ſoul thereby. If a Black-more enter into the Bath, though he be not made white, yet the *Bath-maſter* hath his pay. And the Phyſician hath his fee whether the patient recover, or die. Yea by ſeaſonable correction thou maiſt keep him from everlaſting death, *Prov.* 23. 14. *Thou ſhalt beat him with the rod, and deliver his ſoul from hell.* Whereas fond, and fooliſh parents by not ſaving their children, kill them: *Qui non cum poteſt ſervat, occidit:* By cockering them in ſin, they pitch themſelves headlong into hell. *Eli* brought up his ſons to bring down his houſe. And *Davids* ſons were undone by their fathers fondneſs. But on the contrary, what ſaith *Solomon*? prov. 29. 17. *Correct thy ſon, and he ſhall give thee reſt: Yea, he ſhall give delight unto thy ſoul.*

Object. I Confeſſe it was my fault that I did not correct my child when he was young, I hoped that years, and time would have taught him more diſcretion: but now he is grown paſt correction, what ſhall I do in this caſe?

Anſ. Mourn, and be humbled for the former neglect of duty.

Under the Law ſuch children ſhould be ſtoned to death, *Deut.* 21. 18, 19. Thou maiſt ſtill call in the help of the Magiſtrate: Or if that cannot be done, thou ſhouldeſt diſcard, and turn him off: not nouriſhig ſuch a viper in thy boſom.

Chaſten thy Son betimes, and let not thy Soul ſpare for his Crying, Prov. 19.18.

CHAP. XCII.

Examples of Patience, Moderation, and Meekneſs.

Some of the Heathens have attained to a great eminency in this vertue of Patience: but Chriſtians are to adde it to the number of their graces, 2 *Pet.* 1. 6. And indeed it is that, that gives a great luſtre to all the reſt: Humility is the root whence it ſprings, and the fruit of it is both amiable, and profitable: It puts, and keeps a man in poſſeſſion of his ſoul, *Luke* 21. 19. It makes all burthens light, and is much improved by exerciſe, *Rom.* 5. 3. *Moſes* his meekneſs, and *Jobs* patience are exemplary, and ſo held forth in the Scripture: and theſe which follow alſo may be uſeful to quicken us to an earneſt perſuit after this ſo excellent a vertue.

Patience commanded, *Luke* 21. 19. *Col.* 1. 11. *Rom.* 12. 12. 1 *Theſ.* 5. 14. *Jam.* 5. 7, 8, &c. 1 *Tim.* 6. 11. *Heb.* 10. 36. & 12. 1. 2 *Pet.* 1. 6. 1 *Pet.* 2. 20. *Mat.* 11. 29.

Commended, *Eccleſ.* 7. 8. 2 *Cor.* 6. 4. & 12. 12. 1 *Tim.* 3. 3. 2 *Tim.* 2. 24. 2 *Theſ.* 1. 4. *Tit.* 2. 2. *Heb.* 6. 12. *Jam.* 1. 3, 4. *Rev.* 2. 2, 3, 19. & 13. 10. & 14. 12. *Pſal.* 22. 26. & 25. 9. & 37. 11. & 76. 9. & 147. 6. & 149. 4. *Iſa.* 29. 19. *Mat.* 5. 5. 1 *Pet.* 3, 4.

Scriptural Examples: *Paul*, 2 *Cor.* 6. 4. *Moſes*, Numb. 12, 3. *Joſeph*, Gen. 45. 5. & 50. 17, 19. *Gideon*, Jud. 8. 2. *Hannah*, 1 Sam. 1. 15. *Saul*, 1 Sam. 10. 27. & 11. 12, 13. *David*, 2 Sam. 16. 10. 1 Sam. 24. 8. *Mephiboſheth*, 2 Sam. 19. 30. *Prophets*, Jam. 5. 10, 11. *Apoſtles*, Acts 5. 41. *Theſſalonians*, 1 Theſ. 1. 3. & 2, 14. *Hebrews*, ch. 10. 34. *John*, Rev. 1. 9.

1. Other Examples: A young man ſtriking *Lycurgus* on the face with a ſtaff, whereby he daſhed out one of his Teeth, the people apprehended him, and delivered him to *Lycurgus* to puniſh him as he pleaſed. *Lycurgus* took him home with him to his houſe, ſpake never a foul word to him, only commanded him to wait upon him: The young man, now ſenſible of his fault willingly obeyed him, and obſerving *Lycurgus* his ſtrict life, and conſtancy in enduring labour, he began firſt to reverence, and then to love him with his heart, ſo that of a fierce, raſh, and ill conditioned youth, he became a grave, and wiſe man. *Plut.*

2. The two Navies of *Xerxes*, and the *Grecians* being near together, the *Grecians* would have made a diſhonourable retreat, at which time *Themiſtocles* being in councel with *Eurybiades*, becauſe *Themiſtocles* perſwaded,

ed, their ſtay, *Eurybiades* held up his ſtaff as though he would have ſtriken him : *Strike me if thou wilt,* ſaid *Themiſtocles, ſo thou wilt but hear me :* *Eurybiades* wondring at his patience, ſuffered him to ſay what he would, whereby at laſt he was brought to reaſon. *Plut.* So we ſhould ſay to God, *Strike us if thou wilt, but hear our prayers.*

3. *Pericles* an *Athenian Oratour*, by the ſtudy of Philoſophy attained to ſuch an honeſt behaviour and patient ſpirit, that he was never troubled with any thing that croſſed him. On a time there was a naughty fellow that did nothing all the day long but rail upon him in the Market-place, though he was a publick Magiſtrat, before all the people, yet did he take no notice of it, but all the while diſpatched ſundry buſineſſes of importance till night came; and then with a ſober pace went home to his houſe, though this lewd varlet followed him with open defamation all the way: and when he came home, it being dark, he called his man, and cauſed him with a torch to light this fellow home. *Plut.*

4. A certain *Lacedemonian* ſpeaking many things freely againſt *Artaxerxes M.* the King bad one of his Captains tell him, *Thou mayſt truly ſpeak what thou wilt againſt the King, nevertheleſſe he will do what he pleaſes. Plut.*

5. *Ageſilaus* King of *Sparta* returning into his own countrey after great victories in *Aſia*, and *Greece*, would not take any reveng upon his adverſaries, but brought it to paſs that they were choſen Magiſtrates, and Captains; and when they ſhould have been queſtioned, and puniſhed for their avaricious, and unjuſt uſing of their power, he aſſiſted them, and freed them from danger; by which meek dealing he made them of adverſaries, his faſt friends. *Xenoph.*

6. *Phillip* King of *Macedon* beſieged the City of *Methon*, as he was walking about, one from the walls ſhot an arrow at him whereby he put out his right-eye, which yet he took ſo patiently, that when the Citizens a few days after ſent out to treat with him about the ſurrender, he gave them honourable terms; and after the ſurrender, took no revenge upon them for his eye. *Juſtin.*

7. *Alexander* in his younger dayes was of a very mild, and patient ſpirit, inſomuch as being told that ſome of his friends uſed in ſecret to detract from him, he bore it patiently, ſaying: *Regium eſt malè audire cùm benefeceris :* Its a Kingly thing to hear ill, when one doth well. *Plut.*

8. *Phocion* the *Athenian* being condemned by the people to die, when all others mourned, and wept, he only with a meek ſpirit, and undaunted countenance went to the priſon, & being asked by a friend, what he would have to his ſon *Phocion? Tell him,* ſaid he, *that I command him never to think upon this injury which the* Athenians *do me :* and when the executioner wanted poiſon to give him, which could not be bought under twelve *Drachma*'s, *Phocion* called one of his friends, and bad him give him the money; for, ſaid he, *A man cannot die at* Athens, *except he pay for his own bane.* Plut.

9. *Veſpaſian* the Emperour was of ſo meek a diſpoſition, that he would never take notice of, or remember injuries. *Suet*

10. *Titus Veſpaſianus* would not receive any accuſation againſt thoſe that

ſpake evil of him, ſaying, *Ego cùm nihil faciam dignum propter quod contumeliâ afficiar, mendacia nihil curo:* As long as I do nothing that deſerves reproach, I care not for lies. *Suet.*

11. *Ariſtides* having been baniſhed *Athens* by the envy, and malice of *Themiſtocles*, three years after when *Xerxes* came againſt *Greece*, he was called home by the *Athenians* again; and forgetting all the former wrongs that he had receiv'd from *Themiſtocles*, he cordially joyn'd with him in promoting the publick good, and advancing *Themiſtocles* his honour thereby; uſing this moderate ſpeech to him: *If we be wiſe, let us lay aſide our former youthly, and vain contentions, and let us now ſtrive who ſhall do moſt for the publick good of our Country; thou by thy valour, and I by my counſel, and undergoing the office of a ſervant to thee.* Plut.

12. *Beza* with ſome other of his Colleagues diſputing with ſome *Jeſuites* about the *Euchariſt:* the *Jeſuites* brake forth into paſſion, calling them *Vulpes, Serpentes, Simias*, Foxes, Serpents, Apes: to whom *Beza* replied, *Nos non magis credimus, quàm tranſubſtantiationem:* we believe all that, as much as we do Tranſubſtantiation. *See his Life in my firſt Part.*

13. Doctor *Cranmers* gentleneſſe in pardoning wrongs was ſo great, that it grew into a Proverb, *Do my Lord of* Canterbury *a ſhrewd turn, and then you ſhall be ſure to have him your friend whileſt he liveth.* See his Life in my firſt Part.

14. The *Pythagoreans*, if at any time through anger they brake forth into evil ſpeaking, yet before the Sun-ſetting by giving their hands each to other, they renewed their friendſhip again. *Plut.*

15. *Theodoſius* the Emperour upon a fault committed by the inhabitants of *Theſſalonica*, commanded ſevere puniſhment to be inflicted upon them, which was ſo unadviſedly executed, that as well the innocent, as the nocent were involved therein: The Emperour afterward coming to *Millan*, would have entred into the Church to have communicated with other Chriſtians; but *Ambroſe* the Biſhop thereof (though otherwiſe a man of admirable mildneſs) reſiſted and excommunicated him: in which eſtate he continued for eight moneths, and then upon his ſubmiſſion was abſolved, and received again into the Congregation: And that he might prevent the like offence afterwards, he enacted a Law, *that thirty dayes ſhould paſſe between the ſentence, of death and the execution of it:* And to ſuppreſſe his choler (whereunto he was very ſubject) his uſual manner was to repeat the *Greek Alphabet*, before he uttered any ſpeech ſavouring of that humour. *See* Ambroſe *his Life in my firſt* Part.

16. *Socrates* an Heathen, when one gave him a box of the eare, only ſaid, *What an ill thing is it, that men cannot foreſee when they ſhould put on an helmet before they go abroad?* And at another time being kicked by one: *If an aſſe ſhould kick me* (ſaid he) *ſhould I ſpurn him again?* And when another had wronged him, he ſaid, *I would have ſmitten thee, but I am angry.* Plut.

17. *Nicolas* of *Johnvile* being condemned by the *Papiſts* to die for the cauſe of God, as he was carried in a Cart to execution, his own father comming with a ſtaffe, would have beaten him, but the officers not ſuffering it, were about to ſtrike the old man: The ſon calling to them, deſired them to let

his father alone, ſaying, he had power over him to do in that kind what he pleaſed: but Chriſt was dearer to him than the deareſt friend on earth. *Acts & Mon.*

18. *Ariſtippus* an Heathen, went of his own accord to *Æſchines* his enemy, ſaying, *Shall we not be reconciled till we become a table-talk to all the Country?* and when *Æſchines* anſwered, that he would moſt gladly be at peace with him: *Remember then*, ſaid *Ariſtippus*, *that although I be the elder, and better man, yet I ſought firſt unto thee:* Thou art indeed a far better man then I (ſaid *Æſchines*) for I began the quarrel, but thou the reconcilement. *Plut.*

19. *Julius Cæſar* being extreamly defamed by *Clavus* the Oratour, and *Catullus* the Poet: Yet afterwards when truth ſetled ſhamefaſtneſſe on their foreheads, and repentance in their Conſciences, *Cæſar* was ſatisfied with it, and ſeeing *Calvus* deſire his friendſhip, but durſt not entreat it, he in an expreſſe letter offered it unto him; and for *Catullus*, he invited him to ſupper the ſame day that he publiſhed his Poem againſt him. *Suet.*

20. *Auguſtus Cæſar* was alſo of the ſame diſpoſition: for when as *Timagines* an *Hiſtorian*, wrote againſt him, together with his wife, daughters, and all his Family; he only ſent to him, adviſing him to uſe his tongue, and pen with more moderation, eſpecially towards him, and his friends; For *Auguſtus* had bred him up; but he ſtill perſevering, and the Emperour being enforced to take notice of it, by way of puniſhment, he only ſent to him to retire himſelf out of the City of *Rome* into the Countrey. *Seneca.*

21. King *Henry* the ſixth was of that meek diſpoſition, that being wounded in the ſide by a Ruffian, whileſt he was a priſoner in the Tower; when afterwards he was reſtored to his Kingly eſtate, he freely forgave him the fact; and another like Ruffian ſtriking him on the face, he puniſhed with this only reprehenſion; *Forſooth, you are to blame to ſtrike me your anointed King*; Oaths he uſed none, but in weighty matters his affirmation was *forſooth, and forſooth.* Sp. Chron. *p.* 869.

22. *Auſtin* when the *Donatiſts* upbraided him unworthily with impiety, and impurity of his former life; *Look* (ſaid he) *how much they blame my fault, ſo much I commend, and praiſe my Phyſician.* See his life in my firſt Part.

23. A fellow objecting to *Beza* his youthly Poems; *This man* (ſaid he) *vexeth himſelf, becauſe Chriſt hath vouchſafed to me his grace.* See his Life in my firſt Part.

24. *Cajus Marius*, a famous *Romane*, was a man of great tollerance, and patience; for his leggs being full of great ſwollen veines, which made them uncomly, he reſolved to put himſelf into the hands of Surgeons to be cured, and firſt laying out one of his leggs to the Surgeons, he would not be bound as others uſed to be in the like caſe, but patiently endured all the extream pain, which a man of neceſſity muſt feel, being ſo pitifully cut, and mangled, without ſtirring, groaning, or ſighing, ſtill keeping his countenance without ſpeaking a word; But when they had done with the one legg, and would have gon to the other, he refuſed, ſaying, *I ſee the cure is not worth the pain I muſt abide.* Plut. in vita ejus.

25. *Sertorius* a Noble General amongſt the *Romans*, who lived with *Marius*,

and *Sylla,* thoſe firebrands of *Rome,* when it was lawlul to act any villany; yet was of ſuch a meek and merciful a diſpoſition, that he never cauſed any man to be ſlain upon private malice, or hatred; neither did he ever hurt any man when he had overcome him; and when he had opportunity to ſpeak with *Cinna* apart, he alwayes qualified him the beſt he could, and made more milde him and tractable. *Plut in vita ejus.*

26. The *Lacedemonians* in their publick Divine ſervices uſed to pray that *they might be enabled patiently to bear injuries.* Lipſ. Exem. Pol. p. 203.

27. *Philip* King of *Macedon* had one *Nichanor* that went about, railing againſt him, whereupon his Courtiers perſwaded him to puniſh him ſeverely for it; To whom *Philip* anſwered, *Nichanor is none of the worſt of my ſubjects; I muſt therefore rather ſee that I have admitted nor committed any evil whereby I have given him cauſe to ſpeak ſo evil of me;* and makeing ſerious enquiry, he found that there was a certain poor man that had deſerved well of him, whom he had never given any reward to, whereupon he gave him large ſatisfaction, and the poor man did every where extol his goodneſſe, and bounty; Then ſaid *Philip* to his Courtiers, *You ſee* (my friends) *that it is in our own power either to be ſpoken well or ill of.* Idem.

28. The ſame *Philip* uſed to ſay, that *he was beholding to the Athenian Orators, who by their reproaches made him better, whileſt he was forced by his actions to confute their ſlanders.* Idem.

29. King *Antigonus,* as he was in his Tent, heard two of his Souldiers that were upon the Guard, ſpeaking evil of him, whereupon he called to them ſaying, *Friends, ſtand a little farther off, leſt the King heare you.* Idem.

30. *Ptolomy* the ſon of *Lagus* King of *Egypt,* intending to jeer a Grammarian, asked him *Who was the father of* Peleus? To which the man confidently anſwered, *I will tell thee, if thou firſt tell me who was the father of* Lagus? thereby reproaching him for his obſcure parentage: The Courtiers incenſed hereby, moved the King to have him ſoundly puniſhed: To whom he anſwered, *If Kings will not bear jeſts, they muſt make none.* Idem.

31. Some ſpeaking very evil of the Emperour *Frederick,* his friends ſtirred him up to revenge, to whom he anſwered, *By no means; Do you not know that Princes are the Butts againſt which ſuch arrowes uſe to be ſhot?* Idem.

32. *Anno Chriſti* 1541. *Robert Holgat,* afterwards Arch-biſhop of *York,* obtained a Benefice in a place where Sir *Francis Askew* of *Lincolnſhire* dwelt, by whom he was much moleſted, & vexed with ſuits of Law; upon which occaſion he was fain to repair to *London;* where being, he found means to become the Kings Chaplain, & by him was made Arch-biſhop of *York,* and Preſident of the Council in the North. During which time the ſaid Knight happened to have a ſute before the Council, and doubted much that he ſhould find hard meaſure from the Arch-biſhop, whoſe adverſary he had been; But he well remembring the rule of the Goſpel, *to do good for evil,* afforded him all the favour that he might with juſtice. *Trapp.*

I would (ſaid an Heathen) *to one that reviled him, that this man could rule his tongue as well as I can my eares.* Burgeſ. Splei. *Refinings.* p. 349. 33.

When *Timoleon* the *Corinthian* had freed the *Syracuſans*, and *Sicilians*, from the Tyrants that did oppreſs them, one *Demænetus*, a buſie Orator, took the boldneſs in an open Aſſembly of the people to charge him with many miſcarriages whil'ſt he was General in the Wars: *Timoleon*, though he had power to have puniſhed him, yet anſwered him never a word, only turning to the people: he ſaid, *That he thanked the gods for granting him the thing which he had ſo often requeſted of them in his prayers, which was, that he might once ſee the Syracuſans to have full power and liberty to ſay what they would.* Plut. in vita ejus. 34.

Ariſtides the *Athenian* being unjuſtly baniſhed by his ungratful Citizens, as he went his way out of the City, liſt up his hands to heaven, and prayed unto the Gods, *that the Athenians might never meet with ſuch troubles, that they ſhould be compelled to ſend for Ariſtides again.* Plut. in vita ejus. 35.

Pyrrus King of *Epyrus*, was adviſed by his friends to put a naughty fellow out of the City that did ſpeak nothing but evil of him; To whom he anſwered; *Its better* (ſaid he) *to keep him here ſtill, ſpeaking evil of us but to a few; but if we drive him away, he will ſpeak evil of us every where.* Plut. in vita ejus. 36.

At another time, certain young men were brought to him who in their drink ſpake very vilely, and baſely of him; *Pyrrus* asked them whether the complaint was true or no? *It is true ſaid one of them (if it pleaſe your Grace) and had not our wine failed us, we had ſpoken a great deal more.* *Pyrrus* laughing to hear this, diſmiſſed them without puniſhment. *Idem.* 37.

The Lord Treaſurer *Burleigh* was wont to ſay, *That he overcame envie, and ill will, more by patience, then by pertinacy*: His private eſtate he ſo mannaged, that he never ſued any man, neither did ever any man ſue him, whereby he lived, and died with glory. *Camb. Eliz.* 38.

When *Julius Cæſar* had overcome *Pompey*, and all his enemies, and made himſelf abſolute Maſter of the *Roman* Empire, he behaved himſelf very courteouſly towards all men, yea, towards his very enemies, whereupon they built the Temple of *Clemency*, and, dedicated it to him. He pardoned many that had born armes againſt him, preferring ſome of them to honours, and offices in the Common-wealth: where *Pompeys* images had been thrown down, he cauſed them to be ſet up again; whereupon *Cicero* ſaid, *that Cæſar by ſetting up Pompey's images, had made his own ſtand the ſurer.* Plut. in vita ejus. 39.

The *Peloponeſians* who had received many and great favours from *Philip* King of *Macedon*, yet hated him, ſpake evil of him, and when he came to the *Olympick games*, hiſſed at him, whereupon his friends ſtirred him up to revenge; But he mildly anſwered them, ſaying, *If they do thus when I do them good, what would they do, If I ſhould do them hurt?* Lipſ. Exem. Pol. p. 151. 40.

At another time the *Athenians* ſending Ambaſſadors to requeſt ſome favours from him, he entertained them curteouſly, and granted their re- 41.

queſts: asking them, *if there was any thing elſe wherin he might gratifie the Athenians*; To which one of them called *Demochares* anſwered; *Yes truly, if thou wilt hang thy ſelf*: This exceedingly enraged *Philips* friends, and Courtiers, who ſtirred him up to reveng: But he without being moved, ſent them away courteouſly, only bidding them tell the *Athenians*, that *they which ſpake ſuch things were far weaker than they that could hear, and bear them patiently.* Idem.

42. A godly woman laying her child down to ſleep, it being well to her apprehenſion, when ſhe came to take it, found it dead; yet notwithſtanding the unexpectedneſs of the affliction, ſhe inſtead of murmuring againſt God, brake forth into praiſes, and abundance of thankſgiving, that God had not taken all her Children from her. Mr. *White*.

43. The Lady *Hartop*, before her converſion, uſed to be very paſſionate for the loſs of her children; but after her converſion, by the Miniſtery of Maſter *Ludlam*, it pleaſed God ſo to meeken her ſpirit, that when one of her children, as it was ſucking at her breaſt, by reaſon of an impoſtume breaking in it, died immediately, ſhe bore it with ſuch admirable patience, that had it not proceeded from a principle of grace, one would have judged her an unnatural mother. *Idem.*

44. A widow Gentlewoman that I knew (ſaith mine Author) being unable to follow ſuits of Law, loſt a conſiderable eſtate, and was fain to work for her living. She married a daughter to a Miniſter that had a great living; but he that was ſequeſtred, dying, another was preſented, & this Miniſter was turned out, & for a pretended debt caſt into priſon, his wife being great with child, and ready to lie down. Hereupon the mother went to the houſe to fetch away her ſon-in-Laws goods, where ſhe found another of her daughters near death, ſhe not knowing before of her ſickneſs: The workmen that were mending the houſe for him that was to come to it, would needs uncover the chamber where this ſick maid lay; the mother deſired them to forbear but till her daughter died, or recovered, but they would not; & when ſhe went to carry away the goods, there ſtood two ready to ſeize upon them, one for taxes, and the other for debt. In this ſad condition ſhe came home, I being preſent, yet neither by her pronunciation, nor by any expreſſions could one diſcern her to be moved with theſe afflictions; making onely a narrative of them without complaining or blaming any: yea, when her daughter wept, and wailed greatly, ſhe ſaid to her, *Is not Chriſt yours? why are you ſo troubled? What would you have more?* Mr. *White*.

45. *Francis* the firſt King of *France*, when one deſired pardon of him for a friend of his that had uſed ill ſpeeches againſt his Majeſty, the King anſwered, *Let him, for whom thou art a ſutor, learn to ſpeak little, and I will learn to pardon much.* Mr. *Leighs Rel. and Learn, p.* 199.

Be ye not ſlothful, but followers of them who through faith, and patience, inherit the promiſes, Heb. 6.12.

Vince animos irâmque tuam, qui cætera vincis, ſaid *Melancthon* to *Luther*, when he ſaw him over-angry.

CHAP

CHAP. XCIII.

Peace, Peace-makers.

GOd is the God of peace, *Heb.* 13. 20. Chriſt the Prince of Peace, *Iſa.*9. 6. Gods Word the glad tydings of Peace, *Rom.* 10. 15. *Iſa.* 52. 7. Gods children are Peace-makers, *Mat.* 5. 9. the Angels ſingers of Peace, *Luke* 2. 13. Good men are Counſellors of Peace, *Prov.* 12. 20. Gods Kingdome is the Kingdom of Peace, *Rom.* 14. 17. Church-Officers, Officers of Peace, *Iſa.* 60. 17. *Hieruſalem* the City of Peace, *Pſal.* 122. 3. 7.

It's to be ſought after, *Heb.* 14. 14. *Rom.* 14. 19. 1 *Cor.* 7. 15. Phil. 4. 7. Pſal. 34. 14. *Jer.* 29. 7. *Mark* 5. 50. *Epheſ.* 4. 3. 1 *Theſſalonians* 5. 13.

We muſt pray for Peace, *Pſal.* 122. 6.

No peace to the wicked, *Iſa.* 48. 22.

Scriptural Examples: *Abraham* for peace ſake yielded to *Lot*, Gen. 13. 8. *Abimelech* covenants with *Iſaac*, Gen. 26. 28, &c. *Joſeph* commands it to his Brethren. Gen. 45. 24. *Melchiſedeck*, and *Solomon* were Kings of peace; *Jacob*, and his ſons, Gen. 34. 21. The Primitive Chriſtians, *Act.* 4. 32. *David*, Pſal. 120. 7.

Numa Pompilius inſtituted the Prieſts called *Feciales*, whoſe office was to preſerve peace between the *Romanes*, and their neighbouring Nations, and if any quarrels did ariſe, they were to pacifie them by reaſon, and not ſuffer them to come to violence, till all hope of peace was paſt: and if the *Feciales* did not conſent to wars, neither King nor people could undertake them. *Plut.* 1:

Bleſſed are the peace-makers, for they ſhall be called the children of God, Mat. 5. 9.

CHAP. XCIV.

Examples of Perfidiouſneſs, *Treachery and falſe Friends.*

COmplained of, *Iſa.* 21. 2. & 24. 16. *Jer.* 9. 2. *Lam.* 1. 2. *Mal.* 2. 12.

Scriptural Examples: *Men of Sechem*, Jude 9. 23. *Jacobs ſons*, Gen. 34. 13. *Gibeonites*, Joſ. 9. 4. *Joab*, 2 Sam. 3. 27. & 20. 9. *Rachab*, and *Baanah*, 2 Sam. 4. 7. *Abſalom*, 2 Sam. 13. 23. *Men of Judah*, Jer. 3. 7, &c. & 9. 2. *Mal.* 2. 10, &c. See more in *Murther* Judas, *Mat.* 26. 48.

The *Lacedemonians* having intelligence that their King *Pauſanias* treacherouſly held correſpondence with their enemy *Xerxes*, they ſent for him home, who when he came back perceived that his treaſon was diſcovered, he 1.

he took ſanctuary in the Temple of *Pallas*, and the *Lacedemonians* fearing to violate the priviledge of the place, durſt not fetch him out to puniſhment, whereupon *Pauſanius* his mother took a brick, and laid it in the door of the Temple; and the other *Lacedemonians* ſeeing it, they all brought bricks, and made up the door, whereby *Pauſanius* periſhed of famine. *Herod.*

2. *Antigonus* was not ſingular when he ſaid, *that he loved them that did betray, but hated them that had betrayed.* Nor *Auguſtus Cæſar*, who told *Rymitalces* the *Thracian, that he loved the treaſon, but hated the traytour.* Plut.

3. *Camillus* with the *Romane* Army beſiged the ſtrong City of the *Falerians in Italy*, but it was ſo well fortified, and furniſhed, that the inhabitants made little account of the ſiege. At this time the whole City had but one common Schoolmaſter, who uſed to lead out his Scholars into the fields to play, and watching his opportunity, he at laſt led them to the *Romane* Guards, delivering them all up into their hands, and himſelf going to *Camillus*, ſaid: *Sir, I am Schoolmaſter to all theſe children, yet do I preferre the favour of the* Romanes *before my honour, and office, and therefore have I delivered up theſe children to you, by whom you may make the* Falerians *yield upon your own tearmes.* *Camillus* anſwered, that indeed in the warres there were many wrongs done, yet a Noble General ſhould rather ſeek victory by Valour then by wicked, or treacherous means: and therefore abhorring this villany, he preſently commanded his Sergeants to teare off this Schoolmaſters clothes, & to bind his hands behinde him, and to give the boyes whips, and rods to whip back the Traitor into the City that had ſo baſely betrayed them. In the mean time the *Falerians* hearing how their children were betrayed, ran up to their City-Walls like diſtracted perſons, but there they ſpied the boyes whipping the Schoolmaſter ſtark naked towards the City, which ſo wrought upon them, that they preſently ſent forth, and made peace with the *Romanes.* Plut.

4. *Ariſtomenes* King of the *Meſſenians* being driven out of his own countrey by the *Lacedemonians*, was forced to fly to the *Arcadians* for ſuccour: and being a gallant man, had purpoſed with a ſelect band to have invaded *Sparta* whileſt their Army was plundering his Countrey; but the King of *Arcadia* being privy to his deſigne, diſcovered it to the *Lacedemonians*, and ſo prevented it: for which treachery his own ſubjects ſtoned him to death, and caſt him unburied out of their confines, ſetting up a Pillar by him with this inſcription:

Difficile eſt hominem perjurum fallere Divos. Diod. Sic.

5. *Ochus* King of *Perſia* raiſing a great Army, went againſt the City of *Sidon* in *Phenicia*, where one *Tennes* was King, who hearing of *Ochus* his purpoſe, hired *Mentor* of *Rhodes* with ſome other *Greecian* Auxiliaries for his aide; but when *Ochus* drew near with his huge Army, he ſought to provide for his ſafety rather than his honour, ſending one privately to *Ochus*, proffering to betray the City to him: *Ochus* being glad to hear this, promiſed whatſoever he required; whereupon *Tennes* accordingly betrayed

the City into his hands: But before *Ochus* came, the *Sidonians* to make their men to fight more deſperately, had burnt all their ſhips in the haven, that ſo all hopes of eſcaping might be taken away: ſo that the City being thus betrayed, the Citizens ſeeing their deſperate condition, ſhut up themſelves with their wives and children in their houſes, and ſo firing them, burnt themſelves and all that they had, by which means there periſhed above fourty thouſand perſons. But *Ochus* now ſtanding in no further need of *Tennes*, cauſed him to be murthered. *A juſt reward for his threachery.* Pez. Mel. Hiſt.

6. *Philip* King of *Macedon* going to beſiege a City, one of his Captaines told him that it was ſtrongly fortified both by nature, and art, that it was altogether inexpugnable: to whom he ſaid: *But is it impoſible for Gold to get over the walls? for I have often ſeen that other Cities which by no other meanes I could conquer, yet by my Gold I have corrupted ſome to betray them to me.* Juſtin.

7. The ſame *Philip* having married the ſiſter of *Arysbas* King of the *Moloſſians*, and thereby being choſen Tutor to the young King: moſt perfidiouſly ſeized upon his Kingdom, and baniſhed *Arysbas*, who died in exile, *Idem.* He alſo treacherouſly getting the King of *Macedonia* into his power, ſlew him, and annexed his Kingdom to his own: and divers free Cities having choſen *Philip* for their Captain, he perfidiouſly ſeized upon them, and made them his vaſſals. Alſo the two Kings of *Thracia* falling out between themſelves, choſe King *Philip* to be the Umpire betwixt them; whereupon privately he raiſed an Army, and went into *Thrace*, pretending to come as a Judge; but finding them unprovided to reſiſt him, he diſpoiled them both of their Kingdoms. *Juſtin.*

8. Before the firſt Great Battle that *Darius* King of *Perſia* fought with *Alexander M.* he ſent the greateſt part of his money, and rich furniture to *Damaſcus* to be kept in ſafety there: but *Alexander* ſending *Parmenio* againſt it, the Governour betrayed the City, and all thoſe infinite riches into his hands: which treaſon he eſcaped not long with, for one of his own conſorts ſlew him, and cutting off his head, carried it to *Darius.* Q. Cur.

9. *Beſſus* having baſely betrayed, & murthered *Darius*, *Alexander* purſued him into *Bactria*, and when he drew near him, *Spitamenes* one of *Beſſus*'s chief friends, laid hands on him, bound him, ſtript him naked, and ſo putting a chain about his neck, led him to *Alexander:* to whom *Alexander* ſaid: *What brutiſh madneſs ſeized upon thee, that thou durſt lay hands on thy King, and murther him, when he had deſerved ſo well of thee? Beſſus* would have made an apology, but *Alexander* delivered him to *Darius* his brother to do with him as he pleaſed, who leading him to the place where he had murthered *Darius*, cut him in pieces there. *Q. Cur.*

10. *Darius* having for a long time beſieged *Babylon* in vain, one of his Captaines named *Zopyrus*, cut off his own eares and noſe, and with his freſh bleeding wounds fled to the *Babylonians*, pretending that he came to them for ſuccour, and accuſed *Darius* for his cruelty, ſaying, *that he had ſo mangled him for counſelling to him give over the ſiege:* whereupon the *Babylonians*, knowing his proweſſe, truſted him with the greateſt part of their

forces: which when *Zopyrus* had obtained, after ſome ſmall colourable overthrowes given to the *Perſians* in ſallies, ſpying his opportunity, he betrayed the City, and delivered it up into *Darius* his hand, who had lain in ſiege before it twenty moneths. *Q. Cur.*

11. A wicked Varlot betrayed the Iſle of *Rhodes* to the great *Turk*, upon condition to have his daughter to wife with a great Dowry: but when the *Turk* had gotten the Iſle, he told him, that he muſt not have a Chriſtian to his ſon in Law; but he muſt firſt be a *Muſſelman* both within and without, and therefore he cauſed his Baptized skin (as he called it) to be flayed off, and appointed him to be put into a bed ſtrewed with ſalt that he might get a new skin, promiſing that then he ſhould be his ſon-in-Law: But the wicked wretch ended his life with ſhame, and torment: *Princes love treaſon, but hate the traytor.* Turk. Hiſt.

12. *Baniſter* ſervant to the Duke of *Buckingham* in the reigne of *Richard* the third, upon the promiſe of a thouſand pound, baſely betrayed his Lord, and Maſter, from whom he had formerly received great favours; but after this baſe treachery, he never had the reward promiſed; and beſides, had theſe judgments befel him: His eldeſt ſon fell mad, and ſo died in a Swine-ſtie: His ſecond ſon became deformed in his Limbs, and fell lame: His third ſon was drowned in a ſmall puddle of water: His eldeſt Daughter was ſuddenly ſtruck with a foule Leproſie: and himſelf in his old age was arraigned, found guilty of murther, and eſcaped hanging very narrowly. *Speed Chron. p.* 927.

13. *John Curcy* Earle of *Vlſter* in *Ireland*, was betrayed by his own ſervants, for a piece of money given them in hand, and for a greater reward to be given afterwards, promiſed unto them by his mortal enemy *Hugh Lacy*: and accordingly the ſaid Earle *Hugh Lacy* rewarded all the aforeſaid Traitors with Gold and Silver as he had promiſed: but preſently after hanged them all up: and took away their goods. *Camb. Brit. Ireland.* p. 153.

14. *Nicholas Keretſchen* Governour of *Gyula* in *Tranſilvania*, betrayed the ſame unto the *Turks* for a great ſum of money; but when he expected the reward, he was by the command of *Selymus* the Great *Turk*, thruſt into an hogſhed ſtuck full of nailes with the points inward, with this inſcription upon it: *Here receive the reward of thy treaſon: if thou beeſt not faithful to thy Maſter, neither wilt thou be to me:* and ſo he was rolled up and down till he died. *Turk. Hiſt.* p. 824.

15. A Noble Senator in *Rome* being proſcribed by the *Triumviri*, they promiſed a great reward to them that would diſcover him to them; whereupon the Senators own ſervant betrayed him. The *Triumviri*, according to their promiſes, firſt rewarded him for his ſervice to the State, becauſe he delivered up into their hands one that was judged guilty of treaſon, and then to reward him for his treachery to his Maſter, whom he ſhould have preſerved, they threw him down headlong from the *Capitol*, whereby he brake his neck. *Plut.*

16. *Don Frederick*, ſon to the Duke of *Alva*, going with his Army to *Naerden* in *Holland*, was admitted into the town, & himſelf & ſoldiers feaſted by the Bourgers, after which he commanded them with the reſt of the

inhabtants

habitants to go into a certain Chappel where they ſhould be made acquainted with ſuch Lawes as they were to be regulated by: but when they were thus aſſembled, he ſent his ſouldiers, commanding them to murther them without ſparing any one: The men were maſſacred: the women firſt raviſhed, and then murthered: The children and infants had their throats cut. *See my General Martyrology.* p. 265.

17. Many of the chiefeſt of the *Britiſh* Nobility were trained in *Almſebury* to treat with the chiefeſt of the *Saxons* about peace, but being betrayed by them, they were baſely murthered, whence thoſe great ſtones were erected called *Stoneheng.* See *my Engliſh Martyrology.* p. 8.

18. The *Carthagenians* were ſo perfidious in their dealings, that the Proverb *Punica fides*, was uſed of ſuch as kept not their promiſes.

19. Of one of the Popes, and his Nephew, it is ſaid, *that the one never ſpake as he thought, and the other never performed what he ſpake.* Trapp.

20. It was a foul blurr to the *Romans* of old, *that Mirrhanes* the *Perſian* General charged upon them: *Romanis promittere promptum eſt, promiſſis autem quanquam juramento firmatis minime ſtare:* The *Romans* will preſently promiſe any thing, but perform no promiſe, though confirmed with an oath. *Trapp.*

21. The Pope and his Cardinals have this Proverb amongſt them: *Mercatorum eſt non Regum ſtare juramentis.* Its for Merchants, not for Princes to ſtand to that which they have ſworn. And indeed their own practice is to play with oaths as the Monky doth with his collar; To ſlip it on for his Maſters pleaſure, and to ſlip it off again for his own.

22. *Knute* the firſt *Daniſh* King in *England*, cauſed the falſe *Edric's* head to be ſet upon the higeſt part of the Tower of *London*, therein performing his promiſe of advancing him above any Lord in the Land; *Dan. Cron* p. 19. *Traitors are odious, though the Treaſon be commodious.*

23. *Philip* Duke of *Auſtria* paid the Ambaſſadors of *Charles* the fourth (who had betrayed their truſt) in counterfet coin, whereof when they complained, he anſwered, that *falſe coin was good enough for falſe knaves. Parei. Hiſt.*

24. *James* the firſt King of *Scots*, was murthered in *Perth*, by his forſworn ſubject, *Walter*, Earl of *Athol*, in hope to attain the Crown; but his hopes failed him: Crowned indeed he was, but with a crown of red-hot iron clapt upon his head, being one of thoſe tortures wherewith he ended at once his wicked dayes, and devices. *Hect. Boetius.*

25. One of the *Ptolomies* of *Egypt* was called Δώσων, from his fair promiſes, ſlack performances.

26. *Sertorius* the *Roman* uſed to feed his creditors, and clients with fair words, but did nothing for them. *Pollicitis dives quilibet eſſe poteſt.* As the Devil that promiſed Chriſt *excelſa in excelſis*, mountaines on a mountain; *All this will I give thee*, when that *All* was juſt nothing, but a ſhew, ſemblance, or repreſentation. Phyſitians call their drugs δόσεις, gifts, and yet we pay dear for them. Apothecaries ſet fair titles on their boxes, and gally-pots, but many times there is *aliud in tituli, aliud in pyxide*, nothing but bare titles.

27. Cardinal *Benno* relates a memorable ſtory of Pope *Hildebrand*, or *Gre-*

gory the ſeventh, that he hired a baſe fellow to lay a great ſtone upon a beam in the Church where the Emperour *Henry* the fourth uſed to pray, and ſo to lay it, that it might fall (as from the top of the Church) upon the Emperours head, and kill him: But whileſt this Caitiſe was attempting to do it, the ſtone with its weight drew him down, and falling upon him, daſhed him to pieces upon the pavement. The *Thracians* in *Herodotus* being offended with *Jupiter* for raining unſeaſonably, ſhot up their arrows at him, which ſoon returned upon their own pates.

28. There was one Maſter *Pickering* of *Titchmarch-grove* in *Northamptonſhire*, that was in great eſteem with King *James*. This Maſter *Pickering* had an horſe of ſpecial note, on which he uſed to hunt with the King. A little before the blow was to be given, *Keies*, his brother-in-Law, and one of the conſpirators borrowed this horſe of him, and conveyed him to *London* upon a bloody deſign which was thus contrived. *Faux* on the day of the fatal blow was appointed to retire himſelf into Saint *George* his fields where this horſe was to attend him to further his eſcape ſo ſoon as the Parliament-houſe ſhould be blown up. It was likewiſe contrived that Maſter *Pickering*, noted for a *Puritan*, ſhould that morning be murthered in his bed, and ſecretly conveyed away: As alſo that *Faux*'s coming into Saint *Georges* fields to eſcape, ſhould there be murthered, and ſo mangled, that he might not be known: whereupon it was to be bruited abroad, that the *Puritans* had blown up the Parliament-houſe; and the better to make the world believe it, there was Maſter *Pickering* with his choice horſe ready to make an eſcape, but that God ſtirred up ſome, who ſeeing the hainnouſneſs of the fact, and him ready to make his eſcape, in deteſtation of ſo horrible a deed, fell upon him, and hacked him in pieces: and to make it more clear, there was his horſe that was of ſpecial ſpeed, and ſwiftneſs to carry him away, and upon this rumour, a Maſſacre ſhould have gon through the whole Land upon the *Puritans*. But when the contrivance of this plot was thus diſcovered by ſome of the Conſpirators, and *Faux* in the Tower was made acquainted with it, who before was made to believe that he ſhould be bountifully rewarded for that his good ſervice to the Catholick cauſe; now perceiving on the contrary his ruine had been contrived, he thereupon confeſſed freely all that he knew concerning that horrid Conſpiracy, which before, all the tortures of the rack could not force him to. The truth of all this is atteſted by maſter *William Perkins* an eminent Chriſtian, an Citizen of *London*, who had it from the mouth of Mr. *Clement Cotton*, that made our *Engliſh Concordance*, who alſo had it from the relation of Maſter *Pickering* himſelf.

29. *Frederick* the third, Emperour of *Germany*, complained, that of all thoſe Courtiers that he had advanced, he ſcarce found any that proved faithful to him, but the worſe for his courteſie. *Val. Max.*

30. Q. *Elizabeth* complained, that, *In truſt ſhe found treaſon.* Camb. Eliz.

31. *Perſeus* King of *Macedon* being overthrown by the *Romans*, fled into the Iſle of *Samothracia*, and there took Sanctuary in the Temple of *Caſtor*, and *Pollux*; the *Roman* Lievtenant that purſued him, would not take him violently out of the Temple for reverence to the gods, but ſtraitly beſieged him therein: Yet *Perſeus* ſecretly practiſed with one *Oroandes* a

Cretan that had a ſhip there, for a great ſum of money to convey him away by night: But he ſhewed him a treacherous *Cretan* trick: For when in the night he had taken aboard into his veſſel, all the Kings treaſure of gold and ſilver, he hoiſed ſail, and got away, leaving the miſerable King to be a prey to the *Romanes*. *Plut. in vita* P. *Æmilii.*

34. Many friends are like deep ponds, clear at the top, and all muddy at the bottom: the cauſes they will be, but not the companions of calamity. Like they are (ſaith one) to crowes which flock to a dead carcaſſe, not to defend it, but to devour it; and no ſooner have they bared the bones, but they are gon. *David* complaineth of ſuch, *Pſal.* 55. 13, 14, 15. And *Jeremy* of his unkind Countrey-men of *Anathoth*, *Jer.* 11. 19, *&c.*

33. The *Edomites* had forgotten the brotherly Covenant, *Amos* 1. 9, 11. and God met with thoſe that paid them home in their own coine, *Obad.* 7. Neither were they any more pitied then *Haman* when the King frowned upon him, when all his friends forſook him.

35. Or *Sajanus* when he fell into the diſpleaſure of *Tiberius*: his friends ſhewing themſelves moſt paſſionate againſt him, ſaying, *That if Cæſar had clemency, he ought to reſerve it for men, and not to caſt it away upon a Monſter.* Trapp.

Tuta, frequenſque via eſt per amici fallere nomen. Ovid.

39. This made a certain Heathen cry out, φίλοι, οὐδεις φιλὸς: Friends, there is no friend to be found out. And another, *to pray God to deliver him from his friends; for as for his enemies he could better beware of them.*

36. *Caius Marius*, and *Cinna* entring *Rome*, played the unnatural and bloody Tyrants, being accompanied with the verieſt raſcals, and moſt ſhameleſſe ſlaves, who came to them from all parts, and for the leaſt word that *Marius* ſpake, or at the twinckling of his eye, or nodding of his head, they ſlew whomſoever he pleaſed; and amongſt the reſt they ſlew, *Anacrius* a Noble Senator, becauſe *Marius* did not ſalute him when he came to ſpeak with him: after which they continued killing all that *Marius* did not ſalute, or ſpeak to; ſo that his very friends were afraid of being murthered when they came to ſalute him: Thus multitudes being ſlain, *Cinna* began to be ſatiated with blood, but *Marius* anger, and deſire of reveng was unappeaſable; ſo that he ſpared not one if he ſuſpected him never ſo little, and there was neither town nor high-way that was not full of ſcouts and ſpies to hunt out them that hid themſelves and fled: Then experience taught them that no friend is faithful, and to be truſted if fortune frown never ſo little: for there were very few that did not betray their friends that fled to them for ſuccour. *Plut. in vita Marii.*

40. *Sylla* prevailing againſt *Marius* cauſed the Senate to condemn to death *Marius* and *Sulpitius*, Tribunes of the people. *Sulpitius* was betrayed by his own ſlave, whom *Sylla* made free according to his promiſe in his publick Edict; but when he had made him free, he cauſed him to be thrown down headlong from the *Tarpeian* rack, for betraying his Maſter. *Plut. in vita ejus.*

41. *Mark Anthony* being overcome by *Octavius Cæſar*, ſent *Alexas* a *Laodi-*

cean that was obliged to him by many engagements to *Herod* King of *Judæa* to keep him his friend: But *Alexas* like a treacherous villaine betrayed *Anthony*, and perſwaded *Herod* to turn to *Cæſar*, and accordingly went himſelf with him to *Cæſar*: But as a juſt reward for his treachery, he was ſent in chainnes to his own Country, and was there, by the command of *Cæſar*, put to death, P*lut in vita Anto.*

39. *Meligalus*, a Knight of *Rodes*, having prodigally conſumed his eſtate, fled unto the *Turkiſh* Emperour *Mahomet* the Great; preſenting him with a plot of the chief City, with the ſtrength of it, and what way it might moſt eaſily be won, thinking by this foul treachery to repair his broken eſtate: Hereupon *Mahomet* raiſed a great Army, and having ſhipped them, ſent them againſt it: But by the way *Meligalus* fell ſick, and in the extremity of his ſickneſs growing both troubleſome and loathſome to the *Turks*, they threw him over-board alive, crying out in vaine for help, whileſt no man pitied him: and thus ſwallowed up by the Sea, he received in the middeſt of the waves the juſt reward of his treachery. *Turk. Hiſt.* p. 427.

40. *Heradamon* betrayed to the Emperour *Aurelian* his own native City *Tiana*, to ſave his own life. But the Emperour having ſworn not to leave a dog alive within the walls, becauſe the Citizens had ſhut their gates againſt him, and put him to the trouble of a ſiege, and his ſouldiers urged him to the performance of his promiſe; Yet the noble Emperour ſpared the people, and hanged up all the dogges to acquit his oath, and only executed the Traytor. *Eraſm. Apoth.*

41. *Manuel* the Emperour of *Conſtantinople* lying before *Antioch* with an Army that he had prepared againſt the great *Turk*, his trayterous Chancellor ſuborned three deſperate young men for a great ſumme of money to kill the Emperour; purpoſing to poſſeſſe himſelf of the Crown and City. But his treaſon being diſcovered to the Empreſſe, ſhe acquainted her Lord with it, who took the three traytors, and put them to cruel deaths; and as for the Chancellor, he firſt bored out his eyes, and then pulling his tongue through his throat; he tormented him till he died. *Otto Friſingenſis.*

42. Whileſt the great *Turk* beſieged *Alba Græca* in *Hungary*, he corrupted certain ſouldiers within the City for a great ſumme of money to betray it into his hands; but their treaſon being diſcovered, P*aulus Kyniſius*, the Governour apprehended them, and conſtrained them to eat one anothers fleſh, ſeething every day one to feed the other withal, but the laſt was fain to devour his own fleſh. *Bonfinus lib.* 3. *Decad.* 5.

See more in *Englands mercies in Queen* Elizabeths *deliverances.*

The treacherous dealers have dealt treacherouſly; yea, the treacherous dealers have dealt very treacherouſly. Iſa. 24. 16.

CHAP

CHAP. XCV.

Examples of Gods judgments againſt Perjury.

PErjury is ſuch a God-provoking and Heaven-out-facing ſin, that the Lord doth not only reſerve wrath for theſe his enemies in the world to come, but many times alſo even in this world he takes ſome of the eminenteſt of them, and as (it were) hangs them up in Gibbets, to be monuments of his heavy wrath, and indignation, for the terrour of others, that they may hear and fear, and do no more ſo wickedly: as theſe enſuing Scriptures, and Examples may ſufficiently evince.

Its a great ſin, 1 *Tim.* 1. 9, 10. *Lev.* 6. 3. *Hoſ.* 10. 4.

Forbidden, *Lev.* 19. 12. *Mat.* 5. 33.

Threatned, *Jer.* 5. 2, and 7. 9. *Mal.* 3. 5. *Zach.* 5. 3, 4.

Scriptural Examples, Princes, and People, *Jer.* 34. 10, 11, 17, 18. *Zedekiah*, Ezek. 17. 18. 19. *Saul*, 2 Sam. 21. 1, 2.

Ageſilaus being ſent with a great Army from *Sparta* into *Aſia-Minor* againſt *Tiſſaphernes*, who was the King of *Perſia*'s Lieutenant there: *Tiſſaphernes* deſired to know the reaſon of his coming, *Ageſilaus* anſwered, that it was to ſet the *Grecian* Cities free: *Tiſſaphernes* entreated him to make truce with him till he had ſent to the King of *Perſia* to know his pleaſure therein: *Ageſilaus* conſented, and ſo a truce was made, with ſolemn oaths on both ſides; but *Tiſſaphernes* dealt deceitfully, and ſent to the King for a great Army, which being come to him, he ſent an Herauld to *Ageſilaus* to command him preſently to depart out of *Aſia*. *Ageſilaus* bebeing nothing daunted with the news, returned this anſwer; *That he gave him no ſmall thanks for that by his perjury he had made the gods angry with the* Perſians, *and favourable to the* Grecians; and accordingly it ſo fell out, for coming to a battle, he gave the *Perſians* a great overthrow. *Xenophon.* 1.

Lyſander King of *Sparta*, though otherwiſe a gallant man, yet made no conſcience of his oaths, uſing to ſay, *that boyes uſed to be deceived with falſe dice, and men with oaths.* Plut. 2.

Eumenes being made General of an Army againſt *Antigonus* by the young King of *Macedonia*, *Alexander M.* his ſon, and his protector, they wrote to the two Collonels of the *Argyraſpides*, to adjoyn themſelves to him: (Theſe were *Alexanders* old ſouldiers, whom when he took them with him into *India*, he made them *Silver-Shields*, and called them, *Argyraſpides*:) theſe Collonels, obeying the command, went with him into *Aſia*, and after ſome leſſer conflicts, the two Armies met at laſt in *Media*, where theſe *Silver-ſhields* (of whom none were under ſixty, and moſt of them were ſeventy years old,) took in ſuch ſcorn that their ſons and boys ſhould fight againſt them, that they charged them with ſuch fury, that, after the ſlaughter of many, they made *Antigonius* his infantry wholly to run away; but in the mean time *Antigonus* his Cavalry, had routed the 3.

the Cavalry of *Eumenes*,and ſeizing upon their carriages,had driven them away,the *Silver ſhields* hearing of it,ſent preſently to *Antigonus*,deſireing him to reſtore them their carriages again: who anſwered, that if they would deliver up *Eumenes* bound into his hands, he would not only reſtore their carriages, but greatly prefer them alſo: Hereupon moſt treacherouſly they ran upon *Eumenes*,took away his ſword,and bound his hands behind him,ſo that he could ſcarce get leave to ſpeak before they carried him away,but at laſt having obtained leave,he thus ſpake: *O my ſouldiers, ye ſee the habit, and ornaments of your General, not impoſed upon him by his enemies,but you your ſelves of a Conquerer have made him a Captive: You that within one years ſpace,have bound your ſelves four times, to me by oath,do now to redeem your carriages,betray me to mine enemies,therefore I deſire you rather to kill me your ſelves,for* Antigonus *deſires not to have me living, but dead; and if you will but herein gratifie me,I freely abſolve you from all the oaths wherewith you have bound your ſelves, to me, or if you will not ſhew me ſo much favour, then looſe one of my hands, and give me a ſword that I may kill my ſelf, or if you dare not truſt me with a ſword,caſt me to the Elephants to be deſtroyed by them.* But when he ſaw that they would gratifie him in none of theſe,he grew into a paſſion, & ſaid, *Ye curſed villains,I pray the gods,who are the revengers of perjury, to ſend you ſuch ends as ye have brought your Generals unto, for I am not the firſt whom you have thus betrayed, &c.* And ſo being delivered to *Antigonus*,he was ſhortly after murthered by him: But withal, *Antigonus* ſo hated theſe perjured *Silver-ſhields*, that he burned one of their Colonels, and ſlew the other,the reſt of them,he ſent into remote Countreys,and put them upon ſuch deſperate ſervices,that by degrees they were all cut off, & never any one of them, returned into his own Countrey again. *Plut.*

4. King *Henry* the firſt of *England* in the twenty-ſeventh year of his reign, cauſed the Biſhops,Abbats,and Nobles to ſwear allegiance to his daughter *Maud*, and to promiſe that ſhe ſhould ſucceed in his Kingdom: They which ſwore,were firſt,*William* Arch-biſhop of *Canterbury*, and the reſt of the biſhops, and Abbats, then *David* King of *Scotland*, Uncle to *Maud*, now married to the Emperour of *Germany*,then *Stephen* Earl of *Mortaign*, and *Bulloign*, Nephew to the King, &c. But ſo ſoon as King *Henry* was dead in *Normandy*, *Stephen* haſted into *England*,and by the help,eſpecially of the Biſhops, was made King, and the Empereſs put by: but behold the revenging hand of God following their perjury: *Stephen* though otherwiſe a gallant Prince, yet found his Crown, to be but a glorious miſery, *Mars*,and *Vulcan* never ſuffering him to be at quiet; and as he would not ſuffer the right heir to inherit,ſo God would not ſuffer him to have an heir to inherit; for his ſon was put by the Crown,which was conferred upon *Henry*, ſon to the Empereſſe, the rightful heir. Alſo *William* Arch-Biſhop of *Canterbury* never proſpered after his perjury, but died within that year. *Roger* Biſhop of *Saliſbury*, fell into diſpleaſure with King *Stephen*, who took him priſoner, ſeized upon his Caſtles, and treaſures, and ſo uſed him that he died for very greef. *Alexander* Biſhop of *Lincoln*, was alſo taken by the king, and led in a rope to the Caſtle of *Newark* upon *Trent*, the King ſwearing that the Biſhop ſhould neither eat nor drink

till his Caſtle was ſurrendered; ſo that there he gat all the Biſhops treaſure: and as for *Hugh Bigot* he alſo eſcaped not long unpuniſhed, ſaith *Fabian*.

5. *Rodulph* Duke of *Swevea* provoked by the Pope, rebelled againſt his Sovereigne, the Emperour *Henry* the fourth, but in a battle which he fought againſt him, he loſt his right arm, whereof he ſhortly after died: acknowledging Gods juſtice for his diſloyalty, puniſhing him in that arm, which before was lift up to ſweare the oath of allegiance to his Maſter. *Acts & Mon.*

6. *Narciſſus*, a godly Biſhop of *Jeruſalem*, was falſly accuſed by three men of many foul matters, who ſealed up with oaths, and imprecations, their falſe teſtimonies: But ſhortly after one of them with his whole family, and ſubſtance was burnt with fire: another of them was ſtricken with a grievous diſeaſe, ſuch as in his imprecation he had wiſhed to himſelf: the third terrified with ſight of Gods judgements upon the former, became very penitent, and poured out the grief of his heart in ſuch abundance of teares, that thereby he became blind. *Euſeb.*

7. The *Arians* hired a woman to accuſe *Euſtatius*, a godly Biſhop, of committing whoredom with her, thereby procuring his baniſhment: But ſhortly after the Lord ſtruck her with a grievous diſeaſe, whereupon ſhe confeſſed her perjury (the Child being begotten by *Euſtatius* a Smith, and not *Euſtatius* the Biſhop) and ſo preſently after ſhe died. *Euſeb.*

8. The Emperour *Albert* having made a truce with the great *Turk*, and ſolemnly ſworn to the ſame: Pope *Eugenius* the fourth ſent him a diſpenſation from his oath, and excited him to renew the warr againſt them: but in the firſt battle he was diſcomfited, and ſlain, to the great ſhame of Chriſtianity: the infidels juſtly accuſing them of perjury, and Covenant-breaking ſealed by the Name of Chriſt, whom they profeſs to be their Saviour. *Turk. Hiſt.*

9. *Almerick* King of *Jeruſalem* having entred into League with the *Caliph* of *Egypt*, and confirmed the ſame by an oath, afterwards warred upon him contrary to his promiſe: whereupon God raiſed him up many enemies, who miſerably waſted the Kingdom of *Ieruſalem*, himſelf was beaten out of *Egypt*, and all hopes of ſuccour failing him, being wearied with whole volleys of miſeries, he ended his life of a bloody Flux. *Hiſt. Holy Wars.*

10. *Pauſanius* noteth this to be one chief cauſe, why *Philip* King of *Macedon* with all his poſterity were ſo quickly deſtroied, becauſe he made no account of keeping his oaths, but ſwore and unſwore as might ſtand beſt with his intereſt. *Plut.*

12. *Gregory* of *Tours* makes mention of a wicked varlet in *France*, among the people called *Averni*, that forſwearing himſelf in an unjuſt cauſe, had his tongue preſently ſo tied, that he could not ſpeak but roar, till by his inward prayer, and repentance, the Lord reſtored him the uſe of that unruly member.

14. *Theodor Beza* recordeth what befel a perjured perſon, who forſwore himſelf to the prejudice of his neighbour: He had no ſooner made an end

of his oath, but being ſuddenly ſtricken with an *Apoplexie*, he never ſpake word more till he died.

13. *Cleomenes* King of *Lacedemonia* making truce with *Argives* for ſeven dayes, oppreſſed them in the third night unawares, thinking thereby to avoid perjury: But the *Argive* women, their husbands being ſlain, took up armes, like ſo many *Amazones*, and repelled *Cleomenes:* who afterwards was baniſhed into *Egypt*, where deſperately he ſlew himſelf. *Plut.*

14. *Vladiſlaus* King of *Hungary* having contracted a League with *Amurath* the Great Turk, and bound himſelf to it by an oath: the Pope ſent a Legat to abſolve him from his oath, and provoke him to warre: which he undertaking with a very great Army, the victory ſtood doubtful a great while together: but *Amurath* ſeeing a Crucifix in the Chriſtians Enſigne, pluckt the writing (wherein the late League was contained) out of his boſome; and with his eyes, and hands caſt up to heaven, ſaid, *O thou crucified Chriſt, behold, this is the League thy Chriſtians in thy Name made with me, which they have cauſeleſly violated: If thou be a God, as they ſay thou art, and as we dream, revenge the wrong now don unto thy Name, and me, and ſhew thy power upon thy perjured people, who in their deeds deny thee their God:* Immediately afterward, the King in the middeſt of his enemies was ſlain, and the Chriſtians fled, very few ever returning to their own homes, but periſhed miſerably. *Turk. Hiſt.*

15. When *Harold* King of *England* was ready to joyn in battle with *William* the Conquerer, and his *Normans: Gyth*, a younger brother of his, adviſed him that in caſe he had made promiſe unto *William* of the Kingdome, he ſhould for his own perſon withdraw himſelf out of the battle; for ſurely all his forces could not ſecure him againſt God, and his own conſcience, who no doubt would require puniſhment for breach of faith, and promiſe, withal aſſuring him that if he would commit the fortune of that battle into his hands, he would not faile to perform the part of a good brother, and valiant Captaine: but the King contemning this wholeſome counſel, would needs joyne battle himſelf, wherein he loſt his Army, Kingdome, and his own life. *Camb. Brit.* p. 149, 150.

16. *Henry Filmer* being accuſed by his own brother of Hereſie, as they called it, ſuffered Martyrdome for the ſame: but ſhortly after his ſaid brother, who had born falſe witneſſe againſt him, was preſſed for a Pioner in the voyage to *Bulloine*, where within three dayes, as he was exonerating nature, a Gunne took him and tore him all to pieces. *Acts and Mon.*

17. *Sigiſmund* the Emperour having granted letters of ſafe conduct unto *John Hus*, and *Jerome* of *Prague*, under the faith and protection of himſelf, and the Empire, yet ſuffered them to be unjuſtly burnt at the Councel of *Conſtance:* after which time the ſaid Emperour never proſpered in any thing that he took in hand, he died without iſſue male, and his daughters ſon [*Ladiſlaus*] died alſo childeſſe, whereby his name was quite extinguiſhed in one age: And his Empreſs became a diſhonour alſo to the royal place which ſhe held, and ſo Gods judgments juſtly followed him for his perjury. *Luther.*

Elfred

18. *Elfred* a Nobleman in the dayes of King *Ethelſtane* of *England*, conſpiring againſt his Sovereign, intended at *Wincheſter* to have pulled out his eyes: but his treaſon being diſcovered, he was ſent to *Rome* to purge himſelfe by oath, where before the Altar of Saint *Peter*, and in the preſence of Pope *John* the tenth, he abjuring the thing, ſuddenly fell down to the earth; and being carried by his ſervants into the *Engliſh* Schoole, within three dayes after he there died. *Speed. Chorn.* p. 340.

19. *Goodwin* Earl of *Kent*, *Anno* 1055. Being charged by King *Edward* with the death of his brother *Alfred*, excuſed himſelf with many words, and at laſt eating a morſel of bread, *wiſhed that it might choak him, if he were guilty thereof:* but before he ſtirred one foot from the place, he was according to his own imprecation forthwith choaked. *Speed.*

20. In the reigne of Queen *Elizabeth*, one *Annis Averies* in the City of *London*, widow, forſwore her ſelf for a little mony, which ſhe ſhould have paid for ſix pounds of Tow at a ſhop in *Woodſtreet*, & by Gods juſt judgment, ſhe immediately fell down ſpeechleſs, caſting her excrements upwards, which ſhould have been voided downwards, and ſo preſently died. *Act. & Mon.*

21. A certaine Inne-Keeper in the town of *Rutlinguen*, receiving a Budget of money from a paſſenger, to keep for him, forſwore the ſame before the Judge, giving himſelf to the devil if he ſwore falſly, and was by two that teſtified aginſt him (which indeed were two Fiends of Hell) preſently in the preſence of the Judge, hoiſted up into the aire, where he vaniſhed away with them, and was never found after. *Sword againſt ſwearers.*

22. One hearing perjury condemned by a godly Preacher, and how it never eſcaped unpuniſhed, ſaid in a bravery, *I have often forſworn my ſelf, and yet my right hand is no ſhorter than my left*; which words he had ſcarce uttered, when ſuch an inflammation aroſe in that hand, that he was forced to go to the Chirurgion, and cut it off, leſt it ſhould have infected his whole body, whereby it became ſhotter than the other. *Idem.*

23. A rich young maide in *Saxony* promiſed marriage to a proper young man, but poore: He fore-ſeeing that wealth and inconſtancy might alter her minde, freely diſcloſed his thoughts to her: whereupon ſhe made a thouſand imprecations to the contrary, wiſhing, *that if ſhe ever married another, the Devil might take her away on the wedding day:* yet afterwards the fickle wench was betrothed, and married to another. At dinner two men on horſeback came to the houſe, and were entertanined at the feaſt; and after dinner, one of them leading the Bride a dance, he took her by the hand, and led her a turn or two, and then in the preſence of all her friends, he caught her, crying out for help, and went out at the gate where he hoiſted her up into the air, and vaniſhed away with his companion and horſes, ſo that ſhe was never ſeen more. *Sword againſt Swearers.*

24. *Philip* King of *Macedonia* was a great contemner of all oaths, and held

the religious obſervation of them as a vain thing, for which cauſe the vengence of God ſollowed him, and all his poſterity: For himſelf being ſcarce fourty ſix years old, was ſlain, and all his whole family was quickly extinguiſhed: *Arideus* one of his ſons was ſlain, by *Olympias* his wife: Another ſon that he had by *Cleopatra*, was by his mother tormented to death in a braſen veſſel compaſſed about with fire: the reſt of his ſons periſhed in the like manner, and his ſon *Alexander* after his great conqueſts, in the prime of his dayes, and in the middeſt of his victories died miſerably, as ſome think, of poiſon. *Pauſanius.*

25. A certain maid in *London* that had ſtolen many things from her Miſtris, being examined, forſwore them: wiſhing that ſhe might rot if ever ſhe touched them, or knew of them: notwithſtanding which ſhe was carried to priſon, where ſhe began ſo to rot, and ſtink, that they were forced to thruſt her out of priſon into a common hoſpital.

26. *John Cooper*, a godly man in Queen *Maries* dayes, was falſly, and maliciouſly accuſed of treaſon, for ſpeaking ſome words againſt the Queen, and accordingly executed: but one *Grimwood* (who had ſworn falſly againſt him) being ſhortly after about his labour in the harveſt, and in good health, ſuddenly his bowels fell out of his body, and ſo he died moſt miſerably. *Acts & Mon.*

27. Had *Shemei* peace that brake his oath to *Solomon*?

28. The *Egytians*, and *Scythians* puniſhed perjury with death.

29. *Homer* often blames, and mocks at the *Trojans* for their perjuries.

30. The *Egyptians* ſo hated perjury, and accounted it ſo capital a ſin, that whoſoever was proved to be guilty of it was puniſhed with death. *Plut.*

31. Amongſt thoſe that were releaſed upon their Parole with *Atilius Regulus*, by *Hannibal*, upon condition that if the Articles were not agreed to by the Senate of *Rome*, they ſhould return to him again, there were two who ſought to evade their oath, and ſtayed behind when the reſt returned, for which they were condemned by all men for cowards, and fainthearted traitors, and by the Cenſors they were noted with infamy for their perjury, whereat they took ſuch grief, and inward ſorrow, that being weary of their lives, they ſlew themſelves. *Plut.*

32. *Joſuah*, and the Princes of *Iſrael* having ſworn to the *Gibeonites*, though they were a curſed people, and had deceived them, yet durſt not break their oath. *Joſ.* 9. 19.

33. *Hoſhea*, the laſt King of *Iſrael*, having ſworn to *Salmaneſer* to be his tributary, afterwards conſpired with *So* King of *Egypt*, and contrary to his oath, rebelled againſt him, for which cauſe the King of *Aſſyria* came up againſt him, took him priſoner, kept him in chaines, deſtroyed his Regal City, and carried away himſelf and people into captivity. 2 *Kings* 17.

34. *Metius Suffetius* being ſubdued by the *Romanes*, and ſworn to be faithful to them, moſt perfidiouſly ſtirred up the *Fidenates* againſt them, and when they were ready to joyn battel, he being called by the *Romanes* to aſſiſt them, durſt not refuſe, yet being placed by them in an out-wing, he trifled away the time during the fight, with a purpoſe to joyn himſelf to the Conqueror: But *Tullus* the *Romane* King having obtained the victory, & found out the perfidiouſneſs of *Metius*, cauſed him to be drawn in pieces by four Horſes. *Levie.*

35. *Hannibal* the *Carthagenian* was a brave Captain, but one that made no conſcience of his oaths: when he was overcom of *Scipio* in his own Countrey, perceiving that his Citizens, enraged at their loſſe, would charge him as the author of the breach of their faith with the *Romans*: he fled to *Antiochus*, who waspreparing to make war with the *Romans*: But *Antiochus* knowing what little truſt there was in his words, durſt never commit his Armies to his charge: and when he was beaten by the *Romanes*, *Hannibal* was forced to fly to *Pruſias* King of *Bithinia*, leſt *Antiochus* ſhould deliver him up to the *Romans*: after which *Pruſias* (being as treacherous as himſelf) ſought to betray him to *Quintius* the *Roman* General; which *Hannibal* perceiving, and finding all wayes ſtopped for his flight, in his old age, to avoid captivity, was forced to poiſon himſelf. *Plut. in vita ejus.*

36. *Lyſander* the *Lacedemonian*, though otherwiſe a brave Captain, yet made he no conſcience of perjury, ſaying, that *children ſhould be deceived with the play of Kayles, and men with the oaths of men.* Plut. in vita ejus.

37. *Anno Chriſti* 1611. at *Conſtantinople*, a *Turk* lent a good ſum of money to a Chriſtian to be paid at a certain day, but before the time came he brought another *Turk* with him, and willed the Chriſtian to pay the money to that *Turk* when the day came, which the Chriſtian did accordingly; But the *Turk* that received it, denyed it, whereupon he to whom the money was properly due, came and demanded it: the Chriſtian anſwered, that he had paid it already to the party to whom he had aſſigned it: The *Turk* anſwered, that if it was ſo he was ſatisfied: But yet the other *Turk* denyed it; and the matter being brought before the Judg, he that received the money, denyed it upon his oath, and thereupon the Chriſtian was forced to pay it again, which he did, yet withal prayed God to *ſhew ſome publick ſign which of them had done wrong:* and accordingly the perjured *Turk* as he was going to his houſe, fell down in the ſtreets, and dyed. *Turk. Hiſt. p.* 1310.

38. The *Æqui* in *Italy* having made a league with the *Romans*, and all of them having unanimouſly ſworn to the ſame, aferwards revolted, and having choſen a Captain of their own, they ſpoyled and harraſed the fields, and territories belonging to the *Romans*; who thereupon ſent Ambaſſadors to them to complain of the wrong, and to deſire ſatisfaction: But their Captain ſo little eſteemed them, that he bad them deliver their meſſage to an oake that ſtood thereby; and accordingly one of the Ambaſſadors turning to the Oake, ſaid, *Thou hallowed Oak, and whatſoever elſe belongs to the gods in this place, hear, and bear witneſſe of this perfidious part, and favour our juſt complaints, that by the aſſiſtance of the gods we may be revenged for this perjury:* and ſo returning, the *Romans* gathered an Army, and having in battle overthrown the *Æqui*, they utterly deſtroyed that perjured Nation. *Livie.*

39. The *Fidenates* having given their faith to the *Romans*, afterwards revolted, and joyned againſt them with *Toluminus* King of the *Veians*, and moreover ſlew four of their Ambaſſadors that came to know the cauſe of their revolt: This ſo incenſed the *Romans*, that raiſing an Army, they

fought with them, and notwithſtanding all the help of their friends, overthrew, and ſlew them: In the battel, a Tribune of the *Romans* ſeeing *Toluminus* bravely gallopping up and down to encourage his ſouldiers: He cried out, *Is this the breaker of Leagues, and violator of the Law of Nations? If there be any holineſſe on earth, my ſword ſhall ſacrifice him to the ſouls of our Ambaſſadors*; and therewithal ſetting ſpurs to his horſe, he overthrew him, and with his ſpear nailed him to the ground, and cut off his perfidious head: whereupon his Army being diſcouraged, was overthrown and ſlain. *Idem.*

40. *Burchard*, Arch-biſhop of *Magdeburg*, taking ſome offence at his Citizens, beſieged them with an armed power; but they redeemed their liberty with a ſum of money, he thereupon ſwearing that he would moleſt them no more: Yet ſhortly after he beſieged them again; but this perjury was juſtly met with; for in a Salley they took him priſoner; at which time by his humble demeanor, and counterfeit oaths never to moleſt them any more, they releaſed him: but when he was at liberty, getting a diſpenſation for his oath from Pope *John* the twenty-third, he began to moleſt them again, murthering them whom he had ſworn to maintain: But it was Gods will that he ſhould be once again caught, and being caſt into priſon, the Gaoler beat out his brains with a bar of Iron. *Magdeb. Cent.*

41. *Narciſſus* Biſhop of *Jeruſalem*, a man famous for his vertues, and faithfulneſſe in reproving, and correcting vice, was falſely, and maliciouſly accuſed by three wicked varlets of incontinency; which accuſation they bound with oaths, and curſes: The firſt ſaid, *If I lie, I pray God I may periſh by fire*: The ſecond ſaid, *If I ſpeak any thing but truth, I pray God I may be conſumed by ſome filthy, and cruel diſeaſe*: The third ſaid, *If I accuſe him faſly, I pray God I may loſe my ſight, and become blind.* This wicked charge, though it was not believed by the faithful, who knew the piety, and integrity of the Biſhop; yet the good Biſhop, partly for greef to lie under ſuch a ſcandal, and partly to retire himſelf from wordly buſineſſes, left his Biſhoprick, and lived privately: But his forſworn accuſers eſcaped not the revenging hand of God; for the firſt having his houſe extraordinarily ſet on fire, was himſelf, and all his family burned therein; The ſecond, languiſhed away by a filthy diſeaſe till he died: The third, ſeeing the woful ends of his companions, confeſſed all their villany, and lamenting his caſe, and crime, wept ſo long till he utterly loſt his ſight; and thus were they all puniſhed according to their own imprecations. *Euſeb.*

42. The *Sythians* had a law, that if any man did *duo peccata contorquere*, twiſt two ſins together, lying, and perjury, he ſhould loſe his head, becauſe this was the way to take away all faith, and truth from amongſt men.

43. The ancient Hereticks called *Priſcilianiſts*, held this deviliſh rule,

Jura, perjura, ſecretum prodere noli.

44. *Machivels* Maxime was, *that religion it ſelf in contracts, and Covenants ſhould not be cared for, but only the appearance; becauſe the credit of it is an help, but the uſe a cumber.*

45. A certain Yeoman in *Leiceſterſhire* having made over his houſe & land to his ſon upon his marriage, conditionally that his ſon ſhould keep him during his life; afterwards there fell out ſome difference betwixt them, whereupon the ſon bad his father to get him out of his houſe, calling him *burſtenbelly ſlave* [indeed the old man had a rupture] The next day as the young man was walking in his grounds, Maſter *Goodman*, the Miniſter of the Pariſh riding by, asked him how he did? He anſwered, *very well:* But before Maſter *Goodman* was out of ſight, the young mans bowels fell out, which he taking up in his hands, carried home, and ſending that night for Maſter *Goodman*, he told him that it came withour ſtraining, by the meer hand of God upon him. For Maſter *Goodman* had heard in the family how he had reviled his father the night before. But the young man being troubled in conſcienc for what he had done, and to make his father amends, made him his executor, and left him a Legacy and ſo died that night. The wretched old man, not being warned by Gods judgment upon his ſon, finding in the Will a Legacy given to another, interlines ſome words to cut it off, and then proves the Will. But the party concerned, hearing ſomthing of it, findes the words interlined by another hand, ſues for the Lagacy, and recovers it, proving Forgery in the old man. Preſently after, God ſtruck this old man with ſickneſſe, whereupon he ſends for maſter *Goodman* to make his Will, but he refuſed to do any thing till he ſaw him humbled for his perjury, labouring to convince him of the hainouſneſs of his ſin: which diſcourſe he would not endure, and told him, that if he would not make his Will, he had nothing to ſay to him. Upon this Maſter *Goodman* departs, but before he was well out of the chamber, blood guſhed out of the old mans mouth, & ſo he immediatly died. This Example alſo belongs to the Chapter of *Diſobedient children*. This relation I had from my reverend friend Maſter *White*, who was certainly informed of the truth of it when he lived in *Leiceſterſhire*.

46. One Maſter *Wilding*, Miniſter of *Wotton*, two miles from *Warwick*, being ſlandered, as having ſaid, There was never an honeſt woman in the Town but one; whereby the ſpirits of the women were greatly exaſperated againſt him; and as he was burying a Corps, they thruſt him into the Grave, intending to bury him alive; which alſo they had done, if he had not been helped out by one of the company more compaſſionate than the reſt. This project failing, three men (*William Smith*, a Gunſmith, *Thomas Whittingham* an Husbandman, and *Thomas Pickering* an Aleman,) hired one *Nan White* to take her oath that Maſter *Wilding* meeting her in the field would have raviſhed her. Hereupon Maſter *Wilding* is caſt out of his Living. What became of the perjured wench I know not, but the three ſuborners came to fearful ends. *William Smith* died of the *French-Pox*, *Thomas Whittingham* broke his neck off a wain, as he was faſtning the rope, and *Thomas Pickering* died diſtracted and diſpairing, crying out, *I am damned, I am damned*. This I had from good hands.

CHAP.

CHAP. XCVI.

Perſecution: Martyrs: together with Examples of Gods judgments upon Perſecutors.

THere hath ever been from the beginning an inveterate antipathy between Sathan and his inſtruments, and the children of God: whence it is that wicked men being more for number, and ſtronger in power than Chriſts flock; have watched all opportunities to be puſhing and goaring of them; yea, ſolacing, and pleaſing themſelves in the others ſufferings: So that if Chriſt the great Shepheard of his ſheep, ſhould not cut ſhort, or break off the horns of the Wicked, there would be no living by them: Yet the Lord may, and many times doth lengthen the Chain, and enlarge the power of ſuch to do much Miſchief, though not to the ruine, and ſubverſion of the Church, yet to the cutting off many of the Members, but ſtill with this promiſe, *That when he hath accompliſhed all his work upon Mount* Sion, and Jeruſalem, *he will then viſit the proud heart* of thoſe his Enemies, (and like a loving and tender Father) when he hath ſufficiently corrected his Children, he will burn the Rod in the fire: ſo that all ſhall ſay, *Verily there is a God that judgeth in the Earth.* The truth whereof, will manifeſtly appear in theſe Scriptures, and Examples following.

Perſecution complained of, *Job* 19. 22. *Pſal.* 10. 2. & 69. 26. & 71. 11. & 119 86. 157. 161. & 143. 3. *Lam.* 4. 19.

Chriſt is perſecuted in his members, *Acts* 9. 4, 5. & 22. 7, 8. *Phil.* 3. 6. *Rev.* 12. 13.

Perſecutors prayed againſt, *Pſal.* 7. 1. & 31. 15. & 35. 3, 6. & 142. 6.

Flight in perſecution, *Matthew* 10. 23. and 23. 34. *Acts* 11. 6.

Perſecution is to be patiently born, *Matth.* 5. 10. &c. *John* 15. 20. *Rom.* 12. 14. & 5. 2. 1 *Cor.* 4. 12. *Rom.* 8. 35. 2 *Cor.* 12. 10.

Perſecutors curſed, and threatned, *Pſal.* 119. 84. *Deut.* 30. 7. *Jer.* 17. 18. *Neh.* 9. 11. *Pſal.* 7. 13. *Jer* 15. 15. & 20. 11.

Their acts, and nature. They are ſaid to grieve, and ſhoot at, *Gen.* 49. 23. To hunt the ſoul, 1 *Sam.* 24. 11. To purſue, 1 *Sam.* 25. 29. To beſet round, *Pſal.* 22. 12. To waſt, and devour, *Pſal.* 80. 13. To conſult againſt, *Pſal.* 83. 3. Mad, and ſworn againſt, *Pſal.* 102. 2. To plow on the back, *Pſal.* 129. 3. To hate, and caſt out, *Iſa.* 66. 5. To tread down, *Jer.* 12. 10. To rebuke with reproach, *Jer.* 15. 15. & 20. 8. To deſtroy, *Jer.* 50. 1. To chaſe, *Lam.* 3. 52. To cut off life, *Lam.* 3. 35. To hunt mens ſteps, *Lam.* 4. 18. They are pricking briers, *Ezek.* 28. 24. To tear, *Amos* 1. 11. Foxes, Wolves, *Luk.* 13. 32. *John* 10. 12. *Acts* 20. 19. To breath threatnings, *Acts* 9. 1. Beaſts, 1 *Cor.* 15. 32. Exceeding mad, *Acts* 26. 11. To waſt, *Gal.* 1. 13. Abuſe ſhamefully, 1 *Theſſ.* 2. 2. To trouble the Church, 2 *Theſſ.* 1. 6. Antichriſts, 1 *John* 2. 18. To war with, *Rev.* 12. 17. Drunk with blood, *Rev.* 17. 6.

1. *Prudentius* ſaith, *That their names that are written in red letters of blood*

blood in the Churches Kalender, are written in golden letters in Chriſts Regiſter in the book of life.

2. *Conſtantine* the Great, uſed often to kiſſe the hollow of old *Paphnutius* his eye which he had loſt for the cauſe of Chriſt in the precedent times of perſecution. See his Life in my ſecond *Part of Lives.*

3. *Valentinian* a godly Emperour, was ſo highly offended with his brother *Valence* for perſecuting the Orthodox Chriſtians, that he denyed to afford him help againſt the *Goths*, when they invaded his Dominions, ſaying, *That it was an impious thing to ſtrengthen the hands of a man who had ſpent his days in warring againſt God and his Church.* Theod.

4. When there was a conſultation held at *Rome*, whether *Carthage* ſhould be demoliſhed, yea or no? *Scipio* perſwaded the Senators to let it ſtand, leſt the people of *Rome* ſhould want an occaſion, or object whereon to exerciſe their valour: So God could ſoon deſtroy all the perſecuting enemies of his Church: But he rather ſuffers them to live, that they may be for the exerciſe of his peoples wiſdome, faith, zeal, conſtancy, courage, patience, and the whole *Panoplie* of Grace in them.

See more in my two Martyrologies.

5. *Anno Chriſti* 1528. A certain *Jew* dwelling in *Conſtantinople*, was truly converted to the Chriſtian faith, and Baptized, which the *Turks* underſtanding, were vehemently exaſperated againſt him for it, fearing leſt his converſion ſhould prove prejudicial to their Mahometan religion, whereupon they apprehended him, and put him to a cruel death.

6. *Martyrem facit cauſa, non ſupplicium. Aug.* Not the ſuffering, but the cauſe makes a Martyr. If a man ſuffer as an evil doer, he hath the mends in his own hands. *Sunt qui cauſâ humanæ gloriæ paterentur*, ſaith the ſame Father: There want not thoſe that would ſuffer death, and ſeemingly for righteouſneſs ſake too, whereas its only for applauſe of the world, and vain-glory; As

7. *Peregrinus* the Philoſopher, meerly for the glory of the world, would have been made a Martyr, ſaith *Lucian* of him.

8. The *Circumcellions*, were ſo deſirous to obtain the honour of Matyrdom, that they would throw themſelves down from high places, or caſt themſelves into fire, or water, *Aug.*

9. *Alexander* the Copper-Smith was near Martyrdom, *Acts* 19.33. who yet afterwards made ſhipwrack of the faith, and became a bitter enemy to the truth that he had profeſſed, 1 *Tim.* 19. 20. and 4. 14, 15.

10. *Fælix Mauzius*, an Anabaptiſt of *Helvetia*, being put to death for his obſtinacy and ill practiſes at *Zurick:* praiſed God for calling him to ſeal the truth with his blood, and was animated to conſtancy by his mother, and brother, and ended his life with theſe words, *Lord into thy hands I commend my ſpirit. Trap.* The *Philiſtines* died by the fall of the houſe as well as *Sampſon: ſed diverſo fine, ac fato:* Chriſt, and the thieves were in the ſame condemnation: *Similis pœna ſed diſſimilis cauſa*, ſaith Saint *Auſtin:* their puniſhment was alike, but not their cauſe.

11. Saint *Hierom* in an Epiſtle to *Gormatius* writes, that the number of Mar-

tyrs in his time was ſo great, that there was no day in the year, unto which the number of five thouſand Martyrs could not be aſcribed, except only the firſt of *January*.

12. *Thuanus* reports of *Ludovicus Marſacus*, a Knight of *France*, that when he was led to execution with other Martyrs that were bound with cords, and he, for his dignity was not bound, that he cryed out, *Cur non & me quoque torque donas, & inſignis hujus ordinis militem creas?* Give me my chain too, and let me be a Knight of the ſame Order.

13. *Sabina* a *Roman* Lady, being great with child, was caſt into priſon for Chriſts truth. Now when the time came that ſhe ſhould be delivered, ſhe cryed out for extreamity of pain, whereupon the Jailor ſaid to her, Why doeſt thou make ſuch a ſtir now? How wilt thou two or three dayes hence endure to be burned at the ſtake, or to die by the ſword? To which ſhe excellently anſwered, *Now I ſuffer as a woman the puniſhment of my ſin, but then I ſhall not ſuffer, but Chriſt ſhall ſuffer in me.* John Manlius *in Loc. Com.* In peace offerings there might be oyl mixed, not ſo in ſin-offerings: In our ſufferings for Chriſt there is joy, not ſo when we ſuffer for our ſins.

14. *Prov.* 28. 12. *When wicked perſecutors riſe, the godly hide themſelves:* So *Moſes* fled, and hid himſelf from *Pharaoh*, Exod. 2. 15. *David* from *Saul*; *Elijah* from *Ahab*; *Obadiah*'s clients from *Jeſabel*; *Jeremiah* from *Jehojakim*; *Joſeph*, and the child *Jeſus* from *Herod*. Thoſe Worthies of whom the world was not worthy, *Heb.* 11. 38. from *Antiochus* and other Perſecutors. The Chriſtian Churches from Antichriſt, *Rev.* 12. 14. For ſhe was not then to be ſought *in tectis, & exteriori pompa, ſed potius in carceribus, & ſpeluncis:* In places of wordly pomp, but in dens, and dungeons, ſaid *Hillary*. See more of this ſubject in my *firſt part of Lives* in the life of *Athanaſius*.

15. Maſter *Philpot* ſaid, *That to die for Chriſt is the greateſt promotion that God can bring any unto in this vale of miſery; yea ſo great an honour as the greateſt Angel in heaven is not permitted to have.* See his life in my *firſt Part of Lives.*

16. This made *John Clarks* mother of *Melda* in *Germany*, when ſhe ſaw her ſon whipt, and branded in the forehead, for oppoſing the popes Indulgences, and calling him Antichriſt to hearten him, ſaying, *Vivat Chriſtus, ejuſque inſignia*; Bleſſed be Chriſt, and welcome be theſe marks of his. *Scult. Anal. vol.* 1. *p.* 175.

17. Maſter *Bradford* ſaid, *God forgive me mine unthankfulneſs for this exceeding great mercy, that, amongſt ſo many thouſands, he chooſeth me to be one in whom he will ſuffer.* See his life in my *firſt Part of Lives.*

18. *Majora certamina, majora ſequuntur præmia*, ſaith *Tertullian*. *Quiſquis volens detrahit famæ meæ, nolens addi mercedi meæ*, ſaith Saint *Auſtin*. The more we ſuffer with, and for Chriſt, the more glory we ſhall have with, and from Chriſt.

19. *Luther*, when any man ſpake evil of him, was wont to ſay, *This will be accounted to my reckoning at the laſt day. They are my beſt friends that ſpeak worſt of me.*

20. *Manaſſes* King of *Judah* being reproved by that aged and reverend

Prophet *Eſay:* he cauſed him near to the fountain in *Siloe*, to be ſawen in ſunder with a wooden ſaw in the eightieth year of his age, for which cruel fact, amongſt other of his ſins, ſee his puniſhments, 2 *Chronicles* 33.11, &c.

Herod the great, who cauſed the babes of *Bethlehem* to be ſlain, hoping thereby to deſtroy Chriſt, ſhortly after was plagued by God with an incurable diſeaſe, having a ſlow and ſlack fire continually tormenting his inward parts; as alſo a vehement, and greedy deſire to eat; ſo that he ſwallowed down his meat in whole gobbets as faſt as it could be thrown into his mouth, and yet nothing ſufficed him; a grievous flux in the fundament, a droptick humour iſſuing from his feet, a rotting of his inward bowels, and an iſſue from his bladder; his privy members rotted, ingendring abundance of worms which flowed from the ſame; a ſhort and ſtinking breath, and great pain in breathing; and in all his members ſo violent a cramp, that nature was not able to bear it; beſides, his breath did ſo ſtink, that few or none durſt approach unto him: All which, made him endeavour to kill himſelf, but not being able to perform it, he was forced to endure all the pangs of a moſt horrible, lingring, and languiſhing death, whereby growing mad with pain, he dyed miſerably. *Joſep. Euſeb.* 19.

Herod Antipas who beheaded *John Baptiſt*, not long after falling into diſgrace with the *Roman* Emperour, with his inceſtuous *Herodias* the ſuggeſter of that murther, they were baniſhed, and fell into ſuch miſery, and penury, that they ended their wretched lives with much ſhame and miſery. *Euſeb. Joſ.* 20.

Caiaphas the high Prieſt who gathered the Councel, and ſuborned falſe witneſſes againſt the Lord Chriſt, was ſhortly after put out of his Office, and one *Jonathan* ſubſtituted in his room, whereupon he killed himſelf. *Euſeb.* 21.

Pontius Pilate, who condemned our Lord Chriſt, ſhortly after falling into diſgrace with the *Roman* Emperour *Caligula*, was by him ſent for to *Rome* to anſwer to ſome accuſations made againſt him, by the way he fell into terrors of conſcience, to avoid which, and his feared puniſhment, he hanged himſelf. *Joſephus. Euſeb.* 22.

Herod Agrippa, having ſlain *James* the brother of *John* with the ſword, and impriſoned *Peter*, intending to have ſlain him alſo, preſently after in the middeſt of all his pomp was ſmitten by the Angel of God, and was devoured of Wormes, *Acts* 12.23. 23.

Nero, that monſter of men, who raiſed the firſt bloody Perſecution, (to pick a quarrel with the Chriſtians) ſet the City of *Rome* on fire, and then charged it upon them: under which pretence he expoſed them to the fury of the people, who cruelly tormented them, as if they had been common burners, and deſtroyers of Cities, and the deadly enemies of mankind. Yea, *Nero* himſelf cauſed them to be apprehended, clad in wilde beaſts skins, and torn in peices with Doggs: others were crucified: Some he made bone-fires of to light him in his night-ſports. In brief, ſuch horrible cruelty he uſed towards them, as cauſed many of their enemies to pity them: But God found out this wretched Perſecutor at laſt: For being adjudged by the Senate an enemy to mankind, he was condemned to be 24.

whipt to death, for the prevention whereof he cut his own throat. *Niceph. Tacit. Anal. l.* 5.

25. *Domitian*, the author of the ſecond Perſecution againſt the Chriſtians, was ſo puffed up with pride, that he would needs be adored as a God: But againſt him roſe up his own houſhold-ſervants, who (by the conſent of his wife) ſlew him with daggers in his privy chamber: His body was buried without honour: His memory curſed to poſterity; and his Armes, and Enſignes were thrown down, and defaced. *Sueto. Eutrop.*

26. *Trajan*, though in the government of the Common-wealth he was a good, and prudent Prince, yet by the ſuggeſtion of Sathan he raiſed the third perſecution againſt the Church: For which cauſe the vengeance of God, and his heavy hand fell upon him; For firſt he fell into a Palſy, then loſt the uſe of his ſences, afterwards he fell into a dropſy and dyed in great anguiſh. *Dion.*

27. *Hadrian* who raiſed the fourth Perſecution, and cauſed ten thouſand Chriſtians to be crucified in *Armenia* at one time, and afterwards ſtirred up a hot Perſecution againſt them in all places: was ſtriken by God with an iſſue of blood, which ſo weakned, and diſquieted him, that he would fain have made away himſelf: Then fell he into a conſumption of the Lungs which he continually ſpat out: and after with an inſatiable dropſy: ſo that finding himſelf in ſuch horrible torment, he deſired poiſon to haſten his death, or a knife to cut his throat: But theſe being kept back from him, he was forced to endure the torment, and ſo dyed in much miſery. *Spart.*

28. *Marcus Antonius verus*, who continued the fourth Perſecution, exerciſing exceeding great cruelties againſt the Chriſtians every where, eſpecially at *Lyons*, and *Vienna* in *Daulphine*: For the ſame God ſtruck him with a grievous *Apoplexy*, of which, after he had lien ſpeechleſſe, and in miſery three dayes, he died. *Euſeb. Spart.*

29. *Commodus* the Emperour, under whom alſo was continued the fourth Perſecution againſt the Chriſtians, was given over to ſuch abominable wickedneſſe, that he kept three hundred Concubines, and as many Boyes for deteſtable uſes: and for his cruelty was poiſoned by his friend *Marcia*, whereupon falling into an extream vomiting he was ſlain by *Narciſſus. Euſeb.*

30. *Severus* the author of the fifth Perſecution, after he began to perſecute the Chriſtians, never proſpered; but fell into divers calamities: and at laſt had ſuch an extream pain through his whole body, that languiſhing therewith, he would fain have poiſoned himſelf: But being prevented, he dyed in much miſery.

31. Alſo *Vitellius Saturnius* (one of the inſtruments of his cruelty) fell blind.

32. Another called *Claudius Herminianus* Governour of *Cappadocia*, who out of hatred againſt his wife that was a Chriſtian, had extreamly afflicted many of Gods Children, was ſtricken by God with the Peſtilence: Had vermine bred in his bowels, which devoured him alive after a moſt horrible manner, which extorted from him a confeſſion that thoſe plagues

juſtly befell him for cruelty againſt the Chriſtians. *Tert. ad Scap.*

33. *Maximinus* the Emperour, who raiſed the ſixth Perſecution againſt the Chriſtians, eſpecially againſt the Paſtors of the Church, was himſelf, together with his ſon, ſlain by his own Souldiers. *Euſeb.*

34. *Decius* who raiſed the ſeventh Perſecution, and laboured by all means to deſtroy the Church of Chriſt, uſing all the cruelty, and torments that mans wit could deviſe: For this, God raiſed up the *Scythians* againſt him, whereby his Army was overthown, and himſelf and ſon cruelly ſlain: Or, as others ſay, he leaped his horſe into a Whirl-pit; after which his body could never be found. *Oroſ. Euſeb. Pomponius.*

35. Immediately after the death of this Tyrant, God ſent a grievous Plague and Peſtilence upon the bloody Gentiles in every Province, which laſting ten years together, made ſuch havock as is horrible to hear, and almoſt incredible to believe: And it was obſerved, that where the Emperours Edicts had been put in execution with moſt ſeverity, there it raged moſt, ſo that many places became utterly deſolate. See more in my General *Martyrology. p.* 54. *Euſeb.*

36. *Gallus* the Emperour, who continued the ſeventh Perſecution, was himſelf with his Son, ſlain by one of his own Captains. *Acts & Mon.*

37. *Valerian* in the beginning of his reign was milde towards the Chriſtians but afterwards proved a terrible perſecutor of them through all his Dominions, which was the eight Perſecution, but it was not long before he was overthrown in the *Perſian* Warrs, taken priſoner, being ſeventy years old, and made ſo vile a ſlave, that *Sapores* the King of *Perſia* uſed his back as a block whereby to mount upon his horſe: and at laſt cauſed him to be flayed alive, and powdered with ſalt. *Euſeb,* Likewiſe *Claudius* a Preſident, one of the Miniſters of his cruelty, was poſſeſſed by the Devil, and ſo tormented, that biting off his tongue in ſmall bits, he dyed miſerably.

38. *Aurelian* the author of the nineth Perſecution being about to give out an Edict for renewing the Perſecution againſt the Chriſtians, had at the ſame time a thunderbolt which fell at his feet, which ſo terrified him, that for a time he forbore: But afterwards returning to his bloody diſpoſition, God ſtirred up his own ſervants to cut his throat. *Niceph. Eutrop.*

39. *Diocleſian* the author of the tenth Perſecution, went more ſubtilly to work: For firſt, he uſed all politick wayes to make the Chriſtians in his Army renounce their Faith: Then by Proclamation commanded their Churches to be beaten down; their Bibles to be burnt and torn in pieces: that all Chriſtians which bore any office ſhould be depoſed: that bondmen who would forſake their profeſſion ſhould be made free: But when after all his ſubtilty, and cruelty, he ſaw that the number of Chriſtians ſtill encreaſed, being ſatiated with blood, he gave up the Empire: After which he was tormented with divers & ſtrange diſeaſes: had his houſe burnt down

by lightning, and was himſelf ſo frighted with thunder, that he fell mad, and killed himſelf. *Ruffinus.*

40. *Maximinian* his fellow Emperour was alſo exceeding cruel, and outragious againſt the Chriſtians. For when twenty thouſand of them were met together in a Temple at *Nicomedia* upon a ſolemne Feſtival day to ſerve God, he cauſed it to be invironed by a band of ſouldiers, ſet on fire, and burned with all that were in it. Another City in *Phrygia* of Chriſtians after a long ſiege he cauſed to be burnt to cinders with all the inhabitants therein: But God ſhortly after ſtruck him with a grievous diſeaſe: Vermine bred abundantly in his body, with ſuch an horrible ſtink, that being not able to endure it, he hanged himſelf. *Euſeb. Niceph.*

41. *Maximinus* that next ſuceeded in the Eaſterne Empire, was a cruel and bloody Perſecutor of the Saints: For which God ſtruck him with an uncouth diſeaſe: In his privy members there grew a ſudden putrefaction, and in the bottom of the ſame a botchy corrupt Bile, with a Fiſtula conſuming, and eating up his intrals, out of which came ſwarming an innumerable company of lice, with ſuch a peſtiferous ſtink that no man could abide him: And being a fat man, all his fat ſo putrified, and ſtank ſo horribly, that ſome of his Phyſians not being able to endure it were commanded to be ſlain, others were cruelly put to death becauſe they could not cure him: But at laſt being told that this was Gods juſt vengeance upon him for deſtroying the Chriſtians, he ſeemed to repent, and commanded the perſecution to ceaſe; and thereupon it pleaſed God to free him from his diſeaſe: But about ſix moneths after he ſent forth a new Proclamation for the utter rooting ut of the name of Chriſtians: whereupon his diſeaſe returned again, and aſſaulted him in greater extremity, ſo that his body being all rotten, full of corruption, and wormes, he died miſerably. *Chryſoſtome* ſaith that the apples of his eyes fell out before his death.

42. *Galerius* a chief inſtrument of perſecution under *Diocleſian*, fell into a grievous diſeaſe, having a ſore riſing in the nether part of his belly, which conſumed his privy members, from whence iſſued abundance of wormes bred by the putrefaction: This could neither be cured by Chirurgeons, nor Phyſicians: whereupon he acknowledged that it beſel him juſtly for his monſtrous cruelty to the Chriſtians; howbeit he died miſerably, or as ſome write, ſlew himſelf. *Lanquet. Chron.*

43. *Licinius* the Emperour who had ſet forth three cruel edicts for perſecuting of the Chriſtians, was ſhortly after overcome by *Conſtantine*, and ſlain by the ſouldiers. *Simpſ.*

44. The Romane Emperours betwixt Chriſts, and *Conſtantines* time being about three hundred and thirty years, where all of them contemners of Chriſt, enemies to his Word, and many of them perſecutors of his Saints, amongſt which Emperours, few, or none of them eſcaped Gods revenging hand, to that there is numbered fourty three of them that came to untimely ends. *Acts & Mon.*

45. *Conſtantine* the Emperour, a Monothelite, being a cruel perſecutor of godly Chriſtians, was ſlain by one of his own Servants, as he was waſhing himſelf in a Bath. *Hiſt. Magd.*

Arnolphus the Emperour raging exceedingly againſt the Chriſtians, the wife of one *Guido*, upon another grudge, gave him a cup of poiſon, by meanes whereof ſuch rottenneſs poſſeſſed his members, that lice, and wormes iſſuing out continually, he died a miſerable death. *P. Melanct. Chron. l.* 4. 46.

Agapetus, a young man of the age of fifteen years for the profeſſion of Chriſt was firſt ſcourged with whips, then hung up by the feet, and had ſcalding water poured upon him: then caſt to the wild beaſts, which,(being more merciful then men) refuſed to touch him, whereupon he was taken, and beheaded: but *Antiochus* who paſſed ſentence upon him ſuddenly fell down from his judicial ſeat, crying out,that all his bowels burned within him, and ſo he gave up the ghoſt. *Acts & Mon.* 47.

Genſerick an *Arian* King of the *Vandals*, ſhewed a great deal of cruelty againſt the Orthodox: But the Lord met with him, for he died, being poſſeſſed with an evil ſpirit. *P. Melanc. Chron. l.* 3. 48.

Hunericus ſon to a King of the *Vandals*, being an *Arian*, was a mercileſs perſecutor of the godly Chriſtians, baniſhing five thouſand of them at one time, amongſt which ſome of them being unable to travel, he cauſed cords to be tied to their legges, and to drag them through rough places whereby many of them periſhed: But ſhortly after he was tormented with venomous biles all over his body, and in the end was conſumed with vermine. *Hiſt. Magd.* 49.

Anaſtaſius the Emperour, a Patron of the Eutychian Hereſie, became a bloody perſecutor of godly Chriſtians, and by Gods juſt judgment was ſlain with a Thunderbolt. *Plat.* 50.

Autharis King of the *Longobards*,who forbade children to be baptized, or inſtructed in the Chriſtian faith, ere he had reigned ſix years, died of poiſon at *Pavia. Paulus Diaconus.l.* 3. *c.* 18. 51.

Arcadius the Emperour having by the perſwaſion of his wife *Eudoxia* an Heretick, baniſhed *Chryſoſtome:* The very next night there aroſe ſuch a terrible earth-quake, that the Emperour and all the people being affrighted therewith,was faign to ſend Poſt after Poſt to fetch him home againe. *Mandat.* of calumniation. *l.* 2. *c.* 44. 52.

Mamuca a *Saracen* being a cruel perſecutor of the Church of God, like unto *Pharaoh*, met with the like deſtruction from God: for as he returned from the ſlaughter of many Chriſtians, the Lord cauſed the ſea to ſwallow him up with the greateſt part of his Army in an hundred ſhips, ſo that few or none aſcaped. *Paul. Diaconus l.* 3. *c.* 12. 53.

Theodoricus an Arian King of the *Goths*, perſecuted the true Chriſtians with all hoſtility, amongſt whom he ſlew two noble Senators, *Symmachus* and *Boetius*, but ſhortly after, the Lord ſtruck him with madneſs: and as he was ſitting at the table, he had the head of a great fiſh ſet before him, which he imagining to be the head of *Symmachus*, whom he had ſlain, was ſo overcome with fear, that anon after he died. *Evag.* 54.

At *Vaſſie* in *France*, fifteen hundred people being aſſembled in a Church upon a Sabbath-day, to hear the Word of God preached; The Duke of *Guiſe* ſuddenly compaſſed the Church with armed ſouldiers, himſelf 55.

ing in the door with a drawn ſword, and ſent in his ſouldiers, who cruelly killed all without diſtinction of age, or ſex: but himſelf was ſhortly after ſlain at the ſiege of *Orleance*. Act. & Mon.

56. *Minerius* Governour of *Province*, who was ſent by the King of *France* with an Army againſt the *Waldenſes*, uſed much cruelty againſt them, burning ſome, killing others, driving others into woods, and mountaines, whereby they periſhed of famine, depopulating whole Townes: But the Lord ſmote him with a terrible diſeaſe, ſo that he felt like a fire burning him from the Navel upwards; and his lower parts rotted, and were conſumed with vermine, which was attended with a grievous ſtink, and profuſion of blood in the place of his urine, and in thoſe exteam torments he ended his wretched life. *Simpſ.*

57. The Emperour *Phocas*, a moſt vicious and bloody perſecutor, being the firſt that ordained that the biſhop of *Rome* ſhould be called the univerſal Biſhop, and the Church of *Rone* the head of other Churches, was betrayed by his own ſon-in-law, and delivered up into the hands of his eemy *Heracleus*, who commanded his head, feet, and privy members to be cut off, and his body to be burned. *Plat.*

58. Earle *Simon* of *Montfort*, a cruel perſecutor of the *Albingenſes*, by the inſtigation of the Pope, as he beſieged ſome of them in *Tholous*, had his head parted from his body by a fire-ſtone, which a woman let fly out of an Engine. *Simpſ.*

59. King *Lewis* of *France* beſieging *Avignion* a City of the *Albingenſes*, and vowing never to depart till he had taken it, was ſhortly after puniſhed with a grievous peſtilence, which daily waſted great numbers of his men: So that the King going aſide to an Abby, not far diſtant, to avoid the ſame, there died out of his wits. *Act. & Mon.*

60. King *Charls* the ninth of *France*, a bloody perſecutor of the Proteſtants, who had cauſed the effuſion of the blood of thirty thouſand of them in the maſſacre of *Paris*: by Gods juſt judgment fell ſick, and with great effuſion of blood out of many parts of his body, died miſerably. *Acts and Mon.*

61. *Truchetus* an expert Captaine, imployed by the Duke of *Savoy* againſt the Proteſtants in his Dominions, who were a naked, and unarmed people, was firſt ſore wounded with ſtones, and afterwards ſlain with his own ſword by a poor Shephard, who was keeping of Cattel in the field. *Act. & Mon.*

62. *Henry* the ſecond, King of *France*, a cruel perſecutor of the Proteſtants, cauſed *Annas Burgeus*, a Noble Counſellor of *Paris* to be condemned, and in a great paſſion ſaid, *that he would ſtand by, and ſee him burned:* but before the time came, the King being at Tilt, put a Speare into one of his Noble-mens hands, and compelled him againſt his will to run againſt him, at which time the Speare breaking, a ſmall ſplinter of it entred in at the Kings eye, and pierced into his brain, whereof he died. *Acts and Mon.*

63. K. *Henry* the third of *France* in the ſelf ſame Chamber wherein the Maſſacre of *Paris* was concluded, whereof himſelf (being at that time Duke of *Anjou*) was one of the chief, was ſtabbed by a *Jacobine* Monk, who thruſt a knife

a knife violently into his ſmall Ribs, whereof he ſhortly after dyed. *Act. & Mon.*

64. *Ladiſlaus* King of *Bohemiah*, and *Hungary*, who moſt unjuſtly had cauſed *Ladiſlaus*, *Huniades* his ſon to be beheaded, and, together with many other Popiſh Princes, had conſpired to root out the true Chriſtians in *Bohemiah*, which ſhould have been put in execution at the time of his marriage: immediately before, in the middeſt of his great preparations, fell ſick, and within thirty ſix hours dyed of a peſtilent ſore in his groin. *Act. and Mon.*

65. *Philip* the ſecond, King of *Spain*, who was a great enemy to the light of the Goſpel that then ſhined, eſpecially in the *Netherlands*, and a bloody perſecutor of the profeſſors thereof: after that he had loſt many of his Provinces, had an impoſthume on his right leg, and four other upon his breaſt, which being broken, caſt forth abundance of ſtinking matter, with great ſtore of Lice, ſo that the Phyſicians could hardly cleanſe them; and he was thereby ſo weakned, that his ſervants were fain to lift him to, and fro in a ſheet, and ſo he dyed in much miſery. *Hiſt. of Nether.*

66. A godly Miniſter being perſecuted in *Hungary* by a Popiſh Biſhop, who cauſed Hares, Geeſe, and Hens, to be tyed round about his body, and dogs to be ſet at him, whereby he was cruelly torn in pieces: within few dayes after, the ungodly Biſhop fell ſick, and ran mad, and ſo ravingly dyed. *Acts and Mon.*

67. *Philip de Lune*, A godly Gentlewoman of *Paris*, being caught at an aſſembly of the Proteſtants, was arraigned, and condemned, ſome of her Popiſh neighbours bearing witneſſe againſt her, whereof two falling out incontinently, the one ſtabbed the other with a knife. *Acts and Mon.*

68. *Peter Arandeau* burned for the Proteſtant religion in *France*, one *Mornay* who was his principal accuſer, preſently after dyed ſuddenly: and the Lieutenant which condemned him, was preſently after condemned, fined, depoſed from his office, and branded with perpetual infamy for bribery, and other vices, *Acts and Mon.*

69. The Lord of *Reveſt*, chief Preſident of the Parliament of *Aixe* in *France*, put many godly perſons to death, but ſhortly after being put out of his office, he was ſtriken with ſuch an horrible diſeaſe, that he ran mad, and none of his friends durſt come near him, whereby he periſhed miſerably. After him ſucceeded *Bartholomew Caſſaneus*, another peſtilent perſecutor, whom the Lord ſtruck alſo with a fearful, and ſudden death. *Acts and* Mon.

70. *Don John* of *Auſtria* being imployed by the King of *Spain*, to ſubdue the *Netherlands*, and root out the Proteſtants there, came with an Army againſt them, and a banner with a Croſſe, and this Motto upon it: *By this ſign I overcame the Turks, and by the ſame I will overcome the Hereticks:* But in his firſt onſet, he was ſo entertained, that after the loſſe of many of his ſouldiers, full of blaſphemy, and curſings, he was forced to retire, and ſhortly after, he dyed of the Plague. *Hiſt. of the Netherlands.*

71. *Wolfgangus Schuch*, a godly, and learned Miniſter in *Germany*, was condemned by two Popiſh Judges, and burnt for his Religion; Shortly after, one of the Judges, fell ſuddenly down, and dyed: The other hearing ſome Guns diſcharged, was ſo aſtoniſhed with ſudden fear, that he alſo fell down and dyed. *Acts & Mon.*

72. *Johannes de Roma*, a Monk, was a bloody perſecutor of the godly *Waldenſes*: His manner was to fill boots with boyling Greaſe, and put them upon their legs; tying them backwards over a form; their legs hanging down over a ſoft fire, and afterwards cruelly put them to death, and robbed them of their goods: but ſhortly after his own ſervant robbed him of all thoſe ill-gotten-goods: and he fell into a moſt horrible diſeaſe, unknown to any Phyſician: the pains, and torments whereof, did ſo inceſſantly vex him, that no means could give him one minutes eaſe, neither could any endure to come near him by reaſon of his ſtink, which even himſelf was not able to abide, his body being full of ſores, and ulcers, and ſwarming with vermine, ſo that he rotted away, and his fleſh fell off by piece-meal from his bones: In which torments he would often cry out, *Oh! who will deliver me? who will kill me, and deliver me out of theſe intolerable pains?* Yea, he often endeavoured to deſtroy himſelf, but had not power to do it, and ſo languiſhing in anguiſh and fearful diſpair, he ended his accurſed life. *Act. & Mon.*

73. *John Martin* another enemy to the *Waldenſes*, uſed to vaunt every where that he would ſlit the noſe of one of their prime Miniſters: Shortly after himſelf was aſſaulted by a wolf which bit off his noſe, whereupon he ran mad, and dyed. *Act. and Mon.*

74. Sir *Thomas Moor*, and *Fiſher*, Biſhop of *Rocheſter*, who had put to death *John Frith*, and ſome others for Religion in King *Henry* the eights time, were themſelves ſhortly after condemned for treaſon and beheaded. *Act. and Mon.*

75. *Philips*, who betrayed Mr. *Tindal* to the Emperours Secretary, ſhortly after fell into a grievous ſickneſſe, and was conſumed with lice. *Act. and Mon.*

76. *Pavier*, Town-Clerk of the City of *London*, a cruel enemy to the true Profeſſors of the Goſpel, ſwore a great oath, *That if he thought the King would ſet forth the Scriptures in Engliſh, rather then he would ſo long live, he would cut his own throat*; But he brake promiſe (ſaith the Author) for inſtead thereof he hanged himſelf ſhortly after. *Act. & Mon.*

77. *Foxford*, Chancellor to *Stokeſly* Biſhop of *London*, a bloody Perſecutor and common Butcher of Gods Saints, died ſuddenly ſitting in his chair, his belly breaking, and his guts falling out before him. *Act. & Mon.*

78. *Rockwood* who was a great ſtirrer up of perſecution againſt the godly in *Calice*: ſuddenly fell ſick, ſtaring, raging, and crying out, *I am utterly damned*: and being willed to ask God mercy, he prayed and cried out, *All too late, for I have maliciouſly ſought the death of many godly perſons, and that againſt mine own conſcience, and therefore all too late, all too late*, and ſo he continued unto his end.

79. The under Marſhal alſo, who at the ſame time was another perſecutor there, ſuddenly fell down in the Councel-Chamber, and never ſpake word more. *Act. and Mon.*

Adam

80. *Adam Damlip*, a godly preacher in *Calice* was falſely accuſed of treaſon and executed, and when he would have purged himſelf, one Sir *Ralph Ellerker* would not ſuffer him: but commanded him to be had away, ſaying, *that he would not depart till he ſaw the Traytors heart out.* Shortly after in a skirmiſh againſt the *French*, this *Ellerker* was ſlain, and after they had ſtripped him, they cut of his privy members, and pulled out his heart, which they did not to any of the reſt of the ſlain bodies. *Act. & Mon.*

81. Doctor *Story*, a bloody Perſecutor in Queen *Mari*'s dayes, when Queen *Elizabeth* came to the Crown, could not forbear to curſe her daily in his Grace at board, and was worthily hanged for his Treaſon therein. *Anno* 1571. *Camb. Eliz.*

82. *Valence* the Emperour, that mirrour of impiety, going againſt the *Gothes*, was defeated in the very firſt battle, for which he upbraided *Trajan* his General at a feaſt with cowardize, and ſloth, as the cauſe of his overthrow: But noble *Trajan* not enduring that indignity, told him in plain tearms, that he had loſt the day by warring againſt God (in perſecuting the Chriſtians whereby he had loſt the victory, and ſent it to his enemies: *For it is God* (ſaith he) *that overcometh, and giveth victory to thoſe that obey him: but ſuch are your adverſaries, and therefore having God to fight againſt you, how can you overcome?* *Niceph. Eccl. Hiſt.*

83. *Antonius Heliogabulus* the Emperour, a moſt prodigious monſter, which built a Temple to the Sun, and commanded Chriſtians to worſhip in the ſame, perſecuting thoſe that refuſed; but ſhortly after he was murthered by his own guard, and his body ſhamefully drawn throngh the City of *Rome*, and thrown down into the River *Tybur*. *Euſeb.*

84. *Anno* 1530. divers noble men in *Germany* being at ſupper together, and threatning horrible things againſt the profeſſors of the Goſpel, amongſt the reſt Count *Felix* of *Wartenburge*, a great Warrier, who had been in command under *Maximilian* the Emperour, ſaid, *That he hoped before he dyed to ride up to the ſpurs in the blood of the* Lutherians; but being ſmitten by God that very night, he fell a bleeding in that violent manner, that his own blood choaked him, and ſo he ended his life. *Flack. Illyr.*

85. *Ballaſius* Governour of Egypt under *Conſtantius* the Emperour, a great perſecutor of holy *Athanaſius*, as he was riding, his horſe turning back his neck, bit him by the thigh, and therewithal plucking him off his back, ſo bruiſed him, that within three dayes after he dyed. *Athanaſius.*

86. *John Twiford* a furious papiſt, who uſed to ſet up the ſtakes for thoſe that were burned in Smithfield, died, rotting above ground, ſo that none could endure to come near unto him by reaſon of the ſtink. *Acts & Mon.*

87. *David Beaton*, a bloody Archbiſhop, and Cardinal of *Scotland*, who, amongſt others, had condemned and burned one *George Wiſeheart*, a godly Miniſter, was ſhortly after aſſaulted by ſome that brake into his Caſtle: who murthered him in his bed, crying out, *alaſs, alaſs, ſlay me not, I am a prieſt:* after which he lay ſeven moneths unburied, and at laſt (like a Carrion) he was buryed in a dunghill. *See this more fully in my Scottiſh Martyrology.*

88. *William Gardiner* an Engliſh Merchant, being preſent in *Liſbone* at the marriage of the Prince of *Portugal* to the King of *Spains* daughter, & ſeeing the abominable Idolatry then uſed in the preſence of the King, and of

all the States there aſſembled, he ſtepped to the Cardinal who was celebrating of Maſs, and plucked the Cake out of his hand, and trampled it under his feet, and overthrew the *Chalice:* for which, by moſt exquiſite torments, in a horrible manner they put him to death by degrees, and then burned him; a ſpark of whoſe fire, was driven a great way into one of the Kings-ſhips lying in the haven, and conſumed it, and within half a year after the new married Prince dyed, and the year after the King himſelf alſo dyed. *See my general Martyrology.*

89. *Arundel*, Archbiſhop of *Canterbury*, having ſilenced many faithful Miniſters, by Gods juſt judgment, had his tongue ſwelled ſo big in his mouth, that he could neither eat, drink, nor ſpeak for many dayes, and ſo dyed of hunger, after he had ſtarved many poor Chriſtian ſouls, and burned their bodies to aſhes. *Act. & Mon.*

90. Cardinal *Woolſey* after much oppoſition againſt the light of the Goſpel which ſprang up in his time, and much cruelty uſed towards the profeſſors of it, falling into diſgrace with King *Henry* the eighth, was ſent for up out of *Yorkeſhire*, and in his journey, ſuſpecting the iſſue, took ſuch a ſtrong purge, that his rotten body being not able to bear it, he dyed thereof at *Leceſter* Abby; His dead body was as black as pitch, and ſo heavy, that ſix men could ſcarcely bear it, and ſtank ſo intolerably, that they were forced to haſten his burial in the night, at which time there was ſuch a hideous tempeſt, that all the Torches were put out, and withal ſuch a ſtink, that they were glad to throw him into his Tomb, and there leave him. *Act. & Mon.*

91. *Stephen Gardiner* Biſhop of *Wincheſter*, a bloody perſecutor in Queen *Maries* time; upon the day that Maſter *Ridley*, and *Latimer* were burned at *Oxford*, would not ſit down to dinner till one of his ſervants, about four a clock in the afternoon, comming poſt, brought him word that they were executed; whereupon he haſtened to dinner, and being very merry, having eaten a few bits, a ſudden ſtroak of Gods hand fell upon him, ſo that he was carried immediately to his bed, where he continued for fifteen dayes in intolerable anguiſh, and torments, rotting above ground, all which time he could avoid nothing that he received, either by urine or otherwiſe; his tongue alſo hung out of his mouth ſwoln, and black, and ſo he dyed miſerably. *Act. & Mon.*

92. *Cyrillus*, who in the time of *Conſtantine* had broaken in pieces many Images of the Gentiles, being afterwards taken by them, was ſlain, his belly ript, his liver drawn out, which with barbarous inhumanity they chawed with their teeth: but ſhortly after the teeth of theſe miſcreants fell out of their jaw-bones their tongues rotted within their mouths, and their eyes were blind. *Theod.*

93. *Henry* Arch-biſhop of *Mentz*, a godly, and vertuous man, being accuſed of hereſie to the Pope, he ſent two Cardinals, who moſt unjuſtly depoſed him from his place: whereupon he ſaid unto them, *If I ſhould from this your unjuſt ſentence appeal unto the Pope, it is like I ſhould find no redreſs from him, wherefore I appeal to the Lord Jeſus Chriſt, the juſt and righteous Judg, and cite you to anſwer me before his judgment-ſeat for this injury;* To which they ſcoffingly anſwer'd, *go you firſt, & we will follow after:*

Sohrtly after the Archbiſhop died, which the Cardinals hearing of, ſaid jeſtingly one to another: *Behold, he is gon before, and we muſt follow according to our promiſe:* and indeed ſhortly after they both died upon one day: The one ſitting upon a jakes voided out all his intrals: The other gnawing off his own fingers, all deformed with devouring himſelf, died miſerably. *Act. & Mon.*

94. Judge *Morgan* who gave the ſentence of condemnation againſt the Lady *Jane Dudly*, a moſt religious, and vertuous Lady, ſhortly after fell mad, and in his raving, cried out continually to have the Lady *Jane* taken away from him, and ſo ended his life. *Act. & Mon.*

95. *Morgon* Biſhop of Saint *Davids*, who condemned the bleſſed Martyr Maſter *Farrar*, and unjuſtly uſurped his Biſhoprick, not long after was ſtricken by God after a moſt ſtrang ſort: for his meat would not go down, but pick up again, ſometimes at his mouth, ſometimes blown out of his noſe, moſt horrible to behold, and ſo he continued till he died.

96. Maſter *Leyſon* alſo, who was Sheriffe at Maſter *Farrars* burning, having fetched away his cattel, and put them into his own grounds, divers of them would never eat meat, but lay bellowing and roaring, and ſo died. *Act. & Mon.*

97. Doctor *Duning* Chancellour of *Norwich*, a bloody perſecutor in Queen *Maries* dayes, was ſuddenly taken ſitting in his Chaire, and died. *Act. & Mon.*

98. *Berry*, Commiſſary of *Norfolk*, another bloody perſecutor, as he was walking with one of his Concubines, fell down ſuddenly with an heavy groan, and never ſtirred after.

99. A perſecuting ſuffragan of *Dover*, having been with Cardinal *Poole*, for his bleſſing, coming out of the Cardinals Chamber, fell down the ſtaires and brake his Neck. *Act. & Mon.*

100. Biſhop *Thorneton* a cruel perſecutor alſo, as he was looking upon his men at Bowles upon the Sabbath-day, fell ſuddenly into a Palſey, and being carried to his bed, and willed to remember the Lord. *Yea, ſo I do* (ſaid he) *and my Lord Cardinal too*, and ſo he died. *Acts and Mon.*

101. Doctor *Jeffery* Chancellour of *Salisbury*, a wretched perſecutor, having appointed to call before him ninety honeſt perſons to examine them by inquiſition, the day before, as he was looking upon his buildings, fell down ſuddenly dead. *Act. and Mon.*

102. The Cardinal of *Lorraine*, a principal pillar of the houſe of *Guiſe* in *France*, and a crafty and cruel perſecutor of the people of God: as he was coming from *Rome* with a purpoſe to ſtir up the Kings of *France*, and *Polonia*, utterly to root out the Proteſtants in their dominions; it pleaſed God to work ſo wonderfuly for his peoples ſafety, that by the way he fell mad at *Avignion*, and died in the flower of his youth: At the inſtant of whoſe death their fell out ſuch an horrible tempeſt, that all ſtood amazed at it. *Act. and Mon.*

103. A Counſellor of the Parliament of *Provence* called *Bellomont*, was ſo haſty to condemn the poor people of God to the fire, that he went not from the Judgment-hall from morning till night, cauſing his dinners to be

brought to him that he might loſe no time. But whileſt he buſied himſelf in this way of perſecution, there began a little ſore to riſe upon his foot, which quickly grew ſo red and full of paine, and ſo encreaſed the firſt day by rankling all over his foot, that by the judgement of Phyſicians, and Chyrurgions, there was no cure but by cutting off the foot: which he refuſing, they applyed all other meanes they could deviſe; notwithſtanding which, the ſecond day his whole leg was infected, and the third his whole thigh, and the fourth day his whole body: upon which day he died, his dead body being all parched as if it had been roſted by a fire. *French Hiſt.*

104. The Judg of the City of *Aix*, another Perſecutor, drown'd himſelf in the River *Durance* as he was returning home. *Idem.*

105. A chief Judge that was principal in condemning thoſe godly perſons of *Merindol*, and *Cabriers*, died ſuddenly, not living to ſee the execution of that his bloody decree. *Second Book of Martyrs.*

106. *John Cranequin*, a Lawyer of *Bourges*, & a great informer againſt Gods people to bring them into the Inquiſition, was ſtricken by God with a marveilous ſtrang phrenſie, ſo that whatſoever he ſaw ſeem'd to him to be crawling ſerpents: and having in vain uſed all ſorts of Medicines, yea, and wicked ſorcery too, at length he was quite bereaved of his ſences, and ſo ended his wretched life in much miſery. *Idem.*

107. The Chancellour *Pratt*, who put up the firſt Bill in the Parliament of *France* againſt thoſe of the Religion, and gave out the firſt Commiſſions to put them to death: Dyed himſelf not long after, fearfully ſwearing, and blaſpheming the name of God, and had his ſtomack gnawn in peices by wormes in a ſtrang manner. *Idem.*

108. *John Morin*, a mighty enemy of the profeſſors of the truth, labouring continually at *Paris* in apprehending, and accuſing the faithful, died himſelf in moſt grievous, and horrible torments. *Beards Theat.*

109. The Chancellor *Oliver*, who had himſelf formerly been a profeſſor of the truth, apoſtatizing from the ſame, was reſtored to his office, in which he ſpared not to ſhed much innocent blood: But a fearful judgment beſel him (as was foretold by ſome of thoſe guiltleſs perſons whom he had condemned) for falling into extream terrors of conſcience he betook himſelf to his bed, ſighing and ſobbing without intermiſſion, breathing forth murmurings againſt God: and his diſtemper was ſo violent, that therewith he ſhook the bed under him as if a young man with all his ſtrength had aſſayed to do it. And when a certain Cardinal came to viſit him, he could not endure his ſight, crying out, that *it was the Cardinal that had brought him to damnation:* and ſo continued a long time in theſe extream horrors, he at laſt died in great anguiſh and fear. *Idem.*

110. *Albertus Pighius*, who was ſtiled the *Lutherans* ſcourg, being at the coronation of the Emperour, upon a ſcaffold to ſee the ſolemnity, the ſcaffold brake, and he tumbled headlong upon the guard that ſtood below, and falling upon the points of their halbeards his body was clean pierced through, ſo that he preſently died. *Idem.*

111. *Poncher*, Arch-biſhop of *Tours* condemning many godly perſons to the fire, was himſelf ſurprized with a fire from God; which beginning at his heel, could never be cured till member after member being cut off, he died miſerably. *Second Book of Martyrs.*

An

112. *An Auguſtine Frier* called *Lambert*, Doctor, and Prior in the City of *Liegs*, and one of the cruel Inquiſitors againſt the godly, as he was one day preaching bitterly againſt the faithful, was ſtriken ſpeechleſs, and being carried out of the Pulpit into his cloiſter, was ſhortly after found drowned in a ditch. *Idem.*

113. *Thomas Blaver*, a privy Counſellor to the King of *Scots*, was a great perſecutor of the faithful in the land: but falling ſick, he fell into diſpair, crying out that he was damned, and caſt away: that he was damned without remedy, in which miſerable ſtate he died, without any ſign of repentance. *Theatrum Hiſtoricum.*

114. How heavy was the hand of God upon *Hieruſalem*, that ſlaughter-houſe of the Saints, and afterwards upon the ten Perſecutors of *Rome*? Firſt, *New* (whom *Tertullian* rightly calleth *Dedicatorem damnationis Chriſtianorem, quippe qui onentem fidem primus Romæ cruentavit,* the firſt bloody perſecutor of the Chriſtian Religion) who loſt thirty thouſand of his ſubjects by the peſtilence, had his Army utterly routed, and cut off in *Britany*: both the *Armenian*'s revolted from him: rhe Senators roſe up againſt him, and compelled him to murther himſelf: Secondly *Domitian* was butchered by his own ſouldiers: Thirdly *Trajan* dyed of a Dropſy. Fourthly, *Severus* died here miſerably at *Yorke*. Fiftly, *Maximinus* with his ſon was cut in pieces. Sixthly, *Decius* dyed in a farr countrey. Seventhly, *Valerian* was flead by *Sapores* King of *Perſia*, who took him priſoner. Eighthy, *Aurelian* was ſlain by his own men. Ninethly, *Diocleſian* poiſoned himſelf. Tenthly, *Maximinian* hanged himſelf. But of theſe more largely before.

115. *Anno Chriſti* 1554. in the reign of *Henry* the ſecond, King of *France*, many precious ſons of *Zion* were burned there for Religion, not without the indignation of honeſt men, who knew that the diligence uſed againſt thoſe poor people was not for religions ſake, but to ſatiate the covetouſneſſe of *Diana Valentina* the Kings Paramour, to whom he had given all the confiſcated goods for the cauſe of Hereſie. *Hiſtory of the Council of Trent.*

116. Wo to the wicked enemies of the Church, it ſhall go ill with them, they are ſure to be broaken with a *rod of iron, to be daſhed in pieces like a potters veſſel*, Pſal. 2.9. daſhed againſt Chriſt the King, who as he is *Piorum Rupes*, a rock of refuge to his people: So he is *Reorum ſcopulus*, a Rock of revenge to perſecutors to ſplit them to pieces: Such a Rock as that out of which fire aroſe, *Judg.* 6.21. the fire of Gods jealouſy, *Zach.* 1.14. *which burneth to the loweſt hell*, Deut. 32.22. Let them therefore have ſo much wit for themſelves, as *Pilats* wife had in a dream, to have nothing to do with juſt men. Let them do as *Tertullian* counſelled *Scapula*: *Si non nobis, tibi, ſi non libi, Carthagini parcas.* If thou wilt not ſpare us, yet ſpare thy ſelf; If not thy ſelf, yet ſpare *Carthage* thy Countrey, which will certainly ſuffer for thy cruelty to Chriſtians, *Zach.* 12.2, 3, 6. *Trap.*

117. *Pharaoh* that oppreſſed, and perſecuted the children of *Iſrael*, had firſt ten plagues inflicted on him, and his people; and afterwards himſelf and Army were drowned in the Red Sea.

118. *Amelech* that roſe up againſt them in the Wilderneſſe, was deſtroyed by *Joſhuah*, and his poor people, though unacquainted with war, being lately come out of bondage. *Exod.* 17.

119. For the like ſin was *Arad*, King of the *Canaanites*, and *Sihon*, King of the *Amorites*, and *Og*, King of *Baſan* with their people, and Cities deſtroyed. *Numb.* 2. *&c.*

120. After they were ſetled peaceably in their own Countrey, they were oppreſſed, and proſecuted by *Eglon* King of *Moab*, for which he was ſlain by *Ehud*, *Judg.* 3.

121. *Jabin* for the like ſin was overthrown, and his huge hoſt, by *Baruch*, and an handful of men. *Judg.* 4.

122. So were the *Mideanites* by *Gedeon* in a wonderful manner. *Judg.* 7.

123. So were the *Philiſtines* by *Sampſon*, whoſe eyes they had put out. *Judg.* 16.

124. So were the *Moabites* and *Ammonites* by *Jehoſaphat.* 2 *Chron.* 20.

125. It's recorded what befell *Haman* that wicked *Agagite*, when he ſought the deſtruction of the people of God, *Eſt.* 7.

126. *Belſhazer* another oppreſſor of Gods people, was ſlain in his drunken feaſt. *Dan.* 5.

127. *Antiochus Epiphanes* marvelouſly oppreſſed the *Jewes*, robbed and ſpoiled their Temple, and murthered many of them; And about ten years after, deceiving them with fair, and ſmooth words, whileſt they imagined no miſchief, he cruelly ſet upon them, ſo that the loſſe, and deſolation that fell upon them was ineſtimable: For beſides the deſtruction of their City *Jeruſalem*, the ſlaughter of an infinit number of their people, and the captivity of women and infants, he commanded the reſidue of the *Jewes* that they ſhould forſake and abjure the Law of God, and joyne with the Infidels in their religion: The books of the Scripture he rent, and burned, and thoſe with whom any ſuch books were found, he rigorouſly put to death. After all which outrages, as he was warring againſt the City of *Elymais* in *Perſia*, ſeeking to ſpoile and rob their Temple, he was repulſed, and forced to fly to *Babylon*, where hearing of the overthrow of his armies by the *Jewes*, he fell ſick with grief, and there miſerably ended his dayes. 1 *Mach.* 2. & 6.

128. *Antiochus* the ſon of this wretched father, as he ſucceeded him in his Kingdome, ſo in his wickedneſſe, and perjury: For (his own affaires requiring it) he concluded a peace with the *Jewes* which he confirmed with his owne oath, and with the oathes of his Princes, allowing to them the free exerciſe of their Religion: But not long after, he falſified his faith, and perſecuted them: But God ſuffered him not to go long unpuniſhed: For being overcome by *Demetrius*, himſelf, together with *Lyſias* his Governour, were put to death, 1 *Mach.* 6.

129. *Antiochus* his ſon getting the Kingdom, being but a child, as he was going to war againſt the *Jewes*, was ſlain by *Tryphon* the General of his Army; and thus periſhed the curſed race of *Antiochus Epiphanes*, which felt Gods wrath to the third generation. 1 *Mach.* 13.

130. *Antiochus*, the ſon of *Demetrius* aforenamed, having chaſed away *Tryphon*, uſurped the Kingdom, & having broking the League that he had

formerly made with the *Jewes*, gave himſelf wholly to doe them miſchief: Proudly proteſting that he would make *Jeruſalem* a common burying-place, and the ſtreets thereof to run with the blood of the *Jewes*; and accordingly when he had taken it by force, he commanded his ſouldiers to put all to the ſword that were in the ſame: So that within the ſpace of three dayes, there were ſlain fourſcore thouſand, young, and old; men, women and children: After which he executed many more villanies againſt the poor remainder of Gods people, commanding them to renounce the Law of their God, and putting to cruel deaths ſuch as refuſed: But he eſcaped not the juſt vengeance of God; For as he was warring againſt the inhabitants of *Perſepolis*, a City of *Perſia*, he was ſhamefully put to flight; and then had his Army in *Judæa* overthrown, which he no ſooner heard of, but he belched out bitter threats againſt the *Jewes*: But as he went thitherward, God ſmote him with an incurable plague, whereupon he began to relent, ſeeming very penitent, & vowed that if he recovered, he would do many, and great things for the people of God; that he would become a *Jew*, and go through all the known world to declare the power of God: But the Lord knowing his hypocriſie, ſtill continued his diſeaſe, which was a remedileſſe pain in his bowels, intollerable torments in all his inward parts: His body breeding abundance of wormes which iſſued out of the ſame, ſo that he rotted above ground, and by reaſon of the intollerable ſtink of his putrified body, no man could endure to come near him; yea, he himſelf was not able to bear, or abide the ſame, whereby he ended his wretched life in much miſery. 2 *Mach.* 5. *Joſephus.*

CHAP. XCVII.

Piety, Holineſſe, Godlineſs, Honeſty.

Exhorted to, 1 *Tim.* 6. 11. 2 *Pet.* 1, 5, 6, 7. & 3. 11.

Piety, and Honeſty of Heathens.

Numa Pompilius made a Law amongſt the *Romanes*, That *men ſhould not ſerve the gods, as they paſſed by, or were in haſt, or did any other buſineſs: but that they ſhould worſhip and pray to them when they had time, and leaſure, and all other buſineſſes ſet apart.* He himſelf did ſo firmly put his confidence in them, that on a time being told that his enemies were in Armes, coming againſt him: he anſwered, *At ego rem divinam facio:* But I am ſacrificing to the gods. *Plut.* 1.

The *Romans* having taken the rich City of *Veia*, decreed out of the ſpoils, to make, and ſend a Cup of maſſie gold to *Apollo* at *Delphos*; but when little gold was found in *Rome*, the ſouldiers having embezelled it, the *Roman* wives voluntarily out of their devotion brought in all their jewels, with which they made a cup that weighed eight Talents; in recompence whereof, the Senate ordained that women ſhould be openly praiſed in Funeral Orations, which was never uſed before. *Plut.* 2.

When *Brennus* with his *Gaules* had overthrown the *Roman* Army, and 3.

drew neer to the City, moſt of the people fled out of it, and amongſt the reſt, the *Veſtall Nunnes* with their holy fire, and as they were going on foot, *Lucius Albinus*, one of the common people flying alſo together with his wife, children, and beſt of his goods whom he carried in a cart, overtaking them, and ſeeing the Veſtals wearied with carrying their ſacred reliques, he cauſed his wife, and children to alight, and threw his goods out of the cart, which he gave to the Veſtals, chooſing rather to hazard the loſſe of all that was dear to him, then that thoſe holy things ſhould miſcarry. *Plut.*

4. *Ageſilaus* King of *Sparta*, a brave Captain, and Commander, was wonderfull religious, and addicted to the ſervices of the gods, and ſo careful of his oathes, that his very enemies, having once his oath for any thing, thought themſelves more ſecure thereby, then if they had been tyed together by any bonds of friendſhip: He reverenced the Temples of the gods even amongſt his enemies, and would never ſuffer them to be puniſhed that fled to them for refuge. *Plut.*

5. *Pub. Scipio Africanus* was of ſo devout a diſpoſition, that he would never undertake any buſineſſe, but firſt he would go to the Capitol, and there ſit before *Jupiter* with great devotion, as it were to know his mind about it. *Aur. Victor.*

6. *Ageſilaus* King of *Sparta* in all his wars, would never ſuffer the Temples of the gods (though amongſt his enemies) to be injured; but alwayes reſtrained his ſouldiers from plundering, or profaning of them, ſaying, *Quod exiſtimaret divina auxilia, non minùs in hoſtili, quàm amico ſolo, imploranda eſſe:* That he eſteemed that divine help was as neceſſary, and as much to be ſought abroad amongſt his enemies, as at home amongſt his friends. *Xenophon.*

7. Whilſt *Antiochus* King of *Syria* beſieged *Hieruſalem*, there fell out the *Jews* feaſt of Tabernacles, whereupon they ſent out Ambaſſadors to him, intreating him to grant them a truce of ſeven days, whileſt they attended upon the ſervice of God: The King did not only grant their requeſt, but ſent them alſo bullocks with gilded horns, and a great quantity of incenſe, and ſweet perfumes which he cauſed at the Ctiy gates to be delivered to the Prieſts: with which act of piety the *Jews* were ſo overcome, that they made peace with him, and yielded up their City to him. *Lipſius.*

8. *Pauſanias* King of *Sparta*, and at that time Captain General of all the *Grecians* in that notable fight againſt the *Perſians* at *Platea*, when the *Perſian* Army preſſed upon him, and provoked him to fight, he would not ſuffer a blow to be given, till he had conſulted with the gods: His enemies interpreting his delay to proceed from cowardice, preſſed more upon him, and ſlew ſome of his men, yet neither then would he ſuffer them to ſtir, till he had an auſpicious anſwer: After which he obtained a glorious victory over his enemies. *Lipſius.*

9. *Portius Cato* was of ſuch an honeſt, and blamleſs life, that though he was often accuſed by his adverſaries, and forced to plead his cauſe fifty times, yet he always come off with credit, and that not by favour, friends or bribes, but againſt all theſe: And being again accuſed in his old age, he deſired that *Tiberius Sempronius Graccus*, who was his adverſary, might

be made his judg: which being done, he ſo cleared himſelf before him, that *Gracchus* acquitted him. *Lipſius.*

10. *Hanibal* having given a great overthrow to the *Romans*, and ſlain the Conſul *Flaminius*, the people were extreamly perplexed, and choſe *Fabius Maximus* Dictator, who to lay a good foundation to his government, began with the ſervice of the gods; declaring to the people that the loſs they had received, came through the raſhneſſe, and wilful negligence of their General who made no reckoning of the gods, and religion, and therefore he perſwaded them to endeavour the pacifying of the gods, and to ſerve, and honour them: and himſelf before the people made a ſolemn vow unto the gods, that he would ſacrifice all the increaſe, and fruits that ſhould fall the next year of ſheep, ſowes, milch-kine, and of goats, through all *Italy*, &c. *Plut. in vita Fabii.*

11. *Alcibiades* in invading, and over-running part of *Aſia*, his ſouldiers took certain Prieſts, and Nuns priſoners: but *Alcibiades* coming to the knowledg of it, freely delivered them without ranſome. *Plut. in vita ejus.*

12. In the times of publick danger, the manner among the *Romans* was, that not only the men, but the Ladies, and Gentlewomen, did viſit all the Temples, and worſhiped, and implored the help of all the gods therein, eſpecially, they attended moſt with their devotions *Jupiter Capitolinus*, which was the greateſt of their gods. *Plut.*

13. *Antonius* the Phloſopher, when he was going forth to fight with his enemies ſaid, *Non ſic Deos coluimus, aut ſic viximus, ut illi nos vincerent*, we have not ſo ſerved the gods, nor lived ſo, that the enemies ſhould have the better of us. *Idem.*

14. When *Marcellus* the *Roman* General had over-come the *Gaules*, and ſlain their King *Britomarus* with his own hands, in his triumph, he cut down a goodly young Oak, ſtrait, and long, hanging all the pieces of the Armor which he had taken from the King, very orderly round about it, and then taking the Oak upon his ſhoulders, gat up into his triumphant Charret, and ſo carried it till he came to the Temple of *Jupiter Feretrian*, where he ſet it up in token of his gratitude: The *Romans* alſo for joy of this victory cauſed a maſſie cup of gold to be made of the ſpoiles, of an hundred pound weight, which they ſent, and offered up in the Temple of *Apollo Pythias* in the City of *Delphes*, in token of their thankfulneſs. *Plut. in vita Marcelli.*

15. *Socrates* knowing that there was but one God, in his Apology for his life, ſaid, *That if they would grant him his life upon condition to keep that truth to himſelf, and not to teach it unto others, he would not accept of life upon ſuch a condition.*

16. The *Romans* being beſieged in the Capitol by the *Gauls*, ſo that they could not ſtir out of any ſide: yet a day coming wherein they uſed to offer ſolemn ſacrifices in the *Quirinal* hill, *Q. Fabius* being ſtirred up with an inward devotion, reſolved rather to adventure his life, then neglect that ſacrifice, and accordingly clothing himſelf with holy garments he went through the midſt of his enemies, who being either aſtoniſhed at the confidence of the man, or ſtruck with a religious fear, ſeeing the piety of the

man, ſuffered him to paſs, and repaſs without moleſtation. *Lipſ. Exemp. Polit.*.

17. Doctor *Uſher* at ten years old was converted by hearing a Sermon preached upon *Rom.* 12.1. *I beſeech you brethren by the mercies of God, &c.* And meeting with ſome notes taken from Maſter *Perkins*, before his works were printed, concerning the ſanctifying of the Lords day, he was ever after very careful to keep it holy. He was at that age ſo tender-hearted, that reading Saint *Auſtines* Meditations, he often wept in reading of them: In thoſe tender years accuſtoming himſelf to holy duties, the Devil oft endeavoured to diſcourage him by divers ſorts of terrors, and affrightments, both ſleeping, and waking; but through Gods mercy applying himſelf to prayer, he at length overcame them, and was heard in the thing that he feared. At fourteen years old he was called to receive the Communion, and the afternoon before, his manner was to retire himſelf in private, and to ſpend it in a ſtrict ſelf-examination, and penitential humiliation for his ſins, which was ſo effectual, that ſtreams of tears ran from his eyes. There was a certain retired place by a waters ſide, to which he frequently reſorted, ſorrowfully to recount his ſins, and with floods of tears to bewail them, which he found ſo ſweet, and comfortable to his ſoul, that he took all occaſions for ſuch retiredneſs, eſpecially upon Saturdays in the afternoon. One ſin he much bewailed, his too much love to his book, and humane learning, being as glad of Munday to go to that, as of the Lords day for his ſervice, which coſt him many a tear, for that he could be no more heavenly-minded at that age. See his *Life by Doctor Bernard.*

18. The Biſhop of *Monte Pulciano* told *Charles* the fifth in the Council of *Trent*, that one of the chief inſtructions which they had received from the Pope, was to commend to that Aſſembly, *That Principalities cannot be preſerved where Religion is loſt.* Hiſt. Coun. Trent.

19. It was a good Law that one of our *Daniſh* Kings made, *That at the general Court of every ſhire, the Biſhop of the Dioceſſe ſhould accompany the Sheriffe, that the one might Countenance Gods Law, and the other mans. Beadles Diary.*

Good *Jehoſaphat* ſent the Levites with his Princes, 2 *Chron.* 17. 8. *to teach in the Cities of Judah:* For as the Princes taught the Lawes of the Land, ſo the Levites taught the Law of God; and both did mutually help each other.

20. See the Example of *Charles* the Great in *Scriptures.*

21. It was a brave ſpeech of *Lewis* the thirteenth, late King of *France*, in a journey near *Paw* in his own Kingdom. The inhabitants underſtanding that he was coming, ſent to know how he would be entertained into the Town, and what Honour they ſhould do him? He asked the meſſengers whether there were ever a Church in the Town? If there were, he would enter as their King in ſtate; if not, he would receive no honour in that place, where Almighty God had no houſe, and therefore no honour given to him. *Beadles Diary.* p. 130.

22. *Boleſlaus*, King of *Poland*, when he was to ſpeak or do any thing of concernment, would take out a little picture of his fathers that he carried

about him, and kiſſing it, would ſay, *I wiſh I may ſpeak, and do nothing at this time unworthy thy name:* So we that receive ſo many favours dayly from God, ſhould pray that we may do nothing that may tend to his diſhonour. *Idem.*

Godlineſſe with contentment is great gain. 1 Tim. 6. 6.

CHAP. XCVIII.

Plague, Peſtilence.

THe Peſtilence was one of the plagues of *Egypt*, Exodus 9. 15.

Its threatned as a puniſhment for ſin, *Lev.* 26. 25. *Num.* 14. 12. *Deut.* 28. 21. *Jer.* 14. 12. & 21. 69. & 24. 10. & 27. 8. & 29. 17. & 34. 17. & 38. 2. & 42. 17. *Ezek.* 5. 12. & 6. 11, 12. & 28. 23.

Prayer, and repentance is the way to remove it, 1 *King.* 8. 37. 2 *Chron.* 6. 28. & 7. 13. & 20. 9.

Gods people are preſerved from it by God, *Pſal.* 91. 3, 6.

Foretold in the later dayes, *Mat.* 24. 7. *Luke.* 21. 11.

The Peſtilence is a meſſenger of Gods ſending, an arrow of his ſhooting, 2 *Sam.* 24. 15. and may better be called *Morbus ſacer*, then the falling ſickneſſe, as being an extrordinary hand of God, ſuch as was that *Sudor Anglicus* in the dayes of *Edward* the ſixth, the ſweating ſickneſſe that raged very violently for fourty years together here in *England* (as *Senertus* teſtifies) and ſlew ſo many, that ſtrangers wondred how this Iſland could be ſo populous as to bear, and bury ſuch incredible multitudes. No ſtranger in *England* was touched with this diſeaſe, and yet the *Engliſh* were chaſed therewith not only here but in other Countries abroad, which made them feared, and avoided wherever they came; and ſo long as the heat of this ſickneſs continued, the Miniſters were ſought for, and ſent for (ſaith Maſter *Bradford*) *Oh, you muſt come to my Lord, you muſt come to my Lady, &c. Thus when he ſlew them, they ſought him early, &c.* Pſal 7.8. 34, 36. *Neverthele ſs they did but flatter him with their mouth, and lyed to him with their tongues.* As the Fox when taken in a ſnare, looks pitifully, but 'tis only that he may get out: As Ice melts in the day, and hardens again in the night: Or as Iron that is ſoft, and malleable whil'ſt in the fire, but ſoon after returnes to its former hardneſs.

In the reign of our King *Edward* the third, there fell out ſuch a terrible plague that not only multitudes of men were conſumed by it, but the very aire, and waters became Peſtilential; ſo that the very fowles, and fiſhes had botches upon them. *Engliſh Chron.* 1.

Plautius Hypſeus, and *Fulvius* being Conſuls, *Africa* was miſerably devoured by an infinite number of locuſts: after which there followed ſuch a terrible Plague, that in ſhort ſpace conſumed eight hundred thouſand 2.

men: and on the Sea-coaſt about two hundred thouſand: and in the City of *Utica* there died of it thirty thouſand ſouldiers, ſo that there were carried out of the gate of the City one thouſand five hundred dead bodies in one day. *Oroſius Lib.* 5.

3. *Anno Chriſti.* 1562. there died of the Plague in *London*, and within the bills of mortallity twenty thouſand one hundred thirty and ſix perſons.

4. *Anno Chriſti.* 1593. there died of the Plague in *London*, and within the bills of mortallity twenty five thouſand eight hundered eighty ſix.

5. In the firſt year of King *James*, which was *Anno Chriſti.* 1603. there died of the plague in *London*, and within the bills of mortallity thirty eight thouſand two hundred fourty four.

6. In the firſt yeare of King *Charles*, viz. *Anno Chriſti.* 1625. there died of the plague in *London*, and within the bills of mortallity, threeſcore, and three thouſand, and one, *viz.* In *London*, and in the nine out pariſhes fifty four thouſand two hundred ſixty five: In *Weſtminſter* two thouſand five hundred and fourty: In the five pariſhes about *London*, ſix thouſand one hundred ninty ſix.

About this great plague theſe things are remarkable.

Firſt, that for the ſpace of three months it encreaſed very hotly, encreaſing almoſt a thouſand ſome weeks. *July* the 28. the bill was three thouſand five hundred eighty three, and *Auguſt* the 4th. it was four thouſand five hundred and ſeventeen, and *Auguſt* the 18th. it was five thouſand two hundred and five.

Secondly, the decreaſe of it was as admirable: for whereas it was encreaſing nine moneths, *viz* from *November* to *Auguſt*: It ſo decreaſed that in ſeven moneths ſpace it came to nothing: for in the weekly bills given up, *March* the 8th. 1625. not one was dead of the Plague, and ſo faſt it decreaſed, as in one week there died leſs then in the former nine hundred fourty foure, and in another one hundred and nine leſs then in the former.

Thirdly, during the rage of this plague the *Wedneſday* of every week was by publick authority ſet apart for faſting, and prayer: and the 29th. of *January* 1625. being the Lords day, was by Proclamation enjoyned to be celebrated with ſolemn thankſgiving in *London*, and the places adjacent, and the 19th. of *February* following in all other parts of the Kingdom. See Doctor *Gouge his Saints Sacrifice. p.* 7, 8.

7. *Numb.* 16. 44, *&c.* There died of the plague, in leſs then a day fourteen thouſand and ſeven hundred perſons.

8. *Numb.* 11. 33. There is mention made of a plague, which, though the preciſe number of thoſe which died be not expreſſed, may be thought to have deſtroyed as many as the aforementioned plague, for it is ſaid, *The Lord ſmote the people with a very great plague.*

9. *Numb.* 25. 9. Whileſt the *Iſraelites* were yet in the Wilderneſs, there died at one time of the Plague twenty foure thouſand perſons.

10. 2 *Sam.* 24. 15. In *Davids* time within the ſpace of three dayes there

died of the plague threeſcore and ten thouſand.

11. 2 *Kings* 19. 35. In *Hezekiahs* time when *Senacherib* came up againſt *Jeruſalem*, there died of the plague in one night in *Senacheribs* Hoſt, a hundred fourſcore and five thouſand perſons.

12. *Thucydides* makes mention of a plague that began in *Ethiopia*, fell down into *Egypt*, and *Affrica*, and into the greateſt part of *Perſia*, and invaded *Athens* on a ſudden; where dying, men lay tumbling one upon another: Their Temples were filled with the dead: Laws of funerals were broken, every one burying where he could find roome. And whileſt fires were made to burn dead corps, others were brought and caſt thereinto.

13. *Euſebius* recordeth a plague at *Alexandria* which made every man to howle through the City, by reaſon of the multitude of dead corps, which daily yielded up the ghoſt: there was not an houſe wherein ſom died not. and although the Chriſtians were not altogether free from it, yet moſtly it ſcourged the Heathen idolaters: Beſides the behaviour of the one, and other, was very contrary: For the Chriſtians refuſed not to viſit, and comfort one another, notwithſtandiug the danger: whereas the Gentiles were extreamly cruel, and mercileſs each towards other; Of thoſe which were infected, ſome they would caſt out of doores half dead to be devoured of Dogges, and wilde Beaſts: Some they ſuffered to lye languiſhing in their houſes without all ſuccour: Some they ſuffered to lie unburied, none daring to come near them; and yet for all their cautiouſneſs, and ſhifting from place to place, the peſtilence followed them whereſoever they went, and conſumed them. Inſomuch, as *Dyonyſius* Biſhop of *Alexandria* writes, that there were not left in that City of old and young ſo many as there was wont to be of old men above ſixty years of age. This plague, though it was ſpread over the whole world, yet it raged moſt in thoſe places where the Chriſtians had been moſt perſecuted a little before, whereby many of them were left wholly deſolate.

14. At *Rome* when *Camillus* died, there died ten thouſand every day of the plague.

15. Under *Veſpaſian*, and *Commodus* the Emperours, two thouſand every day were taken away by that infectious diſeaſe.

16. Under *Juſtinian* the Emperour, there fell ſuch a violent plague upon *Bizantium*, and the places adjacent, that every day there died five thouſand, and ſome dayes ten thouſand. *Alſt.* in *Theſaur. Chron*, *Anno.* 547.

17. At *Conſtantinople* the plague ſwept away at one time three hundred thouſand perſons. *Idem. Anno.* 729.

18. *Anno Chriſti* 1348. Under *Charles* the fourth, an Epidemical plague waſted the whole world for three years together. At *Lubeek* it deſtroyed fourſcore and ten thouſand, and at *Florence* an hundred thouſand. *Idem.*

19. *Anno Chriſti* 1359. In *Petrarchs* time, ſo violent a plague invaded *Italy*, that there remained alive ſcarce ten of a thouſand through the whole countrey. *Idem.*

20. In the ninth year of our King *Edward* the ſecond, there was ſo grievous a

mortallity of people as the living were not able to bury the dead. *Stow. Chron.*

21. *Anno Chriſti.* 1347. in the twenty ſecond year of our King *Edward* the third, a plague was brought from beyond Sea, into the Towns and parts of *England*, adjoyning to the ſea-coaſts in *Dorcetſhire*, where (as in other countries) it made the whole country void of inhabitants, ſo as there were almoſt none left alive: Thence it paſſed into *Devonſhire*, and *Somerſetſhire*, and unto *Briſtol*, where it much raged: From thence to *Gloceſter*, *Oxford*, and *London*, and finally it ſpread over all *England*, and ſo waſted the people, as ſcarce the tenth man was left alive. When Church-yards were not large enough to bury their dead in, they choſe certain fields appointed for that purpoſe: For the dead in *London*, a piece of ground called *Spittlecroft* containing thirteen acrees (where now ſtands the Charterhouſe) without the Barres of *Weſt-Smithfield*, was purchaſed, encloſed, and dedicated, in which place were buried the year following, above fifty thouſand perſons: Two thouſand every day were buried there from *Feb.* 1. till the beginning of *May*, beſides thoſe that were buried in other places, in and about the City. Of the plague there died in *Norwich* from *January* the firſt, to *July* following, fifty ſeven thouſand one hundred and four, & in *Yarmouth* ſeven thouſand fifty two. *Act and Mon.*

22. *Anno Chriſti.* 1391. In King *Richard* the ſeconds time a great peſtilence fell upon *Norfolk*, and other Countries: And beſides what died in other places, there died thereof in a ſhort time in the City of *York*, eleven thouſand perſons. *Stow. Chron.*

23. *Anno Chriſti.* 1479. Under King *Edward* the fourth, there died an innumerable company of people of the plague in *London*, and in divers other parts of the Realm.

24. *Anno Chriſti.* 1513. In the reign of King *Henry* the eighth there was ſuch a plague, as in one houſe, *viz.* the *Minories* without *Algate*, there died twenty ſeven profeſſed *Nunnes*, beſides lay people, and ſervants in that houſe.

25. *Anno Chriſti.* 1548. In the reign of King *Edward* the ſixth, there was a great Peſtilence.

26. In the fourth year of Queen *Elizabeth* many *Engliſh* being ſent to *Newhaven* for the ſafe-guard thereof, ſuch a plague fell out amongſt them, that the very ſtreets lay full of dead corps, the living not being able to remove the multitude of them that periſhed thereby: From thence the ſouldiers brought the infection into *England*. *Anno Chriſti.* 1562. Whereof ſee before, as alſo of the modern Plagues which have falne out ſince.

27. When *Cominius* was Conſul at *Rome*, there came Ambaſſadours from the City of *Velitres*, offering up their City to the *Romans*, praying them that they would ſend new inhabitants to repleniſh the ſame, for that the plague had been ſo extream amongſt them, that there was not left the tenth perſon alive of all the inhabitants. *Plut. in vita Coriolani.*

28. *Anno Chriſti.* 1611. The City of *Conſtantinople* was wonderfully afflicted with the plague which violent contagion did ſo rage for the ſpace of

five months, that there died within that time, two hundred thouſand perſons, and they commonly carried every day, twelve, or fifteen hundred Bodies to be buried: Which was much encreaſed by the obſtinate belief, which the *Turks* have of Predeſtination: For they ſay, that ſo ſoon as a man comes out of his Mothers Womb, God writes in his forehead, all the good and evil, that ſhall happen to him in his life, and of what death he ſhall die, the neceſſity whereof, no humane power can avoid: And therefore they fear not Infection, but contrary when one dies (though of the Plague) another takes his Cloathes, and wears them. *Turk. Hiſt.* p. 1302,

CHAP. XCIX.

Poverty, Poor.

THey are not to be oppreſſed, *Exod.* 22. 25. *Deut.* 24. 14. *Prov.* 22. 16. 22. & 28. 3. 15. & 14. 31. & 30. 14. *Eccleſ.* 5. 8. *Iſa.* 3. 14, 15. & 10. 2. & 11. 4. & 32. 7. & 58. 7. *Jer.* 2. 32. *Ezek.* 18. 12. *Amos* 2. 6. & 4. 1. *Job* 31. 16, *&c.* *Pſal.* 10. 2, *&c.* & 12. 5.

To be relieved, *Exod.* 23. 11. *Levit* 19. 20. & 23. 22. & 25. 25, 35, *&c.* *Deut.* 15. 7, *&c.* & 24. 12. *Job* 30. 25. *Prov.* 14, 21. & 22. 9. & 28. 27. & 31. 20. *Dan.* 4. 27. *Mark* 14. 7. *Mat.* 19. 21. *Rom.* 15. 26. *Gal.* 2. 10. *Luke* 19. 8. 2 *Cor.* 9. 9.

What brings Poverty, *Prov.* 6. 11. & 11. 24. & 13. 18. & 20. 13. & 23. 21. & 24. 34. & 28. 19, 22.

A poor mans livelihood is his life, *Mark* 12. *ult.* *Luke* 8. 43. he is in his houſe as a Snail is in his ſhell, cruſh that, and you kill him quite.

1. *Alexander* the Great, having taken the Kingdom of *Sidon*, gave it to *Hephæſtion*, to diſpoſe of it to whom he pleaſed: *Hephæſtion* to ſhew his gratitude, proffered it to his Hoſt, with whom he quartered; but he, not being of the Kingly Family, refuſed it, ſaying: *It is not our Country faſhion that any one ſhould be King, but ſuch as are of the King's Line: And ſuch an one,* ſaith he, *lives hard by, a good, and a wiſe man, but very poor, and one that lives by his hard labour:* Then *Hephæſtion*, taking Kingly apparel with him, went to this poor man, and ſaluted him King, bidding him waſh off his dirt, and put off his Rags, and put on that Kingly apparel: The poor mans name was *Abdolonimus*, who thought he had been in a dream, but being by the ſtanders-by waſhed, and adorned, *Hephæſtion* led him into the Palace, ſaying: *When thou ſitteſt on thy Throne, and haſt power over the lives of all thy Subjects, forget not thy former condition.* *Alexander* hearing of it, ſent for him, and asked him, With what patience, he being of ſuch a noble Extraction, could bear his former poverty? To whom *Abdolonimus* anſwered: *I pray God that I may bear the Kingdom with the ſame mind;* for, ſaid he, *theſe hands provided for my neceſſity, and as I had nothing, ſo I wanted nothing.* Juſt. Cur. Diod. Sic.

2. The poorer ſort of *Swethland*, do alwayes break the Sabbath, ſaying, *That it is only for Gentlemen to keep that day:* But *Paul*, a poor Tent-maker, could ſay, *Our converſation is in Heaven.* And Gods people are afflicted, and poor, and yet they truſt in the name of the Lord, *Zeph.* 3. 12. Who ever richer than *Adam* in Paradiſe? Who poorer than *Job* on the dunghil? Yet in Paradiſe, Satan foiled *Adam*. On the dunghil, *Job* foiled Satan. Poverty cannot excuſe from Duty.

3. Poverty brings uſually contempt, *James* 2. 16. According to that of the Poet.

Nil habet infælix Paupertas durius in ſe,
Quam quod ridiculos homines facit------

4. The world looks over a poor, though vertuous man. As *Luke* 15. 30. *This thy ſon*, not this my brother. And why? Becauſe in poverty. The *Heathen* could ſay, ἄφιλον τὸ δυϛυχὲς. Adverſity finds few friends. *Et cum Fortuna ſtatque, caditque fides.* Few will appear for poor ſuffering Saints. This, *Job* and *David* much complained of. For, as when a Dear is ſhot, or but blown, the reſt of the Herd puſh him out of their company. So here, *Tempora ſi fuerint nubila, ſolus eris.* The *Samaritans* would not ſo much as own the *Jews* when poor, and afflicted, but in proſperity, they called them their *ſweet Coſins*. *Joſephus.*

5. When it was diſputed in the Senate at *Rome*, whether Chriſt ſhould be Deified, becauſe he had done many wonderful works: It was reſolved, that he ſhould not; *propter hoc quod paupertatem prædicarit, & elegerit, quam mundus contemnit*; becauſe he Preached poverty, and choſe poor men, whom the world cares not for. *Purchas.*

6. Few ſuch are to be found, as with *Ittai* the *Gittite*, and *Huſhai* the *Archite*, will ſtick cloſe to a *David*, when ſtripped of all.

7. *Prov.* 28. 3. *A poor man that oppreſſeth the poor*, &c. Such an oppreſſor doth bite hard (as a lean Louſe) makes clean work: Plunders to the life, *Omnia corrodit, & converrit.* Poor men ſhould pity poor men, as knowing the miſery of Poverty: But to oppreſs, or defraud their compeers, is the greateſt inhumanity, as the mercileſs fellow-ſervant did, *Mat.* 18. 28. &c. A Weſel is a ravenous beaſt, as well as a Lion. A Sparrow-hawk, as greedy as an Eagle: And more mercy is to be expected from thoſe more noble Creatures, than from the baſe and abject. *Trapp.*

8. Poverty is a ſore temptation; as *Agur* feared, *Prov.* 30. 9. and that good man felt, mentioned by Maſter *Perkins*, who being ready to ſtarve, ſtole a Lamb, and being about to eat of it with his poor children, and (as his manner was) to crave a bleſſing, he durſt not do it, but fell into a great perplexity of conſcience, acknowledged his fault to the owner, and promiſed reſtitution if ever God enabled him.

9. *Eccleſ.* 4. 13. Well doth the Preacher, joyn Poverty with Wiſdom, for, *Neſcio quomodo bonæ mentis ſoror eſt paupertas.* The wiſeſt of the *Greeks*, were very poor: *Ariſtides*, *Phocion*, *Pelopidas*, *Epaminondas*, *Socrates*, *Ephialtes.*

10. So were thoſe worthies of whom the world was not worthy. *Heb.* 11. 38.

Sæpe ſub attrita latitat ſapientia veſte.

11. Sweet ſmelling *Smyrna* was the pooreſt of all the ſeven Churches, yet had the richeſt price ſet upon it. *Rev.* 2. 9.

12. *Lactantius* died miſerably poor.

13. Of *Archimedes* it is ſaid by *Silius*, *Nudus opum, ſed cui cælum, terræque patebant.*

14. Of Queen *Elizabeth* it is ſaid, that ſhe hated no leſs then did *Methridates*, ſuch as deſpiſed Vertue becauſe it was forſaken by Fortune. *Camb. Eliz.*

10. Within a Leathern Purſe may be a Pearl of great price. In Earthen Pots there may be abundance of golden Treaſure. *I know thy poverty, but thou art rich.* Rev. 2. 9.

16. The *Thebans* buried *Epaminondas* (their gallant General under whom they had wone ſo many glorious Victories) at the common charges of the people, becauſe he died in ſo great poverty, that when he was dead, they found nothing in his houſe, but a little Iron Spit. *Plut.*

17. When *Paulus Æmilius* was Conſul, there were in *Rome* ſixteen perſons, all of one name, of the houſe of the *Ælians*, very near a kin each to other, who all had but one little houſe in the City, and a ſmall Farm in the Country, wherewith they entertained themſelves, and lived altogether in one houſe, with their Wives and many little Children. One of their Wives was the daughter of *Paulus Æmilius*, after he had been twice Conſul, and had twice triumphed, not being aſhamed of her husbands poverty, but rather wondring at his Vertue that made him poor. *Plut.*

18. *Paulus Æmilius* when he rewarded his Souldiers after their conqueſt of *Macedonia*, he gave his Son-in-Law *Æmilius Tubero*, a cup weighing five Talents for his great valour. This cup was the firſt piece of plate that ever came into the houſe of the *Ælians*, and it came for the honour, and reward of vertue: But before that time neither themſelves, nor their wives, would ever have, or wear any Gold or Silver. *Plut. in vita. p. Æmylii.*

19. *Alexander* the Son of *Perſeus*, King of *Macedonia*, being carried captive with his Father to *Rome*, was in ſuch poverty, that he was forced to learn the Art of a Turner, and Joyner, whereby he gat his living. *Idem.*

20. *Ariſtides*, who by his Valour, Prudence, and Juſtice, had made the *Athenians* rich, and honourable, at his death was ſo poor, that they found nothing in his houſe to bury him with, but he was feign to be buried at the charges of the Common-wealth. *Plut in vita ejus.*

See more in *Humility*, and *Riches contemned.*

CHAP. C.

Examples of the Power, and Prevalency of Prayer.

IS any ſick amongſt you? Let him call for the Elders of the Church, and let them pray over him, and the Prayer of Faith ſhall ſave the ſick, and the Lord ſhall raiſe him up, and if he have committed ſins, they ſhall be forgiven him. The effectual fervent Prayer of a Righteous man availeth much. Elias *was a man ſubject to the like Paſſions as we are, and he prayed earneſtly that it might not rain, and it rained not on the Earth by the ſpace of three Years, and ſix Months: And he prayed again, and the Heaven gave Rain, and the Earth brought forth her Fruit,* Jam. 5. 14. *&c.*

Fervent Prayers are effectual, *Pſal.*34.4,6,15,17. *Mat.*7.8. *Mar.*11.24. *Jam.*1.5,6. & 5.16. *Pſal.*3.4. & 107.6,13.

God is a Prayer-hearing God, *Pſal.*65.2. Delighting in it, *Cant.*2.14. It's as Incenſe to him, *Pſal.*141.2. Promiſing to give if we ask, *Luk.*11.10. *Rom.*10.12. which promiſe is ſealed with the Blood of Chriſt, and back'd with an Oath, *Mich.*7.20. *John* 15.7. Commanding to ask in full aſſurance, *Heb.*10.22. *Jam.*1.6. Encouraging by Parables, *Luk.*11.8,9,11,&c. & 18.2. &c.

Sighs and Groans are Prayers, *Exod.* 2. 23, 24. *Pſal.* 79. 11. & 12. 5. & 39.12. & 56.8. *Rom.*8.26. *Iſa.*38.5.

Chriſt perfumes our Prayers with his Merits, *Rev.*8.3,4.

It obtains Temporal Bleſſings, 1 *King.*18.42,&c. *Zach.*10.1.

God will be ſought to, *Ezek.*36.37.

We ſhall not ſeek him in vain, *Eſai.* 45.19.

It muſt be tendered in the hand of a Mediatour, *Mat.* 3. 17. *John* 14. 13, 14.

We muſt ſee that we belong to God, if we will prevail, *Pſal.* 34. 17. & 73. 1.

Before we ask, God hears, *Iſa.*65.24. *Dan.*9.23.

Scriptural Examples of the efficacy of Prayer, *Abraham* praying for *Iſhmael*, Gen.17.20. For *Sodom*, Ch.18.23, *&c.* For *Abimelech*, Ch.20.17. *Iacob*, Gen.32.24. *&c.* Hoſ.12.4. *Moſes*, Exod.14.15. *&* 15.25, *&* 17. 11, *&c.* Numb.14.12, *&c.* Exod.32.10. Numb.12.13. *&* 21.7. *Samuel*, 1 Sam.7.9. *Joſhuah*, Ch.10.12. *Elijah*, 1 King.17.20. *Eliſha*, 2 King.4. 33. *Solomon*, 1 King.3.11. *&* 9.3, *&c.* *Aſa*, 2 Chron.14.11. *Hezekiah*, *Iſa.*37.15.&c. *Jehoſaphat*, 2 Chron.20.3, *&c.* *Amos*, Ch.7.2, *&c.* The *Syrophœnician* Woman, Mat. 15. 22, *&c.* *Importunate Widdow*, Luke 18. 2, *&c.* *Iſaiah*, Chap. 62.1, 6, 7.

The perſons of Saints are like ſecret Pledges of common quiet, and their Meditations are a Shield to the Earth againſt the Wrath of Heaven.

1. *Gregory Nazianzen* reports of his Siſter *Gorgonia*, that her knees ſeemed to cleave to the Earth by reaſon of her often praying.

2. And *Gregory* of his Aunt *Trucilla*, that her Elbows were as hard as an horn, by often leaning upon a Deſk when ſhe prayed.

3. And *Euſebius* of *James Juſtus*, that his Knees were as hard as a *Camels* Knees, bereaved of ſenſe by often praying.

4. One reports of *Joachim* the Father of the Virgin *Mary*, that he uſed to ſay, *Cibus, & potus mihi eſt Oratio:* Prayer is my meat, and drink.

5. A Gentlewoman being in her Parlour exerciſed in Meditation, and Prayer, cryed out; *O that I might ever enjoy this ſweet Communion with God.*

6. The Queen-Mother of *Scotland* in her Wars againſt the firſt Reformers, confeſſed only, That *ſhe feared more the Faſting, and Prayers of that man of God* John Knox, *and his Diſciples, than an Army of twenty Thouſand men.* Looking-glaſs of the Holy War.

7. *Leolin Prince* of *Wales*, being perſwaded by ſome about him to make War againſt our King *Henry* the third, replyed thus: *I am much more afraid of his Almes, and Prayers, then I am of his Armies.* Doctor Powel.

8. *Frederick* the Elector of *Saxony* intending to make War againſt the Arch-biſhop of *Magdeburg*, ſent a Spie into his Country, to ſee what preparations the Arch-biſhop made for his own defence. By whom being informed that the Arch-biſhop wholly applyed himſelf to Faſting, and Prayer, and reforming his Church; *Let him fight* (ſaid the Duke) *that hath a mind to it; for I am not ſo mad as to fight againſt him that truſts to have God for his deliverer.* Buchol.

9. *Numa Pompilius* being told that his Enemies were coming upon him as he was offering Sacrifice, thought it ſufficient for his ſafety, that he could anſwer; *At ego rem Divinam facio!* But I am about the ſervice of my God. *Buchol.*

10. *Tertullian's* manner was conſtantly in private to pray three times a day, at the third, ſixth, and ninth hours. *See his Life in my firſt part of the Marrow of Eccleſ. Hiſtory.*

11. *Petrus Chryſologus* always before he penned any thing, would with great ardency, and humility, ſet himſelf by Prayer to ſeek unto God for direction therein. *Idem. P.* 164.

12. Maſter *Laurence Saunders* uſed to be very frequent and fervent in Prayer, and when he was aſſaulted by any Temptations, he ſtill found much ſupport, and comfort by Prayer, whereby he gained ſuch experience, that he became a great Comforter of others with the ſame Conſolations which himſelf had found from God. *Idem. P.* 491.

13. Maſter *Hugh Latimer* uſed conſtantly in his Prayers to beg, that God of his Mercy would reſtore his Goſpel to *England once again, once again*, which he often enculcated in his Prayers, and that with ſuch ardency as though he had ſeen God before him, and ſpoken to him face to face. *Idem. P.* 528.

14. Maſter *Robert Bolton* uſed conſtantly to pray ſix times a day, twice with his family, twice with his wife, and twice in ſecret; Beſides, he kept many days of private Humiliation; as always before the Sacrament, and upon

caſion of the miſeries of the Church both at home, and abroad, which he performed with much ardency of Spirit. *Idem. P. 926.*

15. Maſter *William Whatcley's* conſtant practiſe was, beſides family-prayer twice a day, to pray alſo with his wife, and alone both Morning and Evening: He alſo ſet apart days of private Humiliation for his Family upon ſpecial occaſions, and oft for their preparation to the Lords Supper, at which times he would exceed himſelf in pouring out his Soul to God with many teares: He was much alſo in dayes of private faſting, and humbling himſelf alone before God, *&c. Idem. P. 932.*

16. Saint *Auguſtine* was very powerful in Prayer, ſo that thereby he ſometimes caſt out Devils, and reſtored ſick men to their health again. *Idem. P.* 160.

17. *Fulgentius* was very powerful in Prayer: and before his death the barbarous *Moors* invading the Territories of *Ruſpa*, filling all places with Rapines, Murthers, *&c.* yet ſo long as *Fulgentius* lived, the City of *Ruſpa* remained in ſafety; and when all the reſt of the Province was under miſerable captivity, that City alone enjoyed an happy peace. *Idem. P. 176.*

18. *Vitus Thoedorus* writing of *Luther*, ſaith thus of him: *No day paſſeth wherein* Luther *ſpends not three hours at leaſt in Prayer:* Once it fell out (ſaith he) that I heard him: Good God! what a Spirit, what a confidence was in his very expreſſions? with ſuch a reverence he ſued as one begging of God; and yet with ſuch hope, and aſſurance, as if he ſpake to a loving Father or Friend: *See many Examples of his prevalency in Prayer in his Life in my firſt Part. p.* 245, &c.

19. *Anno Chriſti* 1564. there break out a great Plague in *Zurick*, whereof Maſter *Bullinger* fell ſo ſick, that all men deſpaired of his life: But the Church by their frequent, and fervent Prayers prevailed with God for the reſtoring of him to health again. *Idem. p.* 742.

20. See an admirable Example of the power of Prayer in the life of Maſter *Perkins* in my firſt Part, *p.* 853. and divers other Examples in my two *Martyrologies.*

21. Pro. 12. 2. *A good man obtaineth favour of the Lord,* &c. *i.e.* hath what he will of God: *Id quod vult a Domino impetrat: quia ejus voluntas eſt ipſiſſima Dei voluntas, nec aliud vult:* As *Mercer* ſaith out of *Rabbi Levi.* Its written of *Luther* that by his Prayers he could pravail with God at his pleaſure. Praying for the recovery of *Myconius* he let fall this tranſcendent rapture of dareing Faith, *Fiat voluntas mea,* let my will be done, and then comes off ſweetly, *Mea voluntas, Domine, quia tua.* My will, Lord becauſe thy will. *Beatus eſt qui habet quicquid vult, et nihil malè vult.* Bleſſed is he that hath what he will, and wills nothing but what he ſhould. *Trapp.*

22. *Sozomen* ſaith of *Apollonius* that he never asked any thing of God in all his life that he obtained not.

23. *Anno Chriſti* 1584. near unto the City of *Bern* in *Switzerland*, a certain Hill in an earthquake was carried violently over, and beyond other Hills, and covered a whole Village conſiſting of ninty Families, one half houſe only accepted wherein the Maſter of the Family, together with his Wife and Children were earneſtly calling upon God. This is atteſted by *Polanus* who lived then in thoſe parts. *Syntag. p.* 841.

When *Marcus Aurelius* the Emperour, could by no perſwaſions be prevailed with, but that he would perſecute the Chriſtians, whilſt he was Warring againſt the *Germans*, his Army was ready to periſh for want of Water; whereupon one of his Legions, being all Chriſtians, addreſſed their fervent, and faithful Prayers unto Chriſt, who immediately ſent ſuch abundance of Rain, as ſatisfied the *Roman* Army, and withal, daſhed their Enemies with Thunder, and Fire: In remembrance whereof, that Legion was called Κεραυνοβόλος, or the Lightning Legion, and the Emperour after this Miracle, ſtayed the Perſecution. *Euſeb.* 24.

Theodoſius Senior, a Godly and Pious Emperour, fighting againſt the Tyrant *Eugenius*, was in great danger of being utterly overthrown, whereupon alighting from his Horſe, upon his Knees in the Field, he powered forth his fervent Prayers unto God for aſſiſtance, who immediately ſent a mighty Tempeſt of Wind, which blew ſo vehemently into his Enemies faces, that it drove back their Darts upon themſelves, which proved their final overthrow. *See his Life, in my ſecond part of the Marrow*, &c. 25.

The City of *Niſibis*, being ſtraitly Beſieged by *Sapores*, King of *Perſia*, the Citizens were brought into great ſtreights, whereupon they had Recourſe to one *James*, a Holy and Devout man, beſeeching him, that he would ſtand upon the Wall, and pray unto God for them; which accordingly he did; and God immediately ſent an Army of Gnats, and Flies, amongſt the *Perſians*, which ſo vexed and tormented them, that they were forced to raiſe their Siege, and depart. *Sympſ. Eccleſ. Hiſt.* 26.

Potamiana, a Young and Beautiful Virgin, being condemned to death, becauſe ſhe was a Chriſtian, was delivered to a Captain, called *Baſilides*, to be led to Execution; this Captain reſtrained the Rage, and Fury of the People, who would have wronged her as ſhe was going to be Executed; whereupon ſhe prayed for his Converſion, and was heard of God, ſo that he became a Chriſtian, and afterwards ſuffered Martyrdom for the ſame cauſe. *See my general Martyrologie.* 27.

The *Mahumitans*, in the *Eaſt-Indies*, Pray with a ſoft, and ſtill Voice, uſing many words which ſet forth the Omnipotency, Eternity, and other Attributes of God, with many words of Humiliation, confeſſing with divers ſubmiſſive Geſtures, their own Unworthyneſs; and in their Prayers, they caſt themſelves low upon their Faces ſundry times, and then acknowledg that they are burdens to the Earth, and Poyſon to the Air, *&c.* And therefore dare not ſo much as look up to Heaven, but at laſt comfort themſelves in the Mercies of God, through the mediation of *Mahomet*, and many amongſt them, to the ſhame of us Chriſtians, what Impediment ſoever they have, either by Pleaſure, or Profit, Pray five times every day, *viz.* At Six, Nine, Twelve, Three, and Six at Night. *Pur. Pil.* p. 1477. 28.

King *Edward* the ſixth, as he was Conſtant, and Fervent in his pri- 29.

private Prayer, ſo was he as ſucceſsful therein, witneſs this Example: Sir *John Cheek*, his Schoolmaſter, fell deſperately ſick, of whoſe condition the King carefully enquired every day: At laſt his Phyſicians told him, That there was no hope of his Life, and that he was given over by them, for a dead man. *Nay* (ſaid the King) *he will not die at this time, for this morning I begged his Life of God in my Prayers, and obtained it:* Which accordingly came to paſs, and ſoon after, Sir *John*, beyond all expectation, wonderfully recovered. *Maſter* Ful. *Hiſt, of the Church.* p. 424.

30. One, who had a Brother, that ſpent his time in Hawking, Drinking, and Swearing; upon a *Saturday*, when he was gone upon an Hawking-match, reſolved to ſet that day apart, by Faſting and Prayers, to beg of God the converſion of his Brother, and it pleaſed God to anſwer his Prayers: For on *Monday*, his Brother coming home, was much reformed, left his former wicked practiſes, kept many private days of Humiliation, and made a very godly end; Maſter *White* knew theſe parties well.

31. Maſter *Welch*, a pretious and godly Miniſter, whoſe Living was not worth above twenty pounds *per annum*, as he was in a Journey, lodged at an Inn, where his own meat coming to more than he expected, he had not the next morning Money to pay for his Horſe meat; whereupon the Hoſtler coming up to his Chamber, Swore, and took on exceedingly for his Money: Maſter *Welch*, ſhut his Chamber door, and went to Prayer, which the Hoſtler ſtanding at door heard, and it pleaſed God thereby to Convert him, ſo that he would take no Money of him, neither at that time, nor at any other time when his occaſions drew him that way. Maſter *White.*

32. About the year 1646. We (ſaith mine Author) kept a publick Faſt in new *Sarum*, in the County of *Wilts*, where a woman, whom (to my knowledg) I never ſaw before or ſince, ſent a bill to be prayed for, largely ſetting forth how ſhe was vexed by Satan, and accordingly the Bill being read, effectual Prayers were made for her deliverance from that ſore and ſtrange affliction: The next Lords Day following the Faſt, the ſame woman ſent another Bill, deſiring that thanks might be rendred to the Lord, for hearing the Prayers of that Congregation on the womans behalf, and for his Mercy in delivering her from the Devils power. On both thoſe days, there was a Citizen preſent, who curſed both the Miniſter and woman in his heart, ſaying within himſelf: *This is a meer juggle; a holy Siſter (forſooth) muſt be brought in, pretending to be poſſeſſed of the Devil, and then prayers muſt be made for her deliverance, and after, thanks muſt be returned for the mercy obtained by their Prayers: And whereto doth all this tend, but to win credit to them and their prayers?* But while the Citizen became thus a Judg of unrighteous thoughts, the Righteous God met with him; for immediately was the man ſurpriſed by Satan in like manner as the woman formerly had been, as he himſelf (about a month after being weary of his life) coming to me of his own

accord, confeſſed, and after private conferences, and both publike and private prayers, he found reliefe. Here was judgment turned into a bleſſing; for by this means God was pleaſed (I hope) to work a good chang in Him. Doctor *Teat*.

About a year after another inhabitant in that City was addicted to ſome courſes diſpleaſing to God and his friends, eſpecially his wife, who deſired nothing more then his converſion, and perceiving the next Lords day, by the drift of a text whereon the miniſter then treated, that ſome thing might be handled the next Lords day following, which would highly concern her husbands ſpiritual condition, ſhe importunately ſought God for him, and invited him to be preſent at the next Sermon: but he, whether he ſuſpected any thing or no, that ſhe had informed the miniſter ought concerning him, that ſo he might fit his matter to his particular, I cannot ſay: but ſo it was, when the morning of the ſabbath-day was come, he could by no means be perſwaded to ariſe out of his bed, till the Sermon-bell had ceaſed, and then ſaid he preſumptuouſly, *now will I ariſe in ſpight of any*: but having raiſed himſelf half up, he was there held; how they knew not: but ſo, as he could not riſe up, nor lie down again; this continued for ſome time, till his wife by her earneſt prayers obtained his releaſe: and then he got up, dreſſed himſelf, and made haſt to the Church, & by reaſon of ſome occaſion falling out at that very time, he came before prayers or Sermon began, and heard the ſubject which his wife had deſired of God he might hear. *D. Teat.* 34.

At *Ballyhaes* in the County of *Cavan* after the *Engliſh* were almoſt all departed, the Rebels ſtopt three brethren, *viz. Thomas North, Richard North*, & *William North*; & becauſe they were skilful workmen, they ſtayed them to work for them. At length there came to the houſe where they were, a Jeſuite, a Prieſt, & a Friar, with ſouldiers attending them, who told them, that unleſſe they would turn *Roman Catholicks*, they ſhould be hanged; who anſwered, We hope you will ſatisfie our conſciences firſt about the truth of your religion, Why? ſaid the Jeſuite, *What do you make doubt of in our religion?* Sir, ſaid *Thomas North*, Do not you affirme, that ſome of you can keep the whole Law of God? *Yea* (ſaid the Friar,) *ſo can I.* Then *Thomas* replied, Saint *John* teacheth us, *If any ſay he hath no ſinne, he deceiveth himſelf, and there is no truth in him.* Whether now ſhall we beleeve, Saint *John* or you? In the mean time the Prieſt found a Bible lying in the ſhop, which the Friar took and opened, and perceiving it to be an *Engliſh* Bible, He tore it in pieces & utter'd theſe words, *This is the book which maketh ſo many Hereticks.* Then ſaid *Thomas North*, Sir, you ſaid even now, you could keep the Moral Law, but now you have broken both Law and Goſpel; which words ſo incenſed them, that they commanded the ſouldiers to take the ſaid *Thomas*, and to pinion his armes behind him, and to carry him to the gal-houſe, which they did, and when they came to the place of execution, *Thomas* had a cloth before his eyes, and he deſired ſo much liberty as to pray before he went up the ladder, and obtaining leave, he fell upon his knees, & imagining that to be his laſt prayer, continued therein a good while: when he had done, he raiſed up himſelf, but heard no body about him; then he 35.

made a ſhift to pluck the cloth from before his eyes, and ſaw no man; and ſo came home to his brethren, who unbound his armes, and told him that the Jeſuite, Prieſt, and Friar, had been there before him, and told them *Their brother was yet alive, and that they were beaten with lightning from the galhouſe.* That was ſtrange (ſaid *Thomas*) That there ſhould be lightning on ſuch a fair day as this hath been; for my part, I ſaw none, neither did I mind their departure, my ſpirit being taken up in prayer. Theſe paſſages the three brethren, coming afterwards ſafe up to *Dublin*, all juſtifie to be true. Doctor *Teate*.

A Scoffer at Prayer.

A certain profane Earle of *Weſtmoorland* uſed profanely to ſay, that *he needed not to pray at all, for he had Tenants enow to pray for him.* Camp. Eliz.

CHAP. CI.

Prediction, Prophecies.

1. THe ſame day that *Alexander* the Great was born in *Macedonia*, *Diana's* Temple at *Epheſus* in *Aſia* was burned down, at which time divers *Magicians* being preſent, they ran up, and down tearing their haire, and crying out, that that day was borne the great plague, and Peſt of *Aſia*. *Diod. Sic.*

2. The ſame day that *Philip* King of *Macedon* had the City of *Potidæa* ſurrendred to him, three Meſſengers one after another brought him word firſt of a great Victory, that *Parmenio* his General had obtained over the *Illyrians*: Secondly, of a Victory, or prize that his horſe had gotten at the *Olympick* games: Thirdly, of the birth of his ſon *Alexander*: whereupon his Southſayers told him, that his ſon which was born at that time wherein he had begotten three ſuch victories, ſhould prove unconquerable, *Juſtin.*

3. *Domitius Ænobarbus* when his ſon *Nero* was born, his friends coming to congratulate him for the birth of his ſon, ſaid unto them, *There can be nothing borne to me, and* Agrippina, *but that which is deteſtable, and which is borne for the publike hurt.* Pez. Mel. Hiſt.

4. *Nero* ſending to the Oracle at *Delphos* to know his final fortune, received this ambiguous anſwer, *Beware of the ſeventy third year*, which he underſtood to be meant of his own ages date, but it proved *Galba's* who dethroned him, Superſtition is worthily fed with illuſion, and irreligion as worthily puniſhed with credulity. *Suet.*

Lying Propheſies.

5. Learned *Gerard* tells us of a certain woman called *Thoda* in *Suevia* in

Germany, who *Anno Chriſti* 848. Propheſied that that year the world ſhould end, which (as ſhe ſaid) was revealed to her by an Angel.

6. *Anno Chriſti* 1526. There was an *Anabaptiſt* that ran up and down the ſtreets in the City of Saint *Gallus* in *Helvetia*, crying with horrid geſtures, that *the day of the Lord was come, that it was preſent.*

7. And *Anno Chriſti* 1530. Upon the like Prophecie another ſo ſtrongly prevailed with ſome, that he perſwaded them the laſt year of the world was come: whereupon they grew prodigal of their goods and ſubſtance, fearing that they ſhould ſcarcely ſpend them in ſo ſhort a time as the world was to continue. *Sleidens. Com.*

8. An unknown woman came to *Tarquinius Superbus* in *Rome*, and proffered him the nine books of the *Sybils* Prophecies at a very great rate which he refuſed to give her: She burned three of them, and offered him the other ſix at the ſame rate, but he refuſed again; whereupon ſhe burnt other three, and asked him the ſame rate for the three remaining: which he then bought & layed them up in the *Capitol*, where they continued as Oracles, till both Temple and books were burnt. *Dyonyſ.*

9. *Anno Chriſti* 1279. There lived in *Scotland* one *Thomas Lermouth*, a man greatly admired for his foretelling things to come: His Prophecies are yet extant in *Scottiſh* Rymes, whereupon he was commonly called *Thomas the Rymer*: He may juſtly be wondered at for foretelling ſo many ages before the union of the Kingdomes of *England* and *Scotland* in the ninth degree of the *Bruces* blood, with the ſucceſſion of *Bruce* himſelf to the Crown, being yet a child; and diverſe other particulars which the event hath made good. The day before the death of King *Alexander*, he told the Earl of *March*, that before the next day at noone ſuch a tempeſt ſhould blow, as *Scotland* had not felt many years before: the next morning proving a clear day, the Earl challenged *Thomas*, calling him an *Impoſtor*, He replyed, that noone was not yet paſt: About which time a Poſt came to informe the Earl of the Kings ſudden death: then ſaid *Thomas*, *this is the Tempeſt I foretold, and ſo it ſhall prove to Scotland*; & ſo indeed it did, as the event ſhewed. Arch-biſhop *Spotteſ. Hiſt of the Church of Scotl. p.* 47.

10. *Anno Chriſti* 1601. Popery much increaſing in *Ireland*, and there being too much connivance at them, the ſpirit of Doctor *Vſher* was ſtired in him, ſo that, preaching before the State at *Chriſt-Church, Dublin*, he gave them his ſence about that toleration, boldly applying that paſſage in the Viſion of *Ezek. chap.* 4. 6. where the Prophet by lying on his ſide was to bear the iniquity of *Judah* fourty dayes, each day being appointed for a year, ſignifying the time of fourty years to the deſtruction of *Jeruſalem*: whereupon he added, *From this year will I reckon the ſin of Ireland, that thoſe whom you now embrace ſhall be your ruine, & you ſhall bear this iniquity*: which accordingly came to paſſe at the end of fourty years, *viz. Anno Chriſti* 1641. in the late Rebellion, and Maſſacre in *Ireland*, effected by thoſe Papiſts that were then connived at. See his life by Doctor *Bernard*.

11. It would ſeem incredible to relate how many years ago he did confidently foretell the changes, and miſeries which have lately fallen out in *Ireland* and *England* both in Church and State: As alſo of the poverty, which in the middeſt of his plenty, he foretold would befal himſelf before his death. *Idem. p.* 86.

12. *Daniel Chamier*, a godly and learned Minſter in *France*, was ſlain at *Mountabon* by a Cannon bullet, which had a C. on it, upon the Lords day. Being asked that morning whether he preached on that day? He anſwered no, for it was the day of his repoſe or reſt, and ſo it proved, though he meant it in another ſence. Maſter *Leigh's Rel. and Learning* p. 160.

CHAP. CII.

Examples of Pride, and Arrogance, Ambition, and vain-glory.

MANY men when they grow great in the world, are ſo puſt up with pride, that they ſcarce know themſelves; which is, as if the ſilly Ant, the higher that ſhe gets upon her hill, the bigger ſhe ſhould conceit her ſelf to be: It is the devils laſt ſtratagem, if he cannot beat us down to ſinne, he will labour to blow us up with pride; and yet there is nothing that the Lord doth more hate, for *he beholds the proud afar off*, as if he were not fit to be touched with a paire of tongs: Beſides, men by pride do but haſten their own ruine,

——*Tolluntur in altum*
Vt lapſu graviore ruant

Solomon aſſuring us, that *Pride goeth before deſtruction, and an high mind before a fall*: as theſe Scriptures and Examples following will further manifeſt.

Pride forbidden by God, *Gal.* 5.26. *Phil.* 2.3. *Dan.* 4.37. *Mark* 7.22. 1 *Tim.* 3.6. 1 *John* 2.16. The evils of it, *Job* 35.12. *Pſal.* 10. 2, 4. and 59. 12. and 73. 6, *Prov* 8. 13. and 11.2. and 13. 10. and 14. 3. and 16. 18. and 29. 23. Threatened by God, *Lev.* 26.19. *Iſa.* 9.9. and 16.6, &c. and 23. 9 10. and 25. 11. and 28. 1, 3. *Jer.* 13. 9. and 48. 29. *Ezek.* 30. 6. *Zeph.* 2. 10. and 3. 11. *Zach.* 9. 6. and 10. 11. and 11. 3

Mourned for, 2 *Chorn.* 32 26. *Jer.* 13. 17.

Prayed againſt, *Pſal.* 31. 20. and 36. 11.

Complained of, *Jer.* 49. 16. *Ezek.* 7. 10. *Ezek.* 16. 49. 56. *Dan.* 5. 20 *Hoſ.* 5. 5. *Oba.* 3.

Scriptural Examples: *Eve*, *Gen.* 3. 6. Hezekiah, *Eſay* 39. 2. Baruch, *Jer.* 45. 5. Chriſt Diſciples, *Mark* 9. 34. The lapſed Angels, *Jud.* 6. Babylon, *Ier.* 50. 29, 32. Senacherib, *Eſay* 10. 8, &c.

Abimeleck, *Abſalom*, *Adoniah*, *Athaliah*, for their ambition were ſlain,

Belſhazzer, *Dan.* 5. 1, &c. Babylon, *Iſai.* 47. 7. Nimrod, *Geneſis* 11. 4.

Balaam, *Numb.* 22. 17, &c. Nabal, 1 *Sam.* 25. 10. Oreb, &c. *Pſal.* 83. 12.

The two Captains, 2 *Kings* 1. 9, 11. Edom, *Ier.* 49. 7, 16. *Obad.* 3.

Hagar, *Gen.* 16. 4. Haman, *Eſt.* 3. 5, &c. Herod, *Acts* 12. 21. Iſrael, *Eſa.* 9. 9, &c. Rabſhaketh, 2 *Kings* 18. 33, &c. Rehoboam, 1 *Kings* 12. 14. Tyrus, *Ezek.* 28. 2. &c. Korah, *Numb.* 16. 3. Nebuchadnezzar, *Dan.* 3. 15. and 4. 30. The Phariſee, *Luke* 18. 11, &c. Zebedees ſonnes, *Mat.* 20. 21.

1. Other Examples; *Sethos* King of *Egypt* growing mighty, grew ſo proud withal, that he made his tributary Kings to draw his Chariot by turnes: till (on a time) he eſpied one of the Kings to look earneſtly on the wheele, and demanding the reaſon thereof, was anſwered by him, *That with much comfort he beheld the loweſt ſpokes turne uppermoſt by courſe*: whereupon (apprehending the moral) he left off that proud and barbarous cuſtome. *Iſac. Chorn.* p.61.

2. *Maximus* dying the laſt day of his Conſulſhip, *Caninius* petitioned *Cæſar* for that part of the day that remained, that he might be Conſul, which made *Tully* jeer him, ſaying, *O vigilant Conſul, who never ſaweſt ſleep all the time of thy office*.

3. *Pharaoh Ophra* called alſo *Apryes*, uſed to boaſt that he cared not either for God or man, that ſhould ſeek to take away his Kingdome; but not long after he was taken by *Amaſis* his owne officer, and ſtrangled, *Herod.*

4. *Cæſar Borgia*, emulating and imitating *Iulius Cæſar*, uſed to ſay, *Aut Cæſar, aut nullus*: but not long after he was ſlain in the Kingdom of *Navarre*.

5. *Alexander* the Great, was ſo puft up with his victories, that he would needs be accounted the ſonne of *Iupiter Hammon*, & be worſhipped for a god, which *Caliſthenes* the Philſopher, a ſpecial friend of his, ſpeaking againſt, he could never endure him afterwards, and at laſt cauſed him to be ſlain. *Val. Max.*

6. *Menecrates* the Phyſician, becauſe he had cured ſome dangerous, and deſperate diſeaſes, aſſumed to himſelf the name of *Iupiter*, the chiefeſt of the gods. *Ælian. Lib.* 12.

7. *Empedocles* the Philoſopher, having cured one of a dangerous diſeaſe, and ſeeing that the people almoſt deified him for the ſame: that he might ſeem immortal, and tranſlated into the number of the gods, leaped into the burning mountain of *Ætna*, *Fulgoſ. Lib.*8. c.15.

8. *Cyrus* the firſt King of the *Perſians*, ſuffered himſelf to be worſhipped with divine honours. *Alex.ab.Alex. l.*2.

9. *Antiochus* King of *Syria* would needs be called god, and have divine worſhip given unto him. *Ibidem.*

10. *Caligula* the Emperor commanded himſelf to be worſhipped as a god, cauſed a Temple to be erected for him: built his houſe in the Capitol, that ſo he might dwell with *Iupiter*: but being angry that *Jupiter* was preferred before him, he afterwards erected a Temple in his Palace, and would have had the ſtatue of *Jupiter Olympius* in his form tranſlated thither, but the ſhip that ſhould have fetched it, was broken in pieces with a thunderbolt: He uſed to ſit in the mid'ſt of the images of the gods, and cauſed the moſt coſtly fowles, and brids to be ſacrificed to him: he had alſo cer-

tain inſtruments made, whereby he imitated the thunder, and lightning: and when it thundred indeed, he uſed to caſt ſtones towards heaven, ſaying, *Either thou ſhalt kill me, or I will kill thee*: He cauſed the heads of moſt of the Idols in *Rome* to be broken off, and his own to be ſet in their roomes: Sometimes he would ſit with a golden beard, and a thunder-bolt in his hand, like *Jupiter*: other ſometimes with a *Trident*, like *Neptune*: He invited the Moon like a woman to come, and lie with him; and boaſted that he had got her virginity, for which victory he cauſed himſelf to be crowned. He alſo threatened to baniſh *Jupiter* out of the City, for that by rain he had hindered his paſtime, *Fulgoſ. l. 9. c.* 5.

11. *Domitian* the Emperour boaſted that he had given the Empire both to his father, and brother, and that they did but reſtore his own to him again. He commanded that in all writings he ſhould be ſtiled a God, and that all the Images that were made for him ſhould be made of gold, or ſilver, at the leaſt, which muſt alſo be placed in the Capitol amongſt the gods. *Raviſius*.

12. *Heliogabalus* the Emperour would needs be accounted a god, ſometimes he would be drawn in his Chariot with Lions, ſometimes with Tygers, and then he would be called *Bacchus*. Being angry with the Senators, he drove them all out of the City, and called them *his gowned ſervants*. Fulg. *l.* 9. *c.* 5.

13. *Commodus* the Emperour commanded divine worſhip to be given him, calling himſelf the golden *Hercules*, and cauſed his ſtatues to be made in the habit of *Hercules*: He cut off alſo the head of the *Coloſſus*, cauſing his own head to be ſet upon it, and a club to be put into his hand, and a brazen Lion at his feet, that ſo he might be like to *Hercules*. *Theat. vitæ hum.*

14. *Diocleſian* alſo cauſed himſelf to be called god. *Idem.*

15. *Sapor* King of *Perſia*, writing to *Conſtantine* the great, ſtiled himſelf, *Brother to the Sun, and Moon, and partner with the Stars.* See more in *Folly.*

16. *Abimeleck* made way for his government, by murthering the ſeventy ſons of *Gideon*. *Judg.* 9.

17. *Tryphon* to make way for the coming to his Kingdom, murthered his Maſter, the young *Antiochus*, as he was walking with him, 1 *Mac.* 3.

18. For this *Herod* murthered the babes of *Bethlehem*.

19. *Archelaus* King of *Macedon* had a Concubine called *Cratevas* who out of an ambitious deſire after the Kingdom, ſlew *Archelaus*, but within three or four dayes after, her ſelf was ſlain. *Ælian. l.* 8.

20. *Phraartes* ſon to *Orodes* King of *Parthia*, to make way for his own coming to the Crown, ſlew his father, and all his brethren. *Theat. vitæ hum.*

21. *Tarquinius Superbus*, enflamed with an ambitious deſire of rule, ſuborned ſome ſouldiers to murther his father-in-law *Servius Tullius*, a brave, & valiant King of the *Romans*, and afterwads aſſumed the government and Kingdom into his own hands. *Plinius*.

22. Ambition cauſed *Romulus* to murther his own brother *Remus*.

23. This ſet *Cæſar*, and *Pompey* together by the eares: *Non vult Cæſarve Priorem, Pompeiū ſue Pare! Lucan.*

Tiberi-

24. *Tiberius Cæſar*, fearing to be deprived of the Empire, cauſed many to be put to death, eſpecially ſuch as excelled in eſtate, and vertues. *Dion.* But examples of this kind are innumerable.

25. *Alexander* when he was returning out of *India*, cauſed huge armour, both for horſes, and men, to be made, and left there, that ſo after-ages might think that in every thing he excelled all others. *Fulg.l.8.*

26. *Alexander M.* having in his army not above fifty thouſand, and *Darius* having a million of men, *Alexander*'s Captains adviſed him to ſet upon *Darius* by night, that ſo his men might not be diſcouraged with the ſight of the number of their adverſaries : to whom he proudly anſwered, *I ſcorne to ſteal a victory : for I mean to conquer by valour, not by ſubtilty : for a victory gotten by ſtealth, is diſhonourable.* Q. Cur.

27. *Curius Dentatus* the *Roman* Conſul, overthrew the *Samnites* in a great battel, and purſuing them to the ſea, took many priſoners, whereupon at his return to *Rome*, he publickly boaſted that *he had taken ſo much land as would turne to a waſt wilderneſſe, if he had not taken ſo many men to plant it; and that he had taken ſo many men, as that they would periſh of famine, if he had not taken ſo much land to maintaine them.* Aur. Victor.

28. *Pompey* the Great, when he heard that *Julius Cæſar* was coming with his army towards *Rome*, boaſted in the Senate, that *if he did but ſtamp with his foot, he could fill* Italy *with armies*; yet preſently after when he heard that *Cæſar* had paſſed the river *Rubicon*, he fled from *Italy* into *Epyrus. Pez. Mel. Hiſt.*

29. *Agrippina*, *Nero*'s mother, conſulting with the South-ſayers concerning her ſons fortune, they told her that he ſhould reigne, but that he ſhould murther his mother : whereupon ſhe in the fury of her pride ſaid aloud : & *Let him kill me ſo that prove true.* Nero's Life.

30. *Poppæa Sabina*, Nero's wife was exceſſively proud : Her Mules had bridles, and furnitures of gold, were ſhod with ſilver, and ſometimes with gold : ſhe kept five hundred female Aſſes alwayes about her Court, in whoſe milke ſhe often bathed her body; for the care of her skin was ſuch, that ſhe rather wiſhed death, then the decay thereof. *Suet. Pliny.*

31. *Solon* the *Athenian* Law-giver, ſaid concerning one of his prime Citizens called *Piſiſtratus*, that if he could but pluck out of his head the worm of ambition, and heal him of his greedy deſire to rule, there could not be a man of more vertue than he. *Plut.*

See the Example of the *Grecian* Captains in *Envie*.

32. *Themiſtocles* out of an ambitious humour, when he was choſen Admiral by the *Athenians*, would diſpatch no buſineſſe, till the day whereon he was to depart, that men might take notice of his diſpatching ſo many buſineſſes, and talking with ſo many perſons in ſo little a time. *Plut.*

33. *Dæmaratus* the *Lacedemonian*, being at the King of *Perſia*'s Court, and in favour with him, the King bid him ask what he would of him : *Dæmaratus* deſired him to give him leave to go up and down the City of *Sardis* with his Royal hat on his head, as the Kings of *Perſia* uſed. But *Mithropauſtes* the Kings cozen, taking him by the hand, ſaid, *If the King ſhould grant thy requeſt, the hat on thy head would cover but a little wit.* Plut.

34. *Camillus* the *Romane* Generall, having after ten years ſiege, taken the ſtrong and rich City of *Veia*, grew very proud upon his ſucceſſe, and was more puffed up by reaſon of the praiſes of the people, ſo that he rode through *Rome* in a triumphant Chariot, drawn by four white horſes, which was judged a ſolemnity only meet for the father, and chief of the gods. *Plut.*

35. Some *Germane* Ambaſſadors coming to *Alexander M.* to make peace with him, he ſeeing them to be men of ſuch great bodies, asked them, *what it was that the* Germanes *ſtood in moſt fear of?* ſuppoſing that they would have ſaid, *of him*: But they anſwered, that *the onely thing that they feared was, leſt the heavens ſhould fall upon their heads.* Diod. Sic.

36. *Darius* King of *Perſia* hearing that *Alexander M.* was come over into *Aſia* with an Army to make a conqueſt of it, worte letters to his Lieutenants, wherein he ſtiled himſelf *King of Kings, and kinſeman to the gods*, calling *Alexander* his ſlave, and commanding them to take that *Grecian* boy, and whip him with rods, and to put a purple garment upon him, and ſend him in chaines to him, and then to drown all his ſhips, and mariners, and to tranſport all his ſouldiers beyond the red-ſea. *Diod. Sic. Q. Cur.*

37. *Alexander M.* going out of *Egypt* to the Temple of *Jupiter Hammon*, at his coming thither, the prieſt, being ſuborned thereunto, ſaluted him as the ſon of *Jupiter*, which ſo puffed him up with pride, that he commanded himſelf to be worſhipped with divine honours, and to be called *Jupiters* ſon. *Q. Cur.*

38. *Darius* King of *Perſia* being overcome in a ſecond battel by *Alexander M.* ſent Ambaſſadors to him, wherein he gave him thanks for his curteſie to his mother, wives and children, proffered him the greateſt part of his dominions if he would marry his daughter, and one thouſand Talents for the ranſome of the other captives. *Parmenio* told *Alexander*, that *if he were* Alexander, *he would accept of thoſe terms: And I*, ſaid *Alexander*, *if I were Parmenio, would rather have the mony then glory: but now*, ſaid he, *I am ſecure from poverty, & muſt remember that I am a King, & not a Merchant:* and ſo he returned this proud anſwer: *Tell*, ſaith he, *Darius, that it's ſuperfluous to return thanks to his enemy, & wherein I have dealt mildly and liberally with his family, it proceeds from my good nature, & not to curry favour with him: I would do what he deſires, if he would be my inferiour, but not if he would be my equal: for as the world cannot have two ſuns, ſo neither can it contain two Emperours; therefore let him either yield up himſelf to me to day, or expect the fortune of war to morrow.* Q. Cur. Plut.

See the example of S. *Tullius* in *Parricide.*

39. *John Cappadox* Biſhop of *Conſtantinople*, and *John* ſirnamed *Jejunator*, out of their ambition obtain'd that they ſhould be ſtiled *univerſal Biſhops*, which *Gregory* the Great earneſtly oppoſed, *Theat. vitæ hum.*

40. *Julius Cæſar* earneſtly affecting the office of High prieſt, wherein he had *Quintus Catulus*, a worthy man for his competitour; ſaid unto his mother when they were going to the choice; *O mother, this day you ſhall have your ſon either High prieſt, or an exile.* Plut.

41. *Pompey* the Great being ſent with a great Navy againſt the Pyrats, and hearing that *Metellus Prætor* of *Crete*, had begun the Warre againſt them;

he with his Navy aſſiſted them againſt *Metellus*, ſo ambitious he was that he would endure no competitour in conquering thoſe pyrates. *Fulgoſ. Lib.* 8.

42. *Phidias* that made a curious ſhield for *Minerva*, was ſo ambitiouſly deſirous of glory thereby, that he ſo wrought in his own name, that it could not be defaced without ſpoiling the ſhield. *Val. Max.*

43. *Themiſtocles* was ſo ambitious of honour, as that he could not ſleep in the night: and being asked the reaſon of it, he anſwered: *Becauſe the* Trophies *of* Miltiades *run ſo in my head, that they will not ſuffer me to reſt.* And being ask'd in the *Theater* whoſe voice pleaſed him beſt? he anſwered, *Of them that moſt ſing my praiſe.* Plut. Cicero.

44. *Alexander* the Great, when he was young, hearing his Maſter *Democritus* affirming, that there were many worlds, cried out, *Heu me miſerum, quod ne uno quidem adhuc potitus ſum*; woe is me, that have not yet gotten the dominion of one of them. *Val. Max.*

45. *Xerxes* having made a bridge of boats over the *Heleſpont*, for the tranſportation of his huge Army out of *Aſia* into *Europe*, there aroſe a great tempeſt which brake his bridge in ſunder, wherewith he was ſo enraged, that he cauſed his men to give the ſea three hundred ſtripes, and to throw fetters into it to binde it to its good behaviour: his officers performing his command, cried, *O unruly water, thy Lord hath appointed thee this puniſhment, for that thou haſt wronged him that deſerved it not from thee, but whether thou wilt or no, he is reſolved to paſſe over thee.* Herod.

46. *Themiſtocles* was exceeding ambitious of popular applauſe, and for that end he gat all the names of the Citizens of *Athens* by heart, that when he met them, he might ſalute them by name: And after his great victories againſt the *Perſians*, he went to the *Olympick Games*, where all the people gave over beholding the ſports that they might look upon him, which ſo pleaſed his ambitious humour, that he ſaid to his friends, *That now he reaped the fruit of all the dangers, and labors that he had gone through for the ſafety of* Greece.

47. Alſo after the great overthrow given to the *Perſians* by ſea, he, with one of his friends walking by the ſea-ſide, & ſeeing many dead bodies caſt up, he ſhewed his friend the bracelets, and chaines of gold which they had upon them, ſaying to him: *Ea tibi accipe, tu enim non es* Themiſtocles: Take thou thoſe things, for thou art not *Themiſtocles.* Plut.

48. *Pericles* the *Athenian* a little before his death, in an oration which he made to the people, told them that *he was ſecond to none in knowing, and ſpeaking thoſe things which were neceſſary to be known and ſpoken*; *and that he ſo loved his countrey, that he would never ſuffer himſelf to be corrupted with mony, to ſpeak or do any thing to the prejudice of it.* Plut.

49. King *Henry* the ſecond of *England Anno Chriſti* 1170. in his life-time, cauſed his ſon [young *Henry*] to be crowned King, and on his Coronation-day, for honours ſake, placed the firſt diſh upon the table himſelf: Whereupon the Arch-biſhop of *York* ſaid pleaſantly unto him: *Be merry my* (beſt ſon) *for there is not another Prince in the whole world which hath ſuch on Officer to ſerve him at the table this day*: To whom the young King ſcornfully anſwered: *Why do ye wonder? My father doth not thing that*

he doth more then what becomes him; For he being a King only by the mothers ſide, ſerveth me who had a King to my father, and a Queen to my mother. Pol.Virgil.

50. The Great *Cham* of *Tratary* had wont, when he had dined, to cauſe his trumpeters to ſound their trumpets before his palace-gates, thereby to give notice to all the Kings in the world, that now the great *Cham* had dined, they might take leave to go to dinner. *Pride of Spaniards.*

51. A poor Spaniſh Cobler lying on his death-bed, his eldeſt ſonne came to him for his laſt bleſſing: upon whom he laid a ſpecial charge, that he ſhould alwayes remember to retain the Majeſty worthy his family.

52. A Spaniſh Cavalier for ſome faults by him committed was whipped thorow the principall ſtreets of *Paris*: and keeping a ſober pace, he was adviſed by ſome that pitied him to go faſter, that he might ſcape the better: but he (half in choler) replied; *That he would not alter one ſtep of his pace for all the whipping in* Paris.

53. A poor woman in *Spain* attended by three of her brats, went a begging from door to door: ſome *French* Merchants travelling that way, out of pitty, proffered to take the bigger of her Boyes into their ſervice: but ſhe (poor and proud) *ſcorned*, as ſhe ſaid, *that any of her lineage ſhould endure an apprentiſhip, for, for ought that ſhe knew, or they either, her ſon* (as ſimple as he ſtood there) *might live to be King of* Spain.

54. The *Spaniard* begs in this Method: firſt he looks about to ſee whether the coaſt be clear, before he will utter one ſuppliant word: then he approaches in a more ſubmiſſe ſtrain: yet if any one chance to caſt an eye that way, he retreats to familiarity, preſſing the juſtneſſe of his demands till he obtains the almes; If it be but a penny or ſo, he caſts it contemptibly into the donors face; but ſoon after peaceably ſearches for the mony, and when it's found, prayes for the benefactor.

55. *Sigiſmund* King of *Hungary* having raiſed a mighty great Army againſt the *Turks*, when he heard that his enemies approached, in great pride ſaid to his ſouldiers, *What need we fear the* Turks, *who need not fear the falling of the Heavens, who with our Spears and Halberds are able to hold them up if they ſhould fall?* But thus relying upon the arm of fleſh, his great Army was preſently routed, and himſelf hardly eſcaped in a little boat over the River *Danubius*, leaving moſt of his Army to the ſlaughter, and captivity of the *Turks*. Turk. Hiſt.

56. *Eunomius* the Heretick proudly boaſting, that he knew God, and his Divinity: *Baſil* to convince him of his ignorance, and folly, gravelled him in twenty one queſtions about the body of a *Piſmire*. Epiſt. 168. ad Eunom.

57. *Philip* King of *Macedonia* proudly boaſting of his great victory over the *Grecians* at *Cheronea*: *Archidamus*, ſon to *Ageſilaus*, took him wiſely down with this cooler: *You cannot* (ſaid he) *ſee your ſhadow one jot longer, after this great victory, than it was before.* Look. of the H. War.

58. *Henry* the ſixth, the Emperour of *Germany*, being tired out by his Wars with the Pope, at laſt ſubmitted to be crowned by him: The Pope alſo upon ſome advantageous conditions to himſelf, aſſented thereunto: and ſitting in his chair Pontifical, he held the Crown of gold between his feet:

the Emperour kneeling and bowing down his head, received it thereon: but preſently the Pope with his foot ſtruck it off again to the ground, declaring that he had power to depoſe him again, in caſe that he offended him. *Act. & Mon.*

59. In the beginnging of Queen *Maries* reigne, Doctor *Pendleton*, and Maſter *Sanders* meeting together, began to ſpeak of the Perſecution that was like to enſue, about which Mr. *Sanders* ſhewed much weakneſs, and many feares; to whom *Pendleton* ſaid, *what man? there is much more cauſe for me to fear then for you, foraſmuch as I have a bigg, and fat body, yet will I ſee the utmoſt drop of this greaſe of mine molten away, and the laſt gobbet of this fleſh of mine conſumed to aſhes before I will forſake Jeſus Chriſt, and his truth which I have profeſſed:* yet not long after upon trial, poor feeble faint-hearted *Sanders* (by the power and goodneſſe of God) boldly, and ſtoutly by his Miniſtery confirmed his flock, and ſealed the truth with his blood; whereas this proud *Pendleton* played the Apoſtate, and turned *Papiſt*. Act. & Mon.

60. *Alexander* was not ſo great in his victories as in his deſires, whom one world could not ſatisfie: Nor *Pompey* in his Triumphs, as in his ambition, to whom it was not enough to be great, except he might be the greateſt.

61. *Baſil* complains of the Weſtern Churches, that they were grown ſo proud, *ut quid verum ſit neque ſciant, neque ſuſtineant diſcere*, that they neither knew what was truth, neither would endure to be taught better.

62. It was a proud paſſage of *John Oneal*, father to the Earl of *Tyr-owen*, who inſcribed himſelf in all places: I am Great *John Oneal*, freind to *Queen Elizabeth, and foe to all the word beſides*. Cham. Eliz.

63. The like wicked pride was in that Emperour, who uſed to ſay, *When I die, let the world be confounded: Nay, whileſt I live, let it be ſo*, ſaid another.

64. The Duke *de alva*, a proud, and arrogant man, cauſed the Cannons which he had taken from *Lewis* of *Naſſau* in the battel of *Geming* to be moulten, making himſelf thereof a Trophey of Braſſe to be ſet up in the Fort of *Antwerp*. It was his effigies in compleat Armour, bare headed, his right arme naked, and his eye upon the town, treading upon two braſſe Statues, ſignifying the two eſtates of the Low-Countries, the Lords, and Commons. Theſe two proſtrated figures had many hands, and were armed with Petitions, Purſes, Axes, and Torches; their faces vizarded; their eares and necks hung with little diſhes, and wallets, and other accoutrements of Beggars, &c. *Strada*.

95. When none elſe would liſt *Hildebrand* up into *Peters* chair, he gat up himſelf; For *who* (ſaid he) *can better judge of my worth then my ſelfe?*

66. Harden thy forehead (ſaid *Calvus* to *Vatinius*) and ſay boldly, that thou deſerveſt the Pretorſhip better then *Cato*. *Quintil.*

67. Ambition rides without reines, as *Tullia* did over the dead body of her own father to be made Queen. *Trapp.*

68. *Cineas* a prudent Orator, ſeeing *Pyrrus* King of *Epyrus* marvellouſly bent to the wars of *Italy*, diſcourſed thus with him: *It is reported* (ſaid he) *that the Romanes are great warriors, yet if it pleaſe the gods that we*

conquer them, what benefit ſhall we have of that victory? *Pyrrus* Anſwered, when we have once overcome the *Romanes*, there can neither *Grecian*, nor barbarous City withſtand us, ſo that we ſhall be Maſters of all *Italy*. *Cineas* replied, *when we have taken Italy, What ſhall we do then?* *Pyrrhus* ſaid, then *Sicily* is nigh, a rich, and populous Country, and we will take that: *But when we have won Sicily* (ſaid *Cineas*) *ſhall our wars take an end?* No, ſaid *Pyrrus*, but then we would go into *Africk*, and conquer *Carthage*; yea, and *Macedon*, and all *Greece* after that: *But when we have all in our hands* (ſaid *Cineas*) *what ſhall we do in the end?* *Pyrrus* laughing, ſaid we will then be queit, take eaſe, and make feaſts every day, &c. *Cineas* then ſaid further, *Why my Lord? What lets us now to be quiet, and merry together, ſeeing we enjoy that preſently without further travel, and trouble, which we now are going to ſeek abroad with ſo much bloodſhed and manifeſt danger? and yet we know not whether we ſhall ever attain unto it after we our ſelves have ſuffered, and cauſed other to ſuffer infinite dangers and trouble.* Plut. in vita ejus.

69. *Metellus* the *Romane* General having once by chance won a battel of *Sertorius*, he was ſo proud of his victory, that he would needs he called *Imperator*; and would have the people ſet up Altars, and do ſacrifice to him in every City where he came: He wore garlands of flowers on his head, ſitting at banquets in a triumphing robe, and had Images of victory to go up and down the room, moving by ſecret engines, carrying triumphs of gold, and crowns, and garlands; and laſtly, had fine young boyes and girles following with ſongs of triumph in his praiſe. P*lut. in vita* Sertorii.

70. *Cyrus* intending to make war againſt his brother *Artaxerxes*, ſent to the *Lacedemonians* for aid, promiſing to give the foot-men they ſent, horſes; and the horſe-men, Charets; landed-men, whole villages; and to thoſe that had villages, to give them Cities: Adding, that for the ordinary wages of thoſe that ſerved him, he would not pay them by account, but by full meaſure: and boaſting of himſelf, he ſaid, that *he had a greater minde then his brother, and that he could better endure hardſhip than he, and that he underſtood Magick better than he, and that he could drink more wine than he, and carry it better.* Plut. in vita Artax.

71. It was the proud humour of the Duke *de Alva* to neglect the advice of others, if they were inferiour to him, though never ſo good; and choſe rather to ſtumble, then to avoid that block that others warned him of, becauſe he ſcorned the inſtrument. *Beadles Diary.*

72. Such another was Cardinal *Matheo Langi*, Arch-biſhop of *Saltzburg*, who at the Diet of *Auſpurg*, confeſſed, that the reformation of the Maſſe was needful, and that liberty of meats was convenient: but that *Luther*, a poor Monk, ſhould reform all, and tell them what was to be done; that might not be endured. *Idem.*

73. *Baſil* ſpeaking of the Church of *Rome*, ſaith, *Odi faſtum iſtius Eccleſiæ*, I hate that proud ſtatelineſs of the Weſtern Church: the pride whereof occaſioned at length that lamentable ſeparation of the Eaſtern, or *Greek* Church from communion with the *Latin*, the other four Patriarchs dividing themſelves from the Biſhop of *Rome*; at their parting uſing theſe or the like words: *Thy greatneſſe we know, Thy covetouſneſſe we cannot ſatisfie, Thine*

Thine intolerable inſolency we can no longer endure: Live to thy ſelf, &c. Trapp.

Weak, and yet proud, and wilful.

74. Many, great men eſpecially, are weak, and wilful, ſhort-witted, and yet ſelf-conceited. As *Saul*, *Rehoboam*, *Jehoiakim*, *Nebuchadnezzar*. Our King *Henry* the third, who was called *Regni dilapidator*.

75. It his ſtoried of *James* King of *Scotland*, who raigned in the time of our King *Edward* the fourth, that we was ſo much wedded to his own opinion, that he could not endure any mans adviſe how good ſoever, that he fancied not. He ſeldome asked counſel, but never followed any. *Dan. Hiſt.*

76. *Xerxes* in his expedition againſt *Greece*, calling his Princes together, thus ſpake to them: *Leſt I ſhould ſeeme to follow mine own Counſel, I have aſſembled you: But do you now remember, that it becomes you rather to obey, than to adviſe. Val. Max.*

77. *Attilas* King of the *Hunnes*, proudly gave out, that the ſtars, fell before him, the earth trembled at his preſence; and that he would be the ſcourge of all nations: But ſhortly after he died by a flux of blood, breaking out at his mouth, which choaked him on his wedding day at night. *Paulus Iovius*, *with God is terrible Majeſty*, Job 37. 22. He is terrible to the Kings of the earth, whileſt he cutteth off their ſpirits: In *Hebrew*, ſlippeth them off as one would ſlip off a flower between his fingers, or a bunch of grapes off the vine, P*ſal.* 76. 12. As he dealt with *Pharaoh*, *Nebuchadnezzar*, *Antiochus*, *Herod*, and other proud Tyrants.

78. *Darius* in his proud Embaſſie to *Alexander* the Great, called himſelf *the King of Kings, and couſen of the Gods*; and for *Alexander*, he called him his ſervant.

79. When *Alexander* the Great heard of any great City that his father had taken, he uſed to be very ſorrowful, and ſay to his companions: *My father will take away all occaſions from me of atchieving any great matters. Quin. Cur.*

80. *Alexander M.* would have no man to draw his picture but *Lyſippus*, who was the beſt workman in the world. P*lut. in vita ejus.* He uſed to ſay, that *Achilles was happy, who whileſt he lived he had a faithful friend, and after his death, an excellent Herauld to ſing his praiſe, meaning* Homer. *Idem.*

81. *Timotheus* the ſon of *Conon*, a noble Citizen of *Athens*, after he had proudly ſaid in a great aſſembly: *Hæc ego feci, non Fortuna*: Theſe things I have done, and not Fortune (which they accounted a God) he never proſpered, but loſt all the glory he had formerly gotten. *Beadles Diary* p. 173.

82. *Cyprian*, and *Anguſtine* ſay, that *ſuperfluous apparrel is worſe than whoredom, becauſe whoredom only corrupts chaſtity, but this corrupts nature.*

33. *Hierom* ſaith, that *if women adorn themſelves ſo as to provoke men to luſt after them, though no evill follow upon it, yet thoſe women ſhall ſuffer eternal damnation, becauſe they offered poiſon to others, though none would drink it.*

Examples of ſuch as have proudly and ambitiouſly hunted after honours, and riches.

84. *Adonijah* leaped into the Throne without his fathers leave.

85. *Abſolon* made himſelf King.

86. *Iehoahaz* the younger ſon of *Ioſiah*, would needs be King after his father, putting by his elder brother *Iehoiakim*, but he was ſoone dethroned, and put into bonds by *Pharaoh Necho*, 2 King 23.

87. He pourtraied the Ambitioniſt to the life, that pictured him ſnatching at a Crowne, and falling, with this Motto, *Sic mea fata ſequor.*

Ambitious after riches.

88. *Achan.*

89. *Achab.*

90. *Gehezi.*

91. *Cicero* was very ambitious, & deſirous of honour, for which end he learned by heart all the names of the men of quality in *Rome*, and the ſtreets where they dwelt, that he might get the more praiſe for his good memory. As he came out of *Sicily*, where he had been Prætor, he met a very good friend of his, and asked of him what they ſaid of him at *Rome*, and what they thought of his doings? His friend asked him again; & where haſt thou been *Cicero* all this while that I have not heard of thee at *Rome*? This killed his heart: For he took great pleaſure to hear his own praiſe, and was over much given to hunt after honour, and eſtimation; which two things continued with him to his dying day. *Plut. in vita ejus.*

92. Some ſeem to delight in wiſdom: but its only for a name, and that they may, by ſetting their parts a ſunning, gain the applauſe, and admiration of the world for men ſingularly qualified: But why ſhould any affect the vain praiſes of men, and not reſt content, with the *Euge* of a good conſcience?

93. *Cleopes* King of *Egypt* began to build a huge *Pyramis*, but wanting mony before he had finiſhed it, and having a beautiful daughter, he proſtituted her amongſt his workmen, thereby to get mony to perfect his great work, which he left as a perpetual monument of his wickedneſs, and folly. *Herod l.*4.

94. *Rhodophe*, a famous ſtrumpet in *Egypt*, having gotten a vaſt ſum of money by her whoredomes; to get her ſelf a great name, built a *Pyramis*, though leſſe then the other, yet of farre more curious workmanſhip. *Plut.*

95. *Eroſtratus* a young man, to make himſelfe famous, and to perpetuate his name, ſet *Diana*'s Temple at *Epheſus* on fire, which for the ſtately fabrick was one of the wonders of the world. *Val. Max. Lib.*8. c. 15.

96. *Panſanius* asking one by what meanes he might ſuddenly become famous? the other anſwered, *If he would kill ſome famous man*: whereupon he preſently ſlew King *Philip*. Ibidem.

97. *Caligula* ſeeing that he could not attain a great name by his vertue,

uſed often to wiſh that ſome notorious judgement might fall out in his time, that thereby his name might be remembred. *Fulg. Lib.* 8. *ch.* 15.

98. Prov.20.9. *Who can ſay I have made my heart clean?* That can I, ſaith that proud Phariſee, and the Popiſh Juſtitiary. *Non habeo Domine, quod mihi ignoſcas:* I have nothing Lord for thee to pardon, ſaid *Iſidore* the Monk.

99. Prov. 25. 27. *So for a man to ſearch his own glory, &c.* We muſt not be deſirous of vain-glory, *Gal.* 5. 26. Hunt after the worlds *Plaudite:* To ſay to it as *Tiberius* once anſwered *Juſtinus: Si tu volueris ego ſum, ſi tu non vis, ego non ſum:* I am wholly thine, I am only thy clay, and wax: this is to be *Gloriæ animal, popularis auræ vile mancipium:* the creature of vain-glory, and a baſe ſlave to popular applauſe: as *Hierom* calls *Crates the* Phyloſopher, who caſt his goods into the ſea meerly for a name.

100 Some do all for a name, as *Jehu*, and the Phaiſees: like Kites, they flutter up a little, but their eye is ſtill upon the Carrion.

101. *Plato* writes of *Protagoras*, that he vaunted, that whereas he had lived ſixty Yeares, he had ſpent fourty of them in corrupting of Youth.

Pride in Hair plagued by God.

102 A moſt loathſome, and horrible diſeaſe, bred by Luxury, and exceſſe, ſeized eſpecially upon women, and by reaſon of a viſcous, venemous humour, glues together the hair of the head, with a prodigious ugly implication, and entanglement: ſometimes taking the form of a great Snake, ſometimes of many little Serpents, full of naſtineſſe, vermine, and noyſome ſmell: and that which is moſt to be admired, and never eye ſaw before, pricked with a needle, they yield bloody-drops: and at the firſt ſpreading of this dreadful diſeaſe in *Poland*, all that cut off this horrible, and ſnaky haire, loſt their eyes, or the humour falling down upon other parts of the body, tortured them extreamly: It began not many years ago in *Poland*, and afterwards entered into many parts of *Germany:* And me thinks (ſaith mine author) our monſtrous Faſhioniſts, both males and females: The one for nouriſhing their horrid buſhes of vanity, the other for their moſt unnatural, and curſed cutting off their hair, ſhould every hour fear and tremble, leſt they ſhould bring it upon their own heads, and amongſt us in this Nation. *Bolton.*

The wicked, through the pride of his countenance, will not ſeek after God: God is not in all his thoughts, **Pſal. 10.4.**

CHAP.

CHAP. CIII.

Examples of ſtrange Prodigies.

THey are fore-runners of Judgement, *Mat.* 24. 29. Scriptural Examples. *Moſes* rod turned into a Serpent, *Exod.*7.9. and the other wonders which *Moſes* did in *Egypt.*

1. Before the laſt deſtruction of *Hieruſalem* (which calamity befel the *Jewes* for crucifying the Lord of life, and contemning his Goſpel) a Comet in the likneſſe of a fiery ſword hung over the City for a year together. Alſo, at the Feaſt of the *Paſſeover* a great light appeared about the Altar at midnight, which continued half an hour. Alſo a Cow that was led to be ſacrificed at the Altar, brought forth a Lamb. And the inward gate of the Temple, which was made of maſſie Braſs, and uſed to have twenty men to ſhut it, being faſtened with locks, and bars of Iron, at the fifth hour of the night opened of its own accord. Alſo a little before Sun ſet were ſeen in the aire, Iron Chariots, and an Army in Battle-array as it were begirting the City. At the Feaſt of *Penticoſt* the Prieſt going into the Temple, felt the place to move, and trembles; and a voice was heard, ſaying, *Let us go hence to* Pella. Alſo one *Jeſus* the ſonne of *Ananaus*, eight years before the war began, went up and down continually crying, *A voice from the Eaſt, a voice againſt Hieruſalem, and the Temple: A voice againſt new married perſons: A voice againſt all this people.* And when the City was beſieged by the *Romanes*, going upon the Walls about the City, he cryed, *Woe, woe to the City, Temple, and people*; and at laſt he ſaid, *Woe alſo unto me*: which words were no ſooner uttered, but a ſtone ſhot out of an Engine, ſlew him. *Joſeph. hiſt.*

2. Before the *Peloponetian*, or Civil Warres amongſt the *Grecians*, there was a Comet, which continued fifty ſeven days together. There was alſo ſo great an *Eclipſe* of the Sun, that the ſtars appeared at noon day. *Idem.*

Praecedunt pœnas nuntia ſigna graves.

3. The ſame year that *Nero* was adopted by *Claudius*, there appeared three Suns, as if the heavens, privy to impendent effects, had by their myſtical character revealed what a prodigy was in breeding. *Nero's Life.*

4. Before the terrible wars between the *Britans*, and *Romanes* in *Nero's* time, the Seas between the *Britan*, & *France*, at the full tide did overflow of a bloody colour; and at low water, the prints of mens bodies were ſeen upon the bare ſand at the mouth of the *Thames*. Tacitus.

5. *Irene* the Empereſſe ruling in *Conſtantinople*, after the murther of her *Conſtantine*, the Sun was darkened for ſeventeen dayes together. *Iſac. Chron.* p.276.

6. *Anno* 688. it rained blood ſeven daies together through all *Britan*, and the milk, cheeſe, and butter turned into Blood. *Iſac. Chron.*p.261. *Scotland.*

7. In the time of a great Peſtilence in *Germany*, Serpents bred in the dead bodies of men and women, ſo that they could hardly be buried. *Iſac. Chron.* p. 304.

8. In *Flanders Anno* 1088. was ſeen a fiery Dragon flying in the Air, caſting out flames out from his mouth; and ſhortly after, followed the Diſeaſe called, *Ignis Sacer*. *Iſac. Chron.* p. 315.

9. A little before the coming in of the *Normans* to this Kingdom, about the Feaſt of *Eaſter*, there was ſeen for a week together, a blazing Star, of an hideous, and fearful form, which turned mens Minds, to fore-feeling of ſome diſmal Events. *Camb. Brit.* p. 147.

10. In the year 1298. there was a great battel fought, between the *Engliſh*, and *Scots*, wherein many of the *Scots* were ſlain; the Sun the ſame day, appeared as red as blood, ſo long as the battel continued. *Cam. Brit. Ire.* p. 162.

11. In the year 1299. there was a battel, or fight of Dogs in *Burgundy*, at *Genelon* Caſtle, wherein every one killed another, being in number three thouſand, no Dog eſcaping alive, but one only. *Camb. Brit. Irel.* p. 162.

12. In the year 1342. the eleventh of *October*, when the Moon was eleven days old, there was ſeen two Moons at *Dublin*: The one according to the courſe of Nature, in the Weſt; the other in the Eaſt, caſting but a mean and ſlender light. *Camb. Brit. Irel.* p. 188.

13. In the year 1106. in the time of the holy Wars, there appeared in *Judea*, a *Comet*, for fifty days decreaſing: Alſo three Suns, two on each hand of the true, but ſmaller, both in quantity, and light; a great white Circle environing them; and in it a Rainbow of four colours, the Bow towards the Sun, and reaching to the other two Suns; and ſhortly after, the ſtars of Heaven ſeemed to Rain. *P. Pilg.* Vol. 2. p. 1207.

14. The ſtrong City of *Strigonium*, in *Hungary*, being beſieged by the *Turks*, about the year 1610. during the ſiege, there uppeared a dreadful fiery impreſſion in the air, in faſhion much like a Rainbow, of a fiery red colour, which beginning over *Cockera*, and ariſing higher over *Strigonium*, at length, vaniſhed away over the Fort of St. *Thomas*. *Turk. Hiſt.* p. 1223.

15. About the ſame time alſo, the City of *Conſtantinople*, and the Countrys thereabouts, were ſo plagued with clouds of *Graſhoppers*, that they ſhadowed the very Sun-beams, they left not a green herb, or leaf, in all the Country; yea, they entred into their very Bed-chambers, where they annoyed them much, being almoſt as big as *Dormice*, with red wings. *Turk. Hiſt.* p. 1308.

16. About the year 1611. three Suns were ſeen in the Firmament, over *Vienna*. *Turk. Hiſt.* p. 1311.

17. In the year 1614. over the ſame Town, the Heavens grew ſo red, and fearfully dark on a ſudden, that the Inhabitants feared, that either the laſt day was come, or elſe, that there would follow ſome horrible effuſion of blood. p. 1334.

18. In the year 1618. there appeared in the night, over *Conſtantinople*, a Comet in the form of a crooked Sword, it was of a vaſt bigneſs; at the firſt appearing it was ſomewhat whitiſh, but the more it roſe, the redder it was, and like unto Blood. p. 1379.

19. *Anno Chriſti*, 1096. in the reign of *William* the *Conqueror*, a Well of blood ſprang out of the ground for fifteen days together, at *Finchamſted*, in *Barkſhire*. *Iſac. Chron.* p. 316.

20. *Anno Chriſti*, 1176. in the Iſle of *Wight*, it rained blood, the ſhower continuing for the ſpace of two hours together, to the great wonder, and aſtoniſhment of the Beholders, *Speed's Iſle of Wight.*

21. *Anno Chriſti*, 1586. the fourth day of *Auguſt*, at *Mottingham* in *Kent*, eight miles from *London*, ſuddenly the ground began to ſink, and three great Elms that grew thereon, were carried ſo deep into the bowels of the earth, that no part of them could any more be ſeen; the hole that was left was in compaſs eighty yards about, and a line of fifty fathoms plummed into it, could find no bottom. *Speed in Kent. J. Stow.*

Strange, and wonderful Apparitions at Portendown-*Bridg, within the Province of* Ulſter, *in* Ireland, *as it was given in* Anno 1642. *upon oath, by ſundry Perſons, examined about the ſame.*

22. The *Iriſh* Inhabitants thereabout, were ſo affrighted with Crys, and Noiſes made there by ſome Spirits, or Viſions for revenge, that they were enforced to remove their Habitations, not daring to return thither again.

23. Alſo the blood of ſome of thoſe innocents, that were knocked on the head there, remained long upon the Bridg, and could not be waſhed out.

24. Alſo, there often appeared Viſions, or Apparitions, ſometimes of men, ſometimes of women, breaſt-high above the water, which did moſt extreamly, and fearfully ſcriech, and cry out for vengeance againſt the *Iriſh*, that had murthered their bodys there.

25. Alſo, about the twentierh of *Decemb.* 1641. the bloody Rebels having at one time, drowned 180 Proteſtants, men, women and children, in the River by the Bridg; about nine days after, a ſpirit in the ſhape of a man, appeared in that place, bolt upright breaſt-high above the water, with his hands lifted up, ſtanding in that poſture, till the latter end of *Lent* next following, and was ſeen ſo by very many.

26. Alſo, a Mother of ſome of thoſe children that were drowned there, going one evening to the Bridg with ſome other women, whoſe husbands had likewiſe been drowned, upon a ſudden, there appeared unto them a viſion of a woman, waſte-high in the water naked, with elevated, & cloſed hands, her hair hanging down very white, her eyes ſeeming to twinkle, and her skin as white as ſnow, often repeating the word, *Revenge, Revenge, Revenge.*

27. Alſo, thirty women, and young children, and ſeven men, were flung by thoſe barbarous Rebels, into the River of *Belterbert*: And when ſome of them ſwam for their lives towards the bank, they were knocked on the head with poles, by thoſe mercileſs Tygers: After which their bodies appeared not in the River, till about ſix weeks after: at which time one *Mulmore O Rely* (who had commanded their murthering) coming to the place, all the bodies came floating up to the Bridg.

28. Sir *Con Mac Gennis*, with his Souldiers, murthered one Mr. *Truge*, Miniſter of the *Newry*: but ſhortly after falling ſick, upon his death-bed, he was terribly affrighted, ſeeming always to ſee the ſame Mr. *Truge*, in his preſence

29. Alſo *Robert Maxwel*, Arch-deacon of *Down*, teſtified upon oath that the Rebels themſelves aſſured him, that moſt of thoſe which were thrown from that bridg, were daily, and nightly, ſeen to walk upon the River; ſomtimes ſinging of *Pſalms*; ſomtimes brandiſhing of ſwords; ſomtimes ſcrieching in a moſt hideous, and fearful manner. p. 126.

Ex-

Examples of ſundry Prodigies ſeen in England, *ſince the beginning of our late Wars.*

30. Preſently after the *Scottiſh* Army came into *England*, to aſſiſt the Parliament, it rained Blood, which covered the Church, and Church-yard of *Bencaſtle* in *Cumberland*.

31. The day before *Edge-Hill* Battel, three Suns were ſeen in the *North*.

32. A little before Marqueſs *Hambleton* came with his Army into *England*, two Armies were ſeen in *Yorkſhire*, in the air, diſcharging, and ſhooting one againſt the other; and after a long fight, the Army which roſe out of the *North*, vaniſhed.

33. *January* the eighteenth, 1650. In the night-time, was a terrible ſtorm, and Armies, and armed Troops (in every Town for twelve miles compaſs about *Molton* in *Yorkſhire*) were heard to Ride, and March thorow the Towns: The Cattel, and Beaſts in theſe places were ſo frighted, that moſt of them brake out of their Paſtures; ſome by leaping, brake their necks, and ſome their legs; ſome ran away four miles, and ſome more, who when they were found, were extreamly heated: One Ox that lay in a ſtack-yard lame, and could not riſe without help; in this fright brake forth, and was found a mile off, and was fain to be brought home on a Sled.

34. In *March* following, three glorious Suns were ſeen at once in *Cumberland*, to the aſtoniſhment of many thouſands which beheld them.

35. In *April* the ſame year, about five a clock in the afternoon, in the Countrys of *Cumberland*, and *Weſtmoreland*, was a general Earth-quake, wherewith the people were ſo affrighted, that many of them forſook their Houſes and ſome Houſes were ſo ſhaken, that the Chimnies fell down.

36. In *January*, *Anno Chriſti*, 1648. there was ſeen a great fiery meteor in the air, near *Briſtol*, on the *South*-ſide of the City, for divers nights together, in form long, with fiery ſtreams ſhooting out *Eaſt* and *Weſt*; which was the week before the beheading of the late King: *This I was informed of by an Eye-witneſs.*

37. Alſo the day before he was beheaded, a great Whale ran himſelf on ſhore, three miles from *Dover*, where he died; He was ſixty ſix Foot long: A thing rarely ſeen in this Iſland.

38. *November* the Thirtieth, *Anno Chriſti* 1650. being Saint *Andrews* day, a little before, or about Sun-riſing, the Skie opened in a fearful manner, in the *South-weſt* over *Standiſh*, a Town five miles from *Glouceſter*, and there appeared a terrible fearful fiery ſhaking Sword, with the Hilt upwards towards the Heavens, the point downwards towards the Earth; the Hilt ſeemed to be blue, the Sword was of a great length, ſhaking hither and thither, and coming lower towards the Earth: There was a long flame of fire towards the point, ſparkling, and flaming in a fearful manner, to the great aſtoniſhment of the Spectators, who were many. At laſt the Heaven cloſing, the Sword vaniſhed, and the fire fell to the earth, and ran upon the ground. *This I had from an Eye-witneſs.*

39. In *June*, *Anno Chriſti* 1653. a black cloud was ſeen over the Town of *Pool*, which a while after, it was diſſolved into a ſhower of blood, that fell

warm upon mens hands; ſome green leaves with thoſe drops of blood upon them, were ſent up to *London*. Atteſted by Eye-witneſſes.

40. A little before the Civil broils, between the houſes of *York* and *Lancaſter*, wherewith *England* for a long time, was rent in pieces, the River *Ouſe* in *Bedfordſhire*, ſtood ſtill, and by reaſon that the waters gave back on both ſides, men might paſs on foot in the very channel, for three miles together, not without the aſtoniſhment of all that ſaw it, who took it as a preſage of the diviſions inſuing. *Camb. Brit.* p. 399.

41. Not long before the contention between *Galba*, *Otho*, and *Vitellius* about the *Roman* Empire, there appeared three Suns, as it were, pointing out that Tripatite contention for the Imperial Diadem.

42. *April* the ſeventh, *Anno Chriſti* 1233. there appeared here in *England*, four Suns, beſides the natural Sun; and preſently after, fell out the great contention between our King *Henry* the third, and his Barons, and the year after, *England* was waſted with fire and ſword, from *Wales* to *Salisbury*: There enſued alſo a great Drought, and Peſtilence. *Stow.*

43. *Anno Chriſti* 1460. three Suns appeared the very day before the three Earls, *viz.* *Edward* Earl of *March*, with the Earl of *Pembrook*, and the Earl of *Wiltſhire*, fought that great Battel in *Wales*, at *Mortimer*'s *Croſs*, where the Earl of *March*, put the other two to flight, and ſlew many of their men. *Idem.*

44. *Anno Chriſti* 1233. a little before the Wars brake forth between King *Henry* the third, and his Barons, there appeared in *April*, in *Hereford*, and *Worceſterſhire*, five Suns at once, and a certain great circle of a criſtal colour, of about two foot in breadth, as it were, compaſſing all *England*. *Mat. Paris.*

45. Before the war betwixt *Pompey* and *Cæſar*, the Sea ſeemed to be bloody.

---------Superique menaces
Prodigiis terras implerant, æthera pontum,
Ignota obſcuræ viderunt ſydera noctes,
Ardentemque Polum flammis, Cæloque volates
Obliquas per inane faces-------
Fulgura fallaci micuerunt crebra ſereno,
Et varias ignis denſo dedit acre formas. Saith *Lucan.*

46. Before *Cæſars* death, not only drops of blood fell from Heaven, but alſo Pits, and Pools, flowed with Blood. *Plut.*

47. *Anno Chriſti* 874. in *Brixia*, in the entrance of *Italy*, it rained Blood for three days, and three nights together.

48. *Anno Chriſti* 1505. There appeared in *Germany*, upon peoples Garments, and womens Rocks as they were ſpining, divers prints and tokens of the nails, of the ſpunge, of the ſpear of the Lords Coat, and of bloody Croſſes, *&c.* *Maximilian* the Emperour of *Jermany*, at that time ſhewed the ſame to *Francis Mirandula*, who thereupon wrote his Book called *Stauroſtichon*, wherein are theſe Verſes:

Non ignota cano, Cæſar monſtravit & ipſi
Vidimus: innumeros prompſit Germania *teſtes.*

49. Such Prodigies are uſually ſad preſages, *nec inania terriculamenta hæc eſſe res ipſa teſtatur*, ſaith *Gualter*: Event proveth, that theſe are no vain Fray-Bugs.

50. On the very night wherein the *Powder-plot* was detected, and defeated, there were very terrible Apparitions in the Air, as hath been teſtified by Eye-witneſſes.

51. *Anno Chriſti* 788. before our Invaſion by the *Danes*, there were Meteors in the air, like unto fiery Serpents, which fell in many parts of *England*.

52. *Anno Chriſti* 1572. In *November*, there appeared a new Star in *Caſſiopeia*, which continued ſixteen months; ſoon after which, *Charles* the ninth King of *France* (who was the author of the *Pariſian* maſacre) died of exceeding bleeding from divers parts of his body, *inter horribilium blaſphemiarum diras*; curſing, and ſwearing, ſaith *Cambden*, in his *Elizabetha. Trap.*

53. Before the civil wars betwixt *Mark Anthony*, and *Octavius Cæſar*, many Prodigies happened in ſundry places. The City of *Piſaurum*, which was a *Roman* Collony, and was repleniſhed with people by *Anthony*, ſtanding by the *Adriatick* Sea, by a terrible Earth-quake, ſank into the ground.

54. In the City of *Alba*, an Image of Stone that was ſet up in honour of *Anthony*, did ſweat many days together, and though ſome wiped it off, yet it did not ceaſe ſweating ſtill.

55. In the City of *Patras*, whilſt *Anthony* was there, the Temple of *Hercules*, was burnt with Lightning.

56. In the City of *Athens*, the Statue of *Bacchus*, was with a terrible wind thrown down, and two other great monſtrous Images, called the *Antonians*, were overthrown with the ſame wind, and yet no hurt was done by it to the other Images, which were many. *Plut. in vita ejus.*

57. *Anno Chriſti* 1620. There was a ſtrange Apparition, or Viſion, ſeen by the *Turks* at *Medina*, where their Prophet *Mahomet* was buried, which continued three weeks together, and exceedingly terrified the whole Countrey, and it was this: About the twentieth of *September* there fell a great tempeſt, which was attended with a fearful Thunder about midnight: But when the Clouds were diſperſed, and the Element clear, the people might read in *Arabick* characters, theſe words in the Firmament, *O why will ye believe in lies!* And between two or three a Clock in the morning, there appeared a Woman in white, compaſſed about with the Sun, having a chearful countenance, and a Book in her hand, and over againſt her, were armies of *Turks*, *Perſians*, *Arabians*, and other *Mahomitans* in battel Array, ready to charge her; but ſhe, keeping her ſtation, only opened the Book, at the ſight whereof, the Armies fled away; and preſently all the Lamps about *Mahomets* Tomb were put out. *Turk. Hiſt.* p. 1384.

For as ſoon as the Viſion vaniſhed (which was commonly an hour before Sun-riſing) a murmuring wind was heard, whereunto they imputed the extinguiſhing of the Lamps. The antient Pilgrims of *Mahomets* race, who, after they have viſited this place, never uſe to cut their hair, were much amazed; for that they could not conceive the meaning of this Viſion: Only one of the *Dervices* (which is a ſtrict religious Order among the *Turks*, like unto the *Capuchins* among the *Papiſts*, and live in Contemplation) ſtepped up very boldly, and made a ſpeech unto the Company, which incenſed them much againſt him: So as this poor Prieſt, for his plain dealing, loſt his life, as you ſhall hear. The ſum of his ſpeech was this:

That the world had never but three true Religions, every one of which had *a Prophet. Firſt, God choſe the* Jews, *and did wonders for them in* Egypt, *and brought them forth by their Prophet* Moſes, *who preſcribed them a Law, wherein he would have maintained them, if they had not been obſtinate, and rebellious, and faln to Idolatry: whereupon he gave them over, and ſcattered them upon the face of the earth. Then preſently after God raiſed a new Prophet, who taught the* Chriſtian *Religion. This good man the* Jews *condemned, and crucified for a Seducer of the people, being not moved with the piety of his life, his great Miracles, nor his Doctrine. Yet after his death, the preaching of a few Fiſher-men, did ſo move the hearts of men, as that the great Monarchs of the world bowed to his very Title, and yielded to the commands of his Miniſters. But it ſeems, they, in proceſs of time, grew as corrupt as the* Jews, *their Church being disjoynted with the diſtinction of* eaſtern, & weſtern, *committing Idolatry again, by ſetting up Images, with many other idle Ceremonies, beſides the corruption of their lives, ſo as God was weary of them too; and not only ſent diviſions among them, but forſook them, and diſpoſſeſſed them of their chiefeſt Cities,* Jeruſalem, *and* Conſtantinople. *Yet God is ſtill the Governor of the world, & himſelf of another Prophet and People, raiſing our* Great Mahomet, *& giving way to our Nation, ſo as no doubt we ſhall be happy for ever, if we can ſerve this God aright, and take warning by the fall of others. But alaſs! I tremble to ſpeak it, we have erred in every point, and wilfully broken our firſt inſtitutions, ſo as God hath manifeſted his wrath by evident ſigns, and tokens, keeping our Prophet from us, who prefixed a time to return with all happineſs to his people, ſo as there are now forty years paſt by our account. Wherefore this ſtrange and fearful Viſion, is a prediction of ſome great troubles and alterations. For either the opening of this Book in the womans hand, doth foretel our falling away from the firſt intent of our Law, whereat theſe armed men departed, as confounded with the guilt of their own conſciences: Or elſe it ſignifies ſome other Book wherein we have not yet read, and againſt which, no power ſhall prevail: So, as I fear, our Religion will be proved corrupt, and our Prophet an Impoſter; and then this Chriſt, whom they talk of, ſhall ſhine like the Sun, and ſet up his Name everlaſtingly.* Hitherto the company was ſilent; bur hearing him ſpeak ſo boldly, they charged him with Blaſphemy, and knowing their Law, which makes all Blaſphemy a capital Crime; they preſently condemned him, and having obtained the *Beglerbegs* conſent, and warrant, they put him to death. *The truth hereof, was confirmed by* Iſuf Chaous, *a converted* Turk, *lately in* London; *which Viſion (he ſaid) did much affect him; but that the* Grand Signiour, *charged, that upon pain of death, none ſhould ſpeak of it.*

46. *Anno Chriſti* 1611. Not many years before *Frederick*, Prince Elector *Palatine*, was choſen King of *Bohemia*, there appeared in the Firmament over the City of *Prague*, about the midſt of *October*, a Crown that gave a very great Light, and about it Armies of men fighting, as if it were who ſhould have it. *Idem*. p. 1310.

47. *Anno Chriſti* 1033. When Antichriſt was come to his height, and the darkneſs of Popery had over-ſpread the Chriſtian world: Upon *June* 29. at ſix a clock in the morning, the Sun began to be eclipſed, continuing until eight a clock in a very ſtrange manner: The body of it being of the colour of a Saphire, ſo that the Countenances of men, looked as if they were

dead, pale, and wan; and whatſoever was in the air, ſeemed of a yellow Saffron colour, to the great terrour of all men. *Glaber. Imperi. Hiſt.*

60. *Furius Camillus*, being Cenſor in *Rome*, the Lake *Albanus*, being environed with Mountains on every ſide, in the time of Autumn, when other Lakes and Rivers were almoſt dry, the Waters of this Lake, after a wondrous manner began to ſwell, and riſe upwards, till at laſt they were equal with the tops of the Mountains, and after a while, they brake thorow one of thoſe Mountains, overflowing, and bearing all down before them, till they emptied themſelves into the Sea. *Plut.*

61. *Anno Chriſti* 1510. God ſent a great Plague upon the County of *Eſſex* by an Army of Mice, which ſo over-ran the Marſhes in *Dengey* hundred, near unto *South-Minſter*; that they ſhore up the Graſs by the very roots, and ſo tainted it with their venemous teeth, that a great murrain fell upon the Cattel that grazed thereon. *Speeds Eſſex.*

62. This laſt year, whilſt the States of the united Provinces, were contending about chuſing the young Prince of *Orenge* Governour, that horrible blow happened at *Delft*, *October* the twelfth, between ten and eleven a Clock, where fire got into the Magazine of powder, and ſo deſtroyed one part of the Town, that few houſes remained whole, and untouched, either in the Walls, or Windows. *Hiſt. of this Iron age.*

63. The like Judgment fell out at *Graveling*, towards the ſpring, which killed many people; which prodigious accidents, made many, who were aſtoniſhed at them, believe, that the great day of Judgment was coming; and others, that they prognoſticated nothing but miſery. *Idem.*

64. Upon the two and twentieth of *June*, there happened ſuch an extraordinary Thunder and Lightning at *Gulick*, or *Juliers*, that it put all the people in exceſſive fear; and there fell a Thunderbolt upon one of the Magazines, whereby not only the Houſe, and all the Amunitions were blown up, but many other houſes alſo near to it were ſet on fire, and rent in pieces, and much Goods ſpoiled and loſt. *Idem.*

65. That fatal Comet, which appeared towards the end of the year 1618. with a long and formidable tail like a gret rod, anounced to us the wrath of God, which we have ſince felt all over Chriſtendom, God endeavouring thereby either to quicken us to repentance; or elſe to prepare us patiently to ſuffer the evils which we could not avoid: After which followed ſtrange ſights ſeen in the Air in many places, unuſual tempeſts, uncouth exundations of rivers, diſruptions, and ſhivering of Bars, by the mercileſs Ocian, Earth-quakes, monſtrous Productions, waters turned into Blood, impetuous Winds, which overthrew many Towers, and tore up many Trees by the Roots; Bloody Rains, and ſo many other Supernatural accidents, as ſhewed the Divine indignation: Though Fools, who ſay in their hearts, *that there is no God*, have deſpiſed theſe advertiſements, and gone on impenitently in their ſins. *Idem.*

66. The late Wars of the *French* in *Savoy*, were pre-monſtrated by many Prodigies, which preceded, *viz.* By a terrible earthquake in *Apulia* whereby more then ſixteen thouſand perſons were overwhelmed, by dreadful floods, ſtreams of blood, and the like, after which enſued the War, which devoured more then a million of mortals. *Hiſtory of this Iron age.*

67. *Anno Chriſti* 1631. Not long before the troubles of *Naples*, there fell out a terrible Earthquake, in, and about the City, and the Mountain of *Soma*, after many horrible bellowings, vomitted out burning ſtreams of fire, which tumbled into the *Adriatick* Sea,and caſt out a huge deal of aſhes. The like happened the year following, in the month of *February*, with ſo great hurt, and loſs to the circumjacent places, as well in houſes, men, women, children,and cattel, that it cannot be expreſſed, nor comprehended. *Idem.*

68. *Anno Chriſti* 1635. By reaſon of a flood which happened near *Glucſtat* in *Holſtein*, there were drowned above ſix thouſand perſons, and more than fifty thouſand Beaſts: The like Judgment befell them in *Catalunia*, not many years before. *Idem.*

69. *Anno Chriſti* 1651. The River of *Seine*, at *Paris*, roſe ſo high, that all the houſes near it, were in danger to be ſacrificed to the wrath, and indignation thereof, and much hurt was done.

70. The ſame year, *March* the fourth (which was the day before the late Prince of *Oranges* burial) a full Tide of the Sea, brake the Dam, or Bank of Saint *Anthony*,and overflowed all that part, which is called *Diemer-Meer*. There happened alſo thereby, no ſmall damage in *North-Holland*: But at *Amſterdam*, the water grew ſo high, that people were forced to go by Boats in the ſtreets; beſides that, it entred into the Cellars, and ſpoiled the worth of many Tuns of Gold in Merchandiſes. *Idem.*

71. This preſent *July*, 1656. they write from *Vienna*, in *Germany*, that there hath faln ſuch abundance of Rain, that the River *Danubius* ſo ſwelled above his banks, that the violence of the waters, hath broken down all the Bridges, and moſt of their Mills: Yea, the water came into their Suburbs, called the *Jews-Suburbs*, drowning many perſons, carrying away a very great number of Cattel, and done ſo great miſchief in the Countrey, that the loſs is ineſtimable, there being ſixteen Towns and Villages ſwept away by the waters.

72. About twenty nine years before the Birth of Chriſt, was ſo terrible an Earthquake in *Jury*, that thirty thouſand perſons periſhed in the ſame. *Lanquets Chron.*

73. In the fifth year of the Emperour *Tiberius*, there fell out ſo dreadful an Earthquake, that thirteen Cities in *Aſia* were deſtroyed, and overthrown by the ſame. *Tacit. Euſ.*

74. In the ſixty ſixth year after Chriſt, there happened ſuch another Earthquake, as deſtroyed three other Cities of *Aſia*, viv. *Laodicea*, *Hierapolis*, and *Coloſſus*. Idem.

75. *Anno Chriſti* 79. Three Cities in *Cyprus*, were overthrown by an Earthquake. *Lang. Chron.*

76. *Anno Chriſti* 114. The City of *Antioch*, was much defaced by an Earthquake, at which time the Emperour *Trajan* being there, eſcaped the danger with much difficulty: And *Euſebius* mentioneth another in the ſeventh year of *Trajan*, which deſtroyed nine ſeveral Cities in *Aſia*, *Greece*, and *Calabria*. Buchol.

77. About the year 182. the City of *Smyrna* came to ruine by an Earthquake; for the Re-edifying whereof, the Emperour remitted ten years tribute. *Euſeb.*

78. *Anno Chriſti* 1456. There periſhed about *Puell*, and *Naples*, in an Earthquake, forty thouſand people. *Chronica Chronicorum.*

79. *Anno Chriſti* 1531. In the City of *Lisbon*, about one thouſand and four hundred houſes were overthrown by an Earthquake, and about ſix hundred more were ſo ſore ſhaken, that they were ready to fall, and many of the Churches were caſt to the ground. *Lang. Chron.*

80. *Anno Chriſti* 1400. There was ſuch a terrible Earthquake at *Larr*, in *Perſia*, as overthrew five hundred houſes: And *Anno Chriſti* 1593. There fell out ſuch another, as overthrew three thouſand houſes, quaſhing to death three thouſand men in their Ruines: Yea, the Caſtle, though built upon the top of a ſolid Rock, groaned in the like affrighting downfal. *Herb. Travels.*

81. Before the *Peloponeſian*, or Civil Wars amongſt the *Grecians*, one of their Iſland called *Delphus* (famous for the Temple of *Apollo* therein) was wholly ruined by an Earthquake, which foreſhewed thoſe wonderful alterations, which preſently after befel *Greece*. *Pezel. Melancthon Hiſt.*

82. *Pliny* obſerved, that there was never any Earthquake in *Rome*, but it was the fore-runner of ſome ſtrange event. *Idem.*

83. *Anno Chriſti* 1618. *Pleurs*, a Town in *Rhetia*, was in an Earthquake overwhelmed with an Hill; which, with a moſt ſwift motion, oppreſſed one thouſand five hundred men. *Alſted. Chron.*

84. In the year 1509. there was a great, and terrible Earthquake in *Conſtantinople*, and the Countries thereabouts, by the violence whereof, a great part of the Walls of that City, with many ſtately buildings, both publick, and private, were quite overthrown, and thirteen thouſand people overwhelmed, and ſlain therewith: the terrour whereof was ſo great, that *Bajazet* himſelf, the great *Turk*, and the people generally forſook their houſes, and lay abroad in the fields: It endured for a month together, with very little intermiſſion: After which enſued a great Plague, whereby the City was for the moſt part unpeopled. *Turk. Hiſt.* p. 476.

85. About the year 105. in the reign of *Trajan*, who raiſed the third Perſecution, on the 22 day of *October*, there fell out one of the moſt terrible Earthquakes that ever was: Firſt, there aroſe furious and violent winds, which tore up trees by the Roots, made Birds fall to the earth, uncovered houſes, and overthrew many; then followed thunder, and lightning, which made the night like Noon-day; then fearful Thunder-bolts, which brake down ſtately buildings, and ſlew many men. The Sea was wonderfully troubled, after which came ſuch a violent heat, that men not able to endure it, ſtript themſelves, and hid themſelves under ground; the Skie was ſo dark, and duſt ſo great, that one could not ſee another, ſo that ſhocking together, many fell down dead. Many Cities were ruinated, much people periſhed; many Mountains and Hills ſunk, and became plains: Many Rivers were dried up, Fountains and Springs brake out where never was any before. Almoſt all the houſes in *Antioch*, were demoliſhed. *Dion.*

86. *Bartholinus* tells us, that in the year of Chriſt 1551. a very great multitude of men, and Cattel were drowned by a terrible Tempeſt, the Clouds ſuddenly diſſolving, and the Waters pouring down a main, with ſuch a ſtrange ſtupendious Violence, that the maſſie walls of many Cities, di-

verſe Vine-yards, and fair houſes, were utterly Deſtroyed, and Ruined thereby.

87. A while after, *Charles* the fifth, ſickned, whereof he died, there was ſeen a Blazing-ſtar in *Spain*, at firſt ſomewhat dim, but as his Diſeaſe increaſed, ſo it grew in brightneſs; at laſt ſhooting its fiery hair, point blank againſt the Monaſtery where he lay, in the very hour the Emperour died, the Comet vaniſhed, which was *Sep.* 21. 1558. *Strada.*

88. *Alexander Medices*, made by the Pope Duke of *Florence*, was married to *Margaret*, Daughter to *Charles* the fifth: The Nuptials were Celebrated with great Pomp, and Military Revels, about *Anno Chriſti* 1536. At which time, a great part of the body of the Sun was darkened whilſt they were at the Feaſt, which much terrified the Gueſts; and the very year after, the ſaid *Alexander* was murthered by his kinſman *Lorenzo Medices*, who was always gracious with him, and privy to all his uncleanneſs. *Strada.*

89. When the Duke *de Alva* came firſt into the *Low-countries*, the future calamities were preſaged by a Boy born at *Liege*, with two Heads, four feet, and as many hands: The terrour whereof, was increaſed by a Fire immediately after, happening in the City of *Machlin*, by a ſpark falling amongſt Gun-powder, which took hold of ſixty Barrels, with ſuch an horrid thunder, and Earthquake, that in moſt of the Cities of *Brabant*, the men, and houſes, trembled at the dreadful noiſe. *Strada.*

90. Not long after, *Anno Chriſti* 1568. a little before the Prince of *Orange* brought an Army againſt him, in the behalf of the Proteſtants; there was ſeen in diverſe places, on a clear night, two Armies in Battalia, brandiſhing their glittering Pikes, as if they were ready for a charge. *Strada.*

91. At *Hanibals* firſt coming into *Italy*, the *Romans* quaked for fear, by reaſon of the many ſtrange Signs, and Prodigies, which fell out about that time: For beſides extraordinary Thundrings, and Lightnings; many Targets grew all bloody of themſelves, and about the City of *Antium*, they found Wheat ears, which were all bloody when they were Reaped: There fell alſo from Heaven, burning ſtones all on a flame of fire: And in the Country of the *Phalerians*, the Element ſeemed to open after a marvelous ſort, and many little Scroles fell down upon the ground, in one of which were written theſe words, *Mars doth now handle his Weapons.* Plut in vita Fabii.

92. *Anno Chriſti* 1550. the Perſecution waxing hot in *Scotland*, againſt the profeſſors of the Truth, many Prodigious ſigns were obſerved; a Comet like a fiery Beſſom, flamed the whole months of *November*, *December*, and *January*. Great Rivers in the midſt of *Winter*, were dried up, and in *Summer*, ſwelled ſo high, as divers Villages were therewith drowned, and numbers of Cattel feeding in the low grounds, were carried into the Sea. Whales of an huge bigneſs, were caſt up in ſundry parts of the River of *Forth*. Hailſtones of the bigneſs of a Doves egg fell in many places, which deſtroyed abundance of Corn: And which was moſt terrible, a fiery Dragon was ſeen flying near unto the earth, vomiting forth fire, both day and night, which continued a long time, and ſo affrighted the people, that they were faign to watch their Houſes, and Corn-yards continually. *Arch-Biſhop* Spotteſwood *Hiſt. of the Church of Scot.*

93. Before the Civil Wars in *Rome*, by *Marius* and *Sylla*, many wonderful ſigns preceded the ſame. For fire of it ſelf took in the ſtaves of the Enſigns, which could hardly be quenched. Three Ravens brought their young ones into the high way, and did eat them up in the ſight of many people, and then carried their garbage to their neſts: Upon a fair bright day, when there was not a Cloud to be ſeen, the people heard ſuch a ſharp ſound of a Trumpet, that they were almoſt out of their wits with fear, by reaſon of the ſame. *Plut. in vita Syllæ.*

94. A little before the Wars between the *Lacedemonians*, and the *Ilotæ*, who were their ſlaves and bond-men, in the Country of *Laconia*, there happened in the City of *Lacedemon*, the moſt wonderful and fearful Earthquake that ever was heard of: For the earth in many places of the Country opened, and fell in as into a bottomleſs pit: The mountain *Taygetum* ſhook ſo terribly, that parts of Rocks fell down from it: And all the City of *Lacedemon*, with the violence of it, was thrown down to the ground, five houſes only excepted. *Plut. in vitus Cimonis.*

95. *Anno Chriſti* 1169. *February* the fourth, there happened ſuch a vehement Earthquake all over the Iſland of *Sicily*, that it was perceived in *Calabria*: And the wealthy, and ſtately City of *Catana*, was ſo utterly deſtroyed by it, that there was not one Houſe left ſtanding: And above fifteen thouſand Men, Women, and Children, periſhed in the Ruines thereof *Imp. Hiſt.*

96. In the year 1625. on *Monday* the 29 of *June*, at *Conſtantinople*, there began a moſt terrible Tempeſt, with ſo violent, and continual Thunder, and Lightning, that all the City ſhewed as if it had been on fire: At the end whereof, fell a ſtorm of Hail that brake Tiles, and Glaſſes, ſo that Stones were taken up of an hundred and fifty drams, the next morning ſome of them being weighed, they were of about ſeven, and eight ounces a piece; wherewith many were ſore wounded: And the third of *July* after, there fell out another tempeſt of Thunder and Lightning, which burned a Woman, and a Child, and ſlew much Cattel in the field. *Turk. Hiſt.* p. 1452, 1453.

97. *Anno Chriſti* 1568. Upon All-Saints-Eve, the Sea exceſſively ſwelling, in ſome places overflowing, and in other, bearing down the Banks, ſuch a prodigious and unheard of Deluge, covered certain Iſlands of *Zeland*, with a great part of the Sea-coaſt of *Holland*, and almoſt all *Frizland*, as, that Inundation which forty years before, ſwallowed up ſeventy two Villages, was not ſo high as this by a foot. Hereby, there was not only an incomperable loſs of Eſtates, but of Men. In *Frizland* alone, there were twenty thouſand perſons drowned, whoſe bodies, with the Carkaſſes of Cattel, houſhold goods, and broken Ribs of Ships, floated all over the fields, the Land being indiſtinguiſhable from the Sea. Many men who had climbed to the tops of Hills, and Trees, being ready to give up the ghoſt through hunger, were in time ſaved by Boats: Amongſt the reſt, upon an Hill by *Sneace*, they found an Infant carried thither by the water in a cradle, with a Cat lying by it, and ſoundly ſleeping without any fear. *Strada.*

98. *Anno Chriſti* 763. When the *Turks* firſt brake forth from about the *Caſpian* Sea, there was ſuch an extraordinary cold *Winter*, that the *Euxine*

Sea was frozen thirty foot thick, and men walked upon the Ice for an hundred miles into the Sea: Yea, all the Countries from *Lycia* to *Danubius*, and on the other ſide as far as to *Euphrates*, were ſo aſcociated by the froſt, as if they had been all one Countrey. And at the end of *Winter*, began a moſt dry *Summer*, ſo that the Fountains of water were dried up: Some pieces of Ice like unto mountains, fell upon, and beat down the Walls of ſeveral Cities: Stars were ſeen falling from Heaven, ſo that men thought the end of the World had been come. *Cluverus Hiſt. Mundi.*

99. A little before *Nero* ſlew his Mother *Agrippina*, the Sun was ſtrangely darkened, as abhorring to behold ſuch a ſight: And a certain Woman in *Rome*, brought forth a Snake. *Idem.*

100. *Anno Chriſti* 1586. It rained Locuſts in *Thracia*; and Ducks, and Geeſe in *Croatia*, as *Leonclavius* teſtifies, who was an Eye-witneſs of it. The Locuſts fell in ſuch multitudes, that they devoured all the Countrey: And on the contrary, the Geeſe and Ducks, fed and nouriſhed many. *Cluverus Hiſt. Mundi.* p. 742.

101. *Anno Chriſti* 1598. *February* 25. which was a little before the Earl of *Eſſex* went into *Ireland*, the Sun being totally Eclipſed, it was ſo dark for the time, that the like had never been ſeen in the memory of man. *Vale-Royal of England.*

CHAP. CIV.

Examples of ſtrange Providences.

1. M*atthias Huniades* (the thundering Son of a lightning Father) being caſt into Priſon by *Uladiſlaus*, King of *Hungary*, and *Bohemia*, was ſent into *Bohemia* to his Execution, but *Uladiſlaus* immediately after, dying upon the eating of a poyſoned Apple: The *Hungarians*, partly affected with the merit of his Father, and hopes of the Sons valour, and partly by means of the ſolicitations of his Friends, choſe *Huniades* for their King; and to give him notice thereof, they ſent Letters by Ambaſſadors to *Pogiebrachius*, King of *Bohemia*, with whom *Matthias* was priſoner: Which he receiving at Supper, preſently raiſed *Matthias* from the lower end of the Table where he ſate, and ſet him above himſelf; wiſhing him not to be diſmayed, for he had glad tidings for him, which he would impart after Supper, and ſo he did, ſaluting him King of *Hungary*, and gave him *Katherine* his daughter to wife. *Look. Glaſſ. of the Holy War.*

2. A young man, the ſon of *Sinan* the *Jew* [a famous Sea-Captain under the *Turk*] having been taken priſoner by the Chriſtians, was at length delivered, and ſent home to his Father: The old-man over-joyed at the ſudden, and unexpected return of his ſon, in embracing of him, fainted, and preſently died in an Extaſie of joy. *Turk. Hiſt.* p. 750.

3. *Dudilius* relates a ſad ſtory of one *Bochna*, a woman who had but two

ſons, and whiles ſhe was walking with one towards a River, ſhe heard the other cry out, whereupon returning haſtily to him, ſhe found a knife ſticking in him, which ſoon ended his life. Then did ſhe return to her other child, thinking yet to ſolace her ſelf with her now only ſon; but he alſo in her abſence was fallen into the River, and drowned, whereby ſhe was deprived of them both in one hour.

4. *Charles* the ſecond, King of *Spain*, having waſted his ſpirits with Voluptuouſneſs and Luxury, in his old Age fell into a Lethargy: And therefore to comfort his benumbed joynts, he was by the advice of his Phyſicians, ſowed up in a ſheet ſteeped in *Aqua vitæ*; the Chirurgion having made an end of ſowing the ſheet, wanted a knife to cut off the thread, whereupon he took up a wax Taper that ſtood by, to burn it off: But the flame running by the thread, caught hold of the ſheet in an inſtant, which (according to the nature of *Aqua vitæ*) burned ſo violently, that the old King ended his days in the flame.

5. *Eſchilus* the *Athenian*, who fought ſtoutly in the battel of *Marathon*, was afterwards warned by the Oracle, to take heed of a blow from above, upon ſuch a day: whereupon, he removed out of the City when that day came, and went without his hat into the fields, thinking to make all ſure: But an *Eagle*, taking his bald head for a ſtone, let a *Tortoiſe* fall upon it, which daſhed out his brains. *Plin.*

6. One *Palevizine*, an *Italian* Gentleman, and Kinſman to the Learned *Scaliger*, had in one night, all his hair changed from black to gray. *Scal. de ſub.* p. 18. The like befel a Gentleman not many years ſince, who was by the late long Parliament condemned to death, and ſhould the next day have been executed.

7. *Virgerius*, the *Popes Nuncio*, intending to write a book againſt the *Lutheran* Apoſtates, (for ſo he ſtiled them) whilſt he was ſearching into their Tenents, with a purpoſe to confute them, was himſelf converted; ſo that leaving his Biſhoprick, he lived and died a powerful Preacher in *Germany*. *See his Life, in my firſt part.*

8. It is a rare happineſs of the Family of Saint *Laurence*, Barons of *Hoath* in *Ireland*, that the Heirs thereof, for four hundred years together, alwayes have been of age, before the death of their Fathers. *Holy War.*

9. At the ſiege of *Perugia*, in *Italy*, when the City was as good as wone, only a Chain which was laid athwart the gate, wanted cutting in ſunder for a fuller entrance of the Army; upon a meer miſtake of a Souldier, crying, *Give back*, meaning to get a fuller blow at the Chain; all behind taking it for a word of Command, ran quite away.

10. At the Battle of *Munda*, in *Spain*, between *Cæſar* and *Pompey*, where the whole world lay at the ſtake, when *Cæſar*'s Souldiers began to ſhrink apace, and nothing but meer ſhame, kept them from running away, by a meer miſtake of King *Boguds* ſudden wheeling about, to have ſurpriſed *Cæſar*'s Camp: *Pompey*'s Souldiers utterly loſt the day.

11. Whilſt *Brennus* with his *Gaules*, beſieged the *Roman Capitol*, ſome of them in the night-time, had with much difficulty, climbed up a ſteep Rock upon which it ſtood, and now were ready to ſcale the walls, and to ſet upon

the ſleeping watch, for neither man nor dog heard them: But it fell out that there were ſome holy Geeſe kept in *Juno*'s Temple, which hearing the *Gaules*, began to run up and down, and to cry for fear, by which noiſe the watch was awakened, and by this providence, the fooliſh Geeſe betrayed the *Gaules*, and preſerved the *Capital*. *Plut.*

12. *Agathocles*, had for his Father, a *Potter*, himſelf was brought up in the Mire and Clay: In his youth, he learned nothing but Impudence, Whoredomes, and Uncleanneſs: But then turning Souldier, he was afterwards made a Captain, and marrying his predeceſſors Wife, whom he had firſt defiled, he got great riches by her, ſo that at laſt, he began to attempt the Kingdom of *Syracuſe*, but was repelled: Then he joyned with the *Sicilians*, and brings an Army to beſige *Siracuſe*, but prevails nothing: Then he called the *Carthaginians* to his aſſiſtance, yet could not prevail; at laſt he got the Kingdom by Craft, and Subtilty; turned Tyrant, murthered the Princes, and People: Then paſſing with his Army into *Africk*, he makes War with the *Carthaginians*, that had holpen him to the Kingdome; and ſtrangely prevails in many Battels, yet at laſt was beaten, forſaken by his Army, Children, and Friends, ſo that almoſt alone he returned into *Sicily*; keeps his Kingdom. Yet at laſt, his Nephew uſurps the Crow, drives away his Wife, and Children from him, and ſlew *Agathocles*. *Lipſius*.

13. *Loentius*, the *Athenian Philoſopher*, had a daughter called *Athenais*, who was very beautiful and witty; and therefore the old man on his death-bed, divided his eſtate amongſt his Sons, leaving her only a ſmall Legacy: Hereupon ſhe went to Law with her Brothers, hoping to recover more of them; but being overthrown in the ſuit, ſhe went to *Conſtantinople*, there ſhe inſinuated her ſelf into the acquaintance of *Pulcheria*, the Emperours Siſter, who inquiring whether ſhe was a Virgin, brought her into the Court, cauſed her to be inſtructed in the Principles of Chriſtianity, and Baptized, giving her the name of *Eudocia*; and took ſuch a liking to her, that ſhe prevailed with her brother *Theodoſius*, to take her to wife: Long ſhe continued in that happy condition, but at length fell into ſuſpition, upon this occaſion: One preſented the Emperour *Theodoſius* with an Apple, of an extraordinary greatneſs, which for the rarity of it, he ſent to his wife *Eudocia*; ſhe preſently gave it to *Paulinus*, a Facetious, and Learned man: He knowing nothing whence it came, again preſented it to the Emperour; the Emperour marking it well, knew that it was the ſame which he had ſent to his wife: Hereupon he goes to her, and asks her for the Apple he ſent her; ſhe raſhly affirms, that ſhe had eaten it: He asks again more earneſtly, and ſhe affirms the ſame with an oath: Then the Emperour being very angry, produced the Apple; and ſuſpecting that *Paulinus* was too familiar with his wife, he cauſed him to be ſlain, and divorceth his wife: She hereupon went to *Jeruſalem*, where ſhe led the remainder of her life holily, and chaſtely. *Lipſius*.

14. *Polycrates*, King of *Samia*, had never any adverſity befel him in all his life, but all things happened to him according to his deſire: Heaven, Earth, and Sea, ſeemed to favour him: Wherefore having a Ring that he much prized, he threw it into the Sea; but ſhortly after, a fiſh being brought to

his Table, he found his Ring in the belly of it: But his end was not ſuch, for fighting with *Oroetes*, a Lieutenant of *Darius*, he was overthrown, taken Priſoner, and hanged upon an high Croſs, whereby he died a miſerable, and ſhameful death. *Lipſius.*

15. *Dion*, with a great courage, but a ſmall Army, went into *Sicily*, to free *Syracuſe* from the grievous Tyranny of *Dionyſius*; and Providence ſo ordered it, that when he came thither, *Dionyſius* was gone into *Italy*, about other affairs: *Timocrates* being left his Subſtitute in *Syracuſe*, preſently diſpatches away a meſſenger to *Dionyſius*, to aſſure him of *Dion*'s coming, and therefore to requeſt him, (all other buſineſſes being laid aſide) to haſten his return: The meſſenger in his journey, met with a friend who had been offering Sacrifice, and gave him a piece of the fleſh, which he put into his Budget where the Letters to *Dionyſius* were, and not long after being weary, laid him down on the graſs to ſleep; preſently came a Wolf, and ſmelling the meat, ſnatched up the Budget, and ran away with it: The man awakens, and miſſing his Budget, durſt not go to *Dionyſius*, but turns another way. By this means *Dion* had opportunity to get *Syracuſe*, and *Dionyſius* loſt his Kingdom. *Lipſius.*

16. In that great battel in the *Philippic* fields, between M. *Brutus*, and *Caſſius*, on the one party, and *Octavian Cæſar*, and *M. Anthony*, on the other party: *Brutus* had routed,and put to flight,*Octavian* in the right wing; and *Anthony* had cauſed *Caſſius* to retire in the left wing; yet *Caſſius* only retreated to an Hill not far off, where he could eaſily have rallied his men again; but by reaſon of the duſt, not knowing of *Brutus* his Victory, he ſent *L. Titinnius*, his intimate friend, to ſee what was become of *Brutus*: *Titinnius* meets with *Brutus* his Souldiers, triumphing for their Victory, they enquire after *Caſſius*, he tells them where he was; whereupon they accompany *Titinnius* to *Caſſius*, to acquaint him with the good news: *Caſſius* ſeeing them coming, and ſuſpecting them be Enemies, and *Brutus* to be overthrown, cauſes his freeman to cut his throat: *Titinnius* finding him dead through his default, he cuts his own throat alſo: *Brutus* hearing of theſe ſad accidents (with *Caſſius*) loſes his courage, and Victory. *Juſtinus.*

Ludit in humanis divina potentia rebus.

See *the Vanity of all earthly things.*

17. When *Philip*, King of *Macedonia*, heard ſo much good news together; *viz.* That *Parmenio* his General, had obtained a notable victory over his Enemies: That *Alexander* his ſon was born: And that his Chariots had wone the Prize at the *Olympick* Games, all in one day; he called upon *Fortune* to ſpice his joys with ſome bitterneſs, leſt he ſhould ſurfeit of them, and forget himſelf. *Plut.*

18. *Diagoras*, having ſeen his three Sons crowned with Garlands of Olive, for their Victories in the *Olympick* Games, one came running to him with this Gratulation: *Morere Diagoras, non enim in cœlum aſcenſurus es:* As if he could have enjoyed no greater happineſs on Earth, then what had already befallen him. *Plut.*

19. In the time of our late Civil Wars, the Town of *Bolton* in *Lancaſhire*, being taken by Storm; amongſt others, there was one *William Iſherwood*, and his Wife both ſlain, and *Felice* their Daughter, being then Eleven weeks old, lay pittifully crying at the Breaſt of her dead Mother: But it pleaſed God that an Old woman, the Wife of one *Ralph Holme*, of the ſame Town, Aged above ſeventy years, who had not given ſuck above twenty years before, ſeeing and hearing the child, compaſſioned, and took it up, and having neither Food for her ſelf, nor for the Infant, in that common calamity, to ſtill the Child, laid it to her Breaſt: And behold the goodneſs of God, who provides for the young Ravens that cry! The Child ſucking, Milk came into her Breaſts, wherewith ſhe nouriſhed it to the admiration, and aſtoniſhment of all beholders. This is atteſted by three godly Miniſters, and divers others of good Credit, who were Eye-witneſſes of the ſame.

20. Saint *Auguſtine*, as he was Preaching to the Congregation, and forgetting the Argument which at firſt he propoſed, fell upon a confutation of the Errours of the *Manichees*, which he never intended, and by that means converted one *Firmus* his Auditor, who afterwards came, and fell down at Saint *Auguſtines* feet, weeping, and confeſſing, that he had lived a *Manichee* many years, and now by Gods Mercy, and his Sermon, was Converted to the true Catholick belief. *See his Life, in my firſt part of Lives.*

21. The Lady *Marguerit* of *Holland*, Counteſs of *Hauſberg*, was miraculouſly delivered of three hundred ſixty four children at one birth, whereof *Eraſ. Rot. Lod. Vives.* and many other famous Authors make mention: Alſo *Albertus Crantzius*, and others write, That about thirty ſeven years after, the like happened to the Lady *Marguerit*, Daughter to the Earl of *Holſteine*, which were all Baptized. Alſo *Martin Cromer*, in his Chronicles of *Poland* Writes, That in *Cracovia*, *Anno* 1269. the wife of the Earl *Buboſlas*, was delivered of thirty ſix Children all living. *Belg. Com. Wealth.* p. 127.

22. One *Peter* a Chriſtian, *Caſar* at *Sofala*, his wife dying in travel of a daughter, nouriſhed the child with the milk of his own breaſts a whole year; at end whereof, the child died of the worms, and then the milk dried up in his breaſts: He told me (ſaith the Relator) that pity of the Motherleſs crying Infant (which his poverty could not otherwiſe relieve) cauſed him to ſeek to ſtill it, by laying it to his breaſt, and then gave it ſomething to drink, which having continued two or three days, his breaſt began to yield Milk. *P. Pil.* v. 2. pag. 1542.

23. *Prov.* 15.3. *The eyes of the Lord are in every place*, &c. He is πάνὀφθαλμος *All eye*, and his providence is like a well-drawn picture, that views all that come into the Room: And as for the offender, though he think to hide himſelf from God, by hiding God from himſelf, yet God is nearer to him then the bark is to the Tree. *For in him all things ſubſiſt*, Col. 1. 17. *and move*, Act. 17.28. And this the very *Heathen* ſaw by natures ruſh-candle: For *Thales Mileſius*, being asked whether the gods knew not when a man doth ought amiſs? *Yea*, ſaith he, *if he did but think amiſs. Deus intimior nobis intimo noſtro:* ſaid *Seneca*, God is nearer to us, than we are to our ſelves, *Trapp.*

Trapp. Think not that he who is inviſible cannot ſee; God, like the Optick virtue in the eye, ſees all, and is ſeen of none. No man needs a window in his breſt(as the heathen *Momus* wiſht) for God to look in at: Every man before God is all window. *Iob* 34. 22. *Trap.*

Prov, 16.1. *The anſwer of the tongue is from the Lord,*For though a man hath never ſo exactly marſhalled his matter in hand, as it were in battel aray (as the *Hebrew* word here imports) though he hath ſet down with himſelf both what, and how to ſpeak, ſo that it is not only *ſcriptum in animo, ſed ſculptum etiam,* as the Orator ſpeakes: yet he ſhall never be able to bring forth his conceptions without the obſtetrication of Gods aſſiſtance; as appeares in theſe examples. 25.

The moſt eloquent *Demoſthenes* being ſent ſundry times on Embaſſies to *Philip* King of *Macedonia,* thrice ſtood ſpeechleſs before him, and thrice more forgot what he intended to have ſpoken. 26.

Latomus of *Lovaine* (a great ſcholler) having prepared a ſet ſpeech to be made before the Emperour *Charles* the fifth, was ſo confounded when he came to deliver it, that he uttered nothing but non-ſence, and thereupon fell into a fit of deſpaire. 27.

Cambyſes lighting off his horſe (after he had been exerciſing great cruelty againſt them of *Athens*) his ſword fell out of his ſcabberd, and ſlew him. 28.

Jeroboam the ſon of *Joaſh,* though he was a very wicked man, yet he was very proſperous,and victorious, 2 *King.* 14.25,28. He reigned forty years, and did great exploits. 29.

Auguſtine going to viſit, & inſtruct the people of a certain place,took a guide with him to direct, and conduct him thither; but by a ſpecial providence of God his guide miſtook the ordinary way, and led him through by-paths, by which meanes he eſcaped the bloody hands of ſome *Donatiſts,*who knowing of his journy,way-laid him to have taken away his life. *See his life in my firſt part of the Marrow of Eccleſ. Hiſtory.* 30.

It was a ſpecial providence of God, that the ſame day *Pelagius,* the Heretick, was born in *Britaine,* Saint *Auguſtine,* the great confuter of the Hereſie, was born in *Africk.* Divine providence ſo diſpoſing it, that the Poiſon, and the Antidote ſhould come into the world together. *Dempſter. Hiſt. Scot.* 31.

Gregory Thaumaturgus Biſhop of *Neocæſaria* in *Pontus,* bleſſed God that when he came firſt to his charg he found not above ſeventeen Chriſtians, and when he departed from them, he left not in all his Dioceſs ſo many unbelievers unbaptized. Maſter *Leighes Relig. and Lear.* p. 214. 32.

Julia the wife of *Pompey* ſeeing certain clothes of her husbands, brought to her all beſmeared with blood, by the killing of ſome beaſts at a ſacrifice, whereat he was preſent, with very fear (apprehending that ſome miſchief had befaln him)ſuddenly fell down,and dyed. *Plut.* 33.

A poor woman in *Holland* being great with child, and neer unto the time of her delivery,for the ſpace of fifteen dayes before the ſame, the child in her womb was heard almoſt continually to cry, and lament: the which many worthy perſons for the greater approbation of the truth, went daily to hear, and have teſtified the ſame. *Neth. Hiſt.* 34.

34. *Hanibal* having overthrown the *Roman* conſul *Flaminius* in a great battel, there was great lamentation in *Rome*, ſome bewailing the publick, others their private loſſes: amongſt whom two women ſuppoſing their ſons to be ſlain, mourned greatly for them; but when, contrary to their expectation, they came home in ſafety, they were ſo overcharged with exceſs of joy, that they fell down, and dyed preſently. *Plut. in vita Han.*

35. *Arthur*, Lord *Lile*, being impriſoned in the Tower by King *Henry* the eighth, and daily expecting death in regard of the Kings implacable cruelty: when, contrary to his expectation, he was ſet free, being overjoyed, he preſently fell down, and dyed. *Goodwin in Hen.* 8.

36. *Iſenbard*, an Earl in *Suevia*, had to wife one *Jermentrudis*, who grievouſly accuſed one of her neighbours for adultery, becauſe ſhe had been delivered of ſix children at a birth: But it ſo fell out afterwards, that her ſelf (her husband being abroad in the fields) was delivered of twelve children, all males: She fearing the like infamous puniſhment, as by her inſtigation had been inflicted on the former woman, commanded the nurſe to kill eleven of them: The Nurſe going to execute the will of her Lady, was met by her Lord then returning home-wards: He demanded *what ſhe carried in her lap?* She anſwered, *Puppies:* He would needs ſee them, and opening her apron, found the Infants; whereupon he examined the matter, found out the truth, enjoyned the old trot to be ſecret, & put the children to nurſe: and when they were ſix years old, he made a feaſt, apparrelled the young boyes alike, & preſented them to their mother: She miſdoubting the truth, confeſſed her fault, obtained pardon, and owned her children. *Heil. Geog. p.* 316.

37. The *Indian* Ambaſſadors that came to *Auguſtus* the *Romane* Emperour amongſt other rarities that they brought him, they preſented him with a boy born without armes, who yet could with his feet bend a bow, ſhoot, and play on wind inſtruments as exactly as others could with their hands. *Heil. Geog.* p. 676.

38. About the year 1635. the ſtrong City of *Hannaw* in *Germany* having been beſieged by the Emperors forces by the ſpace of a year, and an half, was at laſt relieved by the Landgrave of *Heſſe*, at which time there was in it one *Daniel Lanter*, a chief Burger, who being above in his houſe, and ſeeing the victory, was overcome with ſuch an extaſie of joy, that he preſently fell down, and dyed. *Crownes Jornal.*

39. There was likewiſe a woman, who during that ſiege, had killed many Dogs, and ſold their fleſh for other meat at a great rate; one day as ſhe went along the ſtreets, ſhe had like to have been devoured by Dogs, had not ſome poor Souldiers by chance reſcued her; whereupon ſhe confeſſed what formerly ſhe had done. *Idem.*

40. The ſame author relates, that he was by credible witneſſes informed, that in *Moravia* there was a Baron whoſe name was *Rabel*, who with his wife had lived forty years in a married condition, and had divers children: and when he was eighty two years old, and his wife ſeventy five, ſhe conceived, and brought him forth two children at a birth, a ſon, and a daughter, which lived a year before they dyed.

41. *Pyrrus* King of *Epyrus* had no teeth in his upper jaw diſtinct one from an other, but one entire bone through-out his gum, marked a little at the top only with certaine notches where the teeth ſhould be divided, and when he was dead, and all his body conſumed in the funeral fire, his great toe was whole, and had no hurt at all. *Plut in vita ejus.*

42. In *Aleppo* though the Plague be many times very hot all the Spring, yet ſo ſoon as the Sun enters into *Leo,* which is the twelfth, or thirteenth day of *Iuly*, the Plague immediately ceaſeth though it be never ſo violent, and all that are then ſick of it amend, and ſuch as are well, need not from that day fear the infection. *Pur. Pil.* v. 2. p. 1345.

43. *Marcus Valerius* a *Romane* Conſul, wan two great battells againſt the *Sabines,* in the latter whereof he ſlew thirteen thouſand of his enemies without the loſſe of any one of his own men. *Plut.*

44. *Anno Chriſti* 1559. In the Wars between the Reformers in *Scotland*, and the Popiſh, and *French* faction, the greateſt hurt ſtill fell upon the lands, and goods of that Popiſh party from the *French* that aſſiſted them: the Lords that adheared to them, being forced to furniſh them with Corn, Cattel, and all other proviſions, and neceſſaries; or if the *French* Souldiers lacked any thing, the readieſt goods upon their ground were taken to ſupply them: & when as they complained hereof to the *French* Captains, the poor owners were ſcornfully anſwered, that their goods were the Proteſtants: and if they took their oaths that they were their own proper goods, they were railed upon, and called cowards, and niggards that made more account of their goods, then of their friends, whereas by Gods providence, ſuch as profeſſed Religion and expected the worſt, either by removing their goods, or ſtanding in their own defence, ſped much better. *Spotteſwood Hiſt. of the Ch. of Scotland.*

45. The *Lacedemonians* under the conduct of *Archidamus* wan a great victory againſt the *Archadians,* which was called the *Tearleſs Battel*, becauſe therein they loſt not a man, though they ſlew many of the *Arcadians. Plut.*

46. *Julius Cæſar* in a great battel that he fought in *Africa* againſt *Scipio* and King *Juba*, ſlew above thirty thouſand of his enemies, and loſt not of his own men above a thouſand.

47. At an other time in the ſame Countrey in one peece of a day, he took three Camps, and ſlew fifty thouſand of his enemies, and loſt but fifty of his own Souldiers. *Plut. in vita ejus.*

48. In the great battel which was fought between the *Perſians* and *Grecians* by the City of *Platæa*, there were ſlain of the *Perſians* two hundred, and threeſcore thouſand, onely fourty thouſand eſcaping; and of the *Grecians* there fell onely one thouſand three hundred and ſixty. *Plut. in vita Ariſti.*

49. *Sylla* in a great battel with *Taxilles,* Lieutenant to the great King *Methridates*, who had in his Army an hundred thouſand footmen, ten thouſand horſemen, and fourſcore and ten thouſand Chariots armed with ſiths, whereas *Sylla* had in his Army but fifteen thouſand footmen, and fifteen hundred horſe-men, yet did he give a great over-

throw to *Taxilles*, ſo that of that infinite multitude of fighting men, there eſcaped only ten thouſand, who ſaved themſelves by flying into the City of *Chalcide:* whereas *Sylla* writeth in his *Commentaries*, that he could make reckoning of no more but fourteen of his own ſouldiers that were ſlain. *Plut. in vita ejus.*

50. The ſame *Sylla* in a great battel that he fought againſt *Marius* the younger with his *Roman* ſouldiers, ſlew twenty thouſand of his enemies, and took eight thouſand priſoners, and yet loſt but twenty three of his own men. *Idem.*

51. When *Lucullus* the *Roman* General went againſt *Tigranes* King of *Armenia: Tigranes* being elated with the ſight of his huge Army, vaunted amongſt his familiars, that nothing grieved him but that he ſhould fight with *Lucullus* alone, and not with the whole force of the *Romans*; and no marvel though he was ſo proud when he ſaw himſelf compaſſed about with ſo many Nations, and ſo many Kings that followed him: For he had in his Army twenty thouſand bowmen and ſlingers, fifty five thouſand horſemen, whereof ſeventeen thouſand were men at armes, armed *Cap-a-pe*, and one hundred and fifty thouſand armed footmen; of Pioneers, Carpenters, &c. thirty five thouſand that came in the rear: whereas *Lucullus* had in his army not above ten thouſand armed footmen, one thouſand bowmen, and ſlingers, beſides his horſemen; ſo that they ſeemed but an handful to *Tigranes* Camp, and thereupon his Paraſites made a may-game of them; Some mocking them to ſcorn; others drawing lots, and playing away their part of the ſpoils as if they had already won the field; and every one of the Kings & great Captains came to *Tygranes*, & beſought him each for himſelf, that he would give him the honour to lead the battel, and that himſelf would ſit by in ſome place to ſee the ſport. *Tigranes* to ſhew himſelf as pleaſant as the reſt, ſaid; *If theſe men come as Ambaſſadors, they are very many; if as enemies, they are very few.* Yet when it came to the trial, *Tigranes* horſemen firſt fled without ſtriking a ſtroak, and ran over, and diſordered the footmen: *Tigranes* himſelf was one of the firſt that fled, and gave away his Diadem, which fell into *Lucullus* hands; and there were ſlain of *Tigranes* men above one hundred thouſand footmen, and of the horſemen very few eſcaped; But on the *Romans* ſide there were onely one hundred hurt, and five ſlain: ſo that they were aſhamed, and laughed at themſelves for drawing their ſwords againſt ſuch daſtardly cowards. *Plut. in vita Luculli.*

52. One living in *Baſil*, by the poſition of the Stars was inſtructed that ſuch a day ſhould prove fatal to him, whereupon he reſolved for his ſafety to keep himſelf ſhut up in his chamber all day: But reaching up his hand to a ſhelf to take down a book, the book falling upon his head gave him his deaths wound, of which he ſhortly after died. *Acts & Mon.*

53. Two watermen of *Graveſend*, the one called *Smith*, the other *Gurney*, being ſome years ſince hired by a Graſier to carry him down to *Tilbury Hope*, intending to go to a certain fair in *Eſſex* to buy cattel, theſe villains by the way perceiving that he had mony, conſpired to take away his life, and accordingly one of them cut his throat, and the other

ther taking his mony, threw him over-board, and this murther was conceale diverſe years: But this ſummer 1656. theſe murtherers as they were drinking together, fell out, and one of them in his paſſion accuſed the other of murther, and he again accuſed him; upon which being apprehended, and examined, they confeſſed the fact, were condemned at *Maidſton* Aſſizes, and were hanged in chains at *Graveſend*. This belongs alſo to the chapter of *Murthers ſtrangely diſcovered.*

About the year 1623. there fell out a hot contention between Doctor *Bugs* Miniſter in *Coventry*, and Maſter *Gardiner*, Miniſter of *Anſty*, but Lecturer in *Coventry*; againſt which the Lord was pleaſed to witneſſe from heaven by this remarkable judgment. The people being aſſembled together to hear the Lecture upon a Wedneſday morning in Saint *Michaels* Church in the ſame City, there fell out a terrible tempeſt of thunder and lightning whileſt the Miniſter was in his Sermon, at which time the Lightning fell upon the ſteeple of that Church, making a crack, and an hole in it, and thence deſcended into the Belfree with a flame of fire about the bigneſſe of a ſheet, which being a pretty way diſtant from the Pewes where the people ſate, at firſt amazed the beholders; but not ſtaying there, it moved ſlowly towards the people, which ſo aſtoniſhed them, that ſome ſwooned, others were exceedingly diſtracted, not knowing which way to flie: Hereupon the Mayor ſpake to the Miniſter to give over His Sermon, and to go to Prayer, which accordingly he did, and when the fire came very near unto the place where the people were, it pleaſed God that it wheeled about on the one hand, & ſo went out of the Church. I preſume there are many living that were Eye-witneſſes hereof. 54.

Not many years before, at a village in *Tarvin* Pariſh in *Cheſhire* there fell out a great, and ſudden tempeſt of thunder, and lightning: In which the bolt fell upon the chimney of an houſe in the ſaid Town, there being an old man ſitting in the chimney corner, and the woman of the houſe with a child on her lap ſitting before the fire, and a dog ſleeping at her feet: with the violent motion of the bolt, the old mans head was ſo knocked againſt the wall that he fell into a ſwoon: the dog at the womans feet was ſtricken dead: But to my remembrance, neither woman nor child had any hurt, and the old man after a while recovered again: The bolt alſo breaking through the chimney, ſtrake a broad Axe out of a Carpenters hand that was ſquaring a piece of timber in the yard, yet hurt not the man: upon which mercifull deliverance, the people kept an aniverſary day of Thankſgiving upon the ſame day for many yeares after: at which Maſter *John Bruen* of *Bruen-ſtapleford*, being their neighbour, uſed to be preſent. 55.

Anno Chriſti. 1638. *October* 21. Being Sabbath day, in the Pariſh Church of *Withycomb* in *Devonſhire*, there fell out in the time of Divine ſervice, a ſtrange darkneſſe encreaſing more and more, ſo that the people could not ſee to read in their Bibles, and ſuddenly a mighty, and fearful thundering was heard, the ſound whereof was like the report of many great Canons, which was accompanied with terrible ſtrange lightning, which amazed, and aſtoniſhed thoſe that heard, and ſaw it: 56.

it: the darkneſſe ſtill encreaſing till they could not ſee one another. Preſently there came ſuch an extraordinary flaming lightning as filled the Church with fire, and ſmoak, ſtinking loathſomely like to Brimſtone: Some ſaw at firſt a Ball of fire come in at the window, and paſſe through the Church, which ſo affrighted the Congregation, that moſt of them fell down in their ſeates: Some upon their knees, ſome on their faces, and ſome one upon another, crying out of burning, and ſcalding: all giving themſelves up for dead.

Maſter *George Lyde*, the Miniſter of the Pariſh, being in his ſeat or pulpit, though much aſtoniſhed, yet through Gods mercy had no hurt, yet was a ſad ſpectatour of the hurt, and ſufferings of others. The lightning ſeized on his wife: burnt her ruffe, ſmock, and other cloathes, to the burning of her body in many parts in a pitiful manner. And one Miſtreſs *Ditford* ſitting in the pew with her, was alſo much ſcalded: But her maid, and child, ſitting at the pew door had no harm. Another woman attempting to run out of the Church had her cloathes ſet on fire, and was not only ſtrangely ſcorched, and burnt, but had her fleſh on her back torn almoſt to the very bones. Another women had her fleſh ſo torn, and her body ſo grievouſly burnt, that ſhe died the ſame night. One Maſter *Hill*, a Gentleman of note in the Pariſh, ſitting in his ſeat by the Chancel, had his head ſuddenly ſmitten againſt the wall, through the violence whereof he died that night, no other hurt being found about his body: his ſon ſitting by him had no harm.

At the ſame inſtant, another man that was Warrenner to Sir *Richard Reynolds*, had his head cloven, his ſkull rent in three pieces, and his braines thrown upon the ground whole: The hair of his head through the violence of the blow ſtuck faſt to a Pillar that was near to him.

Some ſeates in the body of the Church were turned upſide down, yet they which ſate in them had little or no hurt. One man as he was going out at the Chancel door, and his Dog running before him, the Dog was whirled about towards the door, and fell down ſtark dead; at the ſight whereof the Maſter ſtepped back, and God preſerved him Alive. The Church it ſelf was much torn, and defaced with the Thunder and Lightning: A beam alſo being burſt in the middeſt, fell down between the Miniſter and Clark, and hurt neither. A great and weighty ſtone near the foundation of the Church was torn, and removed out of its place: The ſteeple alſo was much rent. Yet this is obſervable, that where the Church was moſt rent, there was the leaſt hurt done amongſt the people. Another remarkable Providence was this, that not any one perſon was hurt with the timber or ſtones, but only a maid of *Manaton*, who came thither that afternoon to ſee ſome friends, and was ſlain; and by circumſtances at the Coroners inqueſt, they judged that ſhe was killed by a ſtone. There were alſo thrown ſtones down from the Tower of the Steeple, as thick as if an hundred men had been there throwing them: alſo a Pinacle of the Tower being torn down, beat through into the Church.

The Pillar againſt which the Pulpit ſtood, being newly whited, was turned black; and Sulphery. A man that ſtood in the Chancel, with his face toward the Belfree, obſerved, as it were duſt or Lime riſing in the lower end of the Church: which ſuddenly (as with a puffe of wind) was whirled up, and driven into his eyes, ſo that he could not ſee in twelve houres after; yet had no other hurt. The lightning being paſt, and the people in a terrible maze, Maſter *Ralph Rouſe*, a Vintener living in the Town, ſtood up, ſaying, *Neighbours, In the Name of God ſhall we venture out of the Church?* To whom the Miniſter, Maſter *Lyde*, anſwered, *Let us make an end with prayer, for its better to die here, then in another place.* But the people looking about them, and ſeeing the Church ſo terribly rent, and torn over their heads, durſt not proceed in the publick devotions, but went forth of the Church.

And as this was done in that place, ſo there were ſtrang accidents elſe-where: For there was a Bowling-Ally near the Church-yard, which was turned up into pits, and heaps, as if it had been plowed. At the ſame time alſo at *Brixſton* near *Plimouth*, there fell great ſtore of hail with ſuch huge Haile-ſtones as were judged to be as big as an ordinary Turkies egg: Some of them were of five, others of ſix, and ſome of ſeven ounces weight. There was alſo certain information, that at the very ſame time (ſo near as could be gueſſed) there fell out the like judgment at *Norton* in *Summerſetſhire*: But I have not met with the particulars thereof. Thus we ſee the great power, and juſtice of God, who in a moment can do mighty things, and arm his creatures againſt us at his own pleaſure.

Diſcite juſtitiam moniti, & non temnere Divos.

The truth of theſe things was atteſted by the Miniſter, and diverſe of the inhabitants that were preſent, and from other Miniſters in the neighbouring places.

57. *July* the twentieth being Sabbath day, *An. Christi* 1656. about four of the Clock in the afternoon, there was a great, and ſudden tempeſt, in and about the City of *Norwich*, attended with Thunder and Lightning, the flaſhes whereof were very violent, & dreadful, & the claps of thunder ſo hideous, and fearful, as aſtoniſhed the hearers: And about an hour after, there appeared to the view of many, a black cloud of ſmoak, like the ſmoak of a furnace, which ever and anon did caſt forth flames of fire: After it followed a white cloud, labouring (as it were) to overtake the other: But the black cloud being firſt come, and covering the face of the City, there aroſe a ſudden whirle-wind, which raiſed ſuch a duſt in the ſtreets, that one man could not diſcern another; and to increaſe this wonderful darkneſs, the clouds grew thicker and thicker, eſpecially in the South, and South-Weſt; out of which there brake forth fearful lightnings, and thunderclaps, together with ſuch a ratling, & ſtupendious ſtorm of hail, that ſome of the hailſtones being meaſured, were five inches about; ſo that all the Glaſſe-windows on the weather ſide of the City were

daſhed in pieces, that ſome thouſands of pounds could ſcarce repair the ſame. In the Country adjoyning,many Corn fields were deſtroyed: Trees were tore up by the roots: Conies, and Birds were killed: Yea ſome Sheep, Cowes, and Horſes. The Lightning paſſing through ſome houſes that had thorow-lights, was ſeen afterwards to run along, and lick the ground: Many houſes were fired by it, and more had been conſumed, but that it pleaſed God to ſend an extraordinary ſhower of rain to quench the ſame: Some men and women were ſtruck dead by it, but the Lord in mercy reſtored them to life again. One thing more is remarkable, that many of the Hail-ſtones were not round as uſually they are, but flat pieces of Ice. Theſe things were atteſted by ſundry good hands from thence.

58. A child, whileſt a Chriſtian family, with ſome other friends, were met together to faſt and pray in the time of an hard froſt, went out to a pond that was frozen over to play upon the Ice, where two holes were made in the Ice for the ſafety of the fiſh, into one of which the child fell up to the arme-holes: and being quickly miſt, ſearch was made after him, and ſo being found, by a ſpecial providence his life was preſerved: Had the hole been wider, or he not ſpread out his armes, or not ſpeedily found,he had periſhed. See *Beadles Diary*. p. 57.

59. When Queen *Elizabeth* ſent over ſome Auxiliaries to aſſiſt *Henry* the fourth King of *France*, a certaine *Engliſh* Captain was quartered in a Town lately taken from the enemy, where he carried himſelf ſo civilly, and prudently towards his Landlord, that he gained his love thereby: and not long after, the enemy having taken that Town again, and beaten the Kings party,they ſlew many, and wounded more: At the end of the day the Armies being retired, the Towneſmen went out to cut the throats, and take the pillage of the wounded: But by Gods Providence the Landlord happened upon this Captain, and knowing him, he beſtrides him, and drawing his ſword, proteſted that he would dy rather then his friend ſhould ſuffer any harm: and ſo with the help of others, he brought him home to his houſe, where by good diet and careful attendance he recovered of his wounds, and returned into his own Countrey. *Idem.*

60. *Charles* the fifth Emperour of *Germany*, a prudent man, but a bitter enemy to the Church of Chriſt,was ſo over-ruled by Gods providence, that when (after he had conquered the Proteſtant Princes) he had many of thoſe famous reformers in his power, as *Melancthon*, *Pomeran*, *&c.* he not only did not determine any thing extreamly againſt them, but intreating them gently; he ſent them away, not ſo much as once forbidding them to publiſh openly the Doctrine which they profeſſed. *Slid. Com.*

61. By the like good Providence God turned the heart of *Pharaoh* to *Joſeph*, of *Saul* to *David*; *Nebuchadnezzar* to *Jeremy*; of *Darius* to *Daniel*; of *Cyrus* to the *Jewes*, *&c.* And of ſome of the *Roman* perſecutors to the Primitive Chriſtians.

62. *Strada* the Jeſuite writing of the admirable Providences which fell

out in *Antwerp*, *Anno Chriſti*, 1566. when the Proteſtants defaced the Images in the Cathedral Church, attributes it indeed to the Devil, but we may acknowledg it to the wonderful mercy of God: Yet I will give you his own words. *The greateſt wonder* (ſaith he) *was to ſee them make ſuch quick diſpatch, that one of the faireſt and greateſt Churches of Europe, full of pictures, and ſtatues, richly adorned with about ſeventy Altars, by a few men, not above an hundred at moſt, beginning but in the evening, ſhould before midnight have nothing at all left intire, or unprofaned. Truly if the hundred men had not an hundred hands apeece, that in ſo ſhort a ſpace demoliſhed ſuch a multitude of things, it is not unreaſonable to beleeve that Devils mixing with them, joyned in diſpatching their own work: or at leaſt, that the furious violence which ſtripped the Altars, mangled the Statues, and Pictures, and in four hours time robbed, and laid waſte ſo rich, & goodly a Church, could not have any other cauſe but the immediate impulſion of thoſe rebellious, and infernal ſpirits that added both rage, and ſtrength to ſacrilegious villains, offering an acceptable ſacrifice to hell: eſpecially conſidering that in ſuch an hurry, and croud of haſty labourers, whileſt they run about the Church, mount the rounds of their ladders, whileſt they with great paines looſen the braſs and marble, whileſt they endeavour to ſpoile the richeſt things, none of all their number had ſo much as a fall, or knock, though ſuch loads of ſtone and wood came tumbling down, and ſo many fragments, and ſplinters flew about; nor received any of them the leaſt hurt by the workmens tooles, which they ran with in their hands.* Admirable providences indeed, & which ſhew how pleaſing the work was unto God, however the Jeſuit attributes it to the Devil.

63. *William* of *Naſſau*, Prince of *Orang*, as he lay in Camp near to the Duke of *Alva*'s Army, ſome *Spaniards* in the night brake into his Camp, and ſome of them ran as far as the Prince of *Oranges* Tent, where he was faſt aſleep, but he had a dog lying by him on the bed, that never left barking, and ſcratching him by the face till he had awaked him, whereby he eſcaped the danger. *Strada.*

64. *Pliny* tels us of a very great town in *Spain* that was undermined, and over-turned by Conies. Another in *Theſſaly* by Moles. A third in *France* undone by Frogs. A fourth in *Africa* by Locuſts. A fifth in *Italy* by Serpents, &c. God can never want a weapon wherewith to beat his rebels. *Trap.*

65. *Cato* when he was ſent General into *Spain*, took more Cities then he remained there days; For he took four hundred Cities. *Plut. in vita ejus.*

66. *An. Chriſt.* 1539. there lived in *Scotland*, one *J. Scot*, no way commended for his learning, for he had none, nor for his good qualities, which were as few: This man being overthrown in a ſute at Law, and knowing himſelf unable to pay that wherein he was adjudged, took ſanctuary in the Abbey of *Halyroodhouſe*, where, out of diſcontent he abſtained from all meat and drink by the ſpace of thirty, or fourty days together: Fame having ſpread this abroad, the King would have it put to trial, and to that effect ſhut him up in a private room within the Caſtle of *Edinburgh*, whereunto no man had acceſſe: He cauſed a little bread and water to be ſet by him, which he was found not to have diminiſhed at the end of thirty two days. Upon this he was diſmiſſed, and

after a ſhort time he went to *Rome*, where he gave the like proof of his faſting to P. *Clement* the ſeventh: From thence he went to *Venice*, carrying with him a Teſtimonial of his long faſting under the Popes ſeal, and there alſo he gave the like proof thereof: After long time returning into *Engl.* he went up into the Pulpit in *Paules Church-yard*, where he gave forth many ſpeeches againſt the Divorce of King *Henry* the eighth from Q. *Katherine*, enveighing bitterly againſt him for his defection from the See of *Rome*, whereupon he was thruſt into priſon where he continued faſting for the ſpace of fifty dayes. What his end was, I read not. Arch-biſhop *Spotteſwod Hiſt. of the Church of Scot.*

67. *Pithias*, a Merchant of *Ithaca*, being at Sea, eſpied an aged man taken Captive by ſome Pirats, which *Pithias* ſeeing, and being moved with compaſſion, redeemed him, and with his perſon, bought alſo his goods that they had taken, which were certain barrels of Pitch. The old man conſidering that he had not redeemed him, for any good ſervice that he could do him, nor for any gain that he could make of his goods, but meerly out of pity, and compaſſion, he diſcovered to him a great maſs of treaſure hidden in the pitch; by which means the Merchant in a ſhort time became very rich, whereby was fulfilled that promiſe, *He that gives to the poor, ſhall not lack*, Prov. 28. 27. *Beadles Diary* p. 136.

68. A child of one Mr. *Maxey* of *Linn*, when it was but two years old, would uſe to kneel down often, & with eyes and hands lift up towards heaven, ſeem to be very ſerious in prayer; and as it grew older, would often be at prayer by it ſelf, and ask very ſtrang queſtions of its mother concerning ſpiritual matters, much beyond its age: The mother expounded all theſe things as proceeding rather from childiſh imitation, then from any reliſh or underſtanding that it had of thoſe things. At laſt when the child was five years old, in the middeſt of his ſports, as he was whipping a top, on a ſudden he caſt away all, and went to his mother, ſaying to her with much joy: *Mother, I muſt go to heaven, will you go with me?* asking her the ſame queſtion the ſecond time; His mother anſwered, yes, dear child, when God ſhall pleaſe. But how doſt thou know that thou ſhalt go to heaven? the child anſwered, *God hath told me ſo; I muſt go to heaven, for I love God, & God loves me:* after which time he never played more: about three weeks, or a month after, he ſickned and dyed, ſpeaking much during his ſickneſs of his going to heaven; ſtill asking his mother whether ſhe would not go with him? and when his mother asked him, whether he would not ſtay with her here? he refuſed, rather deſiring that *ſhe ſhould* go with him thither. Mr. *White.*

69. There was a certain Chriſtian woman, who being very ſick, ſent for me (ſaith mine Author) amongſt other things, to order, and diſpoſe of things concerning her outward eſtate: I knowing that ſhe was a woman of many & great experiences of Gods goodneſs, intreated her to impart ſome of them to me, which ſhe did, & was ſo very much affected therewith her ſelf, that the joy of the Lord proved her ſtrength, & ſo raiſed up her ſpirits, that ſhe recovered of her diſeaſe, and was well from that very hour, though it was ſometime before ſhe recovered her ſtrength.

70. There was one Mr. *Abbot*, a Citizen, who being at a Sermon, where the

Miniſter ſpake much of our duty in making our Calling and Election ſure, and of the ſingular comfort that comes thereby, and by knowing God to be our God, was much affected with it; and when he came home, went into his cloſet, and made a vow unto the Lord that he would not depart thence before God had ſealed up the pardon of his ſin, and manifeſted his love to him, & accordingly he wreſtled with the Lord in prayer, and would not depart until he had bleſſed him: And at laſt the Lord was entreated of him, and gave him full aſſurance, after which he lived up to that mercy in all ſtrictneſs, and holineſs of converſation: But was much humbled for his raſh vow. *Bleſſed be God that pardons the infirmities, and hears the prayers of his people.* Idem.

70. A Miniſter dwelling in *Ballyhaes*, in the County of *Cavan* in the north of *Ireland*, on the twenty firſt day of *October* 1641. the firſt day of the Rebellion, was conſtrained to fly for his life to *Dublin*, fourty ſeven miles diſtant, and to leave his wife and many children among the Rebbels; For his friends underſtanding that the bloody Rebbels had agreed upon his deſtruction; not only adviſed, but alſo compelled him, being very unwilling to leave them, to depart by night; & about a fortnight after, his wife and ſome hundreds more being in hourly danger, finding the Rebels rage (by Gods great mercy and over-ruling power) ſomething abated for a time, reſolved to follow after; although they knew that they muſt paſs through the pikes, and could not but expect every mile to be ſtripped by the mercileſs *Iriſh*, who lay upon the road for that end. It pleaſed God to put it into the mind of a young youth among them, about thirteen years of age, now a Preacher of the Goſpel of good note, to adviſe his friends, not to put on any good apparel; for then ſaid he, *you will be ſurely ſtript, as you ſee many hundreds are who daily paſs by naked, both men, women, and children: but put on the worſt cloathes you can get, rend and tear them, and patch them with rags, only to keep you from the injury of the weather in your journey*; yet ſome would not be adviſed, but put on their beſt ſuits, and were ſoon diveſted of them, the goodneſs of their raiment inviting the greedy proud Rebels to ſtrip them: When as the enemy coming to them whom they ſaw to be in patched and torn veſtures, conceived that they had been formerly pillaged, and let them paſs, onely taking from them their victuals and mony, if they found any about them, and ſtripped them that had any good apparel as naked as they were born, and left them ſo to go many miles, and then the Gentlewomen remembring what was written in the third of *Iſa.* ſaid one to another, *Now hath the Lord humbled us for our former exceſſive pride.*

When night came, they all agreed, being very weary, to ſit down together under the lee of an *Iriſh* mountain, where they might be defended from ſharp winds till morning, for it was froſt and ſnow: the Miniſters wife had a young child called *John Teate* hanging upon her breſts, which were become dry through her manifold feares, griefs, and want of ſleep three nights together, the child cried and groaned, and for want of nouriſhment was ready to dy, in ſuch ſort that the ſad mother not being able any longer to endure the groans and cries of her babe, aroſe up from the company (who ſat altogether as cloſe as they could with children in their laps to keep one another warm) and ſhe thought to leave her child by himſelf to cry and dy, that ſhe might be freed from thoſe her heart-piercing ſobs and wailings. And here behold the Lord, who feeds the young ravens when they cry, and hath promiſed to be ſeen of his ſervants in the mount, in a time of need appeared even literally *in the mount*; for as ſhe ſtooped down with a bleeding heart, and her eyes full of tears, there to leave her little one upon the ground, (as *Hagar* did her ſon *Iſhmael*, in the like caſe) ſhe eſpied, or rather felt upon the rock, (it being then ſome thing dark, only the ſnow caſt ſome little light) a ſuck-bottle, which ſhe opening, taſted of what was within it, and found it to be full of good milk, which the *Iriſh* call Bonny-clabbo; ſhe put it to the childs mouth with fear, leſt he, never having ſucked before out of any bottle beſides the breaſt, would not draw it: but he readily ſucked his belly full, and fell aſleep. The mother hereat aſtoniſhed, returned unto the company, and ſhewed them what ſhe had found, who much admired at it, how or whence that bottle could come thither, conſidering that the place was far remote from any habitation at all, no Engliſh dwelling within three or four miles of it, and there was no way or paſſage for people beyond it; neither did the *Iriſh* make uſe of any ſuch bottles, and the veſſel lay upon the top of the ſnow lately faln; but ſome of them called to mind *Hagars* ſtory in *Gen.* 21. 15, 16. and related it to the reſt: How that when ſhe was wandring *in the wilderneſs of Beer-ſheba the water was ſpent in the bottle*, and ſhe caſt *her child under one of the ſhrubs*, and went and ſate her down a good way off: for ſhe ſaid, *Let me not ſee the death of the child, and lift up her voice and wept*, and *then God opened her eyes*, and ſhe *ſaw a Well of water*, whereat ſhe filled the bottle, *and gave the lad drink.*

70. These things compared and laid together afforded them matter of thankfulneſs to God for his providence, and of more comfort then any feaſt could have done; for thence they concluded that God who had ſo wonderfully preſerved the infant, would in like manner preſerve them all, which accordingly came to paſs; for the next day they all came in health, though through a purgatory of much difficulty and danger to *Virginia*, a place in that County ſo called, where they all found free, unexpected, and plentiful refreſhing, *even a table in the Wilderneſs*; and within two or three days after they came ſafe to *Dublin*, their deſired harbour. Doctor *Teate.*

Providences of Mercy in great comforts after great diſertions.

A godly woman told Mr. *White*, that ſhe much frequenting Sermons, and deſiring to walk in the wayes of God, afterwards fell into great diſertions: but being in ſecret prayer, God came in with abundance of light, and comfort, ſealing unto her ſoul that part of his Covenant, *viz. I will take away the heart of ſtone out of thy fleſh, and give thee an heart of fleſh*; and withal aſſured her that ſhe ſhould never want, which ſeemed the more ſtrang unto her, becauſe ſhe had a very plentiful eſtate at that time. But within a month after theſe comforts, ſhe being to receive the Lords Supper, all her former fears and troubles returned upon her, inſomuch as a little before the bread was to be adminiſtred to her, though ſhe could not ſay, that the Devil appeared to her in a bodily ſhape, yet he ſeemed to her as if he did, and told her that ſhe ſhould not eat: But then the Lord was pleaſed to bring into her mind that paſſage in the *Canticles*, *Eat Oh my friends*. Notwithſtanding, Satan ſtill continued terrifying of her, and when ſhe had eaten, told her ſhe ſhould not drink: But the Lord brought that ſecond clauſe of the verſe into her mind, *Drink, yea, drink abundantly my beloved*, and ſo ſhe drank alſo, and preſently was filled with ſuch unſpeakable joys, that ſhe knew not how ſhe gat home: Which Soul-raviſhing joys continued for a fortnight after, and filled her mouth with Songs of praiſe, ſo that ſhe could neither ſleep, nor eat more than ſhe forced her ſelf to do out of conſcience of duty. At the fortnights end, when God was pleaſed to abate her meaſure of joy, ſhe came to a ſetled peace of conſcience, and aſſurance of the love of God: So that for twenty years after, ſhe had not ſo much as a cloud upon her ſpirit, or the leaſt queſtioning of her intereſt in Chriſt, but hath lived chearful, and contentedly, without the leaſt murmuring againſt any of Gods deſpenſations, though ſhe hath had many, and great afflictions; but her carriage hath been eminently Chriſtian-like, full of patience, yea rejoycing in the Lord in the midſt of all her ſufferings.

71. One having in diſpute ſaid, that if Gods children could not fall away, then that ſuppoſition, *Heb. 6.6. If they ſhall fall away*, &c. is non-ſence: But ſome years after being convinced of the perſeverence of the Saints, it came to his remembrance, what words he had ſpoken concerning that place of Scripture, & he preſently apprehended, that he had charged the ſpirit of God with non-ſence, & by conſequence, that he had blaſphemed the holy Ghoſt: And the tentation came with ſo much violence, that he could not withſtand it, which filled his conſcience with terrors, and he received the ſentence of condemnation within himſelf, believing that his ſin was unpardonable. And ſo being in much terror, Satan followed him with tentations, perſwading him that it was in vain for him to pray, or to ſerve God any more, ſeeing he muſt certainly go to hell: yet did he preſently go to prayer, begging of God, that though he muſt go to Hell when he died, yet that he would be pleaſed to give him leave to ſerve him whilſt he lived: upon which his former terrors, immediately vaniſhed, being clearly convinced, that none could pray that prayer, that had committed the ſin againſt the holy Ghoſt. Mr. *White* was well acquainted with this party.

72. There was a woman who was thirteen years under diſertion, which was ſo vehement, that for moſt of the time, ſhe was fain to keep her bed through weakneſs: Mr. *Ludlam* a godly Miniſter in *Leiceſter-ſhire*, went to comfort her, and to pray with her; but when he came, and profferred to do it, ſhe ſhreeked out, utterly refuſing, and forbidding him to pray with her: For (ſaid ſhe) *I have too many mercies abuſed to anſwer for already*: Yet would not he be put off, put prayed by her, & ſo prevailed with God on her behalf, that the next morning ſhe was delivered from all her fears, and had ſuch exceeding joy, that the like hath ſcarce been heard of. Mr. *White*.

73. This Mr. *Ludlam* himſelf on his death-bed the night before he died, had a great conflict with Satan: but though *heavineſs endured for a night, yet joy came in the morning*; whereupon he ſpake to this purpoſe: *This night hath been as the ſhadow of death to me, but now I can ſay, and am aſſured that God is mine, and I am his*; and ſo he dyed. *Idem*.

74. A godly woman told this Mr. *Ludlam*, that having been under great diſertions, on a time being at a Sermon, wherein the Miniſter wholly preached of promiſes, and mercies; ſhe was never more terrified at any Sermon in all her life, becauſe ſhe ſaw ſuch ſweet mercies, ſuch precious promiſes, and ſuch unſpeakable joys, and yet ſhe had no ſhare in them; ſhe told him alſo to the glory of God, that during the time of her diſertion, ſhe had ſometimes prayed with that earneſtneſs, that the very blood hath guſhed out of her Noſe: and that when ſhe hath been walking in the ſtreets, in the middeſt of all her horrors, expecting every ſtep, that the earth ſhould open, and that ſhe ſhould ſink down to Hell: Yet that even then, if ſhe heard but an oath ſworn, ſhe was ready to fall down as dead; ſo exceedingly was ſhe troubled that God ſhould be ſo diſhonoured. *Idem.*

75. A precious holy man, told Mr. *White* of a woman that was ſix years in diſertion, & by Gods providence, hearing Mr. *Rollock* preach, ſhe of a ſudden fell down, overwhelmed with joy, crying out, *O he is come whom my ſoul loveth!* and ſo was carried home for dead: And for divers days after, ſhe was filled with exceeding joys, and had ſuch pious, and ſingularly raviſhing expreſſions ſo fluently coming from her, that many came to hear the rare manifeſtations of Gods grace in her: and amongſt the reſt that went to hear, there was one that could write ſhort-hand, who yet a great while ſtood ſo amazed at her expreſſions, that he could not write: at laſt, recovering himſelf, he wrote a whole ſheet of paper, which this Miniſter read, and told Mr. *White* that of all the expreſſions that ever he read in the Book of *Martyrs*, or elſewhere, he never read any ſo high as the loweſt of them.

76. Mr. *Deering*, an eminent Miniſter in Q. *Elizabeths* days, being at a great feaſt, had a young gallant that ſat over-againſt him, who amongſt other vain diſcourſes, brake forth into ſwearing; whereupon Mr. *Deering* gravely, and ſharply reproved him; the gallant being impatient of reproof, flung a glaſs of Beer into his face: Mr. *Deering* took no notice of the abuſe, but wiped his face, and fell to his meat as before. The young gallant fell to his old diſcourſe, and ſwore again: and Mr. *Deering* reproved him as afore, upon which with more violence, and rage, he flung another glaſs of Beer into his face: but he again ſhewed his zeal for Gods glory to be right, by his meek, and ſilent bearing of this injury alſo: at which, the young gallant being aſtoniſhed, roſe up from the Table, fell down on his knees, and asked him forgiveneſs, profeſſing, that if any one had offered him thoſe affronts, he would have ſtabbed him to the heart. Mr. *Calamy.*

77. A certain Knight not many years ſince, was playing at Tables, his Chaplain ſtanding by; the Knight being angry, ſwore, whereupon his Chaplain reproved him; and he ſwearing again, he reproved him again; whereupon the Knight in much anger, turning to him, ſaid, *Who art thou, that thou dareſt thus reprove me?* to whom the Chaplain anſwered, *Nay, but who art thou, that thou dareſt thus blaſpheme thy Maker?* The Knight being convinced by this juſt reproof, retired into his Chamber, and gave his Chaplain twenty pieces for his faithfulneſs to him. Mr. *White.*

78. A Miller in *Leiceſterſhire*, ſitting in an ale-houſe on a Sabbath day with one of his companions, ſaid to him, *I hear that bawling Hooker* (meaning Maſter *Thomas Hooker*, that precious ſervant of Chriſt, that died in *New-England*)

is come to Town, let us go and hear him, we ſhall have excellent ſport: and
accordingly they went on purpoſe to jeer him: But it pleaſed God the Ser-
mon ſo wrought upon him, that being pricked to the heart, he went to
Mr. *Hooker*, intreating him to tell him, *What he might do to be ſaved?* and 79.
afterwards went with him to *New-England.* Mr. *White.*

There was one at *Colecheſter*, who was a profeſſed Atheiſt, that on purpoſe would walk at diſmal times, and in ſolitary places, to confute thoſe that ſaid there was a Devil: and at laſt in a Church-yard, the Devil appeared to him like a great dog, to whom he ſaid, *In the name of the Father, & of the Son, and of the holy Ghoſt, What art thou?* The Devil anſwered, that he was neither a comer to, nor a goer from, but a paſſer by; and withal, ruſhing by, flung him down, and bruiſed him very much; of which, he was long before he recovered: and though it pleaſed God to humbly him much for his former Atheiſm, yet the Devil daily appeared to him to his dying day, terrifying, & tormenting him exceedingly, eſpecially when he went to publick, or private Faſts, and Chriſtian-meetings: at other times, he appeared without terrour. On a time, ſome of Gods people being with him, intended to ſtay till the time of the Devils appearing, ſpending their time in holy conference: at laſt he was in extraordinary terror, & amazement, that whatſoever they ſaid to him, he minded it not at all, but looking gaſhly, would ſometimes ſhrink in one arm, ſometimes another, & his legs likewiſe, which continued for about the ſpace of an hour. At laſt, when he came to himſelf, they asked him what was the cauſe of his terror, and of ſuch geſtures; for they ſaw nothing? He told them, that the Devil had appeared to him like a Lyon all that while, flying at him, and that he had bruiſed him much, as appeared alſo; for his legs were black, and blew; the Devil uſually appeared to him in the likeneſs of his deareſt friends, and would thereby delude, & entice him into places of danger, as into ditches, quagmires, *&c.* As he hath come from a Faſt, he hath appeared to him like his wife, ſaying, *Alaſs poor husband, thou haſt been faſting all day, come and go with me, I have provided ſome good thing for thee,* & then would lead him into a filthy ditch. His friends adviſed him to eſcape theſe deluſions, by feeling of him when he came to him, which the Devil would not endure, but ſhunned to be touched: In this condition he continued ſix, or ſeven years before his death. This was ſince our late civil wars. Mr. *White.*

This belongs alſo to *Atheiſts.*

See more in *Converſion.*

80. An exceeding poor woman, that was given much to Scoulding, and Debauchary, uſed to ſpeak much againſt going to be examined by the Miniſter before admiſſion to the Sacrament: Yet at laſt, by the importunity of her Husband, ſhe was prevailed with to go to her Miniſter, Mr. *Fairclough,* who finding her groſs Ignorance, diſcovered the great danger of it to her, and withal, inſtructed her with ſo much mildneſs, and ſweetneſs, that ſhe brake forth into tears, beſeeching him to give her ſome directions in Spiritual matters, which accordingly he did, and withal, referred her to a godly Neighbour that might read them unto her; and ever after, ſhe became eminent for Piety, inſomuch that ſhe, and her Husband being very poor, in the evening ſhe would fetch an handful of Thatch from her houſe, (wanting candles) and kindling of it, ſhe would get her Husband to make haſte, and read as

much out of the Bible as he could, whilſt the Blaze laſted, which ſhe would mark diligently, and with a great deal of care, and joy remember, and talk of it. A godly Miniſter had this ſtory from Maſter *Faircloughs* own mouth.

81. A certain precious, and experienced Chriſtian riding behind her Huſband when it Lightened exceedingly: her Husband being a carnal man, and a great Enemy to Mr. *Bolton*, trembled very much, which ſhe perceiving, with a chearful voyce asked him, why he trembled ? *Why*, (quoth he) *do not you tremble at this terrible Thunder, and Lightening?* No (ſaid ſhe) why ſhould I tremble, it being but the voice of my heavenly Father: He hearing her ſpeak this with a chearful voice, thought thus with himſelf, Surely theſe people whom we call *Puritans*, have ſomething within them that makes them bear up in theſe ſtorms; and ſo immediately turning his Horſe head, he rode to Mr. *Boltons* Houſe, confeſſed the former Wrongs he had done him, and asked him forgiveneſs, intreating him, to tell him what he ſhould do to be ſaved ? and through Gods mercy, became very godly ever after. Mr. *White*.

82. There was a certain man, who having ſpent all his Eſtate diſſolutely, had only ſo much money left as would buy him a Sword, which he did, reſolving to maintain himſelf by Robbing on the High-way: But as he was paſſing by a Church, hearing one preaching, he ſtepped in, and ſtayed out the Sermon, and it pleaſed God to Work ſo effectually upon him thereby, that he changed his former Reſolutions, and God ſo bleſſed his Endeavours in his Calling, that he maintained himſelf, and Family, comfortably ever after. Mr. *Haviland*.

CHAP. CV.

A remarkable Providence of God in the Miraculous preſervation of Eight Men left in Green-land, Anno Chriſti 1630. *by the ſpace of nine Months, and twelve Dayes.*

ANNO *Chriſti* 1630. *May* the firſt, the *Muſcovy* Merchants of *London*, ſent a Ship called the *Salutation* of *London* for *Greenland*, which Arrived there in ſafety, the Eleventh of *June* following, together with two other Ships, all which were commanded by Captain *William Goodler*. The Ship wherein the Captain was, ſtayed at *Bell-ſound*; This of the *Salutation* at the *Foreland*: And the Captain meeting with ſtore of Whales, quickly made a great Voyage, and ſo ſent for the *Salutation*, to take in part of his Train-Oyl: By the way as they went to him, meeting with croſs Winds, the Maſter ſet Eight of his men on Sore to kill ſome Veniſon, in a place where there uſed to be good ſtore. Theſe men taking with them a brace of Dogs, a Snaphance, two Lances, and a Tinder-Box, went on Shore, and that day, they laid Fourteen good Deer upon the ground: And then being Weary, and the Night coming on, they betook themſelves to reſt, intending the next day to make an end of their hunting, and ſo to return to their ſhip: But the next day proved foggy, and there was much Ice between the ſhore and the ſhip, and the wind coming Southerly, the ſhip was fain to ſtand ſo far off into the Sea to be clear of the Ice, that they loſt the ſight of her; and the weather growing thicker,and thicker, they thought fit to hunt along the ſhoar to *Green-Harbour*, and there to ſtay aboard the ſhip, till their own ſhip ſhould come into the Port.

In this paſſage they killed eight Deer more, and ſo having laden their Shallop with Veniſon, they kept on their courſe to *Green Harbour*: But when they came thither, they found, to their great aſtoniſhment, that the ſhip was departed. Being thus fruſtrated of their expectation, and having but three dayes to the uttermoſt expiration of their limited time for their departure out of thatCountry,they thought it their beſt courſe to make all ſpeed poſſible to *Bell-Sound* to their Captain; and leſt delay ſhould prove dangerous, they lighted their Shallop by heving their Veniſon overboard into the Sea: and ſo they haſted all they might, and that night gat half way: But the dark fog increaſing, they were forced to cove in a point of land till the next day at noon: At which time the weather being clearer, they haſted forward; but having no Compaſs to direct their courſe by, they wandered up and down ſo long till the ſhips were departed. This filled them with feare and aſtoniſhment, knowing that neither Chriſtian, nor Heathen had ever inhabited thoſe deſolate Climates: Yea, they had heard that the Merchants had endeavoured, with proffers of great rewards, and of ſufficient furniture, and proviſion of all things neceſſary, to hire ſome to undertake to winter in thoſe parts, but could never meet with any that would adventure their lives to ſo hazardous an undertaking: They had heard alſo that the company of *Muſcovy* Merchants had once procured the reprieve of ſome Malefactors condemned to death here in *England*, unto whom they promiſed pardon,together with rewards & proviſion of cloaths, victuals, and all other neceſſaries, if they would ſtay one winter there; But when they came thither, & took a view of the deſolateneſs of the place,they conceived ſuch horrour & fear in their hearts, choſe rather to return for *England*, and there to ſatisfie the Law with the loſs of their lives,than to ſtay in ſo deſolate & darkſom a Country. They remembred alſo a more terrible Example of nine good and able men left there formerly by the ſame Maſter that had now left them, who all died miſerably upon the place; and whoſe bodies were fearfully disfigured by the Savage Bears, and hungry Foxes, which are the only inhabitants of that comfortleſs Country: All which made them, like amazed men, to ſtand one looking upon another, every one foreſeeing the future calamities both of himſelf and of his fellowes: and that which much encreaſed their horrour, was, their want of all neceſſary proviſion for the life of man, having neither cloaths to keep them warm, and for ſhift, nor food to prevent the miſeries of cruel famine,nor a houſe wherein to ſhroud themſelves from the extremity of cold.

But after a ſpace, knowing that delay in extremities,is the mother of all danger, they began to conceive hope out of the depth of deſpair; and therefore they conſulted together of the likelieſt courſe for their preſervation in that place: and reſolved upon the opportunity of the next fair weather, to go to *Green Harbor* to kill ſome Veniſon for part of their winter proviſion, which accordingly they did, but found not ſo many Deer as they expected; yet the firſt day they killed ſeven, & four Beares to boot, which they alſo intended to eat: The next day they killed ſix Deer more, and as they returned they killed ſix more: and then the weather proving foul, and cold, they laded their Shallop with the Deer and Bears; and finding another Shallop left there, as uſually they do, from year to year, they laded it with Graves of Whales that had been boiled there that year; and ſo dividing themſelves into thoſe two Shallops, they took the firſt opportunity of returning to *Bell-ſound* to their Tent, where they intended to take up their reſt for the winter.

But in their paſſage, the night coming on, and the wind blowing hard, they were forced to ſtay in the mid'ſt way at *Bottel Cove* for that night: There they faſtened their Shallops one to another, and caſting out their Anchor, they left them riding in the *Cove*.

But here again, for the tryal of their patience, and to teach them to relie more upon Gods providence, than upon any outward means of their own, this miſchance befel them: The wind blowing hard into the Cove, & their Anchor coming home, their Shallop ſunk into the Sea, and ſo wet all their proviſion, and ſome of it they found ſwimming up and down by the ſhoar: The ſight hereof wonderfully troubled them, to ſee the beſt part of their proviſion, the only hope of their lives under God, in danger either utterly to be loſt, or to be ſpoiled by the Sea-water, for which they had taken ſuch paines, and run ſo many adventures in the getting of it: and in this their miſery, they ſaw but one remedy, and that was a deſperate one, *viz.* to run into the high-wrote Sea to their Shallops to ſave the remainder of their proviſions, now ready to be waſhed away by the billows: This they did, and by main force drew the Shallops to the ſhore; then they went along by the Sea ſide to gather up ſuch of their proviſions as was ſwimming up and down; and when the weather proved fair, they went on to *Bell-ſound*: where being arrived, they took out their proviſion, and viewed the great Tent which was built of Timber, and Boards, and covered with *Flemiſh* Tiles: The uſe of it was for the Coopers to work, and lodg in whileſt they made Cask for the putting up of the Traine-Oyle; and they reſolved to build another ſmaller Tent within that for their habitation; & accordingly taking down a leſſer Tent that ſtood near to it, wherein the Land-men lay whileſt they made their Oyle, they fetched their materials from thence, both Boards, Poſts, and Rafters, and from the chimnies of the Furnaces they took a thouſand Bricks; they found alſo four Hogſheads of Lime, which mingled with ſand from the ſhoar, made good morter; But the weather was grown ſo extream cold, that they were fain to make two fires on both ſides to keep their morter from friezing; then they raiſed a wall of one Brick thickneſſe againſt the inner planks of the ſide of the Tent, but by that they had walled two ſides of their houſe, their Bricks failed, ſo that they were forced to build the other two ſides of boards; which being nailed on both ſides the poſts, they were hollow between, which they filled up with ſand, that made it ſo tight, that the leaſt breath of aire could not poſſibly annoy them. The length of their Tent was twenty foot, and the breadth ſixteene; their chimney was the breadth of a deal board, and four foot high; they ſeiled it with boards five or ſixe times double, that no wind could poſſible get through: The doore they made as cloſe as they could, and lined it with a bed that they ſound there, which came over both the opening and ſhutting of it: they made no windows, having no light but what came through the chimney: then ſet they up four Cabins, quartering themſelves two and two in a Cabin, their beds were the Deer-skins dried, which was a warm and comfortable lodging for them in their diſtreſſe: their next care was for firing, and finding ſeven old Shallops which were unſerviceable, they brake them up, and ſtowed them over the beams in the great Tent to make it the warmer, and to keep the Snow from driving through the Tiles into the Tent: and by this time the cold encreaſing, and ſcarce having any day at all, they ſtaved ſome empty cask, and brake two old coolers (wherein they cooled their Oile) providing whatſoever firing they could without prejudice to the next years voyage: yet conſidering the ſmall quantity of fuel, the extremity of cold, and the long time of their aboad, they husbanded it as thriftily as poſſibly they could.

Having thus fitted every thing in the beſt manner they could, on the twelfth of *September*, looking out into the Sound, they eſpied two Sea-horſes lying aſleep on a piece of Ice, whereupon taking up an old harping-iron, they haſted to them, and firſt ſlew the old one, and then the young: and ſo bringing them aſhore, they ſlaied them, roaſted, and eat them. Not long after they killed another; but the nights and cold weather encreaſing on them, and they viewing their proviſion, found it too ſmall by half; whereupon they ſtinted themſelves to one reaſonable meal aday, and agreed to faſt Wedneſdaies and Fridaies, excepting from the Graves, or Fritters of the Whale (which was a very loathſome meat) of which they allowed themſelves ſufficient for their preſent hunger: at which diet they continued about three moneths.

Having finiſhed what ever they could invent for their preſervation; they found that all their cloaths and ſhooes were worn, and torn; to repaire which they had this new deviſe, of Rope-yarn they made thread, and of Whale-bones needles to ſew their cloaths withal: But *October* the tenth, the nights being grown very long, and the cold ſo violent, that all the Sea was frozen over; and they having now nothing to exerciſe their minds upon, were troubled with a thouſand imaginations: Sometimes they bewailed their abſence from their wives and children, thinking what griefe it would be to them to hear of their miſcarriage: then thought they of their parents, and what a cutting corraſive it would be to them to hear of their untimely deaths, &c. and being thus tormented in their minds with fear, and grief, and pinched in their bodies with hunger, and cold, the hideous monſter of deſperation preſented his ugliеſt ſhape unto them: But thinking it not beſt to give way to grief and fear, they doubled their prayers to Almighty God for ſtrength and patience in their miſeries, by whoſe aſſiſtance, they ſhook off their former thoughts, and cheared up themſelves to uſe the beſt means for their preſervation.

Then for the preſervation of their Veniſon, and lengthening of their firing, they thought beſt to roaſt every day half a Deer, and to ſtow it in hogſheds, which accordingly they did, leaving ſo much raw as would ſerve to roaſt every Sabbath day a quarter, &c. And when this was over, they began again to think of their enſuing miſery, that in caſe God ſhould give them life, yet they were to live as baniſhed men from all company; and as if their ſorrows had been too little, they preſently found an encreaſe of it; for their Whale-Fritters after they had been drenched in the Sea-water, lying cloſe together, were grown mouldy, and ſpoiled: and again ſurveighing their Bear, and Veniſon, they found that it would not afford them five meals a week, whereupon they were fain to cut off one meale more; ſo that for three moneths after, four dayes in the week they fed upon the unſavory mouldy Whale-Fritters, and the other three they feaſted with Bear and Veniſon: But beſides the want of meat, they now began to want light, ſo that all their meals were ſuppers: For, from the fourteen of *October* to the third of *February* they never ſaw the Sun ſo much as peep above the Horizon: But the Moon, when not obſcured with clouds, they alwaies ſaw ſhining as bright as in *England*: All which darkſome time they could not certainely tell when it ſhould be day, and when night.

In the begining of this darkneſs, they ſought ſome means to preſerve light, and finding a peice of ſheet-lead, and ſome Oyl in the Coopers tent, and rope-yarn, they made a lamp, which they kept continually burning, which was a great comfort to them in their extremity; yet their wants, and miſeries were ſo many, and great, that ſometimes they brake forth into impatient ſpeeches againſt the cauſers of them, but then their conſciences again minded them of their own evil deſerts, and ſo they took it as a juſt hand of God for their former wicked lives; or that God intended to make them examples of his mercy in their wonderful deliverance: Humbling themſelves therefore under the mighty hand of God, they proſtrated themſelves in prayer two or three times a day, which courſe they conſtantly held all the time of their miſery.

In the begining of *January*, as the dayes began to lengthen, the cold began to ſtrengthen; which proceeded to that extremity, that it raiſed bliſters on their fleſh as if they had been burnt with fire, and if at any time they touched iron it would ſtick to their fingers like bird-lime: If they went out a doors to fetch in a little water, it would ſo pinch them, that they were ſore as if they had been beaten. In the begining of winter, with pick-axes breaking the ice daily, they got ſome water on the Sea ſhore: but after the tenth of *January*, they had none but ſnow water which they melted with hot irons, which was their only drink till the twentieth of *May* following.

By the laſt of *January* the dayes were ſeven or eight hours long, and then viewing their victuals again, they found that it would not laſt above ſix weeks longer, which made them feare further famine; but they had recourſe to God, who, they knew, could ſupply them beyond their hopes.

Looking out on a bright day, they ſaw a great ſhe Bear with her Cub coming towards their Tent; whereupon arming themſelves with their lances, they went forth, and ſtaid her coming; ſhe ſoon caſt her greedy eyes upon them, and hoping to devour them, haſted towards them: but with their lances they gave her ſuch an hearty welcome, that ſhe tumbled upon the ground, biting the ſnow for anger: the Cub ſeeing this, eſcaped by flight: The weather was ſo extream cold, that they were fain preſently to retire into the Tent, and having warmed themſelves, they drew in the dead Bear, wherewith they dined merrily; and this Bear ſerved them twenty dayes: Only this miſchance they had, eating her liver, it made their skin peele off; when ſhe was ſpent, they yet feared that their veniſon would not hold out till the Fleet came out of *England*; but God ſent many Bears to their Tent, by times, at leaſt forty, whereof they killed ſeven; One of which was exceeding great, at leaſt ſix foot high; ſo that their food encreaſing, they kept not themſelves to ſuch ſhort commons, but oft eat two or three meals a day, which much encreaſed their ſtrength.

By this, the chearful days lengthened ſo faſt, that ſeveral ſorts of Fowl reſorted thither. *March* 16th one of their Maſtiffs went abroad which they never ſaw after; upon the coming of the Fowles, the Foxes, which all winter had kept their burroughs under the rocks, came abroad to ſeek for their livings; whereupon they ſet up Traps, which they baited with the skin of theſe Fowles, by which means they cought at times fifty Foxes; all which they roſted, and found to be good meate: then taking the Bear-skins, laying the fleſhy ſide upwards, and making ſprings of whale-bone, they caught about ſixty Fowls as big as pidgeons.

May the firſt, the weather began to be pretty warm, ſo that they went dayly abroad to ſeek for proviſion: but nothing they could find for many days, till at length they met with abundance of *Willocks* eggs; of which they carried home thirty, intending the next day to fetch one thouſand more, but the day proved ſo cold that they could not ſtir out of their Tent. The ſame day there came two ſhips of *Hull* into the Sound, who knowing that ſome men had been left there the yeare before, being very deſirous to know whether they were dead or alive, the Maſter manned forth a ſhallop to go as neere the ſhore as they could, and ſo over the ice to the Tent: when theſe men came neere the Tent, they haled them with the uſual word of the Sea, crying *Hey*: to which one of them in the Tent anſwered again *Hoe*; which ſudden anſwer almoſt amzed them all: but perceiving them to be the very men left there, with joyful hearts they embraced one another, and ſo coming into the Tent, they ſhewed the *Hull*-men the curteſie of the houſe, giving them ſome veniſon which was roſted four months before, and a cup of cold water, which for novelty ſake, they kindly acceptd of them.

After a little diſcourſe, theſe eight men reſolved to leave their Tent, and to go with them to their ſhip, where they were welcom'd after the heartieſt and kindeſt *Engliſh* manner: and ſo they ſtaid with them till the *London* Fleet came, which was three dayes after: At which time they went aboard the Admiral in which Captain *William Goodler* was, who made them very welcome, and gave order that they ſhould have any thing that was in the ſhip that might do them good: he gave them apparel alſo to the value of twenty pounds. So that after fourteen dayes refreſhment they grew all perfectly well: But when ſome of them went to their own Maſter that had left them there, he fell foul upon them, calling them *Run-awayes*, with other harſh tearmes far enough from the Civility of an honeſt man. Thus they continued in the Fleet until the twentieth of *Auguſt*, at which time with joyful hearts they ſet ſayl through the foaming Ocean, and though ſometimes croſſed with contrary winds, yet at laſt they came ſafely to an Anchor in the river of *Thames*: and the *Muſcovie* Merchants dealt very well by them.

The names of theſe men, were *William Fakely* Gunner: *Edward Pelham* Gunners mate that wrote this ſtory. *John Wiſe*, and *Robert Goodfellow* Seamen: *Thomas Ayers*, Whale-cutter: *Henry Bet* Cooper: *John Dawes*, and *Richard Kellet*, Land-men.

Greenland is a Country that lies very far Noth-ward in ſeventy ſeven Degrees, and forty minutes: Its wonderful mountainous, which mountaines are all the yeare long covered with Ice, and ſnow. The plaines in part are bare in Summer: But there grows neither Tree nor Hearb in it, except Scurvey- graſs, and Sorrel: The Sea is as barren as the land, affording no Fiſh but Whales, Sea-horſes, Seals, and ſome few ſmal Fiſhes.

CHAP. CVI.

A ſtrange Providence in the late Revolutions at Naples, *not to be parelle'd either by Ancient, or Modern Hiſtory.*

THe Duke of *Arcos*, Vice-Roy of *Naples* under the King of *Spaine*, having impoſed many Gabells (or taxes) upon ſeveral commodities, both vendible, and eatable, at laſt impoſed a Gabel upon fruit, alſo which more irritated, and offended the multitude than all the former: whereupon by the publick cries, and lamentations of men, and women, they daily ſolicited the Vice-Roy as he paſſed through the Market-place, to eaſe them of the ſaid burden: they uſed alſo the meditation of others, and not prevailing, they were ready to raiſe a mutiny, which ſo affright- the Vice-Roy, that he promiſed quite to take off the ſaid Gabel; but delaying to do it, ſome of the enraged people one night put fire to ſome powder in the Market-place where the ſaid Gabel was exacted, and blew it up. There were alſo from day to day bitter invecties, and fiery proteſts againſt the publik officers fixed up in ſundry places of the City. The Vice-Roy being alarum'd hereby, often aſſembled the ſix precincts of the City to conſult about this buſineſs: but they were divided, ſome perſwading him to eaſe and pleaſe the people, others adviſing him to repair the Tole-houſe that was burnt down, and continue the Gabel, ſaying, *That they were but a few Tatterdemalions that had made that noiſe*: Beſides, diverſe of the great men and Merchants of the City had advanced upon the ſaid Gabel above ſix hundred thouſand crownes, and were to pay eighty five thouſand crownes of annual rent.

This was noiſed abroad, and the report went, that if this tax was taken off there would be a new one ſet upon corn, and wine, whereupon the enraged people proteſted that they would never endure the ſame. Whileſt theſe diſcontents were hot, *July* the ſeventh 1647. this occaſion ſuddenly preſented it ſelf.

A young man of about twenty four years old, being ſpritely, pleaſant, and of a middle ſtature, in linnen ſlops, a blew waſtcoat, and bare-foot, with a Martiners Cap on his head, happened to be in the Market-place: His profeſſion was to angle for little fiſhes, as alſo to buy fiſh, and carry them about to ſell: He was vulgarly called *Maſſianello*, and being naturally crafty, he obſerved the general murmurings of the people: and ſo went up and down to the Fruiterers ſhops, and adviſed them, that meeting together the next day in the Market-place, they ſhould tell the Country-Fruiterers that they would buy no more gabelled fruit.

This being noiſed abroad, the next day they refuſed to buy any fruit, but one of the City officers perſwaded them to buy it for the preſent, and promiſed that the gabel ſhould ſuddenly be taken off, and ſo prevailed with them for that time.

Maſſianello ſeeing his expectation fruſtrated, went up and down, crying, *Avant Gabel, avant Gabel*, for which ſome jeered him, others conſidered well of his words: About the ſame time, many Boyes being met in the Market, he bade them ſay as he ſaid, and do as he did; and then taught them to cry: *Let God live, &c. Let the Pope live, Let the King of Spain live, and let the ill Government die*: This the Boyes cried up and down, which cauſed much laughter, and jeering at the maſter, as if he were mad, or a fool: but he told them, *Ye laugh at me now, but you ſhall ſhortly ſee what* Maſſianello *can do: Let me alone, and if I do not free you from all your ſlaveries, let me be held infamous for ever.* Which words encreaſed their laughter the more: But he, minding his buſineſſe, liſted many boies betwixt ſixteen and ſeventeen years old, to the number of two thouſand, whom he prepared againſt a great feſtivall that was approaching, giving every one of them a little Cane in his hand.

The day being come upon which a feaſt uſed to be made by the boies, and meaner ſort of people in the Market-place, they erected a Caſtle of wood, which they battered with ſticks, and fruit, which drew a great concourſe of people together; and at the ſame time a quarrell began between the Shop-keepers and Fruiterers, the former refuſing to buy their fruit: whereupon a chief officer came to ſtil the commotion, and the better to quiet the Citizens, he reviled the Countrey Fruiterers, threatning to baſtinado them, and to ſend them to the Gallies: Amongſt theſe was a cozen of *Maſſianellos*, who according to the inſtructions given him, threw his baskets of fruit upon the ground, crying out, *God gives plenty, and the ill Government gives a dearth, I care not a ſtraw for my fruit, let every one take of it*: whereupon the boies eagerly gathered it, and *Maſſianello* cried out, *Without Gabell, without Gabell*: So that the officer threatned him with whipping, and the Gallies; at which the people threw Figs, Apples, and other fruit with fury into the Officers face: But *Maſſianello* hit him on the breaſt with a ſtone, encouraging his *Militia* of Boyes to do the like: So that if the Officer had not ſpeedily broken through with his coach, and got away to the Palace, he had been torne in peeces, or ſtoned to death.

Upon this ſucceſſe, the number of people ſtill encreaſing, they exclaimed a loud againſt their oppreſſions, proteſting to pay no more Gabell, crying out, *Let the King of Spain live, & let the ill Government die. Maſſianello* being thus attended with his boies, and an infinite company of looſe people, who were now armed with Pikes, and Partizans, he leaped upon a table, and with a loud voice cried; *Be merry deare companions, give God thanks that the hour of your redemption draws near: This poor bare-footed fellow as another* Moſes, *who freed the* Iſraelites *from* Pharaohs *rod, ſhall redeem you from all Gabells:* Peter *a Fiſherman, redeemed with his voice* Rome, *and with it a world from Satans ſlavery to the liberty of Chriſt: Now another Fiſher-man, which is* Maſſianello, *ſhall releaſe* Naples, *& with it a whole Kingdom from the tyranny of Gabells, &c. Nor to effect this do I care a ruſh to be torn in pieces, and to be dragged up & down the gutters of* Naples: *Let all the blood in my body ſpin out of theſe veines: Let my head skip from my ſhoulders by a fatall ſteel, and be pearched in this market on a pole, yet I ſhall die contentedly, and gloriouſly: It will be honour enough to me to think that my blood and life periſh in ſo glorious a cauſe?* With theſe, and ſuch like words he ſo enflamed the people, that they were willing to cooperate with him: and to begin the work, they fired the houſe next to the Tole-houſe for fruit, thereby burning it down, together with all the books of accounts, and other goods in it.

This being done, the number ſo encreaſed, that every one ſhut up his ſhop, being aſtoniſhed at ſo ſudden a garbroile: and of that multitude ſome went to other quarters of the City burning down the Gabell-houſes for all other commodities, together with their writings, books of entrance, &c. wherein this was very obſervable, that in plundering thoſe houſes wherein was ſuch quantities of mony, and rich furniture, not one durſt meddle with the leaſt peece of any thing, but all was conſumed in the flames, being, as they ſaid, the *quinteſſence of their blood.* The people meeting with no oppoſition, being much encouraged hereby, ſtill encreaſed in number, ſo that about ten thouſand made towards the Palace of the Vice-Roy, carrying loaves of bread upon their pikes, and ſtaves, crying, *Let the King of Spain live, and the ill government die:* and *Maſſianello* with his Boyes, with dolerous, and loud voices, as they went along the ſtreets, laboured to move all the people to joyn with them; and going to Saint *James's* priſon, they freed all the priſoners, and admitted them into their ſociety. When they came to the Palace, they cryed out, that they would not only be freed from the Gabell upon fruits, but from all other Gabells alſo: whereupon the Vice-Roy coming out into a Belcony, told them that the ſaid Gabell ſhould be aboliſhed, and part, of that upon Corne alſo: But they bawled ſtill that they would not be relieved in part, they would have the whole taken off, crying, *may the King of Spain live, and the ill government die:* and ſo many of them attempting to go up the ſtaires to acquaint the governour with the reſt of their grievances, they were kept back by the guard of Souldiers: But with their Canes, and clubs, and a great cry, they forced their paſſage, and demanded audience of the Vice-Roy; but he had withdrawn himſelf: So that when they came to the Hall doore, and found it ſhut, they brake it open, and at his Chamber they met with ſome further reſiſtance by Souldiers, but forcing them away, they had eaſie acceſs into all other roomes, to the very cloſet wherein the Vice-Roy had hid himſelf, and though it was double bolted, yet by main force they brake it open, where he had certainly loſt his life, but that two noble men with much ado conveighed him away: Then he intended to have gone into the Caſtle whither his Lady and children had retired; but underſtanding that the draw-bridg was up, he took Sanctuary in a Church and Friery: and ſo out of a window gave the people notice that he was willing to give them content: and accordingly he diſperſed ſundry ſcedules, whereby he took off the Gabel of fruit, and part of that upon Corn: yet neither then were they content, but made ſignes to him to come down to them, and to ſpeak face to face, which accordingly he did, and put himſelf into a coach, but they would have him come forth, otherwiſe threatning him with death; and when he came forth, ſome of them cryed out: Sir, *For the love of God diſburden us at once of theſe Gabells; Let us have no more ſlavery; Let us breath:* Then did the Vice-Roy grant their requeſt, yet thinking himſelf not ſafe amongſt the rabble, he threw amongſt them ſome Zecchins of gold, which whilſt they ſcrambled for, he gat into the Church, cauſing all the doors to be made up, and of the Monaſtery alſo.

The people being angry that he had thus eſcaped, followed him to the Monaſtery, and though out at a window he perſwaded them to be quiet, promiſing to ſatisfie them, yet they not believing him, forced open the doors of the Monaſtery, and would have proceeded further had not their Arch-biſhop interpoſed, and obtained an inſtrument under the hand, and ſeal of the Vice-Roy, which he ſhewed to the people, and ſo drawing them after him along the ſtreets, he at laſt with aloud voice read the inſtrument to them: But when it was read, they all cryed out that they were cheated; for that it only contained taking off the Gabell of fruit, and part of that upon wheat: and ſo acquainting the people in the market-place with it, they reſolved that it was neceſſary for the defence of the faithfull people of *Naples* to enroll ſome armed men to procure a total diſcharge of Gabels. This they did, but in the mean time the Vice-Roy eſcaped into the Caſtle of Saint *Elmo.* Then did the people go to the Palace, and to all the Courts of guard about the City, where they diſarmed the Souldiers: and then going to the Prince of *Biſagnano*, Collonel general of the Battalion of *Naples*, who was wel-beloved amongſt them, they beſeeched him to be their defender, and interceſſor betwixt them and the Vice-Roy for a total extinguiſhment of the Gabels. This requeſt he could not refuſe, and therefore mounting on horſ-back he went along with them, the number of men and boyes ſtill encreaſing, till they were about fifty thouſand. The Prince uſed all poſſible means to quiet the people, ſwearing that he would obtain for them what they deſired; yet he prevailed nothing: for ſome of them ran to divers priſons, breaking them open, freeing the priſoners, and burning all the Books, and proceſſes of Priſoners that were found in the Offices. Then going to the Toll-houſe for Corn, they burned it quite down, together with much corne, houſholdſtuff, and mony. Then they went to Saint *Lawrence* Church, to ring the great bell to warn all the people to arme, but there they met with ſome reſiſtance; and the while, the Prince being almoſt ſpent in the crowd, gat away; which the people hearing of, cryed out for their conductor *Maſſianello*, who accepting the charge, by ſound of Drum ſtirred up all the people in the City, and ſuburbs, to take Armes.

The day now declining, to prevent the infinite hurt that was like to enſue, it was thought fit by ſome, that the Religious perſons ſhould go in Proceſſion through the City to implore the Divine help, and to quiet the people, if it might be; which accordingly they did, but without ſucceſs. Then the Vice-Roy and Nobility, fearing leſt the people ſhould go to Saint *Lawrence* Church, and there ſeize upon ſixteen pieces of Ordnance, Armes, &c. and ring the Bells to encreaſe the uproar, they ſent a good guard of *Spaniards*, and others to prevent them: And about midnight the Vice-Roy and other principal men removed to the Caſtle *Nuovo* that was neer to the Palace: and the better to quiet the people, he publiſhed good orders about bread; which being ſcarce twenty four ounces, ſhould now be made two above thirty three ounces; and that conſiderable guards ſhould be ſet about the Caſtle: yet the people went on with their fury, ringing their Bells, dividing themſelves into all quarters: Some burning down all the Toll-houſes, others plundering the ſhops for Swords, Muſquets, Bullets, Match, &c. and one fooliſh man reſiſting them, they put fire to his houſe, wherein were divers Barrels of powder, which taking fire, blew up eighty ſeven perſons, beſides forty four that were hurt: To prevent the like miſchief, the Vice-Roy commanded that all the powder in other places ſhould be made wet with water.

The next day, *July* the eighth, very early in the morning, the people appeared in a warlick equipage, amongſt whom were mingled many ruſticks with Pitch-forks, plow-ſhares, ſhovels, &c. and many women with fire-ſhovels, Tongues, Spits, &c. yea, the very children with little ſtaves and canes, all in an inraged manner crying out, *Let the Lord our King live, and the ill Government die*; with ſuch like cryes they filled the air, and ſent order to the thirty ſix wards of the City preſently to arme upon pain of burning down their houſes; But then wanting powder, they went to a houſe where they knew ſome was, who refuſing to ſell it them, they threw lighted matches into it, blowing up the houſe, and ſixty perſons that were in it. Then they haſted to the Kings powder-houſe that was out of the City, but when they came thither, they found it all put into water, whereby they were diſappointed.

In the mean time the Vice-Roy had ſtrengthened his Guards with a thouſand *Germans*, eight hundred *Spaniards*, and one thouſand *Italians*, ſtrengthening and fortifying all places about him: He ſent alſo for another Regiment of *Germans* from *Pozzolo*; but the people hearing of their coming, met them, ſlew ſome, and took the reſt priſoners. That morning alſo the *Spaniſh* guard had impriſoned two mean fellows for ſome inſolencies: but the people ſet upon the guard, ſlew ſome, and threatned to tear in pieces all the *Spaniards* in *Naples* if they were not releaſed; to prevent

vent which miſchief they were ſet free. Then it ſeemed good to the Vice-Roy to ſend ſome Lords to *Maſſianello*, with an inſtrument wherein he granted as much as they deſired the day before, *viz.* to take off all the Gabells: But this ſatisfied not the people, they now would have more, and all his Officers, and Nobles oblige themſelves to reſtore all their priviledges granted by King *Ferdinand*, and *Frederick*, and the Emperour *Charles* the fifth, &c. as alſo that a Law ſhould be enacted, that never any more Gabels ſhould be impoſed upon them. The Vice-Roy preceiving that they ſtill grew upon him, ſent amongſt them the Lords that were moſt popular, who told them that his Excellency was ready to give them all ſatisfaction: The people anſwered, that by their forementioned priviledges no new Tax was to be impoſed without the conſent of the Pope, and that if any was, that the City might defend their liberties with the ſword, without any mark of rebellion againſt their Prince: and therefore they demanded the Original of thoſe grants, &c. with which anſwer the Lords returned to the Vice-Roy, who immediately convocated all the Councels to conſider what return to make unto them.

In the mean time new Proceſſions were made by the Religious orders, and the Sacrament and relicks, were laid forth in the Churches to implore the Divine aſſiſtance in ſuch an exigence. Then came a Lord from the Caſtle, and brought a copie of their priviledges, aſſuring them that it agreed with the Original; this pleaſed them at the firſt, but when it was read it was found imperfect, whereupon the people raged exceedingly, ſaying *that they were mocked, & betrayed, & that they would be revenged upon all the Nobility*; and taking the Duke that brought it, they caſt him into priſon, and committed him to a famous *Bandito* called *Perrone*, who being an ancient friend of the Dukes, ſo laboured with the people, that he procured his liberty, promiſing to reſtore him into their hands upon all demands.

The people joyned as aſſiſtance to *Maſſianello*, a certain Prieſt called *Julio Genojno*, and the aforenamed *Perrone*: and the firſt order that they made, was to burn down the houſes of ſixty perſons, who had been contrivers, or officers in the cuſtome-houſes, and had enriched themſelves by the blood of the people: This was performed ſo ſtrictly, that one, for taking a little Towel out of thoſe houſes, was killed; another for a horſe-crouper had fifty laſhes on his Back, and ſome others for ſmall trifles were hanged by the command of *Maſſianello*; and he that pitied the burning of thoſe mens houſes, or goods, was held to be no friend to the people. The houſes were ſtately ones, out of which they threw all ſorts of Plate, Diſhes, Stooles, Tables, Chaires, Carpets, Tapeſtry, &c. and abundance of Money, all which they carried into the Market-place, and burned, crying out, *Theſe goods are our blood, and as theſe burn, ſo the ſouls of thoſe Dogs that own them, deſerve to burn in Hell fire.* In one of theſe palaces, beſides all ſorts of rich furniture, were brought out twenty three great Trunks, which were full of rich cloth of Gold, Tiſſues, coſtly Imbroderies, which dazled the eyes of the beholders; a Cabinet of Pearls, and precious ſtones, yet nothing was ſaved from the fire.

The Vice-Roy being deſirous to put an end to theſe combuſtions, and burnings, by the adviſe of his Councel ; firſt ſtrengthened the guards of his Caſtle, and then ſent to the people a printed inſtrument, wherein was an abolition of all Gabels, and a general pardon granted to them : but it took no effect, becauſe the Pardon was not ſo full as they deſired. Then the Vice-Roy perceiving that all the Nobility were hateful to the people, reſolved to imploy two Advocates of the people, committing to their care, and prudence, the quieting of them ; and indeed they did what was poſſible, yet prevailed not ; whereupon they told the Vice-Roy that nothing would appeaſe the tumult, except the Original Charter of Priviledges granted them by *Charles* the fifth were delivered to them : upon which he preſently imployed the moſt likely perſons for the finding of it out. In the mean time *Maſſianello* gave warning to all the Merchants in the name of the people, to be ready in Armes for their ſervice, and himſelf ; with his Train went to all the houſes of the Gentry, and others, to ſearch for Armes, taking all they found of all ſorts, which were many thouſands, together with nine pieces of Ordnance, and two Canons which they took out of a Ship, and ſeven more out of another, all which they planted at the mouths of principal ſtreets. The Arch-biſhop ſeeing all endeavours fruſtrate, and the dangers encreaſing, he purpoſed in his own perſon with ſome other principals of the Teatines, & Religious Orders, to go about in a ſolemn Proceſſion : but for fear of affronts, he reſolved firſt to feel the pulſe of ſome of the ring-leaders of the people to ſee how they would reliſh it : they whom he emploied did it effectually, but their anſwer was, Thanks to the Arch-biſhop for his care of their good, and a deſire of publick prayers, yet without ſuch a Proceſſion ; whereupon the Arch-biſhop with many other principal men, retired into the Caſtle to conſerre with the Vice-Roy, to ſee what was further to be done : and thus ended the ſecond days work.

The Sun ſcarce appeared upon the third morning when the enraged people ran to the houſe, of a rich Farmer of the Gabell upon Corn : and it is incredible what a world of goods, very precious, both for quantity, & quality, were found in his houſe, all which they burned to aſhes, only two boxes of gold were preſerved, and depoſited in the Kings bank. Then went they to the Palace of the Duke of *Caivano*, who was Secretary to the Kingdome, where they burned his Books, Writings and Library, with infinite ſtore of rich movables, and Utenſils, Coaches, Sedans, Cowches, rare Silver veſſels, Jewels of all kinds : Store of curious Pictures, all which were burned ſave ſome holy peices, which they ſent to divers Churches : yet burned they their rich frames, and harraſſed the houſe to the gound : The fire was ſo great, that it caught hold of a neighbouring Monaſtery of Nunnes, and burned down a gallant Library. The like deſolations were made in all houſes which *Maſſianello* appointed to deſtruction, which were many, and thoſe of the ſtatelieſt in all the City of *Naples* : In one of them was found an ineſtimable wardrobe proportionable to a King, which was all deſtroyed : Others that had hid their richeſt movables in Monaſteries, were by the command of *Maſſianello* brought forth, and burned : Whileſt the people were thus revenging themſelves on their ſuppoſed adverſaries, by the diligence of thoſe that were imployed, the Original Charters of their priviledges were found out, which being carried to the Vice-Roy, he immediately ſent them word of it, promiſing all ſatisfaction: but they finding that delayes were made, demanded to be made Maſters of the Tower where the great Bell hung to ſound to War at any time: as alſo of a Port which they thought might be prejudicial to them, and to have the uſe of the Artillery, and Armes of the City that were ſtored up therein: and before they could have an anſwer, ten thouſand of them beſieged and aſſaulted the Tower, forcing the Souldiers to depart, leaving all their Armes behind them. Then by the command of *Maſſianello*, the great Bell was rung, and the Armes brought forth, yet with a proteſtation that they intended not to rebell, but only to ſecure the people. The Charter not yet appearing, the people grew ſo furious, that they drew forth other goods to be burnt, amongſt which they found the Picture of the then King of *Spain*, which they placed under a rich Canopy, crying aloud: *Let God live, Let our King live, and let the ill Government die.* Then did they plant many peices of Ordnance to guard all the avenews, and men to guard them, and diſtributed ſufficient Powder, Match, Bullet, &c. amongſt them: and amongſt their company marched many women in War-like equipage, like ſo many *Amazonians*, and after them little girles with battoons, and ſticks in their hands; and amongſt all, many *Banditi* mingled themſelves under a pretence to help the people, but indeed to enrich themſelves by plunder, or to plot ſome treaſon.

During theſe ſtirs, they kept all proviſions out of the Caſtle where the Vice-Roy was, and being maſters both of Sea and land, they held him as it were beſieged; ſo that the Arch-biſhop was again fain to move him for the Original Charter, which he obtained, together with a writing wherein the Vice-Roy promiſed to obſerve it firmly: and with theſe he went to the Market-place, not doubting but to give them ſatisfaction; and probably he had done it, but that at ſame inſtant, a conſpiracy was diſcovered for the cutting off *Maſſianello*: and when the Charter came to be read, many ſuſpected that it was not the true, but a ſuppoſitious one; whereupon the Arch-biſhop was in danger of his life: but he told *Maſſianello*, that it was the right, proffering to put it into the hand of any intelligent man to be examined by him: and when ſuch an one was brought, he gave it him, himſelf remaining with them all night till that work was finiſhed, which fell out well for ſome, for otherwiſe thirty ſix ſtately houſes had that night been burned down which were deſtinated to the fire; but at the requeſt of the Arch-biſhop, *Maſſianello* preſerved them. Again, when the inſtrument from the Vice-Roy came to be read, wherein was this paſſage, *That he pardoned the people for whatſoever they had done, promiſing to obtain ſuch pardon from his Catholick Majeſty for any act of rebellion that had hapned*, they were greatly moved, and cryed out, that they never committed any act of rebellion, but had alwaies been his moſt faiththful vaſſals, praying that he might live a thouſand years: And ſo thinking that they were gulled, and betrayed, they went on in engroſſing their *Militia*, amongſt which marched the women in great numbers armed, ſome with battoones on their necks, ſome with naked ſwords in their hands, ſome with ſwords, and Daggers, or Knives, went ſtrutting up and down the ſtreets like ſo many

Amazons, walking before the Palace Royal, having a man before in their Van, and another behinde in their Rear: Still crying out, *Let the King of Spaine live, but the ill Government die.*

The commotions being reported a broad, the *Spaniards* which were quartered in the adjacent Villages, haſtened towards *Naples*, which the people hearing of, ſent out parties, diſarmed, and turned them back, the like they did to five hundred *Germans*, who were coming from *Capria.* And *Maſſianello* made an order, that in all thoſe houſes where were the pictures of the King, or Queen of *Spaine*, they ſhould be thrown down, and the Armes of the moſt faithful people of *Naples* ſhould be ſet up under Canopies: and truly it was a wonder that he ſhould have ſo much love, and reſpect as to rule all things at his pleaſure, in ſuch a City wherein were ſo many Doctors, Merchants, Notaries, Scriveners, Proctors, Phyſicians, Lawyers, Souldiers, and worthy Artizans, and infinite others who were men of judgment, wit, wealth, valour, the meaneſt of them far ſuperiour to him in condition. But from this third day, when he went from the people to negotiate with the Arch-biſhop, his Eminence remained aſtoniſhed at his ſpirit, and parts: Whereupon the people made him Captain General of all their forces; and he erecting a ſcaffold in the market-place, with two more that aſſiſted him, gave publike audience, receiving from all ſorts, whether Laicks, or Eccleſiaſticks, Petitions, Memorials, paſſing Orders, and decreeing Civil, Criminal, and Millitary ſentences upon all cauſes, &c. And had at his command an Army of one hundred and fifty thouſand men, beſides women, and boies, who were of an incredible number: and thus ended the third day, which was Tueſday.

The fourth day being Wedneſday, early in the morning, *Maſſianello* commaded his Life-guard, conſiſting of ſeven, or eight thouſand men, upon pain of death, to repair to the Palace of the Duke of *Caivano*, who was accounted one of the peoples greateſt enemies; and againe to plunder his houſe, notice being given of far richer goods then were before diſcovered; and accordingly, when they had broken it open, they found two chambers full of the richeſt Tapeſtry that could be ſeen, with much others coſtly goods: then went they into his gardens, where they brake marble ſtatues, grubbed up flowers, trees, &c. and putting fire to ſeveral places, they burnt houſe and all down: From thence they went to the Palace of the young Duke his ſon, to get the reſidue of his fathers goods, preſerved happily by him, and ruſhing in, they miſerably ſpoiled every thing; and to quicken them, the women, and boyes brought Faggots, Pitch, Oile, and Straw, crying out, *We have but this little ſtraw left in our houſes, and it ſhall ſerve to burn down the Kennels of theſe Dogges who have impoſed, and exacted theſe Gabels of us, and thereby ſucked out our blood:* Other women would bring their children in their armes, and putting fired matches into their hands, they would make them throw them into the fire, ſaying, *Theſe poor Lambs ſhall take vengeance on theſe Thieves for the bread which they have taken out of their mouths:* yet ſometimes they intermingled, *Let God live for ever, and our King, and let theſe Dogges die the death.*

While the people thus evaporated their diſcontents, the Arch-biſh by his agents had ſo wrought with the Vice-Roy, that there was great probability of a pacification, for which end it was agreed that the Vice-Roy & Nobles ſhould come to the Church of *Carmine*, & there treat with *Maſſianello*, who conſented to it: yet charged the people to ſtand upon their Guard, and upon peril of death to maintain their Poſts: The Vice-Roy in the mean time ſent an inſtrument, wherein he confirmed all the peoples priviledges, which the Arch-biſhop having received, he requeſted *Maſſianello* to call together all the Captains of people to hear it read; and great hopes there were of a final concluſion, which yet was interrupted, by this accident: *Peronne* who was *Maſſianelloes* aſſiſtant, conſpiring with the Duke of *Mataloni*, and his brother, to deſtroy *Maſſianello*, hoping that then they might eaſily diſſipate the people; had ſent for five hundred *Banditi*, who juſt now entred at one of the gates on horsback, and being brought before *Maſſianello*, they pretended that they came for the ſervice of the people: *Maſſianello* welcomed them, and ordered them to ſerve in ſeveral places on foot, but *Peronne* would have them keep altogether on horsback: whereupon *Masſianello* ſuſpecting ſome ſiniſter practiſes, ordered peremptorily that they ſhould be on foot, & keep the place which he ſhould aſſign them to. The *Banditi* being troubled at this, diſcharged ſeven harquebuſh ſhots at him, but all miſſed him, though ſome of the bullets burnt part of his ſhirt, which was eſteemed a miracle: The people being herewith enraged, fell upon the *Banditi*, ſlew ſome, took others, and forced the reſt to fly over the walls for their ſafety; *Peronne* alſo was apprehended by *Masſianello*'s order, and fettered till he was brought to his trial, which was preſently after the tumult was over: He was firſt put to the rack, where he confeſſed, that by the inſtigation of the Duke of *Mataloni*, he had ſent for thoſe *Banditi*, that *Masſianello* ſhould have been ſlain, that mines were already made, and ſtored with Gunpowder, to blow up many of the people &c. After which confeſſion, his head and his brothers, were cut off, and pitched upon poles in the market-place.

One of the *Banditi* that was taken, promiſed, that if his life might be ſpared he would make further diſcoveries, which being granted, provided that his diſcoveries proved true: he confeſſed that if the *Banditi* had ſucceeded in their deſign, more Troops of horſe ſhould have followed, and that they were to ſet fires to ſome mines under the great maket-place at ſuch time as there was the greateſt confluence of people, for which end a great quantity of Powder were ſpread up and down through the bowels of the ſaid Market-place; by which means, beſides the deſtruction of Edifices ſacred, & profane, there would have been at leaſt, one hundred and fifty thouſand ſouls blow up into the aire: and when this was effected, the *Banditi* joyning with other of the Gentry, ſhould have faln upon the people in ſeveral places, & put them all to the ſword. *Masſianello* cauſed preſent ſearch to be made, and the vaults, and powder being found, he ſpared the mans life, but baniſhed him the City, and Kingdome for ever: and the Powder ſerved the people for their uſe. It was diſcovered alſo by another of the *Banditi* put upon the rack, that by the inſtigation of the Duke of *Mataloni*, and his brother *Peronne*, that the aqueducts which brought water to the City, were poyſoned, as alſo the Corne, which being found to be true, eſpecially

ſpecially the Ciſternes of rain water; notice was given by ſound of Trumpet, and Bills fixed in all quarters of the City, that none ſhould drink of them.

Maſſianello alſo ſent Souldiers through all the City to take the reſt of the *Banditi*, who had taken Sanctuary in divers Churches, and Monaſteries, who being dragged out, had their heads chopped off, and ſet upon poles up and down the ſtreets: They ſought alſo for the Duke of *Matalone*, but he eſcaped to *Benevento*; yet whoſoever of his ſervants, pages or lacquays fell into their hands, they preſently murthered them. Their next rage vented it ſelf againſt *Guiſeppe Caraffa* brother to the Duke, and *Gregory* his brother, who were hidden in the Monaſtery of Saint *Maries*: *Gregory* foreſaw the danger, and eſcaped betimes, and would have perſwaded his brother to have done the like, but he refuſed, and being taken by ſome of the rabble, he proffered them twelve thouſand Crownes in Gold to let him eſcape: but a Butchers ſon with a great knife cut his throat, and chopped off his head, which was fixed upon a Pike, with this inſcription in great letters, *This is Don Caraffaes head, a rebel to his Countrey, and a traytor to the moſt faithfull people*: they uſed his body alſo very deſpitefully, as alſo of four others his companions, whom they murther'd with him. The head being carried to *Maſſianello*, he plucked him often by the muſtachos, uſing many opprobrious words againſt him, and made a ſpeech to the people about the juſtice of God which comes ſurely, though ſlowly, to puniſh the guilty, &c. The people ſtill cryed out, *Let Traitors die, Let Traitors die*, and nothing was heard up and down the ſtreets, but ſhreeking, and howlings, with horrible curſes, which made a hideous noiſe in the aire.

At this ſpectacle of *Caraffa*, all the Cavaliers were much troubled, fearing leaſt the people would deſtroy them all, who were now encreaſed to the number of one hundred and forty thouſand armed men.

Then *Maſſianello* ſuppoſing that the Vice-Roy had an hand in bringing in the *Banditi*, cut off all proviſions, and water from the Caſtle, whereby he and his Dutches, and Counſell, and Nobles, &c. began to find themſelves to be in an ill condition; whereupon the Vice-Roy ſent a letter to the Arch-Biſhop, deſiring him to make known to the people his ſincere intentions towards them, and that he was not only a ſtranger, but an enemy to the practiſes of the *Banditi*, and that if he could catch any of them, he would deliver them to the people. This the Arch-Biſhop did, which ſomewhat allayed the fury of the people: yet *Maſſianello* ſuſpecting that there was a plot to bring in more *Banditi* to join with the Souldiers to ſurprize the City, he cauſed Baricadoes to be made at the head of every ſtreet, that there might but one paſſe at a time by them, which was effected with wonderfull celerity: He commanded alſo that all houſes, Palaces, Monaſteries, &c. ſhould in the night hang out lights in their windows, & make fires in the ſtreets, that they might the more eaſily diſcern if any of the *Banditi* entred, and that upon pain of burning down their houſes that neglected to joyne, the terrour whereof made all men to obey: and now he had one hundred & fifty thouſand armed men at his back, ſo that he did no ſooner ſignifie his pleaſure, but it was done in a minute: ſo that if he ſaid, *Bring me the head of ſuch a man, or let ſuch a Palace be burnt, or the houſe of ſuch a*

Prince be plundred &c. it was inſtantly done without delay or contradiction; a glory that no King or Emperour ever yet attained to: He alſo by ſound of Drum proclaimed, that the Duke of *Matelone* was a Rebel to his King and Country, and that whoſoever could bring him in, ſhould have thirty thouſand Crownes in Gold, and that his head ſhould ranſom one hundred and fifty *Banditi*, &c. and thus ended the fourth day, being Wedneſday.

July the eleventh being Thurſday, *Maſſianello* went on with his imperious commands: and truly it was a wonder, and will ſcarcely be believed in after ages that a poor Bare-leg'd Fiſher boy ſhould have at his beck ſuch an infinite number of people as he had the very firſt day: and the ſecond day he was attended by the Civiler,& diſcreeter ſort of men: the third he made himſelf *Generaliſſimo* over all, who willingly obey'd his commands: the fourth, and fifth, he won admiration by his ſagacious orders, ready diſpatches, & opportune expedients: and eſpecially by his ſpiritfulneſs, and capacity in negotiating buſineſſes of ſo great importance; the Arch-Biſhop, who often treated with him, wondring at the ſame, ſeeing him behave himſelf not like an abject fellow, but ſome great Commander, having threats in his looks, terrour in his geſtures, and reveng in his countenance, whereby he ſubjugated all *Naples* that had in her ſix hundred thouſand ſoules of all ſorts: He made trenches, ſet Sentinels, laid Spies, gave ſignes, chaſtized the *Banditi*, condemned the guilty, viewed the ſquadrons, ranked their Files, comforted the fearful, confirmed the ſtout, encouraged the bold, promiſed rewards, threatned the ſuſpected, reproached the coward, applauded the valiant, and wonderfully incited the minds of men by many degrees his ſuperiors to battel, burnings, plunder, ſpoil, blood, and death: The greateſt wondered, that amongſt ſuch a confuſed multitude, he could proceed ſo regularly in his orders, and have them ſo exactly obſerved: He was very obſervant to Ladies, and Eccleſiaſtical perſons, not ſuffering any outrage to be offered to them: Yea, amongſt ſuch infinite rich goods as were burnt, he would not ſuffer to the value of a pin to be converted to private uſe.

The firſt Order that was publiſhed by *Maſſianello* on thurſday morning, was, that none ſhould wear Cloaks, Gowns, Caſſocks, &c. nor women Fardingals; and that when they went abroad, they ſhould tuck up their Peticoats, leſt they ſhould carry any Armes underneath; and it was ſtrange to ſee what univerſal obedience was given to the ſame: Then might you ſee even the Nobility, Church-men, Religious Orders of all ſorts, Chaplaines to the Popes Nuntio, Cardinals, Arch-Biſhops, and Biſhops; yea, and their eminencies themſelves going up and down without upper garments whileſt *Maſſianello* reigned, every one ſubmitting to ſo vile a fellow.

That morning alſo, he cauſed the great Guns to be mounted, and planted in the moſt advantagious places of the City; and troops of horſe, and foot well armed, to be ſet where they might be beſt able to withſtand any force. He diſarmed alſo all Cavaliers, and Noble perſonages, and their attendants, commanding them upon pain of death, to deliver their Armes to ſuch as he appointed ro receive them: and though this might expoſe them to the fury of the people, yet durſt they not reſiſt him. He ſets a rate alſo upon all edible commodities: during which time the Arch-Biſhop, who all this while ſtaid in the Monaſtry of Del *Carmine*, ſent to the Vice-Roy to give full ſatisfaction to the people, who willingly harkened to the motion, and wrote back to the Arch-Biſhop that he deſired nothing more, and that whatſoever the Arch-Biſhop ſhould conclude on with the people, he would ratifie and confirm the ſame.

The Arch-Biſhop having received from the Vice-Roy this ample commiſſion, preſently ſent for *Maſſianello*, with the graveſt, and wiſeſt of the people, to whom he read the Vice-Roys letter, exhorting, perſwading, and conjuring them to condeſcend to an accord; which ſo far prevailed, that Articles were drawn up, and buſineſs diſpatched with greater celerity then could be believed; and the Vice-Roy was ſent to have the ſaid Capitulations legally authorized by publick Act, and ſubſcribed with the hands of the Vice-Roy, Councel-Royal, and Counſel of State: all which was aſſented to; and not only their priviledges were confirmed, but a general indulgence, and pardon granted: Aſſurance alſo was given, that he would ſeverely puniſh the *Banditi*, or any other that ſhould diſturb the publick peace: the people alſo were acknowledged for the Kings Children, and the moſt loyal Subjects that he had in all his dominions.

About ten a clock the ſame day, a report being ſpread that the Accord was finiſhed, and that *Maſſianello* was to go to the Caſtle to ſpeak with the Vice-Roy, there aſſembled an incredible multitude of people together; and command was given by him under paine of firing, that all Maſters of Families ſhould hang their Windows, Walls, and Balconies with the richeſt Silks and Tapeſtries that they had, and that all the wayes to the Caſtle ſhould be ſwept clean; which was no ſooner ſpoken than done by perſons of all ſorts, and rank. Then *Maſſianello* ſent one of his Captaines to acquaint the Vice Roy with his purpoſe of coming to parly with him; who anſwered, *that he might when he pleaſed, for he would gladly ſee him:* Preſently after, cloathing himſelf in cloath of ſilver, with a large plume of white Feathers in his Hat, naked ſword in his hand, he mounted on a prancing Ginet, & marched towards the Caſtle, attended by fifty thouſand of the choiſeſt of the people, ſome on foot, others on Horſeback; next after him followed the Arch-Biſhop in his Coach, on whoſe Right-hand rode *Maſſianellos* brother in cloath of Gold, &c. The cry was in every corner as they paſſed along: *Let the King of* Spain *live; let the moſt faithful people of* Naples *live*, &c. When he came to the Caſtle, he was met by the Captain of the Vice-Roys guard, welcoming him in his Maſters name to the Palace, where his excellency expected him with much deſire.

Maſſianello returning a grave, and ſhort anſwer; ſtopped, and made a ſigne to the people that they ſhould go no further, there being twenty thouſand already entred; and it was admirable to ſee how immovably they all ſtood, and with incredible ſilence: whereupon alighting, he began in a loud, yet gentle tone to exhort them to return thanks for their good ſucceſs in obtaining their liberties: telling them, that for his own part, he deſired nothing but the publique good: *For* (ſaid he) *I was proffered two hundred crownes a moneth all the time of my life if I would have deſiſted, but I ever refuſed it. Moreover, if the Arch-Biſhop had not enjoyned me, and threatned me with excommunication, I would not have apparrelled my ſelf as you now ſee me: I would never have altered my Marriners Weeds: ſuch a one I was born, ſuch a one I lived, and ſuch a one I mean to die, having once eſtabliſhed the publick liberty: But lay not down Armes till a confirmation comes form the King of* Spain. *Truſt not the Nobles, they are Traytors, and our enemies,* &c. after which he went into the Caſtle, and upon the ſtaires the Vice-Roy met him, to whom he humbled himſelf, thanking him for condeſcending to their Articles; telling him that he might diſpoſe of him as he pleaſed: whether he would hang him, or break him on a wheele, or put him to any other kind of death: But the Vice-Roy raiſed him up, and told him that he knew him not to have committed any fault, and to have offended his Majeſty: therefore he might be merry, and that he ſhould alwaies be well regarded of him, and ſo often embraced him: Whileſt they were conſulting together, a rumour aroſe amongſt that infinite number of people that ſtayed without, that *Maſſianello* was arreſted, or ſome hurt done to him, and therefore the Vice-Roy took him with the ArchBiſhop unto a Balcone that he might be ſeen of all, where facing the people, he ſaid unto them: *Loe I am here, I am alive, and free; Peace, Peace:* at which the people exceedingly rejoyced.

Then ſaid *Maſſianello* to the Vice-Roy; *My Lord, you ſhall ſee how obedient the people be*; and ſo he bad them cry, *Let God live, let the King of* Spain *live*,&c. which they immediately did; and when he added, *Let the ill Government die*, they all cryed ſo likewiſe: Then putting his finger to his mouth, there was a profound univerſal ſilence, that ſcarce a man was ſeen to breath. Then with a loud voice, he commanded that every one there preſent under pain of rebellion and life ſhould depart from that Court, which was punctually, and preſently obeyed; whereat the Vice-Roy was much aſtoniſhed. After many diſcourſes, it was agreed, that the peoples demands ſhould be printed, and ſubcribed to by the Vice-Roy, and all his Councels; and that the Sabbath following they ſhould all come to the Cathedral, and there ſware to obſerve them for ever, as alſo to procure the confirmation thereof from his Catholick Majeſty; after which *Maſſianello* took leave to depart. At his departure the Vice-Roy gave him a rich chain of Gold, worth three thouſand crowns, putting it about his neck with his own hands, and declared him to be Duke of St. *George*, both which he would have refuſed, but that the Arch-Biſhop adviſed him to the contrary.

Maſſianello going with the Arch-Biſhop to his Palace, whileſt they diſcourſed together, a rumour was ſpred that many of the *Banditi* were coming into the City; but it proved to be the Marqueſs of St. *Ermo*, who with his followers returned from his Country houſe to the City; yet had the jealous people almoſt pulled him to pieces, had not *Maſſianello* at the requeſt of a Lady interpoſed for his ſafety: and ſo ended the fifth day, being Thurſday. *July* the 11. 1647.

On Friday morning, there came in a boat with ſix marriners, and four men compleatly Armed, which brought letters from the Duke of *Matalone* to his Secretary, and becauſe they were written in dark cyphers, *Maſſianello* cauſed the four men firſt to be racked, and then to have their heads choped off. The ſame morning alſo, he erected another tribunal with proviſion of all Inſtruments fit for the execution of Juſtice, ſubſtituting a Lieutenant under him, who preſently condemned four *Banditi*, anb beheaded them. *Maſſianello* alſo having left off his cloath of ſilver, appeared in his old Marriners habit; and yet was obeyed, and feared by every one: He ſtood in his window to give audience, and to receive Petitions which they reached up to him on the ends of Pikes; and he had eight or ten thouſand men that kept guard before his door, beſides many thouſands that came from other places to receive commands from him, and to publiſh his Orders, which ran all in theſe words; *Under pain of rebellion and death:* ſo that it was wonderful to ſee ſo many Commands, Bans, Commiſſions, and Orders publiſhed, and affixed to poſts, ſubſcribed: *Thomas Anello Captain general of the moſt faithful people of Naples:* all which which were executed with incredible promptneſs, and exactneſs: and it was beyond belief, that a baſe fellow ſhould ariſe out of the dregs of the people, and in five dayes ſpace make himſelf Commander of five hundred thouſand ſouls, and amongſt them two hundred thouſand fighting men who were at his beck, and acknowledged him their Generaliſſimo, having abſolute power thereby to diſpoſe of all things at his pleaſure. This morning he iſſued out an Order, that every one ſhould cut off his great lock, and were no Periwigs: as alſo he renued his former Order, that Eccleſiaſticks ſhould not ware their upper habits; becauſe he had ſome intelligence, that by theſe means many *Banditi* were entred amongſt them. Another Order was, that upon ſounding the two a clock Bell in the night, every one upon paine of death ſhould retire to his lodging, &c. And becauſe many of the Nobility & Ladies were retired into Monaſteries and Nunneries, he commanded that upon pain of death they ſhould all return to their houſes, which was preſently obeyed. Then did he command that all inhabitants, both Natives, and Forreiners, ſhould ſet upon their gates, the King of *Spaines* Armes on the right hand, and the City Armes on the left; which was ſuddenly put in execution, though with much regret by the *Spaniards.* Many delinquents were put to death: one he cauſed to be baked to death, becauſe he had made his bread too light, &c. He had ſeven Secretaries, and ten Officers to puniſh whom he pleaſed; and he was feared and obeyed with as much exactneſs, as ever the great *Turk* was.

A choiſe horſe being ſent him worth four hundred Duckets, he ſent him preſently to the Kings ſtable, ſaying, that *he was to good for his uſe:* Near an hundred thouſand crowns being found in an odd place, he cauſed it to be reſerved for the Kings uſe; withall, offering the Vice-Roy five millions, if need were. Many great preſents being ſent him from Cavaliers, he would not receive the value of one farthing. He employed many to ſearch after the ſervants and kindred of the Duke of *Matalone*, and of *Don Guiſeppe* his brother; and when they were brought to him, he upon the rack examined them where their perſons and goods were; and at laſt one confeſſing that their goods were hidden in certain Churches, and Monaſteries, he cauſed them immediately to be ſearched for, both above, and under ground, whence was brought forth abundance of rich things valued at five hundred thouſand crowns, beſides four thouſand crowns in ready mony: all which being brought to *Maſſianello*, he imployed the mony to pay his Soldiers, and laid up the goods in a Magazine, none daring to meddle with a rag of it. He ſent alſo to make a new ſearch in the houſes whence he had formerly taken and burnt their goods, and found much more in wells, pits, houſes of office, &c. with great quantities of ſilver and gold. He ſent alſo Armed men into the Country to burn the houſe, goods, and furniture of the Duke of *Ciavano*, which was done accordingly; as alſo the Palace of *Matalone*, with all that was within; whom alſo they hanged in *effigy* in the Market place, becauſe they could not come at his perſon. Then he commanded them to burn the goods of divers other Officers, and particularly of the Kings viſitor; yet at the requeſt of the Arch-Biſhop it was not put into execution. In the mean time the Vice-Roy being beleagured in his Caſtle, and deprived of proviſions, he ſent to *Maſſianello* for ſome ſupply, which he readily aſſented to, ſending him fifty Porters laden with all ſorts of proviſions; and ſhops where opened, and all people went up and down with as much ſecurity as if there had been no Souldiers nor ſtir in the City; ſo ſtrict, and rigorous was he in the execution of Juſtice. At the ſame time thirteen Gallies of *Naples* arriving at the Port, their general ſent to the Vice-Roy for a ſupply of proviſions: but he ſent the meſſengers to *Maſſianello*, who promiſed them a ſupply; but upon condition that they ſhould remove farther off, and none of them come aſhore, which was done accordingly. Preſently after came divers from the Caſtle, bringing preſents from the Vice-Roy to *Maſſianello*, with thanks for the plentiful proviſions he had ſent him; amongſt which was a rich Sute of apparel for his own wearing: The Vice-Queen alſo ſent to ſee how he did, deſiring him for her ſake, to make uſe of the things which were ſent him.

Saturday the thirteenth of *July*, *Maſſianello* knowing that his ſafety conſiſted in keeping the people in exact obedience, which hitherto he had done; he puniſhed the leaſt act of diſobedience with death: and underſtanding, that the night before ſome were imployed in going about amongſt the Shop-keepers, to make them ſenſible of their ſlavery under him; he ſent out ſtrict Orders that they ſhould be diſcovered, and apprehended; which being done, he hanged them up before the ſhops where they had been; and amongſt them, two of the Duke of *Matalons* ſervants were hanged, who had brought letters in the ſoles of there ſhooes written in Cyphers, which none could underſtand. Then being informed of a Burglary that was committed that night, he ſearched it out; and found that it was done by ſome *Banditi* that had taken Sanctuary in a Church, whom he cauſed to be dragged out, and executed. A young maid alſo complained to him, that one of his Souldiers had murthered her father; whereupon the brother of the murtherer promiſed, that if the fact might be remitted, he would marry the maid; but ſhe refuſing, *Maſſianello* cauſed him to give her two hundred crowns for a dowry, and ſo pardoned him.

Intelligence being brought, that the *Banditi* were joyned together in divers places to invade the City; he made a proclamation, that what *Bandito* ſoever could diſcover the plot, he ſhould be abſolutely pardoned. And a meſſage of conſequence being brought him from a Cavalier, he ſaid, *I will have nothing to do with the Cavaliers, God hath ſet me up for the peoples good,* and turning to them, he ſaid; *My people, pray for me, and preſerve me well, for if you loſe me, woe be to you.*

The ſame morning came in multitudes of people out of the Country round about; and amongſt them, women and children with ſwords, and ſtaves to do their homage to *Maſſianello*, and to be redreſſed by him of their grievances. About the ſame time alſo, he ſent to the Vice-Roy to mind him of his promiſe of coming the next day being Sabbath, with all his Counſels, to confirm his grants by all their oaths, which accordingly was done: For after dinner the Vice-Roy ſent two of his beſt Horſes with rich furniture for *Maſſianello* and his brother, who mounting upon them, went towards the Caſtle: *Maſſianello* carring in one hand a naked ſword, and in the other the Charter of *Charles* the Emperour: and his brother carrying the Capitulations made with the Vice-Roy; and being accompanied with a huge number of people, they arrived at the Caſtle; ſo being conducted into the Palace, they entertaine themſelves a while with the Vice-Roy; and then all returned into the City with the Vice-Roy, and all his Counſellors; the ſtreets being by *Maſſianello's* command clean ſwept, and the houſes hung with their richeſt hangings; and thus they went to the Arch-Biſhops Palace: the people crying all the way as they went, *Let the King of Spaine live, but without Gabels.* At the Arch-Biſhops Palace they all alighted, and were met by him, and his Chaplains in their robes; and ſo going into the Church, and to the high Altar, the Secretary of the Kingdom read the Articles with a loud voyce, *Maſſianello* ſtanding by, who to the wonderment of all, added, took away, corrected, and interpreted all things as he pleaſed, no man contradicting him: after which, the Vice-Roy, with all the Officers of State, ſwore to obſerve, and keep the ſaid Capitulations to perpetuity, and to get them confirmed by the oath of his Catholick Majeſty. After which followed Muſick, and *Te Deum* was ſung for their good Agreement. When all was ended, *Maſſianello* told them, that in the laſt ſixteen years, the King had had from them above a hundred millions; but that the greateſt part of it was conſumed by his officers, who enriched themſelves by the Kings and peoples loſſes; which he purpoſed to redreſſe for the time to come; whereby he would prove himſelf a faithful Subject and friend to the King, which he ſpake with much earneſtneſs, and all the multitude gave a loud applauſe. Thus buſineſſes being finiſhed, he attended the Vice-Roy and his train back to the Caſtle, where all the Ordinance was diſcharged: and *Maſſianello* told them, that having now brought his honeſt intents to paſſe, he would return to be a Fiſher-man; and ſo tearing off his garments of ſilver, he returned with all the people to the Market place, who wonderfully rejoyced for having thus attained their deſires.

And *July* the fourteenth being Sabbath day, the papers of the Agreement were fixed up and down in all parts of the City, which wrought not only great joy in the hearts of the people; but every one extolled *Maſſianello* as the inſtrument, and next to him the Arch-Biſhop, as the mediator of that accord: and it wrought no ſmall aſtoniſhment in the minds of many, to conſider that ſuch great things were effected, not by the power of a mighty Emperour, and Conqueror, but by the conduct of a poor Bare legged boy, & fiſher man. Now though peace ſeemed to be ſetled, yet was it not judged fit preſently to diſmiſs the Souldiery, wherefore *Masſianello* commanded them to ſtand firm to their Poſts: and withall made a Proclamation that every one upon pain of death ſhould diſcover, if any goods were depoſited in their hands of thoſe whoſe houſes had been burnt: whereupon much wealth was brought forth of Churches, Monaſteries, Hoſpitals, and Nunneries: And being informed that four *Banditi* had taken Sanctuary amongſt the Jeſuits, he ſent ſome to fetch them thence, who having forced open the doors found them, and chopped off their heads, and a Jeſuit, zealous of their Churches priviledges, making ſome reſſiſtance, they ſo wounded him, that he preſently after dyed. Further notice being given of much goods hidden in a Nunnery, he ſent ſome Captains to fetch it into the market-place to be burned: The Captains being denyed entrance, forced the doores, and ſo behaved themſelves, that one of the Nuns almoſt dyed through fear; which the Arch-biſhop complaining of to *Masſianello*, he ſent for the Captains, and after examination, beheaded them. The ſame morning he gave forth a Proclamation, that none ſhould go out of the City without his licenſe, whereupon the Arch-biſhop of Saint *Severine*, being to go into his Dioceſs, went without a cloak according to former order, to *Masſianello* for a Paſs: *Masſianello* when he ſaw him, ſaid, *what wilt thou have my fine Lord?* That I may ſafely paſſe to my Church, replyed the Arch-biſhop, with your good leave: *Go*, (ſaith he) *and let four hundred of my men go to guard you thither:* It needs not ſaid the Arch-biſhop, for I go by Sea: then ſaid he, *Let forty Barges be provided to attend you:* I have (ſaid the Arch-biſhop) four already for my family, which is ſufficient: *well* ſaid *Masſianello, you may do your pleaſure, yet you ſhall not refuſe this bagg of double Piſtolls to bear your charges:* The Arch biſhop would have refuſed them, but he forced five hundred upon him, which he durſt not but accept of for fear of angring him.

The ſame morning alſo he cauſed a Bakers houſe to be burnt, for making bread too light: and chopped off the head of an Abbot, and ſome others, as being dependants upon the Duke of *Matalone:* He ſent alſo to the Jeſuits, and other Religious orders, for a great ſum of mony for the ſervice of the people: He ſent to many rich men, and cauſed them to bind themſelves, to pay good ſums, that he might make good his promiſe to the Vice-Roy, of preſenting the King of *Spaine* with a Donative of ſix millions of gold.

The ſame morning alſo, a kinſman of *Masſianello's*, in whom he much confided, went to the Palace, complaining openly that *Masſianello* began to dote; and a Chaplain of the Arch-biſhop came to him from his Lord, deſiring him, now that things were at peace, to diſband his Souldiers, and to retire himſelf a while into a pleaſant Iſland, whither they uſed to go for recreation to refreſh himſelf; This pleaſed him well, and divers companies of ſuperfluous Souldiers were diſbanded, no man grumbling at any thing that he did: which made him grow proud, and multiplicity of buſineſſes, and want of ſleep diſtempering his braine, he gave forth many, and cruell edicts for burning of Palaces, chopping off heads, &c. whereupon ſome of his Captains complained to the Arch-biſhop, that he grew intollerable, impriſoning, and commanding their heads to be cut off to pleaſe his humour. The Arch-biſhop laboured to moderate, and mollifie him, at leaſt to procure his deferring the execution for that holy day, which he obtained. That afternoon *Maſſianello* went, with a multitude of people following him to the Caſtle in an odd habit, deſiring the Vice-Roy to go with him to that Iſland to take the freſh aire, but he excuſed it by reaſon of a pain in his head, yet commanded his *Gondola* to be made ready to wait upon *Seignior Maſſianello*, into which he imbarked himſelf with divers Marriners, & had forty Barges of Muſicians to make him merry; & as he went along, he threw peices of gold into the Sea, which the marriners dived to fetch up for his paſtime; and all the afternoon he ſpent in mirth, eating, and drinking too freely of the choiſeſt wine called *Lachrymæ Chriſti*; and when he returned in the evening, he gave all them that had attended him ten meaſures of wheat a peice.

The ſame afternoon *Maſſianello*'s wife, mother, and ſiſter, clad in cloth of ſilver, a chain of gold, and other rich jewels, went in a ſtately coach valued at eight thouſand Crowns to give the Vice-Queen a viſit, attended with divers other gentlewomen; and when ſhe came to the Palace, Sedans were ſent for her, and her company, with a Guard of Halbarteeres, Pages, and Lacquays to attend them: The Vice-Queen preſented her with a rich Diamond, giving her great welcome, and many dainties; and ſo they returned, where they found *Maſſianello* ſo heated with his wine, that he ſcarce knew what he ſpake or did: and ſo ended the Sabbath.

On munday morning, he would have laid down his power, but that his wife, and kindred diſſwaded him, and himſelf conceived that if he ſhould do it, he could expect no other but death: But when he came to manage it, he committed ſo many fopperies, and Tyranical Acts, as made him hated by thoſe which before had adored him; and the reaſon of his diſtempred brain, was conceived to be from a fatall drink given him by the Vice-Roy the day before: to which may be added, want of food, and ſleep, for he ſeldom was at leaſure to do either, in regard of multiplicity of buſineſſes which wholly took him up. Early that morning he rode into the market-place with a naked ſword in his hand, ſtriking many, though no cauſe was offered for it. A Captain that came to him about buſineſs, he wounded in the face: meeting with one that was ſaid to be a ſpy, he cauſed his head preſently to be chopped off. Another complaining that his wife was gone away with another man, he cauſed her to be hanged, and the man to be broken on the wheele. Then going to the Kings ſtables, he took for himſelf and followers ſix of the beſt horſes; but before he had gone far, better bethinking himſelf, he ſent them all back again. The Vice-Roy himſelfe hearing of ſuch extravagancies, trembled, and retired into the inward Palace, cauſing it to be fortified, and encreaſed his guard. Then ſent *Maſſianello* to two Noble men under pain of burning their Palaces, to come to him into the Market-place, they returned anſwer, that they would wait on him: But in ſtead thereof, having ſecured their goods, they went to the Vice-Roy to complain of their ſlaviſh condition; and whileſt they are conſidering how to remedy it, there came two of his chief friends, and Counſellors, making the ſame complaints; ſaying, that they went in continual danger of their lives, & that the people began to hate him for his extream cruelties: Whereupon it was concluded amongſt them, that the people ſhould be perſwaded to make their addreſſes to the Vice-Roy, and therein to declare that they would hav no more dependance upon him, but upon his Excellency only, provided that they might be aſſured to enjoy their priviledges lately confirmed by oath. This the Vice-Roy willingly aſſented to, and the people were perſwaded to accept of the conditions: and *Maſſianello* being gone abroad to take his pleaſure, many of them met with the Vice-Roy; where it was concluded that *Maſſianello* ſhould be laid hold of, and kept in chains during his life, but not put to death, becauſe of the good he had done for the people.

At *Maſſianello's* return, being extreamly inflamed with wine, he began to play many mad pranks; whereupon the Captaines of the people apprehended him, and put him in hold under a guard of Souldiers, & the people confederating with the Vice-Roy, haſtened his end.

Tueſday the ſixteenth of *July* in the morning, *Maſſianello's* Secretary meeting ſome bands of men going towards the Caſtle, proudly asked them, *by whoſe authority they had taken Armes?* one of the Captaines anſwered, by the authority of the Vice-Roy: *Well*, ſaid the Secretary, *thy head ſhall pay for this*: Whereupon the Captain wounded him with his ſword, & another ſhot him through, and ſo they put him into a Sepulchre; but the people that adhered to the Vice-Roy, drew him out, cut off his head, and dragged his body about the ſtreets. Preſently after *Maſſianello* eſcaping out of priſon, went to the Church of the Virgin of *Carmine*, and the Arch-Biſhop coming to ſing Maſs there, it being a great Feaſtival day to that Saint; *Maſſianello* met him, ſaying, *Moſt eminent Lord, I perceive that the people will now abandon me, and go about to take away my life; I deſire that a ſolemn Proceſſion may be made to this moſt holy Lady; for being to die, I ſhall then die with the greater content.* The Church being full of people, *Maſſianello* went to the Altar, and taking a Crucifix in his hand, he commended himſelf to the people, commemorating what great things he had done for them; the difficulties he had encountred with, & the hatred that he had procured to himſelf thereby, &c. and then proſtrating himſelf at the Arch-Biſhops feet, he deſired him to ſend the Vice-Roy word, that he would willingly renounce his command into his excellencies hand; which the Arch-Biſhop promiſed him to do, and ſeeing him all in a ſwet, he conveyed him into a Dormitory to be refreſhed, and ſo left him.

Maſſianello after a while went into the Hall, and ſome that were ſuborned to murther him, ruſhed into the Roome, crying aloud, *Let the King of* Spain *live, & let none hereafter upon pain of death obey* Maſſianello. *Maſſianello* ſeeing them, ſaid, *Ye go perhaps to ſearch for me, behold me here my people*: whereupon ſome ſhot at him, and he crying out, *Ah ingratefull*

Traytors fell down dead : then came a Butcher and cut off his head, and carried it upon a Lance ; firſt into the Church, and then to the Market-place, crying out, *Let the King of* Spaine *live*, Maſſianello *is dead*, Maſſianello *is dead* : and withall they diſcharged ſome Arquibuzzes, whereupon the affrighted people ſlunk away, not daring to revenge their Captains death ; ſo that they carried his head up and down the City, and the boyes dragged his body up and down the ſtreets ; and at laſt his head was thrown into one ditch, and his body into another. And thus as God for the ſins of the *Egyptians*, had puniſhed them by ſmall and contemptible creatures, as Flies, Frogs, &c. So did he correct, humble, and chaſtiſe the ſtately City of *Naples* by ſo mean a perſon.

What miſeries, and miſchiefs preſently after beſel the City of *Naples*, is yet freſh in every ones memory. *See this ſtory more largely ſet forth in a book, publiſhed by the Lord* Alexander Giraffi, *and tranſlated by* J. H. *Eſq.*

CHAP. CVII.

Prudence, Wiſdom, Policy.

IT's ſpoken of as wordly, *Iſa.* 3.2. *Matth.* 11.25. 1. *Cor.* 1. 19.

As Spiritual, 1 *Sam.* 16. 18.

In opinion, *Prov.* 3.7. & 26.12. & 28. 11. *Iſa.* 5.21. & 10.13.

Properties of the Prudent : He covereth ſhame, *Prov.* 12. 16. Concealeth knowledge to utter it ſeaſonably, *Prov.* 12. 23. Dealeth with knowledge, *Prov.* 13.16. Underſtands his way, *Prov.* 14. 8. Regards reproof, *Prov.* 15 .1. Encreaſeth knowledge by his lips, *Prov.* 16.21. Foreſees the evil, and hides himſelf, *Prov.* 22.3.

Scriptural Examples of men : *Abraham*, Gen. 13. 9. & 25. 5,6. *Jacob*, Gen.30.32. & 32.3,7. *Joſeph*, Gen. 40. 14. & 41. 33,38. *Jethro*, Exod. 18.19. *Jotham*, Judg. 9.7. *Gileadites*, Judg. 12.5,6. *David*, 1 Sam.16. 18. & 18. 5, 24. & 21.13. *Solomon*, 1 King. 3.9, 25, &c. *Rehoboam's old Counſellors*, 1 King.12.7. *Jehoiadah*, 2 King.11.42. 2 Chorn.23.1. *Hezekiah*, Iſa 36. 21. 2 Chorn. 32. 3. *Nehemiah*, Ch. 2. 12. *Mordecai*, Eſth.4.13. *Ser. Paulus*, Act. 13. 7. St. *Paul*, Act.16.37. & 21. 25. & 23. 6, 17.

Wiſe women : *Rahab*, Joſ. 2. 4. *Abigail*, 1 Sam 25. 18,13. The *Tekokite*, 2 *Sam.* 14. 2. The *Abelite*, 2 Sam. 20.16. *Bathſheba*, 1 King.1. 15. Prov.31. *Eſther*, Ch. 4.11.

1. *Ageſilaus* having overthrown the *Perſians* in a great battel, cauſed all the captives which were bravely clad to be ſtripped naked, and their garments to be ſold on the one ſide, and the naked perſons on the other, that ſo his Souldiers might ſee the ſoft, & effeminate bodies of their adverſaries, and

gather courage thereby : and when his Souldiers bought up all the rich Garments, but ſleighted the Perſons as uſeleſſe; he ſaid unto them? *But theſe are they againſt whom ye fight, and the other for which ye fight.* Xenoph.

2. *Lyſander* King of *Sparta* a gallant General, and very politick, uſed to ſay, *That where the Lyons skin would not ſuffice, it was meet to put the Foxes skin upon it.* Xenoph.

3. A ſtout Souldier under *Alxander M.* finding it a very difficult thing to get admiſſion into the Kings preſence, whereby he might make himſelf known to him, put feathers into his noſe, and eares, and danced about the Court in an antick faſhion, till the ſtrangeneſs of the ſhew brought the King himſelf to be a Spectator : Then this Mimmick throwing off his diſguiſe; *Sir,* (ſaid he) *I thus at firſt arrive at your Majeſties notice in the faſhion of a Fool: But can do you ſervice in the place of a wiſe man, if you pleaſe to employ me.* Holy State.

4. A certain Duke of *Bavaria*, each morning before he went to his Diet, uſed to call his ſervant to bring him water in a Baſon, in the bottom whereof was ſtamped in gold the Picture of *Cato Major*, that ſo he might cauſe the impreſſion of his Image to be fixed in his mind, the imitation of whoſe virtues he had prudently propoſed for his practice.

5. *Galba* the Roman Emperour had a crooked body, but a good head; whence one ſaid, *Ingenium Galbæ malè habitat: Galba*'s great wit hath but an homely habitation.

6. *Æſop* was much deformed, but very wiſe.

7. *Eraſmus* was a plain man, but a great Scholar.

Sæpe ſub attritâ latitat ſapientia veſte.

8. *Epaminondas* is worthily praiſed by *Plutarch* for this, *Quod nemo plura noſſet, et pautiora lequeretur :* That no man knew more, and ſpake leſs then he did. But on the contrary, *In multiloquio ſtultiloquium*; it's ſeldom ſeen that a man of many words miſcarrieth not, *Prov.* 10.19. Taceturnity is a ſign of ſolidity, talkativeneſs of worthleſneſs, *Prov.* 17.27. *Trap.* So *Job* 13. 5.

9. *Prov.* 21. 22. *A wiſe man ſcaleth the City of the mighty.* Wiſdom is that τὸπάγχρηστον, that is profitable for all things. In millitary affaires, prudence is better than puiſſance. *Eccleſ.* 9.16. & 7. 19. How did *Archimides* by his rare Engins preſerve *Syracuſe* againſt the *Romans.* And how many impregnable Cities have been ſurprized by warlike ſtratagems? As,

10. *Babylon* by *Cyrus* firſt, and afterwards by *Zophyrus* under *Darius.*

11. *Jeruſalem* by *Pompey*, taking the opportunity of the Sabbath day, wherein he knew the ſuperſtitious *Jews* would not ſtir to defend themſelves, *Dio.*

12. *Prov.* 22.2. *A prudent man foreſees the evil*, &c. Previſion is the beſt means for prevention. A wiſe mans eyes are in his head *Eccle.* 2. 14. and his heart at his right hand, *Eccle.* 10. 2. The *Chinois* ſay, that all others in the world ſee but with one eye, they only with two. The *Italians* ſay,

that they only do *ſapere ante factum*, look before they leap: forecaſt all evil before it befal them. But theſe are praiſes belonging to thoſe that have heavenly wiſdom, that by ſignes deſcern a tempeſt in the clouds, and ſeek ſeaſonable ſhelter under the hollow of Gods hand, under the ſhadow of his wings: As did *Noah*, *Joſeph*, *Jonadab*, *Joſiah*, the Chriſtians at *Pella*, &c.

13. The King of *Spain* out of pollicy, ſpun out the Low-Country wars: For as a Prince, the great body of whoſe Empire muſt be ſpirited with a great ſoul, he trained his *Militia* in thoſe Provinces, afterwards to diſpatch them (as the *Turk* doth his *Jannizaries*) into ſeveral climates: But ſurely his enemies were taught in the ſame Schoole, and it had been more advantagious to him, that his Armes ſhould have ruſted with idleneſs, then ſhon with ſuch exerciſe. *Strada*.

14. It was a wiſe ſpeech of *Ariſtides*, who being required of the Emperour to ſpeak to ſomthing propounded, *ex tempore*, anſwered, *Propound to day, and I will anſwer to morrow: for we are not of thoſe that ſpit, or vomit things; but of thoſe that do them carefully, and accurately.*

15. When it was objected againſt *Demoſthenes*, that he came premeditated to plead? He anſwered, that if it might be poſſible he would plead, *non tantum ſcripta, ſed etiam ſculpta:* not only things written, but even engraven.

16. It was wiſely done of *Burleigh*, Lord *Treaſurer*, to put off his cares together with his cloaths; and when he laid by his Gown, he would ſay commonly, *Ly there Lord Treaſurer*, and ſo quietly compoſe himſelf to take his ſleep. *Camb. Eliz.*

17. *Rabſhaketh* could ſay, that counſel, and ſtrength, are for war, *Iſa.* 36. 5.

18. What a price did *Agamemnon* ſet upon *Noſtor* for his wiſdom?

19. And *Darius* upon *Zopyrus*? *Scipio* did nothing without his *Polybius*, and aſcribed moſt of his victories to his wiſdom.

20. *Romani ſedendo vincunt*, was a proverb of old. The *Romans* conquered by ſitting in Counſel: according to that of *Solomon*, Prov. 20. 18. *Every purpoſe is eſtabliſhed by Counſel, and with good advice make war.*

21. *Cyneas* gat more Cities by his wiſdom, than *Pyrrhus* by his puiſſance. *Trapp.*

22. Biſhop *Babington* had a little Book containing only three leaves, which he turned over night and morning: The firſt leaf was black, to mind him of Hell, and Gods Judgements due to him for ſinne: The ſecond red, to mind him of Chriſt, and his paſſion: The third white, to ſet forth Gods mercy to him, through the merits of his Son, in his Juſtification, and Sanctification.

23. When *Xerxes* invaded *Greece*, *Themiſtocles* perſwaded the *Athenians* to forſake their City, as not tenable againſt ſo great forces, and to go to Sea; and wanting mony, when they came to imbark, to pay their Souldiers; *Themiſtocles* pretended that *Pallas* Target, whereupon *Meduſas* head was engraven, was loſt; and therefore feigning to ſeek for it, he ranſacked every corner of the Gallies, and found a great deal of ſilver, which private perſons had hidden amongſt their fardels; which he brought forth to the people,

ple, and therewith the Souldiers were payed, and had wherewithal to provide them of neceſſaries. *Plut. in vita ejus.*

Agariſte the mother of *Pericles*, dreamed one night that ſhe was delivered of a Lyon: and ſhortly after ſhe was brought to bed of *Pericles*, who was excellently well proportioned in all the parts of his body, only his head was too long; whereupon to cover this deformity, all his Pictures, and Statues were made with an Helmet upon his head. *Plut. in vita ejus.* 24.

Pericles being General of the Army of the *Athenians* againſt the *Lacedemonians*, foreſeeing that they would uſe all means to make him ſuſpected by his Citizens; before their Army came into *Attica*, he told the *Athenians*, that if King *Archidamus* (who was General of the *Lacedemonians*) ſhould in waſting, and deſtroying their Country, ſpare his lands, & goods, for the love, and familiarity that had been formerly between them, that from thenceforth he gave all the lands, and tenements that he had in the Countrey unto the Common wealth of *Athens*. *Plut. in vita ejus.* 25.

After the battle of *Cannes* againſt *Hanibal*, wherein the *Romans* were overthrown, *Fabius Maximus* the Roman General had a Souldier in his Camp, a valiant man, and of as noble a houſe as any were of all the Allies of the *Romans*, who had practiſed, with other of his fellows in the band wherein he ſerved, to go and ſerve the enemy. *Fabius* being informed of it, thought not fit ſeverely to puniſh him, but uſed this Policy to reclaim him: he called him to him, and ſaid: *I muſt confeſs there is no reckoning made of you, as your good ſervice doth deſerve: for which I blame the petty Captains only, which beſtow their favours at adventure, and not by deſert: But henceforth it ſhall be your own fault if you be not preferred according to your deſerts: For I henceforth give you leave to make your neceſſities known unto me:* & therewithal he gave him a very good horſe for ſervice, and other honorable gifts; which did ſo encourage the man, that he became a very faithful, & ſerviceable ſouldier to the *Romans*. *Plut.* 26.

Philip and *Alexander M.* Kings of *Macedon*, uſed to buy Victory with money, not money with Victory; by which Policy they did many notable things, and conquered the World: whence came that common ſaying, *that not Philip, but his Gold, and Silver, wanne him the Cities of Greece.* Plut. in vita P. Æmilii. 27.

Homer maketh the Prudenteſt, and Valianteſt men ever beſt Armed when they came to the battle: and the Law-maker amongſt the *Grecians* do ever puniſh him that caſts away his Target, but never him that caſteth away his Sword or Lance: *For every man ſhould firſt think to defend himſelf, before he ſeek to hurt his enemy.* Plut. 28.

Perpenna having baſely betrayed, and murthered *Sertorius* the noble *Roman in Spain*, as he was fighting againſt *Pompey*; was himſelf ſhortly after overthrown and taken priſoner by *Pompey*; where thinking to ſave his life, he delivered unto *Pompey* all *Sertorius* letters ſent him from the chiefeſt Senators in *Rome*, wherein they requeſted *Sertorius* to bring his Armies into *Italy*, where he ſhould find very many which were deſirous of his coming, &c. But here did *Pompey* ſhew himſelf a prudent, though young man: for laying all *Sertorius* letters & writings on an heap, he burnt 29.

them all without reading any of them, or ſuffering others to read them: he alſo put *Perpenna* to death, leſt he ſhould name ſome, who, if they had been diſcovered, would have bred new occaſion of ſedition. *Plut. in vita Sertorii.*

30. *Pompey* whileſt he was ſetting affaires in *Sicily*, heard that his Souldiers did rob and kill many in the High-ways, whereupon he ſealed up their ſwords, and every one that was found to have his ſeal broken was puniſhed ſoundly. *Plut. in vita ejus.*

31. *Rodulph* the Emperour of *Germany* being at *Noriberg*, intent about the affaires of the Empire; there came a Merchant to him, and complained, that having left a bag with two hundred marks in it, with a Citizen with whom he had lodged, the man now denyed the ſame; the Emperor asketh him for his proofes: he takes his oath of it, but could produce no other witneſſes: The Emperour bids him to ſtay in another room; enquiring of him what manner of bag it was, wherein the mony was put: Then purpoſing to ſend for the man, it fell out, that he, amongſt other Citizens, came to ſalute and welcome the Emperour: The Emperour knowing the man, ſaid to him: *O Sir, me-think you have a very hanſom Hat, pray thee give it me*; the Citizen gave it, and took it for an honour that the Emperour would accept of it; then did he withdraw himſelf and ſent a ſervant to this mans wife, deſiring her from her husband to ſend him ſuch a mony-bag (deſcribing of it) and that (ſaid he) you may know that I come from your husband, he gave me his Hat for a token. The woman ſought out the bag, and gave it him: the Emperour ſhews the Merchant the bag, who knew it, and rejoyced at the ſight of it Then the Emperour calling the Citizen, tels him that this man had complained to him, that he had coſened him of a ſum of mony delivered into his cuſtody; the Citizen denys, and ſwears that none was delivered to him: The Emperour produceth the bag; the Citizen was confounded, and faulters in his words: whereupon the Emperour cauſeth him to pay the Merchant to the full, and ſets a good fine upon his head beſides: and ſo the buſineſs was ended. *Lipſ. Exem. Pol. p.* 135.

32. A certain man that had ſpent much time in reading Play-books, and Romances, he had a friend that coming to his Chamber, took down from off a ſhelf a Play-book, who reading a litle was taken with it, and deſired to borrow it: after a while he comes to borrow another: the owner being ſencible of his own hurt, and being grieved to ſee his friend infected, uſed this prudent remedy: *You complained* (ſaid he) *when you came into my Chamber, of cold, I will make you a better fire:* and preſently (though his friend ſought to hinder him) he takes down a whole ſhelfeful of ſuch Books, and burns them before him; ſaying, *This I have done to puniſh my ſelfe, and to preſerve you.*

33. The old L. *Burleigh* being in one of the Univerſities, when they had ſhewed him all the Publick Schooles, ſaid, *yet amongſt all theſe I cannot finde a Schoole of diſcretion.*

34. It was a prudent part of King *William Rufus*, when two Monks came to buy an Abbots place of him, endeavouring to out-bid each other: a third *monk* that came to wait on them, was ask'd *what he would give for the place?*

He anſwered, not a penny, for he came only to wait on him which ſhould have the place: upon which the King gave the place to him. *Beadles Diary*, p. 93.

CHAP. CVIII.

The Qualities of ſundry people.

1. IT's ſaid of the *Italians*, that they are in their luſts unnatural; in their malice unappeaſable; in their actions deceitful. They will blaſpheme ſooner than ſware: and murther a man rather than ſlander him. Of their women it's ſaid; That they are Magpies at the door; Saints in the Church; Goats in the garden; Devils in the houſe; Angels in the ſtreets; and *Syrenes* in the windows.

2. The Noble-men of *Naples* of all men under heaven live the moſt idle, and careleſs lives; having (like the Tyrant *Polycrates*) nothing to trouble them, but that they are troubled with nothing.

3. As the *French* in their language want one proper word to expreſſe *Stand*; ſo naturally they miſlike a ſetled & fixed poſture, and delight in motion. It's ſaid of them, that *Primus impetus eſt major quàm virorum ſecundus minor quàm fœminarum:* That they come on like Powder, But end in Smoke. That they have theſe three Properties; They neither read as they write; nor ſing as they prick; nor ſpeak as they think.

4. The *Germans* are compared to an heavy Bell, which is long in raiſing; but being once up, it makes a great ſound.

5. The *Low-countreys* had wont to be called the beſt ſtable of woodden Horſes, becauſe of their potency in ſhipping: though now the *Engliſh* have out-ſhot them in their own Bow.

6. The *Italians* are ſaid to be wiſe before-hand: The *Germans* in the action: and the *French* after it is done. *Italus ſapit ante factum, Hiſpanus in facto, Germanus poſt factum.*

7. Mr. *Aſcham* thanks God that he was but nine daies in *Italy*, wherein one City [*Venice*] he ſaw more liberty to ſin, then in *London* he ever heard of in nine years. *Preface to his School.*

8. The *Neapolitane* Gentry are obſerved to ſtand ſo much upon the puntilio's of their honour, that they prefer robbery before induſtry, and will rather ſuffer their daughter to make merchandiſe of her chaſtity, then marry the richeſt Merchant, *Sr. W. Segar in his honors.*

9. Of the *Brabanders* its ſaid, that *quo magis ſeneſcunt, eo magis ſtulteſcunt*; the older they grow, the more fooliſh they are.

10. It's ſaid, that the *Italians* ſeem, and are wiſe: That the *Spaniards* ſeem wiſe, and are fooles: That *Frenchmen* ſeem fooles, and are wiſe: And that the *Portugals* are neither wiſe, nor ſo much as ſeem ſo.

11. *Spaniards* are ſaid to be impudent braggers, and extreamly proud in the loweſt ebb of fortune: They ruffle it in brave apparel, when they have not a penny in their purſe, nor ſcarſe food for their

belly. If one of their Grandees hath but a Capon to his ſupper, ye ſhall find the feathers ſcattered before his door the next morning : *Heil. Geog.*

12. Of the Common-wealth of *Genoa*, it is ſaid : That their Sea's are without fiſh : their fields without Corn ; their mountains without wood ; and their women without ſhame.

13. The earth in *Italy* yields five Harveſts in a year : 1. In *June*, that of Silks. 2. In *July*, of divers Fruits. 3. In *Auguſt*, that of Corn, which afterwards they ſow with *Millio*, *Rice*, *Turkey* Wheat, or the like grain ; and within two moneths have another Crop. 4. In *September*, that of their Wines. 5. In *october*, that of Oyl.

CHAP. CIX.

Repentance, and Reformation, the way to pacifie Gods wrath.

Repentance exhorted to, *Ezek.* 14.6. & 18.30. *Matth.* 3. 2. & 4. 17. *Mar.* 1. 15. *Act.* 2. 38. & 3. 19. & 8. 22. *Rev.* 2. 5. 16. & 3. 3. 19.

Repentance attributed to God, *Gen.* 6. 6. *Exod.* 32. 14. *Judg.* 2. 18. 1 *Sam.* 15. 35. 2. *Sam.* 24. 16. *Pſal.* 106. 45. *Jer.* 26. 19. *Amos* 7. 3. 6. *John* 3. 10. & 4. 2. *Joel.* 2. 13. *Hoſ.* 11. 8.

Repentance turns away God's wrath, 1 *King* 18. 30, &c. *Jer.* 26. 3. 13. *Ezek.* 18. 30. *Joel* 2. 14. *Jona* 3. 9. *Rev.* 2. 5. 16. 22. *Exod.* 32. 14. 2 *Sam.* 24. 15, 16. *Jer.* 31. 19, 20. *Jona* 3. 9, 10. 2 *Chron.* 7. 14, &c. We have Gods promiſe for it, *Lev.* 26. 41, &c. 2 *Chron.* 12. 7. & 24. 37. In the example of *Joſiah*, And *Hezekiah*, 2 Chron. 32. 26. And *Manaſſes*, 2 Chr. 33. 12, 13.

1. The *Romans* puniſhed a young man that was ſeen looking out at a window with a Crown of Roſes upon his head in the time of a publick calamity.

2. At a time in *Athens* ſtrang Prodigies were ſeen, and the Prognoſticators told the people, that they perceived by their ſacrifices that the City was defiled with ſome abominable and filthy thing. Hereupon they ſent to *Crete* for *Epimenides*, an holy, and devout man, and one who was eſteemed a Prophet. He being come, taught them to make their ſacrifices with leſs coſt, whereby they were more frequent. He taught them to pray daily to the gods, to mourn moderately for the dead, &c. and ſo brought them by degrees to much holineſs and devotion, to much Juſtice, and unity amongſt themſelves ; by which means for a time they enjoyed great tranquility. *Plut.*

3. *Alexanders Macedonians* being ſenſible of his diſpleaſure, laid by their Armes, put on mourning apparel, came running in Troops to his Tent, where for almoſt three dayes together they remained with loud cryes, and abundance of tears, teſtifying their remorſe for offending him, and beſeeching his pardon, which at laſt they obtained. How much more ſhould we repent of, and mourn for offending God, and implore his pardon, &c.

One property of true repentance is ſtill to juſtifie God, and to ſay as *Mauritius* the Emperour ſaid, when he ſaw his wife, and children ſlain before his eyes by the Traytor *Phocas*, *righteous art thou, O Lord, in all thy wayes, and juſt in all thy proceedings*, Pſal. 119. 137.

CHAP. CX.

Reproof, Reprehenſion.

THe wiſe love it, *Prov.* 29. 25. & 25. 12. & 13. 18. & 15. 5, 31. & 17. 10. & 29. 15. & 6. 23.

It's the Miniſters duty, 2 *Tim.* 4. 2. Gods word is profitable for it, 2 *Tim.* 3 16.

Scorners will not indure it, *Prov.* 9. 8. & 15. 12. 12. & 23. 9. *Iſa.* 29. 21.

Such are neer to deſtruction, *Prov.* 29. 1. & 10. 17. Are bruitiſh, *Prov.* 12. 1. & 15. 10, 32.

David deſired it, Pſal. 141. 5.

Herod could not endure it, Luke 3. 19. Nor the wicked, Prov. 1. 25, 30. & 5. 12.

Reproof not endured.

1. *Cambyſes* King of *Perſia* being reproved by *Praxaſpes*, one of his Nobles that was familiar with him, for his drunkenneſs, was ſo impatient of reproof, that he cauſed the ſon of *Praxaſpes* to be ſet before him, ſaying, *If I can ſhoot juſt into thy ſons heart, neither thou, nor the* Perſians *have any cauſe to charge me with drunkenneſs*: and ſo ſhooting he ſlew him, and then cauſed his body to be opened, where the arrow was found in the mid'ſt of his heart, whereupon he much rejoyced, ſaying to *Praxaſpes*, *whether doſt thou now believe that I am ſober, or drunk, &c?* Pez. Mel. Hiſt.

2. The ſame *Cambyſes* having cauſed twelve of his Nobles to be put to death, *Crœſus*, who was left as a Councellor to him by his Father *Cyrus*, reproved him for it, admoniſhing him not ſo to give way to his paſſion, leſt he provoked his Subjects to riſe up againſt him: *Cambyſes* inſtead of making a good uſe of it, took a bow and would have ſlain *Crœſus* for it, but he eſcaping from him, *Cambyſes* commanded his ſervants to ſlay him: yet they, thinking that he would afterwards repent it, hid *Crœſus*, and ſlew him not, and when *Cambyſes* not long after wanted *Crœſus* for his faithful counſel, and bemoaned his raſh putting of him to death: his ſervants, expecting a great reward, brought him forth: *Cambyſes* was glad that *Crœſus* was alive, but yet he put his ſervants to death for ſparing him contrary to his command, *Pez. Mel. Hiſt.*

3. *Philip* King of *Macedon* having great contentions in his family, was thus reproved by *Damarathus* the *Corinthian* for it: *Philip* asking him what concord there was amongſt the *Grecians*? *Sir*, ſaid he, *it is not fit for you to enquire after the affairs of Greece, who cannot ſettle, and maintain peace in your own family*, Diod. Sic.

4. *Alexander M.* writing to *Philotas*, one of his brave Captains, ſent him

word how that the Oracle of *Jupiter Haman* had acknowledged him to be his ſon: *Philotas* wrote back, That he was glad that he was received into the number of the gods: but withal that he could not but be ſenſible how miſerable they were, that ſhould live under one that thought himſelf more than a man; which reproof *Alexander* never forgat till he had taken away his life. *Q. Cur.*

5. *John* Biſhop of *Bergamum*, a godly, and grave man freely reproved a King of the *Longobards* for his wickedneſs: But the impious King not enduring it, cauſed him to be ſet upon a fierce horſe, which uſed to caſt his Rider, and to tear them in pieces: Yet when this man of God was mounted upon him, he laid aſide his fierceneſs, and carried him home ſafely. *Platina.*

6. But on the contrary, *Job* cries, *make me to know my tranſgreſſion, and my ſin*, Job 13. 23.

7. *Hezekiah* ſtormed not at that ſharp, and ſad meſſage, *Iſa.* 39. 8.

8. *Mary* held her peace, *Joh.* 2. 5. when her Son took her up ſo ſhort for her forwardneſs before all the company.

9. So did *Peter*, when *Paul* took him up for halting at *Antioch*, Gal. 2. 14. Yea, he commended that Epiſtle amongſt the reſt, wherein *Paul* had witneſſed that reproof, 2 *Pet.* 3. 16.

10. The two Diſciples that went to *Emaus*, conſtrained that ſtranger that had chidden them for their unbelief, to abide, and eat with them, *Luke* 24. 25, &c.

11. But its otherwiſe with the wicked, *Joſeph* is hated of his brethren for it, *Gen.* 37. 2, 20.

12. *Jonathan* of *Saul*, who caſt a Javlin at him, 1 *Sam.* 20. 32, 33.

13. *Michaiah* of *Ahab*, 1 King. 22. 8.

14. *Amos* of *Amaziah*, Amos 7. 10, &c.

15. *Jeremy* of his wicked Countrymen, *Jer.* 11. 21.

16. *John* Baptiſt of *Herod*, Mat. 14. 3.

17. Chriſt of the *Jews*, Luke 4. 28, 29.

18. *Paul* of the *Galatians*, Gal. 4. 16.

19. But for ſuch as hate reproof, and refuſe to be reformed, let them read their doom, *Pſal.* 50. 21, 22. and ſee there their deſtiny.

20. A great Profeſſor in *Leiceſter-ſhire*, and one of ſingular Parts, and gifts, afterwards apoſtatized, and fell to drinking and ſwearing, and at laſt to robbing the Poor mans box: but he could not endure to be reproved, nor ſcarce to ſee any Chriſtian; but he would deſire them in a great deal of terrour, to forbear telling him of his ſins: Yet did he not eſcape the judgment of God; for as he was climbing up a Steeple to get a Pigeons neſt, he fell down, and a great ſtone with him, which beat out his brains. Mr. *White.* This belongs alſo to *Apoſtaſie.*

21. A certain In-keeper, who had lived very Profanely, falling ſick, ſent for his Miniſter, and much bewailed his former wicked life, often promiſing, that if God reſtored him, he would become a new man; But recovering, he lived far more wickedly than before; and after a while, God ſtruck him with ſickneſs again, and again he ſent for his Miniſter, bewailed his wickedneſs, and eſpecially his breach of Vows and Promiſes, which he re-

newed again, and promiſed if God would but reſtore him once more, it ſhould appear that he would become a new man: And ſo patient was God, that he did reſtore him, and removed that Plague alſo; yet his heart being hardened like *Pharaohs*, when the terrour of his diſeaſe was over, he returned with the dog to his vomit, ſinning more abundantly than before: whereupon God ſtruck him the third time; and again he ſent for his Miniſter, who had now learned that he lived in wickedneſs with a lewd woman in his houſe; and therefore amongſt his other ſins, he laid this home to his conſcience; telling him, that except he would put her away, and leave that ſin, it was impoſſible for him to be ſaved, but that he muſt go to hell: *For whoremongers, and adulterers God will hate*; *Say you ſo*, ſaid this wretch, *cannot I be ſaved and enjoy her too? then I will be as merry as I can whil'ſt I live, let what will come of it*; and ſo calling for wine and cards, and that woman, he ſpent his time in jollity, and in a moment went down to hell; for within three dayes after he dyed. Dr. *Drake*. This belongs alſo to *Obſtinacy in ſin*.

Agapetus Biſhop of *Rome* being ſent by *Theodatus* King of the *Goths*, to *Conſtantinopele* on an imbaſſie to *Juſtinian* to make peace; when he had diſpatched his buſineſs, was earneſtly ſollicited by the Emperour, to ſubſcribe, and confirm the Hereſie of *Eutiches*. This when he utterly refuſed to do, the Emperour threatned him for it; whereupon *Agapetus* boldly replyed, *I had a deſire to wait upon* Juſtinian, *whom I took to be a moſt pious Prince, but now I perceive him to be a moſt violent perſecutor, a ſecond Diocleſian*. With this free reproof, and Gods bleſſing upon it, *Juſtinian* was ſo wrought upon, that he preſently embraced the true faith, and baniſhed Biſhop *Anthemius* (a great Propagator of the *Eutichian* Heriſie) and ſet up *Menna*, an Orthodox. 22.

David loved *Nathan* the better whil'ſt he lived, for dealing ſo plainly with him; and at his death made him a Commiſſioner for declaring his ſucceſſor, 1 *Kings* 1. 32. 23.

Alipius loved *Auguſtine* for plainly reproving him. *Trapp*. 24.

Prov. 15.5.——*He that regardeth reproof, is prudent*; This made *David* prize, and Pray for a reprover, *Pſal*. 141. 5. 25.

The like is reported by Dr. *Harris* of Sr. *Anthony Cope* in his Funeral Sermon. 26.

And of Mr. *William Whateley* of *Banbury*, that he was glad when any of the righteous ſmote him, and would take it well; not from his Superiors only, but from his equals, and far inferiors. *See his life in my firſt Part*. 27.

Prov. 15.32. *The ear that heareth the reproof of life*, i. e. lively, and life giving reproofs; *veritas aſpera eſt, verum amaritudo ejus utilior, & integris ſenſibus gratior, quam meritricantis linguæ diſtillans favus, Johannes Sariſbu*. Truth is ſharp, but be it bitter, yet its better, and more ſavoury to ſound *ſences*, than the hony-drops of a flattering tongue. *Trapp*. 28.

Prov. 15.32.——*He that heareth reproof*, &c. They have need of patience that muſt hear of reproof: for a man is a croſs creature, and likes not to be controuled or contraried. But ſuffer (ſaith *Paul*) the words of exhortation, *Heb*. 13. 22. ſuffer them in Gods name, ſharp though they be, and 29.

and ſet on with ſome more than ordinary earneſtneſs: Better it is that the Vine ſhould bleed than dye. *Sinite virgam corripientem, ne ſentiatis malleum conterentem.*

30. It is recorded of *Gerſon* that he rejoyced in nothing more, *quam ſi ab aliquo fraternè, & charitativè redargueretur*, then if he were friendly, and freely reproved of any one: *In vit. Jo. Ger.* But every Vice doth now go armed, touch it never ſo gently, yet like the nettle, it will ſting you; If you deal with it roughly, and roundly, it ſwaggereth, as the *Hebrew* did with *Moſes*: Who made thee a man of *anthority*, &c. *Exod.* 2.14 Ear rings and Ornaments are ill beſtowed upon ſuch uncircumciſed ears, *Prov.* 25. 12. *Trap.*

31. Prov. 29. 1. *He that being often reproved hardeneth his neck*, &c. As an untamed heifer that pulleth away the ſhoulder: Or as a Monoceros, or Unicorn, *interimi poteſt, capi non poteſt*, may be ſlain, but not taken: So thoſe that refuſe to be reproved, hate to be healed. If they will not bend, they ſhall ſurely and ſeverely be broken, *certiſſime, certiſſimeque confringentur.* Let *Elies* ſons, and ſuch refractory Perſons look for ruine. The Prophet fitly compares them to headſtrong horſes that get the bit between their teeth, and run deſperately upon the Rocks; till they firſt break their hoofs, and then their necks.

32. *Corripimur, ſed non corigimur.* Augu.

I dare not diſpute (ſaid the Philoſopher to the Emperor *Adrian*) with him that hath thirty Legions at his command, *neque in eum ſcribere qui poteſt proſcribere* nor write againſt him that can as eaſily undo me, as bid it to be done.

33. But *Elias, Michaiah, John Baptiſt*, and other holy Prophets, and Miniſters have plainly reproved great Princes; and yet God hath ſecured them.

34. *John* Biſhop of *Salisbury* reproved the Pope to his face: and King *Philip* the fair made bold with his holineſs, when he began his letter to him with *ſciat fatuitas veſtra.*

35. So did the Barons of *England* in King *Johns* dayes, when declaring againſt the Pope and his Cardinals (by whom they were excommunicated) they cryed out thus in their Remonſtrance, *Fie on ſuch raſcal Ribaulds*, &c. *Walſingam.*

36. *Anno Chriſti.* 705. *Adelmelect*, Biſhop of *Sherborn* reproved Pope *Sergius* ſharply to his face for his adultery. So did Biſhop *Lambert* reprehend King *Pipin* for the ſame fault. *Anno Chriſti* 798.

37. Arch-biſhop *Odo* reproved King *Edwin* plainly for his whoredoms, burning his Concubines in the forehead with an hot iron, and baniſhing them into *Ireland*. *Godw. Catal.*

38. Father *Latimer* dealt no leſs faithfully in a Sermon at Court with King *Henry* the eighth, and being asked by the King, how he durſt be ſo bold to Preach after that manner? he anſwered, that *duty to God and to his Prince had enforced him to it, and now that he had diſcharged his conſcience, his life was in his Majeſties hands*, &c.

39. How few *Veſpatians* are there to be found, of whom, *Quintilian* teſtifieth, that he was *patientiſſimus viri*, one that would patiently hear the naked

truth of things; not toothleſs truths only, but ſuch as touched the quick.

40. How few *Davids*, who loved *Nathan* the better ever after, for dealing ſo plainly, and faithfully with him, and made him of his Cabinet Counſel?

41. How few Queen *Elizabeths*, who enquired often for her *Deering*, by whom ſhe was barely told of her faults.

CHAP. CXI.

Examples of Reſtitution.

COmmanded in what caſes, *Exod.* 22. 1,3,4,5,6,12. *Lev.* 6.4. 5,24,21,25,27,28. *Deut.* 22. 2. *Job* 20. 10, 18. *Prov.* 6. 31. *Ezek.* 33. 15. & 18. 7, 12.

Without it Repentance is not accepted, *Num.* 5. 6, 7.

Scriptural examples: *Joſephs brethren*, Gen. 43.12. & 44. 8. *Micha*, Judges 17. 3. *David*, 2 Sam. 9. 7. *Benhadad*, 1 King. 20.34. *Jehoram*, 2 Kin. 8.6. *Jewiſh Nobles*, Neh. 5.12. *Cyrus*, Ezra. 1. 7, 8. *Darius*, Ezra 6. 5. *Judas*, *Mat.* 27. 3. *Samuel* proferred it, 1 *Sam.* 12. 3, *Zaus*, Luke 19. 8. *King of Iſrael*, 2 King. 8. 6.

Examples of Reſtitution.

1. When *Selymus* the great Turk lay upon his death-bed, being moved by *Pyrrhus* his great Baſhaw to beſtow that abundance of wealth which he had taken wrongfully from the *Perſian* Merchants, upon ſome notable Hoſpital for relief of the Poor: he commanded it rather to be reſtored to the right owners: which was forthwith effected. *Turk. Hiſt.* p.561.

2. King *Henry* the third of *England*, who was a great oppreſſor of his ſubjects in their liberties and eſtates; having upon a time ſent a load of Freeſe to the Friars Minors to cloathe them, they returned back the ſame, with this meſſage: That he ought not to give almes of that that he had rent from the Poor, neither would they accept of that abominable gift. *Dan. Chron.*

3. *Pliny* an Heathen tells us, that the Poor are not to be fed like the whelps of wild beaſts, with bloud and murther, rapine and ſpoile: but that which is moſt acceptable to the receivers; they ſhould know, that that which is given unto them, is not taken from any body elſe. *In Cant. Ser.* 71.

4. *Bernard* ſaith, that God receives not any Alms at the hands of an oppreſſor, or Uſurer. *In Ca. Ezek.* 18.

5. *Hierome* ſaith, that no man ſhould turn bread gotten by oppreſſion, and uſury, into a work of mercy.

6. *Auguſtine* ſaith, *that when God ſhall* judge thoſe that live now by fraud, and give alms of the ſpoils of the oppreſſed, he will ſay unto them: *You tell me what you have given, but you tell me not what you have taken away:*

You recount whom ye have fed; but remember not whom you have undone: They rejoyce whom you have clothed; but they lament whom you have ſpoiled, Tom. 10. Hom. 47.

7. *Auguſtine* in another place ſaith; *Non remittitur peccatum, niſi reſtituatur ablatum*; The ſin is not forgiven till the thing taken away be reſtored.

Queſt. *Is reſtitution ſo abſolutely neceſſary?*

Anſw. Yea, *quoad affectum*, though not *quo ad effectum*; If we are not able; *If there be a willing mind it is accepted*, &c. 2 Cor. 8. 12. God accepts of that *quod quiſquam verè voluit, voluit, tametſi ad implere non valuit*; which a man faithfully do, though he cannot.

8. The *Mahometans* by their law are joyned to make reſtitution of any ill gotten goods, and if they have not wherewith to make preſent ſatisfaction, they are to give their Creditors a bill of their hands; and if they know not to whom to reſtore, they muſt bequeath a ſumme of mony to publick uſes, as to the building of Hoſpitals, Churches, Baths, to the Poor; or Religious Perſons, &c. *Pur. Pil.* v. 2. p. 1505.

CHAP. CXII.

Retaliation, Remuneration, Requital.

COmmanded ſometime by God, *Gen.* 9. 6. *Exod.* 21. 23, *&c. Lev.* 24. 19, *&c. Matth.* 5. 38. *Pſal.* 137. 8. *Jer.* 50. 15. *Rev.* 18. 6.

Thus God threatens to the enemies of his Church, *Jer.* 30. 16. & 48. 26, 27. & 49. 2. *Rev.* 13. 10. *Jer.* 51. 49. *Ezek.* 35. 5, 6. & 39. 30. *Hab.* 2. 8. *Joel.* 3. 6, 7, 8. 1 *Theſ.* 1. 6.

To thoſe that ſin in his Church: Pit for pit, *Pſal.* 7. 15, 16 Idolatry for Idolatry, *Jer.* 5. 19. Spoil for ſpoil, *Iſa.* 33. 1. *Prov.* 22. 23. Treachery for treachery, *Iſa.* 33. 1. Harlots hire for Harlots hire, *Mich.* 1. 7. Not to hear ſhall not be heard, *Pro.* 1. 28. *Zach.* 7. 13. Altars for ſin with Altars to ſin, *Hoſ.* 8. 11. they that judge ſhall be judged, *Mat.* 7. 2.

Scriptural Examples; *Pharaoh* drowned others, and was drowned himſelf, *Exod.* 1. 22. with 14. 27, 30. *Abimelech*, and the *Sechemites*, Judg. 9. 24, 56, 57. *Adonibezek*, Judg. 17. *Levites Concubine*, Judg. 19. 2, 25. *Ahab.* and *Jezabel*, 1 King. 21. 19 with 22. 34, 38. & 18. 13. & 22. 23 & 22. 23. 2 Kings 9. 33, 36, 37. *Kings which were Traytors, and ſlew others, were ſlain themſelves*, 2 King. 15. 10, 14, 23, 25, 30. *Agag*, 1 Sam. 15. 33. *Joab*, 1 King. 2. 32. *Daniel's enemies*, *Dan.* 6. 7, 12, 15, 24.

Other examples.

1. *Orodes* King of *Parthia* who had overcome and ſlain *Craſſus* the *Roman* Conſul; in his old age fell deſperately ſick for grief at the loſs of his ſon *Pacores*, ſlain by *Ventidius*: yet his younger ſon *Phraates* had not patience to expect his death, but gave him poiſon to accelerate it: But behold

Gods providence,the poiſon proving a ſtrong purge, wrought out not only it ſelf,but the diſeaſe too;ſo that *Orodes* recovered beyond expectation;which *Phraates* ſeeing,ſtrangled him, and to ſettle him the ſurer in his Kingdom,obtained by Paricide; he entred into league with the *Romans*, ſending back the Enſigns of *Craſſus*,and other preſents;the *Romans* to requite him, ſent him great gifts,and amongſt the reſt, a beautiful *Italian* ſtrumpet, by whom he had a Son, which being grown up, by the advice, and help of his Mother,poiſoned his Father to get his Crown. *Tulit quæ meruit, et quæ docuit.* Lipſius.

2. *Mithridates* King of *Pontus*,to get the Crown,ſlew his Mother,brother, and her three ſons,and as many daughters : but in his old age, his own ſon *Phanacus* ſlew him for the ſame cauſe. *Lipſius*

3. *Ptolomæus*,one of *Alexanders* Succeſſours, expelling *Antigonus*, ſeizteh upon *Macedonia*; makes peace with *Antiochus*; enters into league and affinity with *Pyrrhus* : Now all things were ſure,but only for his ſiſter *Arſinoe*,and her Sons,who had been married to *Lyſimachus* King of *Macedonia*; therefore intending to entrap her; he ſent Ambaſſadors to her pretending love,promiſing to marry her,to make her Partner with him in the Kingdom,and her Sons his heirs; proteſting that he took up Arms for no other end ; Proffering to ſwear upon the holy Altars, when, and where ſhe pleaſed,that all this was in good faith. The poor Lady deceived hereby,ſent ſome of her friends to take his oath,before whom he went into the moſt ancient Temple, and there touching the gods;and the altars,ſwears, That he ſincerely purpoſed to marry her, to make her his Queen,and her children his heirs; otherwiſe he Prayes for vengeance upon himſelf, &c. Upon this, *Arſinoe* comes to him,is married,and crowned Queen of *Macedonia*;then ſhe delivers up to him *Caſſandrea*,a moſt ſtrong City,where her children, and all her treaſures were; he having now his deſire,ſends men that ſlew her children in their mothers lap,and drave her into exile; but God ſuffered not this wickedneſs to go long unrevenged; for preſently after the *Gaules* brake into *Macedonia*, overthrew *Ptolimie*, cut off his head, and carried it upon a Lance about with them. *Lipſius.*

4. *Mauritius* the Emperor refuſing to redeem ſome Chriſtian Captives from *Saladine*,the Sultan of *Egypt*,which he might have done for a ſmall matter,upon which they were all ſlain; was afterwards puniſhed by *Phocas*, who in a Sedition was made Emperor by the Souldiers, and cauſed *Mauritius's* wife, and children to be murthered before his face, himſelf all the while crying out, *Juſtus es Domine, & recta judicia tua:* Lord thou art juſt,and thy judgements are righteous.

5. *Frederick Barbaorſſa* Emperor of *Germany*,had often puniſhed the City of *Millain* for ſiding with the Pope againſt him: Yet on a time when *Beatrix* the *Empreſs* came to the Town; the uncivil Citizens firſt impriſoned her, and then in a ſcornful manner, ſet her on a Mule with her face towards the tail, which they cauſed her to hold in her hand in ſtead of a bridle; and having thus diſgracefully carried her through all the Town, they brought her to a gate and kikt her our. The Emperor to revenge this wrong,beſieged the City, and at laſt took it, adjudging all the People to death,but ſuch as would redeem their lives in this opprobrious manner :

He cauſed a bunch of figs to be faſtned between the buttocks of a skittiſh Mule, and ſuch as would live, muſt with their hands bound behind them, run after the Mule, till with their teeth they had ſnatched out one or more of the Figs; which condition, with the hazard of many a ſound kick, was accepted, and performed by many of them, *Heil. Geog. p.* 214.

6. *Sodom* ſinned in fulneſs of bread, and it is expreſly noted, *Gen.* 14. 11. that the four Kings took all their victuals from them: their eyes were full of uncleanneſs, and they were ſmitten with blindneſs: they burned with luſt, and were burned with fire; they ſinned againſt nature, and contrary to nature the fire deſcends and conſumes them.

7. *Siſera* annoyes Gods People with Iron Charios, and is ſlain with a nail of Iron.

8. *Jezabels* brains that deviſed miſchief againſt the innocent, are ſtrewed upon the ſtones.

9. By a letter to *Jezreel* ſhe ſhed the blood of *Naboth*, and by a letter from *Jezreel* the blood of her ſons is ſhed.

10. *Nebuchadnezzar* deſtroyed *Solomons* Temple (that Seven years work of ſo many thouſands) therefore let him be turned a grazing, and ſeaven ſeaſons paſs over him, *Dan.* 4.16.

11. The *Donatiſts* that caſt the holy Elements in the Lords Supper to dogs, were themſelves afterwards devoured of Dogs. *Zonaras.*

12. The Arch Biſhop of *Toures*, made ſute for the erection of a Court called *Cambre Ardent*, wherein to condemn the Proteſtants to fire, and was himſelf ſtricken with a diſeaſe called *the fire of God*, which began at his feet, and ſo aſcended upwards, that he cauſed one member after another to be cut off, and ſo he dyed miſerably. *Act. and Mon.*

13. There was one *Chriſtopher*, an unmerciful Courtier, who ſuffered a Poor Lazar to dye by him in a Ditch, and himſelf ſhortly after periſhed in a Ditch. *Item.*

14. *Laurentius Valla* cenſured all that wrote before him, and *Eraſmus* comes after, and cenſures him as much. *Trapp.*

15. See the Examples of *Martin* of *Briquæras*, Arch-biſhop *Arundel*, Sr. *Ralph Elerker*, in *Gods Judgements on Perſecutors.*

16. The King of *Poland* when his noble ſervant *Zeleſlaus* had loſt one of his hands in the war, ſent him a golden hand.

17. *Agrippa* being impriſoned for wiſhing that *Caius* was Emperour; *Caius* when he came to the Empire, preferred him to honour, and to requite his ſufferings for his ſake, he gave him a chain of gold, as heavy as the chain of Iron wherewith he had been bound during the time of his impriſonment: *So they that loſe any thing for God here, ſhall receive an hundred fold, and eternal life hereafter.*

18. *Attilius Regulus* the *Roman* General dealt moſt cruelly with the *Carthaginians*, and was ſhortly after as cruelly dealt with by them when he fell into their hands. *Polibius.*

19. In King *Edward* the ſixth's time, the remembrance of the Duke of *Somerſet*, much moved the People to fall from *Northumberland* (who had wrought his death) in his greateſt attempts, and to leave him in the beginning of Q. *Maries* reign to his fatal fall, whereat alſo they openly re-

joyced,and preſented to him handcherchiefs dipt in the blood of *Summerſet* for whom they thought that he ſuffered rather late than undeſerved puniſhment. *Life of Edward the ſixth,by* Sr. *J.H.*

20. *Herald* Earl of *Orkney*,and *Cathnes* about the years 1188. upon malice conceived againſt the Biſhop of that Country, took him priſoner, put out his eyes, and cut forth his tongue: which inhumanity the King *William* puniſhed moſt ſeverely: For the Earl being apprehended, and brought to his trial,had his eyes in like ſort pulled out,and was publickly ſtrangled by the hands of the Hangman,and all his male-childen were gelded, that none might ſucceed of ſo wicked a race. *Arch Biſhop Spotteſwood Hiſt. of the Church of Scot.*

21. *Anno Chriſti* 1222. Some wicked perſons ſuborned by the Earl of *Cathneſs*,aſſaulted *Adam* Biſhop of *Cathneſs*,being in his own houſe; they firſt killed a chamber boy,with a Monk of *Melroſs* that did ordinarily attend the Biſhop; then ſeizing upon the Biſhop himſelf,they drew him by force into his kitchin,and when they had cruelly ſcourged him with rods, they ſet the kitchin on fire and burnt him therein: King *Alexander* the ſecond hearing of this cruel fact,went in haſt to *Cathneſs*, where he put the offenders,and their partakers to tryal,four hundred by publick ſentence were executed, and all their male children gelded, that no ſucceſſion ſhould ſpring from ſo wicked a ſeed. The Earl for not reſcuing the Biſhop,had his eſtate forfeited: yet after a while he found means to be reſtored;But he eſcaped not the judgment of God, being not long after murthered by ſome of his own ſervants; who to conceal the fact, ſet his houſe on fire,and burnt his body therein: So that he was paid home after the ſame manner as he uſed the Biſhop. *Arch Biſhop Spotteſwood Hiſt. of the Church of Scot.*

22. *Theodorick* and *Frederick* conſpired againſt,and ſlew their own brother *Thraſimund*, King of the *Viſigoths* to get his Kingdom: But when *Theoderick* had reigned thirteen years, he was ſerved in the ſame kind by his own brethren, who ſlew him to obtain his Kingdom. *Chron. Sigebert.*

CHAP. CXIII.

Examples of Riches, Honours, and the world contemned.

We muſt not love the world, 1 *John* 2. 15. for it paſſeth away *ver.* 17.

Love of the world is a character of the wicked, 1 *John* 2.15.

We muſt ſo love it, as not to abuſe it, 1 *Cor.*7. 31.

All the glory of the world is but a fancy, *Act.* 25. 23.

Scriptural Examples; *Abraham*, Gen. 14.22, &c. *Gideon*, Judg. 8. 23. *Chriſt*.Mat.8.20.Luke 9.58. John 6.15. *Paul*, Phil.3. 8. *Peter*, Mark 10. 28,&c. Luke 18. 28,&c.

1. After the battle of *Marathon*, wherein the *Grecians* had overthrown the

Perſians, they found their enemies tents full of gold, ſilver, rich apparel, and other treaſures; yet *Ariſtides*, to whom a great ſhare of them did belong, would not touch any of them, nor take to himſelf the worth of one farthing. *Plut.*

2. *Ariſtides*, who by his Prudence, Policy, and valour, had exceedingly enriched the *Athenians*, did ſo contemn riches, that when others abounded, he only remained poor; and when a kinſman of his called *Callias*, who had exceedingly enriched himſelf by the *Perſian* treaſure, was accuſed to the People for neglecting to relieve him in his wants: *Ariſtides* himſelf undertook his defence, telling them, that *Callias* had often offered him much, but he had alwayes refuſed it: *For there are many*, ſaith, *that abuſe their riches, but few can bear poverty well.* Plut. When he died, he was buried at the Publick charges of the City, not leaving ſo much as would pay for his own funeral. *Plato* thought that amongſt all thoſe famous, and worthy men that *Athens* had bread, none deſerved ſo much honour as *Ariſtides*; for that whereas others had filled *Athens* with ſtately buildings, money, and other trifles, only *Ariſtides* in managing the affairs of the Commonwealth, had propoſed nothing to himſelf but the advancement of vertue. *Pez. Mel. Hiſt. Plut. in vita ejus.*

3. *Cimon* the ſon of *Ariſtides*, after his Fathers death, governing the Common-wealth of *Athens*, would by no means take any bribes, but did and ſpake all things *gratis*: and when a certain *Perſian* exile with a great Maſs of treaſures fled to *Athens*, meeting there with ſome affonts, went to the houſe of *Cimon*, and there ſet down before him two great goblets full of gold and ſilver; *Cimon* ſeeing it, laughed, and ſaid unto him, *Whether wouldſt thou have me thy friend* gratis, *or thy Patron hired by a great ſumme of money? Therefore*, ſaid he, *take theſe things away, and make uſe of me as thy friend, and imploy thy money otherwiſe as thou pleaſeſt.* Plut.

4. This *Cimon* when he had gotten a competent eſtate, cauſed the hedges of his fields to be thrown down, that ſo every one might freely make uſe of the fruits thereof: He kept a frugal Table, yet enough for many, and ſo entertained all comers. *Plut.*

5. *Epimenides*, a very wiſe and good man, having taken great pains in reforming *Athens*, when he was to return home, the People offered him great ſummes of money; but he refuſed all, only deſiring them to give him a branch of *Olive*, with which he returned into his own Countrey. See his example in reformation. *Plut.*

6. *Epaminondas* that was one of the gallanteſt men that ever *Greece* bred, who freed his *Countrey* of *Thebes* from the *Lacedemonian* ſlavery; and obtained many great, and admirable victories; yet was he ſuch a contemner of riches, that when he died he left not enough to diſcharge the charge of his funeral. *Juſt.*

7. The *Lacedemonians* having freed themſelves from thoſe Tyrants that had lorded it over them, they ſold their houſes, and goods, by which they raiſed one hundred and twenty talents, and then bethinking themſelves, where to chooſe a worthy General, they at laſt pitched upon *Philopœmen*, the moſt accompliſhed man in all *Greece*, and thereupon reſolved to ſend Ambaſſadors to make a tender to him of this Maſs of money; but every

one, (knowing how far he was from being caught with ſuch baits refuſed that office: At laſt they choſe one *Timolaus* of his ancient acquaintance, who went to him at *Megalopolis*, where being entertained and feaſted by *Philopœmen*, obſerving his gravity, frugality, and temperance, he was ſo diſcouraged, that (not daring to deliver his meſſage) he returned without effecting any thing; the like did a ſecond; but a third being ſent to him, took the boldneſs to tell him how much the *Lacedemonians* eſteemed and honoured his vertues, whereby he prevailed with *Philopœmen* to go to *Lacedemon*, who there (in a publick aſſembly of the people) exhorted them that they would not go about to buy friends by their gifts, who were ready to ſerve them without them, perſwading them rather to imploy that mony in bribing their turbulent Orators that diſturbed the peace of the City; with ſo high a mind did he deſpiſe their money. *Plut.*

8. *Ageſilaus* King of *Sparta* uſed to ſay that *he had rather make his Souldiers rich, than to be rich himſelf.* Xenoph.

9. The King of *Perſia* ſending to *Epaminondas*, that famous *Thebane* Captain, three thouſand pieces of gold to make him his friend, he ſharply rebuked the Ambaſſador that brought it, for travelling ſo long a journey to corrupt *Epaminondas*: and bad him take it back, and tell his King, that if he deſerved the favour of the *Thebanes*, *Epaminondas* would be his friend without a bribe; but if he deſerved otherwiſe, he would be his enemy. *Plut.*

10. The ſame *Epaminondas* hearing that his *Squire* had taken a great ſum of money for the redemption of a Captive, called him to him, and ſaid, *Give me my ſhield from thee, and go and by thee a ſhop, and turn huckſter; for now that thou art grown rich, I am ſure thou wilt not adventure thy ſelf into dangers.* Plut.

11. *Ageſilaus* King of *Sparta* was a great contemner of riches, and could not endure covetouſneſs: So that never any of his Souldiers, or Officers had cauſe to complain that he wronged them in their wages, or otherwiſe, but every one praiſed him for his bounty. *Plut.*

12. *Ageſilaus* King of *Sparta* was ſuch a contemner of riches, that he would never ſuffer himſelf to be corrupted by them to do any thing that was prejudicial to his Country: and whereas the Kings of *Perſia* in his time made it all their care to heap up gold, ſilver, and all precious things, he on the contrary valued not any of them: he ſuited his expences to his incomes, and to get money would never do any unjuſt thing. *Plut.*

13. *Pyrrhus* King of *Epyrus* in the firſt battel that he fought in *Italy* againſt the *Romanes*, overcame them, and took one thouſand eight hundred priſoners; whereupon the *Romanes* ſent Ambaſſadors to him, proffering a great ſum of money for their ranſome; but he rejecting their money, ſet them free *gratis*; and taking a great love to one of the Ambaſſadors called *Fabricius*, and underſtanding that he was very poor, he proffered him a fourth part of his Kingdom if he would ſerve him: But *Fabricius* ſcorned the proffer, wherewith *Pyrrhus* was ſo taken, that he preſently ſent, and made peace with the *Romanes*. Eutrop.

14. *Marcus Attilius Regulus*, the *Romane* Conſul, was ſo poor, that whilſt he fought in *Affrica* againſt the *Carthaginians*, his wife and Children were maintained upon the publick charges. *Polyb.*

15. *Curius Dentatus* the *Roman* Conſul, having gotten a great victory over the *Samnites*, they ſent Ambaſſadors to him with a great ſumme of gold, who found him parching peaſe for his dinner; and when they proffered him the gold, he ſaid to them, *I had rather have theſe peaſe in my earthen pots, and rule over thoſe that have gold, than to receive your gold of you*: And when he was afterwards charged with ſtealing ſomthing that ſhould have been brought into the publick treaſury, he brought forth a wodden Platter that he uſed to ſacrifice in, and ſwore that of all the ſpoils, he had reſerved only that to himſelf. *Aur. Victor.*

16. *Vergerius*, the *Popes* Legate, was ſent by his Maſter to *Luther* (when he firſt began to Preach againſt the corruptions of the Church of *Rome*) to proffer him a Cardinals hat, if he would relinquiſh his opinions: To whom he anſwered, *Contemptus eſt à me* Romanus *& favor & furor*, I neither care for the favor, nor fury of *Rome*. At another time there was a deſign to give him a great ſumme of money; but one (wiſer than the reſt) cried out, *Hem!* Germana *illa beſtia non curat aurum*, That beaſt of *Germany* cares not for money. See his *Life in my firſt part.*

17. *Luther* tell us, that when the *Pope* ſent ſome Cardinals to him to tempt him with promiſes of great wealth and honour: Turning my ſelf (ſaith he) to God; *Valde proteſtatus ſum, me nolle ſic ſatiari ab eo*, I ſaid flatly that God ſhould not put me off with theſe low things. See his *Life in my firſt part.*

18. *Pericles* the *Athenian* was of a very exemplary life, ſo juſt and upright in his dealings, and ſo Prudent in managing State-affairs, that he brought his City not only to be great, but exceeding great, and wealthy, and had ſo much power, and authority in his hands, that he might have had what he would, yet for all that he neither encreaſed the patrimony left him by his Father, nor enriched himſelf to the value of one groat. *Plut. in vita ejus.*

19. *Paulus Æmilius* was ſent by the Senate of *Rome* into *Spain*, where they were all up in arms; In which journey he twice overcame the Barbarous People in main battle, and ſlew about thirty thouſand of them: he took in alſo two hundred and fifty Cities, and ſo leaving the Countrey in quiet, he returned to *Rome*, not enriched by all theſe victories the worth of one groat; yea, he ſo little regarded the world, that though he was Conſul twice, and twice triumphed, yet when he died, all the eſtate he left was little enough to ſatisfie his wives joynture. *Plut. in vita ejus*,

20. M. *Cato* in his expedition into *Spain*, took four hundred Cities, and thereby wonderfully enriched his Army: But for himſelf of all the ſpoiles gotten from the enemies he never had any thing beſides meat, and drink: and yet (ſaid he) *I reprove not them which grow rich by ſuch ſpoiles, but for my own part, I had rather contend in vertue with the beſt, than in money with the richeſt, or in covetouſneſs with the moſt vertuous.* Plut. in vita ejus.

21. The Citizens of *Sparta* having received a great favour from *Philopæmen* the brave General of the *Achaians*, when they had ſold the houſe, and goods of the Tyrant *Nabis* for ſix-ſcore talents, reſolved to beſtow them upon *Philopæmen* in token of their gratitude, but he rejected that great

ſumme of money,and told the *Spartans, that they ſhould not ſeek to win, or corrupt honeſt men, and their good friends with money,conſidering that they might command their vertue upon any occaſion: but rather they ſhould bribe naughty men,and ſuch as by ſeditious orations ſtirred up mutinies, and put their City into an uprore,that having their mouthes ſtopped,they might ceaſe from troubling the Common-wealth.* Plut.in vita ejus.

22. *Ageſilaus* King of *Sparta*, that had won many great Victories both in *Aſia*, and *Greece*,and thereby much enriched his Country,yet himſelf was a great contemner of riches: and when he was eighty years old,being ſent for into *Egypt* to aſſiſt the King thereof againſt his enemies; when he came thither, all the Kings great Captains, Nobles, and an infinite number of People went to the Sea-ſhore to entertain him,and to ſee what manner of man he was,whoſe fame was ſounded through the world; But when they ſaw no ſtately train about him, only an old gray-beard laid on the graſs, a little man that looked ſimply on the matter,and meanly apparalled in an old thred-bare Gown,they laughed him to ſcorn, remembring the Tale, *that the mountains were in travel,and brought forth a Mouſe*; Beſides they wondred when they ſaw men bring him preſents to welcome him, and he took only the courſeſt fare,and as for their Perfumes, Confections, and other Delicacies, he prayed them to give thoſe dainty things to the *Iliots* his ſlaves. *Plut. in vita ejus.*

See the Example of *Phocion* in *Bribery hated.*

23. *Deiotarus* King of *Galatia* being a very old man,ſent for *Cato Utican* to come to him,intending to recommend the care of his ſons to him; and when he was arrived, the King ſent him diverſe rich preſents of all ſorts, intreating him that he would accept of them: This ſo much offended *Cato* that he ſtayed very little with him, and the next day returned: But he had not gone one dayes journey when he found greater gifts that tarried for him,with letters from the King, in which he earneſtly requeſted him to take them; or if not, that yet at leaſt he would ſuffer them to be divided amongſt his friends,who did every way deſerve it, and the rather becauſe *Cato* had not enough of his own wherewithall to content them: But *Cato* would by no means either accept of it himſelf, or ſuffer them to meddle with any of it; ſaying, *that his friends ſhould alwayes have part with him of that which was his own juſtly.* Plut. in vita ejus.

24. *Conſtantine* the third King of *Scotland*,being wearied with the troubles of a publick life,renounced his temporal dignities and Kingdom; and betook himſelf to a private life amongſt the *Culdees* in St. *Andrews*, with whom he ſpent his five laſt years, and there died, about the year 904. Arch-biſhop *Spotteſwoods Hiſt. of the Church of Scot.*

25. *Caius Fabricius* the *Roman* being ſent of an Ambaſſie to *Pyrrhus* King of *Epyrus* about the redemption of Priſoners, *Cineas* a Counſellor of King *Pyrrhus*,told him that *Fabricius* was a man of the greateſt account in *Rome*, a right honeſt man,a good Captain,and a valiant man,yet very poor: where upon *Pyrrhus* made very much of him, offering him both gold and ſilver, praying him to take it,not for any diſhoneſt reſpect he meant toward him, but only for a pledge of the friendſhip which ſhould be betwixt them,but *Fabricius* utterly refuſed the ſame,and ſo left him. *Plut. in vita Pyrrhi.*

26. *Lyſander* the *Lacedemonian*, though he was very poor, yet would he never be overcome, or corrupted with gold, or ſilver, and though by his valiant deeds, and great victories, he made his Country to abound with riches, yet added he not to his own eſtate the worth of one groat: and when *Dionyſius* the Tyrant of *Siracuſe* ſent goodly rich Gowns out of *Sicily* to his Daughters, *Lyſander* refuſed them, ſaying, *that he was afraid ſuch fair Gowns would make them fowler*. Plut. in vita ejus.

27. After the death of *Lyſander* his fame increaſed; for then they ſaw that for all the gold and ſilver that had paſſed through his hands: For all the great authority and countenance that he carried: For all ſo many Cities and Towns that came to honour him; and briefly for all that he had ſo great and puiſſant a Kingdom at his diſpoſal, yet did he never enrich, nor encreaſe his ſubſtance to the value of one farthing. *Idem.*

Love of money the root of all evil.

28. After the battel of *Marathon*, a *Perſian* to obtain favour, ſhewed one *Callias* an *Athenian*, a mighty Maſs of treaſure that was hidden by the *Perſians* in a pit: but *Callias* moſt unjuſtly and cruelly murthered him that ſhewed it him, leſt he ſhould ſpeak of it to others. *Pez. Mel. Hiſt.*

29 *Lycurgus* the *Lacedemonian* Lawgiver conſidering the manifold miſchiefs which come by the love of money, and and covetouſneſs, baniſhed the uſe of money out of the Common-wealth, forbidding all coin of gold and ſilver, imploying iron in ſtead thereof, whereof a great quantity was but worth a little, ſo that to lay up ten pound in iron would have filled an whole Cellar: hereby he prevented all theft and robberies: Hereby alſo he prevented all ſuperfluous, and unprofitable ſciences; for who would make ſuch things as would undo them, by reaſon of the baſeneſs of the money which they ſhould receive for them? Hereby alſo they could buy no forreign commodities, becauſe their iron money would go no where elſe. This kept out of his Common-wealth *Rhetoricians* which teach the cunning art of *Lying*, and *Panders* which keep Brothel-houſes: and Goldſmiths, and Jewellers which ſell toyes for women. Hereby delicateneſs wanting fewel by little and little vaniſhed. Houſholdſtuffe was excellently made; for Artificers laying aſide ſuperfluous works, wholly imployed themſelves in making neceſſary things. *Plut.*

30. Fulneſs breeds fogetfulneſs, ſaturity ſecurity, *Deut.* 32. 15. 1 *Tim.* 6. 7. Every grain of riches hath a vermine of pride, and ambition in it. A man may deſire them, as he deſires a ſhip to paſs over the Sea, from one Country to another: But to many they prove hindrances to heaven, and remora's to Religious practiſes. Many in their low eſtate could ſerve God; but now reſemble the Moon, which never ſuffers Eclips, but at her full, and that is by the earths interpoſition between the Sun and her ſelf: Even an *Agur* full fed may grow wanton, and be dipping his fingers in the Devils ſauce; yea, ſo far may he forget himſelf, as to deny the Lord, *Prov.* 30. 9. Or *Pharaoh*-like, to ask, *Who is the Lord?*

31. *Solomons* wealth did him more hurt, than his wiſdom did him good, *Ec.* 2.

Mr.

32. Mr. *Latimer* in a Sermon before King *Edward* the ſixth, tells a ſtory of a rich man, who when he lay on his ſick bed, was told by one, that in all probability he was like to be a man for another world, a dead man. As ſoon as he heard this; *What* ſaid he) *muſt I die? ſend for a Phyſician; Wounds, ſides, heart, muſt I die? Wounds, ſides, heart, muſt I die?* and thus he continued, and nothing could be gotten from him, but *wounds, ſides, heart, muſt I die, muſt I die, and go from my riches?* and ſo he continued till death.

33. Mr. *Jeremy Burroughs* relates in one of his Sermons on *Pſal.* 17. 14. of a rich man that had ſometimes lived neer to him, who when he heard his ſickneſs was mortal, ſent for his baggs of money, and hugged them in his arms, ſaying, *Oh! muſt I leave you? oh muſt I leave you?*

34. He relates alſo of another, who when he lay on his ſick bed, called for his baggs, and laid a bag of gold to his heart, and after a while, bade them take it away again, ſaying, *It will not do, it will not do.*

35. Mr. *Rogers* in his Treatiſe of Love, tells of one that being near unto death, clapt a twenty ſhilling peice of Gold into his mouth, ſaying, *Some wiſer than ſome*; I *will take this along with me howſoever.*

36. How many rich men by Gods juſt hand die childleſs; or elſe leave that that they have to dingthrifts, that will ſpend it a merrily, as ever their Parents got it miſerably: that will ſcatter with a fork what they got wretchedly with the rake. *Trapp.*

37. In the ſacking of *Antwerp* by the *Spaniards, Anno Chriſti* 1576. there was one *Giles Smiſſart*, a rich Lapidary, who being diligently ſought for, and at laſt found by the Souldiers, was forced to buy his life, and fortunes of the *Spaniards* for ten thouſand Florens: but a company of *Germans* coming in, and ſeeing themſelves defeated of the profit they gaped after, one of them thruſt him through with his Pike, and ſlew him. *Strada.*

38. *Cicero* was not rich, yet had enough to ſerve his turn: and that which made men muſe the more at him was, that though he had but little, yet would he take no fee, nor gift for his pleading, what cauſe ſoever he had in hand. *Plut. in vita ejus.*

They that will be rich fall into tentation, and a ſnare, and into many fooliſh and hurtful luſts, which drown men in deſtruction and perdition, 1 Tim. 6. 9.

CHAP.

CHAP. CXIV.

A brief view of the Roman Emperours.

Rome from the firſt Foundation of it, hath had ſeven forms of Government: firſt Kings, ſecondly Conſuls, thirdly Dictators, fourthly, Decemvirs, fifthly Tribunes, ſixthly Emperors, ſeventhly Popes.

1. *Julius Cæſar*, a noble *Roman* began his Empire after the foundation of the City, *Anno* 706. He was the firſt that came over into *Britain*: his uſual ſaying was, *Rubicundos amo, pallidos timio*; he was murthered in the Senate-houſe, receiving twenty three ſeveral wounds, at the age ſixty ſix.

2. *Octavianus Auguſtus* his Nephew ſucceeded: In the fourty one year of his reign Chriſt was born, *Janus* Temple being a little before ſhut up in token of an univerſal peace through the world; He was called *Pater patriæ*; he died by poyſon in the 76 year of his age.

3. *Tiberius* ſucceeded, *Anno Chriſti* 16. A wicked man; it was queſtioned whether luſt, cruelty, or gluttony were more predominant in him; For which he was nicknamed *Caldius Biberius Mero*: In his time *John* Baptiſt and Chriſt ſuffered; at whoſe death *Dyoniſius Areopagita* ſeeing that ſtrange Eclipſe, ſaid, *aut deus natura patitur*; *aut mundi machina diſſolvitur*. He was ſlain by the treaſon of *Caligula*, *anno* of his Government twenty two, and of his age ſeventy eight.

4. *Caligula* ſucceeded, *Anno* 39. extream vitious; would be adored as a god; ſo Prodigal, that he ſpent an hundred millions in three years: defloured his three ſiſters, and one of his daughters; wiſht that all the People of *Rome* had but one neck, that he might cut it off at one blow; ran his wife through with a ſword, and daſhed out her young daughters brains; baniſhed *Pilat*; and would have had Chriſt adored for a God, but the Senate withſtood: He was ſlain in the third year, and tenth moneth of his reign, and of his age twenty nine.

5. *Claudius* ſucceeded, *Anno* 43. In his eighth year he numbered the Citizens and found them to be ſix hundred eighty and four thouſand four hundred perſons. *Meſſalina* his wife was moſt inſatiable for luſt. He was poyſoned by his wife *Agrippina*, *Anno* 14. of his reign, and of his age ſixty four.

6. *Nero* ſucceeded, *Anno* 57. In his firſt five years he reigned well, after proved a Monſter, committed inceſt with his Mother, cauſed her to be ſlain, and ript up that he might ſee the place where he lay; ſlew his wife great with child with a kick. In a womans habit was married to a man, and afterwards married *Sporus* an Eunuch; ſet room on fire, which burned ſix dayes, while he ſang *Homers Illiads*; accuſed the Chriſtians for it, and raiſed the firſt perſecution: a thunderbolt fell by his Table, which ſtruck the cup out of his hand; he ſtabbed himſelf *Anno* 32 of his age, and in the fourteenth of his reign.

7. *Ser. Galba*, a Roman was made Emperor by the Army, *Anno* 70. He was intemperate,

temperate and cruel, had his head ſtruck off by a Souldier, having reigned ſeven moneths, of his age ſeventy three.

Otho ſucceeded *Anno* 70. reigned three moneths, killed himſelf being overcome by *Vitellius*, Anno of his age 38. 8.

Vitellius made Emperor by the Souldiers, A*nno* 71. of a cruel nature, reigned nine moneths, and was ſlain by *Veſpatians* Souldiers, *anno* of his age fifty ſeven. 9.

F. Veſpaſian ſucceeded *an.* 72. Courteous and affable; He utterly deſtroyed *Jeruſalem* and the Temple: he had no vice but avarice, he died of a Flux; A*nno* of his reign ninth, age 69. 10.

Titus his ſon ſucceeded A*nno* 81, learned, valiant, vertuous, liberal: called *amor & deliciæ humani generis*, never ſuffered any to depart ſad from him: he was poiſoned by his Brother *Domitian* A*nno* of his reign 3. of his age 41. 11.

Domitian ſucceeded A*nno* 83. was called *Hæres Neronianæ ſevitiæ*: an exquiſite Archer: allotted an hour in a day to catch flies, aſſumed Divine honours, raiſed the ſecond perſecution, was ſlain by his Steward, his book being found wherein he had ſet down his name, with his own wives, and others to be murthered: He reigned fifteen years, dyed aged forty five. 12.

Coc. Nerva ſucceeded A*nno* 99. ruled ſo well that he uſed to ſay, *that he had done nothing, which might fear him to live a private life again:* recalled the Chiſtians from exile, was ſo charitable to the poor, that he was called *Patronus pauperum*, died in the tenth moneth of his reign, of his age ſixty-ſix. 13.

Trajanus a *Spaniard* ſucceeded *Anno* 100. *Plutarch* was his Tutor; he gave the *Prætor* a drawn ſword, ſaying, *If I rule well, uſe it for me, if ill, againſt me*; was juſt, liberal and merciful; raiſed the third perſecution, reigned nineteen years, died at *Seleucia*. 14.

Adrian a *Spaniard* ſucceeded A*nno* 121. a good Mathematician, Phiſitian, Muſitian and Painter, continued the third perſecution, forbad men, and women to bath together, fell into an incurable diſeaſe, which cauſed him often to attempt to kill himſelf, and proffered rewards to others to do it, in the end pined himſelf, A*nno* of his reign 21. of his age ſeventy two. 15.

Antoninus ſucceeded A*nno* 139. called *Pius* becauſe he pardoned all delinquents when he came to the Empire, ſaying, *non oportet ab his rebus principatus exordium ducere*; he uſed to ſay that *he had rather ſave one Citizen, then kill one thouſand enemies:* was juſt, courteous, and liberal: forbad the reading of *Sybils* books, and *Tully de divinatione:* cauſed the perſecution of Chriſtians to ceaſe upon an unindation of *Tyber* which overthrew many buildings in the City, cauſed men as well as women to be puniſhed for adultery: Died of a Feaver, *anno* of his reign 23. of his age 70. 16.

Aurelius Verus and *Marcus Verus* A*nno* 162. called *Divi fratres*, becauſe both were adopted by *Ant. Pius*; the firſt was wicked, and luſtful and dyed of an Apoplexie; the ſecond was vertuous, and learned, whence called the *Phyloſopher:* ſo beloved that it was a capital offence to thoſe which had not his picture; they raiſed the fourth perſecution: whereupon the Empire was plagued by wars, dangerous earthquakes, inundations, dearths, 17.

and moſt fearful plagues, wanting money, and being loath to make a taxe, he pawned his regalia, plate, and wives jewels. Died of poiſon *Anno* of his reign nineteenth.

18. *Commodus* ſucceeded next, *anno* 182. like *Domitian* in cruelty, and *Nero* in luſt. He ſlew his ſiſter *Lucilia*, and raviſhed the reſt: kept three hundred Concubines, and as many boies: He was firſt poiſoned, than ſtabbed, and ſtrangled by *Martia* his Concubine, and *Lotus* his ſlave, *Anno regni* thirteen.

19. *Pertinax* next, *Anno* 194. vertuous yet ſlain by the ſouldiers, *Anno regni* 1. of his age ſixty ſix.

20. *Julianus* of *Millane* next, *Anno* 194. He bought it of the Souldiers, reigned but two moneths, and was ſlain by *Severus*; of his age fifty ſix.

21. *Peſcenneus* one moneth, and ſlain.

22. *Albinus* a very little while, and ſlain.

23. *Sep. Serverus* next, *Anno* 195. He was ready to hear any complaints, provident to furniſh the City with Corn: raiſed the fifth perſecution, and was ſlain at *York* *Anno regni* eighteen.

Baſſianus Caracalla, and his brother *Geta* next, *an.* 212. the firſt was very wicked, uſed to boaſt, that he never learned to do good: killed his brother *Geta* in his mothers arms, and two thouſand of his friends, together with *Papinean* the Lawyer, for refuſing to defend his fratricide: married his mother in law *Julia*: He was ſlain by the Provoſt, who ſent his body to his inceſtuous mother, who alſo was ſlain over it: *Anno regni 6*.

25. *Macrinus*, and *Diadumenus* his ſon next, Anno 218. a Negro; cruel, fierce, and vicious; ſlain by *Caracalla's* ſon in law, *Anno regni* 1.

26. *Heliogabalus* next, *Anno* 219. compoſed of luſt and cruelty, cloathed like a woman, was married to a man: at every remove had ſix hundred Chariots of Bawdes and Whores following: when fartheſt from the Sea, ſerved with fiſh, when neer the Sea with fleſh, having ſeven thouſand fiſh, and four thouſand fowls at a meal: defiled his own mother, and the veſtal virgins; was ſlain by the people: drag'd about the City, and thrown into *Tyber*. *Anno regni* 4.

27. *Alexander* Severus next, *Anno* 223. vertuous and learned; did no weighty matter without the advice of twenty Lawyers, whereof *Ulpian* was one: uſed to ſay, *Do not that to another which thou wouldſt not have done to thee:* His mother *Mamæa* uſed to ſend often for *Origen*; he cauſed *Taurinus* (a corrupt judge) to be ſmothered with ſmoake, ſaying, *that ſmoake he ſold, and with ſmoake he was puniſhed*; cauſed the ſinews of a Notaries fingers to be cut for making falſe acts; Forbad the tribute of Harlots to be put into the treaſury, ſlain by his ſouldiers: *Anno regni* 13. of his age twenty nine.

28. *Maximinus* a *Thracian* next, *Anno* 237. proud and cruel; raiſed the ſixth perſecution. He was eight foot high, his wives bracelets would but ſerve his thumbs. He eate every day forty pound of fleſh, and drank five gallons of wine; the Souldiers hating him, and killing his ſon he hanged himſelf. *Anno regni* 3.

29. *Gordian*, *Balbinus* and *Pupienus* all made Emperours, but quickly ſlain.

Gordianus

30. *Gordianus Ju.* next, *Anno* 240. He uſed to ſay, *that he was a miſerable Prince from whom the truth was concealed*; He was ſlain *Anno regni* 4. of his age twenty.

31. *Marcus* five dayes.

32. *Hoſtilianus* died ſuddenly of joy.

33. *Philip* an *Arabian*, *Anno* 246. He was a Chriſtian, and was ſlain *Anno regni* 5.

34. *Decius* an *Hungarian* next, *Anno* 250. He had many moral vertues, yet raiſed the ſeventh perſecution. He leaped his horſe deſperately into a whirlpool, where he periſhed, *Anno regni* 2. of his age fifty.

35. *Trebonianus*, and *Voluſian* his ſon next, *Anno* 252. A Plague which ſpread all over the world, began now, which laſted ten years, they were both ſlain, *Anno regni* 2.

36. *Valerian next*, *Anno* 255. He was valiant, and vertuous, yet raiſed the ninth Perſecution. He was taken priſoner by *Sapores*, had his eyes put out, was made a footſtool when *Sapores* mounted his horſe, was flead quick, ſalted, and died *Anno regni* 7.

37. *Galienus* next *Anno* 256. In his time the Empire was divided into thirty Tyrannies. He was ſlain *Anno regni* 8.

38. *Claudianus* a *Goth*, *anno* 269. He died of the Plague *Anno regni* 10.

39. *Aurelianus*, *anno* 271. learned and valiant, yet a cruel perſecutor of the Chriſtians: He compaſſed *Rome* with a wall fifty miles about: In his time ſilk was firſt brought out of *India*: He was the firſt Emperour that uſed a Diadem: was ſlain *anno regni* ſeven.

40. *Tacitus* ſix moneths, and is ſlain.

41. *Florianus* two moneths, and is ſlain.

42. *Probus* next, *anno* 278. A *Polander*, vertuous, and valiant called *Pater, Patriæ*, yet was ſlain by his own Souldiers, *anno regni* 5. and of his age ſeventy five.

43. *Carus* an *Illerian* next, *anno* 282. For his valour, and victories called *Tremendus*: was ſlain by thunder, *anno regni* two, of his age forty three.

44. *Diocleſian* a *Dalmatian* next, *anno* 284. Witty and valiant, but luſtful: married nine wives in a ſhort ſpace, and repudiated them being with child, aſſociated *Maximianus* aſſumed divine honour: raiſed the tenth perſecution, cauſed every tenth man of a Chriſtian *Legion*, *viz.* ſix thouſand ſix hundred ſixty ſix, to be ſlain for not ſacrifizing to Idols, relinquiſhed the Empire *anno regni* twenty, and died of poyſon, aged ſixty eight.

45. *Maximianus* alſo reſigned the Empire, having been a perſecutor, and died of a grievous and incurable torment in his bowels.

46. *Conſtantius Clorus* next, *anno* 201. Vertuous and valiant, favoured the Chriſtians, died at *York*, *anno regni* thirteen, of his age ſixty five; many of his ſervants were Chriſtians, and he told them, that unleſs they would ſacrifice to Idols, they muſt be gon, thoſe that ſacrificed, he turned away as unfaithful to him, which were ſo to God, the other he kept and honoured.

47. *Conſtantinus Magnus* next, *anno* 312. born in *Britain*; valiant and vertuous, overcame all the Tyrants, *Maximianus*, *Severus*, *Maxentius*, who

uſed to faſten dead men to the living mouth to mouth,&c. *Licinius* and *Martinianus*; he uſed to ſay, *that old age appeared beſt by four things*; *old wood beſt to burn, old wine to drink, old friends to truſt, and old Authors to read*; he removed the ſeat of the Empire to *Byzantium*, which he built, and called it *Conſtantinople*, was a Chriſtian, and a great friend to them; dyed *anno regni* thirty one, divided the Empire between his three ſons, *Conſtantine*, *Conſtance*, and *Conſtantius*.

48. *Conſtantius* in the Eaſt turned *Arrian*, and perſecuted the Orthodox, dyed of a bloody flux, *anno regni* 25. of his age fourty five; his other two brothers died before him, the elder being ſlain in a battel againſt the younger.

49. *Julian Apoſtata* next, *an.* 356. falling from the faith, turned perſecutor, going againſt the *Perſians*, he vowed at his return to ſacrifice the Chriſtians but in the fight was wounded by an arrow from an unknown hand, whereupon he took an handful of his blood, threw it towards heaven, ſaying, *viciſti Galilæe*, *anno regni* two, of his age thirty two.

50. *Jovinianus* next *anno* 363. being choſen by the Army, he refuſed the Empire, unleſs they would profeſs themſelves Chriſtians, which they aſſented to; and he was firſt baptized, and then all the reſt of the Army; He uſed to wiſh that *he might govern wiſe men, and that wiſe men might govern him*. He ſhut up the Idol-Temples, and forbad ſacrifices; he was ſtifeled in his bed by the ſmoke of coals, *anno regni* one, *ætatis* thirty nine.

51. *Valentinian* in the Weſt next, *anno* 364. godly, and vertuous: reſtored to the Church her liberties and poſſeſſions: he reading of *Nero's* cutting a boy, and calling him wife, ſaid, that *it was pity Nero's Father had not ſuch a wife*; dyed of a flux, *anno regni* 2.

52. *Valens* in the Eaſt turned *Arrian*, and perſecuted the Orthodox: famine enſued, and great irruptions of the *Goths*, by whom *Valens* was burnt to death.

53. *Gratian* next, *anno* three hundred ſixty ſeven; religious, and valiant, expelled all Hereticks out of *Italy*; was ſlain *anno Regni* 6.

54. *Theodoſius* Senior next, *anno* three hundred ſeventy nine; rare for piety, extinguiſhed Hereticks: the people of *Theſſalonica* ſlew his governor cauſeleſly, whereupon he ſlew ſeven thouſand of them; whereof repenting, he made a Law, *that no execution ſhould be done till thirty dayes after the ſentence.* In his time in *Epirus* was ſuch an huge Dragon, that being dead, eight yoake of Oxen could hardly draw him; there were great earthquakes and famines in his time: He died in *Milan* in the preſence of *Ambroſe*, *anno Regni* ſixteen, *ætatis* fifty.

55. *Arcadius* his Son next, *anno* three hundred eighty three, pious, prudent, and temperate: The Senate wiſhed that either he had never been born, or that he might never die; he was ſlow in making war, ſaying, *The ſword is ſoon drawn, but not ſoon put up*; when angry, he would diſtinctly ſay over the Alphabet, ſaying, *that he that cannot ſubdue choller by nature, muſt do it by art*: died *anno Regni* thirteen, *ætatis* thirty one.

56. *Honorius* next *anno* three hundred ninety four. In his time a fire from heaven penetrated the great Church in *Conſtantinople*, faſtened upon the Biſhops ſeat and conſumed it; Then growing up like a Tree, faſtened up-

on the roof and devoured it; then paſſing through the middeſt of the people without hurt, it burnt down the Senate houſe: He died *anno regni* fifteen.

57. *Theodoſius* Junior next *anno* 402. prudent, and valiant; his ſaying was, *Emperours of all other men were moſt miſerable, becauſe commonly the truth is concealed from them*: In his time was ſuch a famine in *Rome*, that they made bread of bark of trees, and the beſt bread of Cheſnuts; a pound of fleſh was worth fifty pence; and dead mens fleſh was ſold and eaten: He died *anno regni* forty two. Now was the Empire wholly divided into the Eaſt and Weſt.

58. *Valentinianus* Junior next *anno* 425. In his time *Genſericus* with his *Vandals* went out of *Spain* into *Africk*, where he reigned fifty one years; and being an *Arrian*, extreamly perſecuted the Orthodox: alſo *Attila* King of the *Huns*, made cruel war upon the Empire; in one battle betwixt him, and *Aetius*, *Velentinians* General, there were ſlain one hundred ſixty two thouſand men, whoſe blood made a brook overflow his banks.

Attila conquering divers Cities in *Italy*, the inhabitants thereof went and built *Venice*.

59. *Juſtinian* next, *Anno* five hundred twenty ſeven; a juſt Prince, he publiſhed his inſtitutions: by *Belliſarius* his general, he won many battels againſt *Gillimer* in *Affrick*, the *Goths* in *Sicily*, and *Totilas* in *Italy*.

60. *Juſtinus* next, *Anno* five hundred ſixty ſix: he fell mad, hearing that *Coſroes* King of *Perſia* invaded his Empire: *Sophia* his wife in reproach cauſes *Narſes* to ſpin: who in revenge drew the *Lumbards* into *Italy*, and made her a web which ſhe could never unwind.

61. *Mauritius* next, *anno* 583. a prudent and worthy Prince: in his time many thouſands periſhed in *Antioch* by an earthquake; but in old age he grew covetous, and ſuffered twelve thouſand Souldiers to be ſlain, for want of an eaſie ranſome, which cauſed his other Soulders to ſlay his wife and children before his face; he ſaying, *Thou art juſt, O Lord, and thy judgements righteous*: he would not ſuffer the nurſe to deliver her own child to ſlaughter for the ſafety of his.

62. *Phocas* next, *anno* 604. a bloody Tyrant; ſelling Juſtice, and all offices; neither could God find a worſe man by whom to plague the world: *Coſroes* gave him a great overthrow; and when the Souldiers which conſpired with him againſt *Mauritius*, were conſumed, himſelf was ſlain, head, hands, and privy parts cut off, and his body burnt.

Anno 623. *Mahomet* Captain of the *Saracens*, a ſlip of the *Arrian* Hereſie is expelled the City *Mecha* with all his followers, for publiſhing his *Alcaron*: this South King in thirty years wan all *Aſia*, *Syria*, and *Africk* from the Empire, 11. *Dan*. 40.

63. *Leo Iſaurus* next, *anno* 718. he deſtroyed Images, which ſo provoked the Hornets, that their Captain at *Rome* excommunicated him, and prohibited his tribute through *Italy*.

64. *Charlemaigne* next, *anno* 801. the Pope crowned him at *Rome* for the many ſervices which he did him: yet he forbad the worſhip of Images, & made Laws for reforming the Clergy: he proſpered againſt the *Saxons*, *Huns*,

and *Saracens*; towards his end he gave himſelf much to the reading of Scripture, and *Auguſtines* works.

65. *Charles* the *Groſs* next, *Anno* 880. he firſt command to date writings by Chriſts birth; though he was a moſt Chriſtian Prince, yet growing unfit for Government, he was caſt out, fell into extream penury, and died in a poor unpitied eſtate.

66. *Otho* the great next, *Anno* 938. a valiant and ſuccesful Prince, was crowned by the Pope: whom after many admonitions he depoſed by a Synod, placed *Leo* in his ſtead, and took from the *Romans* their power of chuſing the Pope.

67. *Otho* next, *Anno* 983. called the worlds *wonder*, he depoſed and put to death Pope *Creſcentius*, and ſet up Pope *Gregory* the fifth, for which his wife poiſoned him with a pair of Gloves.

68. *Henry* the third next, *Anno*, 1041. he caſt out three Popes, and ſet up *Clemens* the ſecond, and ſwore the *Romans* not to chooſe a Pope without the Emperor, he overthrew the *Saracens*, *Bohemians*, and *Hungarians*.

69. *Henry* the 4th next, *Anno* 1058. a moſt warlike Prince, fought ſixty two ſet battles with moſt fierce enemies: yet *Gregory* the ſeventh, through a ſuperſtitious fear, made him worſhip the beaſt: yet afterwards ſet up *Rodulph* Duke of *Suevia* againſt him, with whom he fought many battels wherein *Rodulph* loſt his right hand which he had lift up againſt his Sovereign; at this time was the famous expedition into *Paleſtine* under *Godfry* of *Bullen*, &c.

70. *Conrade* the third next, *Anno* 1130. he ſubdued *Guelphus* Duke of *Bavaria*, whoſe ſouldiers cryed *Guelpho Guelpho*, and the Emperors, *Gibellin* which was the place of the Emperors nativity; hence ſprang up that cruel faction of *Guelphs* and *Gibellins* in *Italy*, the *Guelphs* being for the Pope, and *Gibellins* for the Emperor. *Anno* 1139. there died in *France*. *John Du Temps* who lived three hundred ſixty one years, having been an halberdier under under *Charles* the Great.

71. *Frederick Barbaruſſa* next, *Anno* 1150. a valiant Prince: being perſecuted by the Pope, he took *Rome*, and drave away the Pope: Yet at laſt by the *Venetians* he was enforced to worſhip the beaſt.

72. *Fredercik* the ſecond next, about 1224. was crowned at *Rome*, yet after excommunicated by the Pope; at laſt being abſolved he went into *Paleſtine*, recovered *Jeruſalem*, and whatever *Saladine* had taken: In his abſence, the Pope excommunicated him, which cauſed his return, and being continually oppoſed by the Pope, he was at laſt murthered by *Manfred* his baſe ſon.

73. *Lewis* the fifth next, about 1312. was excommunicated by the Pope, appealed to a Councel, went to *Rome*, ſet up a new Pope, by whom he was crowned.

74. At *Frankfurt* in an Aſſembly, was decreed that the Emperor was not ſubject to the Pope: yet after he made a moſt ignominious ſubmiſſion to the beaſt, which the Princes of *Germany* made him to retract; but was tired out with continual trouble from the Pope; he died ſuddenly of poiſon.

75. *Sigiſmund* next, *anno* 1416. he procured the Councel at *Conſtance*, ſuffered his ſafe conduct to *John Hus* to be violated: but *Ziſca* Captain of the

Huſſites revenged it; put him to two ſhameful flights, though in the laſt he had not an eye to ſee with; he built *Tabor* for a refuge; at his death commanded to cover a Drum-head with his skin.

57. *Frederick* the third next, *Anno* 1440. In his time the Art of Printing was found out: *Huniades* in *Hungary* prevailed mightily againſt the *Turks*; and *Scanderbeg* in *Epyrus* after twenty four years valiant oppoſition againſt that mighty Empire then at the higheſt, died in peace.

58. *Charles* the next, *Anno* 1519. he proſcribed *Luther*: *Rhodes* was loſt to the *Turks*: *Chriſtian* King of *Denmark* was expelled for his cruelty: A great ſedition was raiſed by the Anababtiſts in *Suevia*, and *Thuringia* againſt the Magiſtrates, wherein five thouſand of the Anabaptiſts were ſlain; *Charles* of *Burbon* the Emperours General, beſieged *Rome*, and took it; the Emperor raiſed war againſt the Proteſtants, wherein he took *John* Elector of *Saxony*, and *Philip Lantgrave* of *Heſſe*; afterwards *Maurice* of *Saxony* raiſed an army againſt the Emperor, put him to flight, ſcattered the Councel of *Trent*, and procured the Princes deliverance; and peace to all of the *Auguſtane confeſſion*: *Charles* took a Monaſtery, and the year after reſigned the Empire.

59. *Maximilian* the ſecond next, *Anno* 1563. in his time the Prince of *Orange* took arms againſt the King of *Spain* in the Low-countries: the *Spaniſh* and *Venetian* Navy gave the *Turks* a great overthrow at *Lepanto*, in which fifteen thouſand *Turks* were ſlain, and thirteen thouſand Chriſtian captives delivered.

60. *Rodolphus* his ſon next *Anno* 1576. In his Diets he ordained many excellent Laws, and was very ſucceſful in his wars.

61. *Matthias* next, Anno 1612. He was a Prince of an high ſpirit, and a good Souldier; he died *Anno regni* 7. and of his age 63.

62. *Ferdinand* the ſecond next, *Anno* 1619. He drave the Prince Elector *Palatine*, firſt out of *Bohemiah*; and then out of the *Palatine*, was a great perſecutor of the Proteſtants: ſee the ſtory of it in my *General Martyrology*.

CHAP. CXV.

Examples of Gods judgements upon Sabbath-breakers.

THe command of the Sabbath hath a ſpecial *Memento*, or Remember prefixed unto it; that by timely thinking of it, we might lay aſide our worldly buſineſs, and get our hearts into any holy array, and readineſs for entertainment of God into them. It is the market day of the ſoul, wherin the Lord uſeth to meet his people to diſpenſe his bleſſings, and graces in, and by his Ordinances, to thoſe which humbly, and reverently attend upon him therein. The careful ſanctification of it keeps up the power of godlineſs in our hearts and lives. And if worldly labour is unlawful upon that day, much more are carnal delights, and paſtimes:

Melius arare, quàm ſaltare in Sabbato: It is better to plow than to dance on the Sabbath, was St *Auguſtines* judgement; and when men neglect to puniſh the profanation of it, the Lord uſually takes the ſword into his own hand, and by viſible judgements plagues the profaners of it: as will further appear by theſe Sciptures and Examples following.

Sabbath inſtituted, *Gen.* 2. 3.

Called holy, *Exod.* 16.23. & 31. 14. *Nehem.* 9.14. *Iſa.* 58.13.

The Lords day, *Rev.* 1. 10.

The firſt day of the week.

This name is given to the ſeventh day, *Exod.* 21. 10. & 31.15. *Lev.* 23.3. *Deut.* 5.14.

To the tenth day, in the ſeventh moneth, *Lev.* 16.29, 31. & 23. 27, 32. *Numb.* 29.7.

To ſome dayes annexed to the ſolemn feſtivals, as the firſt, and eighth day, *Lev.* 23.39.

To the ſeventh year, *Lev.* 26.4.

To the fiftieth year, *Lev.* 25.10.

To the week, *Luke* 24.1. & 18.12. the word week is in the Greek, Sabbath.

It was kept, 1. By ceaſing from ſervile labour, *Exod.* 20. 8. & 31. 14. *Luke* 23. 56. *Jer.* 17.22. and from doing evil, *Iſa.* 56. 2.

2. By preparing to keep it holy, *Exod.* 35. 2. *Mark* 1. 35, 39. with delight, *Iſa.* 58.13, 14.

3. By worſhipping God, *Ezek.* 46.3. in the Sanctuary, *Lev.* 23.2. *Numb.* 28. 18.

4. By praying, *Ezra* 6.10. *Iſa.* 56. 7. *Acts* 16.13.

5. By ſinging of Pſalms, 1 *Chron.* 23.30. *Pſal.* 92. & 95.2.

6. By reading the Scriptures, *Acts* 13.15. & 15.21. *Deut.* 31.11, &c.

7. By Preaching, *Acts* 15.21. & 13.42, 44. *Mark* 6. 2. *Luke* 4. 16, 31. & 6.6. & 13.10. *Mal.* 2.7. *Nehem.* 8.3, 6.

8. By conference, *Acts* 17. 17. & 18. 4, 19.

9. Adminiſtring the Sacraments, *Joh.* 7. 22.

10. Searching the Scriptures after hearing, *Acts* 17.11.

11. By holy meditation, *Deut.* 5. 12. *Exod.* 20. 20. & 31. 13, 14.

Its commanded, *Lev.* 22. 32. *Exod.* 20. 8, 20. *Jer.* 17. 24. *Deut.* 5. 20.

It's not to be polluted, *Exod* 20.21, 24. Profaned, *Ezek.* 22.8. & 23. 38. with ſervile work, *Lev.* 23.7, 8. & 21.35, 36. *Numb.* 28. 25. & 29.1. Huſbandry, *Exod.* 34.21. *Neh.* 13. 15. Buying, ſelling, or thinking of it, *Amos* 8. 6. Carrying burthens, *Jer.* 17. 11, 12. *Neh.* 13. 15. Journeys about worldly or unneceſſary buſineſſes, *Exod.* 16.29. Doing our own pleaſure, *Iſa.* 58. 13.

1. *January* the thirteenth, 1583. being the *Sabbath*, about four a clock in the afternoon, the Scaffold in the Bear-garden being overloaden with people, ſuddenly fell down, whereby eight perſons were ſlain outright, and many others ſorely hurt, and bruiſed to the ſhortning of their lives. *Sympſ. Eccl. Hiſt.*

2. Not long ſince in *Bedfordſhire*, a match at football being appointed on

the *Sabbath* in the afternoon: whil'ſt two were in the Belfree tolling of a Bell to call the company together, there was ſuddenly heard a clap of thunder, and a flaſh of lightning was ſeen by ſome that ſate in the Church-Porch, coming through a dark lane, and flaſhing in their faces, which much terrified them, and paſſing through the Porch into the Belfree, it tripped up his heels that was tolling the Bell, and ſtruck him ſtark dead; and the other that was with him was ſo ſorely blaſted therewith, that ſhortly after he died alſo. Dr. *Twiſ. on the Sabbath.*

3. At a place called *Tidworth* on the *Sabbath* day, many being met together to play at Football in the Church-yard, one had his leg broken, which preſently grangrenizing, he forthwith died thereof, *Eodem.*

4. At Alceſter in *Warwickſhire* a luſty young woman went on the *Sabbath* day to a Green, not far off, where ſhe ſaid, ſhe would dance as long as ſhe could ſtand: But while ſhe was dancing, God ſtruck her with a violent diſeaſe, whereof within two or three dayes after ſhe died.

5. Alſo in the ſame place not long after, a young man preſently after the evening Sermon was ended, brought a pair of Cudgels into the ſtreet, near to the Miniſters houſe, calling upon divers to play with him; but they all refuſing, at the length came one, who took them up, ſaying *Though I never played in my life, yet I will play one bout now*: But ſhortly after, as he was jeſting with a young maid, he took up a birding-piece, which was charged, ſaying, *Have at thee*, and the piece going off, ſhot her in the face, whereof ſhe immediately died: For which act he forfeited all his goods, and underwent the tryal of the Law. Theſe two I knew when I lived there.

6. At *Wootton* in the ſame County, a Miller going forth on the *Sabbath*-day to a Wake, when he came home at night, found his Houſe, Mill, and all that he had burnt down to the ground. This I alſo ſaw.

7. At *Woolſton* in the ſame County many looſe perſons kept a Whitſon-Ale, and had a Moris-dancing on the *Sabbath*-day, in a Smiths Barn, to the great grief of the godly Miniſter, who laboured all that he could to reſtrain it: But it pleaſed God that ſhortly after, a fire kindled in that Smiths ſhop, which burnt it down, together with his houſe and barn, and raging furiouſly, going ſometimes with, ſometimes againſt the wind, it burnt down many other houſes, moſt of which were prime actors in that profanation of the Lords day. I my ſelf knew theſe four laſt Examples.

8. *Anno* 1634. on a Lords day, in the time of a great Froſt, fourteen young men, while they were playing at Football on the Ice, on the River *Trent*, near to *Gainſborough*, meeting altogether in a Scuffle, the Ice ſuddenly brake, and they were all drowned.

9. In the edge of *Eſſex*, near *Brinkley*, two fellows working in a Chalk-pit, the one was boaſting to his fellow how he had angred his Miſtreſs with ſtaying ſo late at their ſports the laſt Sunday night. But he ſaid he would anger her worſe next Sunday. He had no ſooner ſaid this, but ſuddenly the earth fell down upon him, and ſlew him outright; with the fall whereof his fellows limb was broken, who had been alſo partner with him in his jollity on the Lords day.

10. In the County of *Devon*, one *Edward Am.* a Gentleman, having been pained in his feet, and being ſomewhat recovered, one ſaid unto him he was glad to ſee him ſo nimble: *Am.* replyed, that he doubted not but to dance about the May-pole the next Lords day: but before he moved out of that place, he was ſmitten with ſuch a feebleneſs of heart, and dizzineſs in his head, that deſiring help to carry him to an houſe, he died before the Lords day came.

At *Walton* upon *Thames* in *Surrey*, in a great Froſt, 1634. three young men on the Lords day, after they had been at the Church in the forenoon, where the Miniſter preſſing the words of his text out of 2 *Cor.* 5. 10. that *We muſt all appear before the judgement-ſeat of Chriſt*, &c. they the while whiſpered as they ſate: And in the afternoon they went together over the *Thames* upon the Ice, unto an houſe of diſorder and gaming; where they ſpent the reſt of the Lords day, and part of the night alſo in revelling; one of them in a Tavern merrily diſcourſing the next day of his Sabbath acts, and voyage over the Ice; but on Tueſday next after, theſe three returning homewards, and attempting to paſs again over the Ice, they all ſunk down to the bottom as ſtones, whereof one only of them was miraculouſly preſerved, but the other two were drowned: Theſe four laſt are atteſted by good hands.

11. *Anno Chriſti* 1598. the Town of *Feverton* in *Devonſhire* was often admoniſhed by her godly Paſtor, that God would bring ſome heavy judgement upon the inhabitants of that place, for their horrible profanation of the Lords day, occaſioned chiefly by their Market on the Munday: and accordingly not long after the ſaid Miniſters death on the third of *April*, in the year aforeſaid, God ſent a terrible fire, which in leſs than half an hour conſumed the whole Town, except the Church, the Court-houſe, Almes-houſes, and a few poor peoples dwellings; and above fifty perſons were conſumed in the flames: Alſo *Anno Chriſti* 1612, it was again wholly burnt down, except a few poor houſes, they being not warned by the former judgement, but continuing in the ſame ſin. *Beards Theat.*

12. Mr. *Fauconer* Miniſter of *Burford* near *Salisbury*, in his Book intituled *The burden of* England, Scotland, *and* Ireland, wherein he ſtiles himſelf *Ed. de claro vado*; Printed for *Thomas Slater*, and to be ſold at his ſhop in *Ducklane* at the ſign of the *Angel* Relateth a fearful example of Gods juſtice about the year 1635. p. 114. which was this,

13. A prophane company of young men on the Lords day early in the morning, went to *Claringdon* Park to cut down a May-pole, and having loaden the Cart with it, at *Milners Bars*, entring into the City of *Saliſbury*, one of the Cart wheeles fell into a Rut, which made the young Tree in the Cart (which they had ſtole for a May-pole) to give a great ſurg on one ſide, which ſtruck one of the company ſuch a blow on the head, that it beat out his brains, ſo that he preſently died in the place, and lay there a fearful ſpectacle of Gods wrath, both againſt that heatheniſh ſport, and wilful prophaning of the Sabbath; whil'ſt he maketh the very thing they had choſen for their ſport and paſtime, to be the inſtrument of executing his fury. *The truth of this I diligently enquired after, at my firſt coming to* Sarum, *and very many godly, and credible perſons who had ſeen that ſad ſpect-*

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ctacle in my hearing atteſted it to be ſo. Dr. *Teate*: He gives a ſecond, p. 114. In the year 1626. ſaith he,

14. St. *Auguſtine* obſerves that it was a moſt wicked cuſtome amongſt the *Jews*, not knowing the right uſe of the Sabbath, at leaſt not regarding it as they ought; that upon that day above all dayes they uſed *indulgere genio*, to pamper the fleſh with carnal delights; and drunkenneſs was one of thoſe ſins which our bleſſed Saviour in a ſpecial manner warns them of, which they neglecting, upon that very day ſo abuſed by them, their regal City *Jeruſalem*, the glory and Maſter-piece of the whole earth, was burnt down to the ground; which *Hegeſippus*, and *Dio* note to be done on the Sabbath day in *September*.

The firſt blow given to the *German* Churches, was upon a Sabbath day, which is there ſo ill ſanctified, that if it ſhould be named according to their uſe, or abuſe rather of it, *Demoniacus potius quam Dominicus* (ſaith *Alſted*) It ſhould be called not the Lords day, but the Devils day. It's very remarkable, that upon that day *Prague* was loſt, and with it all opportunity of of hearing, ſinging, publick Praying, and communicating upon that high, and honourable day, *Iſa.* 58. 13.

15. And whileſt I am collecting theſe Examples theſe preſent years 1654, and 1655. God hath followed us in *London* with many great and dreadful fires which have conſumed our buildings, and our ſubſtance: A juſt guerdon of our many and great ſins; eſpecially of the profanation of Gods holy days, which were never more profaned ſince the Reformation of Religion in the beginning of Qu. *Elizabeths* days, every one under pretence of liberty of Conſcience being left to himſelf, whereby many lie in bed, and ſit idle at home all the day; others walk the ſtreets and fields, others frequent Taverns, and Ale-houſes; others run from one Church to another peeping in, and hearing a ſentence or two, and then finding no ſcratch for their itch, away they go; others run into corners to Heretical, and Sectarian meetings, &c. And when our earthly gods who ſhould reform theſe things, countenance inſtead of puniſhing them; it's no marvel though the Lord take the ſword into his own hand, and follow us with this judgement of fire according to his threatning, *Jer.* 17. 27. *If you will not hearken to me to hallow the Sabbath day, &c. then will I kindle a fire in the gates thereof, and it ſhall devour the Palaces of Jeruſalem, and it ſhall not be quenched.*

16. Mr. *Abberly*, a godly Miniſter in *Burton* upon *Trent*, took often occaſion to reprove, and threaten Sabbath-breakers, eſpecially ſuch as ſold, and bought meat upon Sabbath-day mornings, a Practice too common in that place: Neverthleſs there was a Taylor in that Town, a very nimble, and active man, dwelling at the upper end of the Town, who would go through the long ſtreet (as it were in a bravado) to the other end of the Town, and fetch home meat on the Lords day before morning Prayer; but as he came back with both his hands full, in the middeſt of the ſtreet he fell down ſtark dead. I was (ſaith Dr. *Teate*) an eye witneſs both of his fall, and burial, and it pleaſed God thereby to work ſome reformation both amongſt the Butchers, and others.

17. When I lived in *Cheſhire* there was one Sir, *T. S.* a Papiſt, and at that time

in favour in the Court, who coming into his Country, was much feaſted, and followed by the Gentry, and upon a Sabbath day was entertained, and feaſted at a Knights houſe, where many others were preſent: Towards evening they went to dancing, and in the middeſt of their ſports there was one Sir *J.D.* that had a great blow given him on his leg, whereupon he quarrelled with another Knight for ſtriking him on the leg with a joynt ſtool: but the Knight denied it, and the others that were preſent teſtified that no body ſtruck him: but the blow given by an inviſible hand, made him lame for ſome time after.

20. In a Convocation of the Clergy at *Perth* in *Scotland anno Chriſti* 1188. for the better ſanctification of the Sabbath day, it was ordained, that every Saturday from twelve a clock ſhould be ſet apart for preparation thereunto, and that all people at the ſound of the Bell ſhould addreſs themſelves to hear prayers, and abſtain from worldly labours till Munday morning. *Arch-biſhop Spotteſwood Hiſt.* Church *of Scotland.*

If ye wil not hearken unto me, to hallow the Sabbath-day, and not to bear a burden, even entring in at the gates of Jernſalem on the Sabbath day, then will I kindle a fire in the gates thereof, and it ſhall devour the Palaces of Jeruſalem, and it ſhall not be quenched, Jer. 17.27.

CHAP. CXVI.

Examples of Gods judgements for Sacriledge.

SAcriledge condemned and threatned, *Mal* 3.8,9. *Rom.* 2. 22. *Hag.* 1. & 2. 19. *Prov.* 20. 25. and 3. 9, 10. Such as ſinned thus ignorantly were to bring their treſpaſs offering, *Lev.* 5. 15, 18. Such as eat holy things through ſimplicity, *Lev.* 22.14. or would change them, were Sacrilegious perſons, *Lev.* 27.16,33. *Ezek.* 48.14.

Scriptural examples, *Achan*, Joſhua 7.20, &c. *Aſa*, 2 Chro. 28. *Jehoaſh* took of the hallowed things, and ſent them to *Hazael*: His ſervants ſlew him, 2 *Kin.* 12. *Shiſhack* took the treaſures out of the houſe of the Lord. Himſelf with all his poſterity was ruined, 2 *King.*14. with *Jer.* 25. and *Hag.* 2. 14. *Belſhazzar* carouſing in the holy veſſels, &c. *Dan.* 5. *Ananias* and *Sapphira*, Act. 5.

When *Xerxes* came with his huge Army into *Greece*, he ſent a part of it to *Delphos*, to fetch away the treaſure from the Temple there, but by the way they were encountred with thunder, lightning, and ſuch tempeſts of wind and rain, that very many of them were ſlain with it; two great pieces alſo of *Parnaſſus* being torn up by the tempeſt, were tumbled down with a great noiſe upon the reſt, which cruſhed them to pieces, ſo that few of them which went about that Sacrilegious action, eſcaped with their lives. *Pez. Mel. Hiſt.*

The *Phocians* in *Greece* having robbed the Temple of *Apollo* at *Delphos*, the other *Grecians* raiſed an Army to revenge that Sacriledge, and in a great battle the *Phocians* were overthrown, many of them ſlain, and *Philomelus* their General forced to caſt himſelf down from a high rock, whereby he brake his neck. Yet afterwards chuſing one *Onomarchus* for their General, they renewed the wars again, and in a great battle which they fought againſt *Philip*, King of *Macedonia*, they were again beaten, and had ſix thouſand ſlain, and three thouſand taken priſoners, all which, as Sacrilegious perſons King *Philip* cauſed to be thruſt through with darts, *Diod. Sic.* This *Sacred War*, as they called it, continued nineteen years, which at laſt was ended by King *Philip*, and the judgement of the whole buſineſs was referred to the Court of the *Amphyctions*, which was a general Court made up of all the Provinces in *Greece*: This Court adjudged the walls of all the *Phocians* Cities to be thrown down: that they ſhould pay yearly out of the fruits of their fields ſixty talents: that they ſhould never after have any thing to do, either in *Apollo's* Temple, or be members of the Court of the *Amphyctions*: that they ſhould neither uſe horſes nor armour, till they had payed back all the money that they had ſtollen from *Delphos*: and that they ſhould be branded with infamy as moſt wicked perſons, which had any hand in that Sacrilegious theft. *Juſtin. Diodorus. Sic.* ſets down divers other judgments which befel them for their Sacriledge, all their Generals one after another periſhed by untimely deaths, their Souldiers were *ſooner or later* all of them devoured by the ſword; yea the Princes wives that had taken gold chains out of the Temple, had ſeveral judgements befel them.

3. *Antiochus M.* being overcome by the *Romans*, and driven out of *Aſia minor*, went to *Babylon*, and there intending to rob the Temple of *Bell* or *Belus*, which was full of riches, he was ſlain in a tumult by the common People. *Strabo.*

4. *Qu. Cæpio*, a Roman Conſul beſieging the City of *Tholouſe* in *France*, at length took it by ſtorm, and the Souldiers finding the Temples very rich, took out all the gold and ſilver out of them: but of all thoſe that committed this Sacriledge, there was not one that eſcaped, but came to a miſerable end. *Cor. Tacitus.*

5. *William* the Conqueror took away land both from God and men, to dedicate the ſame to wild beaſts and dogs game; for in the ſpace of thirty miles in compaſs he threw down thirty ſix Mother-Churches, and drave all the people thereto belonging quite away, which place is now call'd the *New Forreſt* in *Hantſhire*: But Gods juſt judgment not long after followed this Sacrilegious act of the King; for *Richard* his ſecond ſon, as he was hunting in this Forreſt, was blaſted with a peſtilent air whereof he died: *William Rufus*, another of his ſons, as he was hunting in it, was by chance ſhot through, and ſlain with an arrow by *Walter Tirrel*: Likewiſe *Henry* his Grand-child by *Robert* his eldeſt ſon, whil'ſt he hotly purſued his game in this Chaſe, was hanged amongſt the boughs, and ſo died. *Camb. Brit. p.* 259.

See in my *General Martyrologie*, *p.* 7, 8. Gods judgements on *Antiochus Epiphanes* for his Sacriledge amongſt his other ſins.

Myconius a godly Divine, being ſent over into *England*, by the *German*

Princes in King *Henry* the eights days, when he ſaw him ſeize upon , and ſell the Abbey Lands,abhorring ſuch Sacriledge, he returned home, and would have no hand in making Peace with ſo wicked a Prince.

8. *Calvin* when he ſaw the Senate of *Geneva* imploying Part of the revenues belonging formerly to the *Monaſteries* to civil uſes, told them in his Sermon, that he could not endure ſuch Sacriledge, which he knew God in the end would puniſh moſt ſeverely : What then will become of our late Purchaſers of the Church Revenues, which were given to a ſaced, not to a ſuperſtitious uſe, as the former? and what will become of thoſe that yet think the Church not bare enough, till they have ſtripped her of all her Revenues ?

9. *Lodwick* Count of *Oeting*, ſending for *Andreas* an eminent Divine , to aſſiſt him in reforming his Churches, when *Andreas* went to take leave of his own Prince,*Chriſtopher* of *Wittenberg*,he charged him,and gave it him in writing,that if Count *Lodwick* ſet upon the Reformation, that under pretence of Religion he might rob the Church,and by ſeizing upon the Revenues of the *Monaſteries* , turn them to his own uſe, that he ſhould preſently leave him as a Sacrilegious perſon, and come back again.

10. *Mal.* 2.8. Will a man rob God? The Eagle in the Fable that ſtole a peice of fleſh from the Altar, and carried it,together with a live cole that ſtuck to it,to his neſt, ſet his young and all on a light fire.

11. *Dionyſius* that robbed his god, was caſt out of his Kingdom,though he was wont to boaſt that he had it bound to him with a Chain of Adamant.

12. *Belſhazzar* payed dear for for his bowſing in the Bowles of the Sanctuary.

13. *Pro.* 20.25. *Its a ſnare for man that devoureth that which is holy*; they are like a man who is of a cold and flegmatick ſtomack , eats hard, and cholerick meats, well they may pleaſe their Pallats, but it cannot be for their health:No more can the murthering morſels of ſuch Sacrilegious perſons,as devouring holy things, have their meat ſauced, and their drink ſpiced with the bitter wrath of God.See *Job* 20.23.

14. Its known to all what was the end of our firſt Parliament that ſold the Biſhops lands;and of the ſecond that ſold Dean and Chapters lands: how they went out in a ſnuff,and their ſtink will continue to all generations for it.And mark but a while and you ſhall ſee what will be the end of the Purchaſers of them. I could tell a ſad judgement that befell one of them to my knowledge : but becauſe I hope God will give him repentance I forbear.

15. Did not they that worſhipped Idols,abhor Sacriledge? was it not one of the Laws of the twelve Tables in *Rome*, *Sacrum* , *ſacrove commendatum* , *qui clepſerit,rapſeritqui parricida eſto*. Let every Sacrilegious Perſon paſs and be puniſhed for a Parricide.

16. Did not thoſe old Idolaters freely beſtow their moſt precious things upon their Idols, *Ezek.* 16. 16, 17, 18, 19. *Exod.* 32. 3? And are not our modern Idolaters the Papiſts as bountiful to their He, and She Saints, ſo that their Churches are not able to hold their vowed preſents, but that in many places they are fain to hang their Cloiſters, and Church-yards with them ?

them? And ſhall it now be ſaid, *Poſſidebant Papiſtæ, poſſident Rapiſtæ?* Wicked Papiſts had them, ungodly Rapiſts have them? Impropriators I mean that hold by an improper title, and all others that appropriate that to them and theirs, which the Almighty is inveſted in, *Lev.* 27.30.

17. As God is ſenſible of the leaſt good done to a Prophet to reward it, even to a cup of cold water, *Mat.* 10.42. (So that he is a niggard to himſelf which is niggardly to his Miniſter) So for thoſe that wrong and rob them, that deny them that double honour of countenance, and maintenance which God hath allotted them, and holds them to hard allowance, muzling the Oxe, or giving him but ſtraw at beſt for treading out the Corn, they will dearly anſwer it before God who holds all done to his Miniſters as done to himſelf. As there was never any King ſo poor, and weak but held himſelf ſtrong enough to revenge a wrong done to his Ambaſſadors: So the King of heaven will not fail to curſe with a curſe whole Nations that forget him, and forſake his Levites, *Deut.* 12.19.

18. But tithes they ſay are *Jewiſh?* But if *Melchizedech* tithed *Abraham*, Heb. 7. by the ſame right whereby he bleſſed him: and if tithes by all laws of God, Nature, and Nations have been hallowed to God, as *Junius*, and other modern Divines prove: and laſtly if things conſecrated to Gods ſervice may not be alienated out of caſe of neceſſity, *Pro.* 20.25. *Gal.* 3.15. It will then appear to be otherwiſe: Or if tithes be *Jewiſh*, and yet Miniſters, muſt have maintenance (Chriſt having ſo ordained, 1 *Cor.* 9.14.) and that both honourable, 1 *Tim.* 5.17, 18. and liberal, *Gal.* 6.6. How elſe ſhall they be hoſpitable? 1 *Tim.* 2.2. (and if they be not hoſpitable they will be deſpicable) how will men ſatisfie their conſciences in the *quota pars*, the particular quantity they muſt beſtow upon them, the Scripture ſpeaking only of the tenth Part. *Trapp.*

19. *Baalam* the falſe Prophet rode with his two men, *Num.* 22.

20. Gods Levite had one man, *Judg.* 19.11.

21. *Auguſtine* neither lived like a Lord, for he eat his meat in wooden, and marble diſhes: neither like a Beggar, for he uſed to eat with Silver Spoons.

Luther on *Gen.* 47. cries out, *Niſi ſupereſſet ſpolium Ægypti quod rapuimus Papæ, omnibus miniſtris verbi fame pereundum eſſet. Quod ſi ſuſtinandi eſſent hodie è contributione populi miſere profecto, & duriter viverent.* If it were not for that ſpoil of *Egypt* which we have ſnatched from the Pope, all the Miniſters of the word would have been famiſhed: For if they ſhould be put to live upon the free contribution of the people, they would certainly have miſerable hard living of it. See more in my reverend brother Mr. *Traps Comment on Mal.* 3.10. p. 671.

What a ſad end befel Cardinal *Woolſey* that firſt began to enrich himſelf by lands given to Monaſteries? and what a revenging hand purſued his five chief agents that were moſt ſerviceable to him in that Sacrilegious enterprize; one of them killed his fellow in a Duel, and was hanged for it; A third drowned himſelf in a well; A fourth fell from a great eſtate to extream beggary; Dr. *Allen* the laſt and chiefeſt of them, being made Arch-Biſhop of *Dublin*, was cruelly ſlain by his adverſaries: *Utinam his, & ſimilibus exemplis edocti diſcant homines res ſemel Deo conſecratas timidè* *attrectare*, ſaith *Scultetus* who relates this ſtory. I would men would take heed by theſe, and the like examples how they meddle with things once conſecrated unto God; what ſhall become of ſuch as take all occaſions to rob God, that they may enrich themſelves? *Spoliantur parochiæ, & ſcholæ non aliter ac ſi fame necare nos velint*, ſaith *Luther*, Pariſhes, and Schools are polled, and robbed of their maintenance, as if they meant to ſtarve us all.

24. *Prov.* 20. 25. *It's a ſnare to devour holy things.* &c. 1. It catcheth ſuddainly. 2. It holdeth ſurely. 3. It deſtroyeth certainly.

25. *Pompey* beaten by *Cæſar* blamed the Divine providence for his ill ſucceſs, but he never conſidered his Sacriledge committed not long before that overthrow, when he ſacked *Jeruſalem*, and ranſacked the Temple: He might have conſidered what became (a little before his time) for the ſame offence of *Alcimus*, *Heliodorus*, *Lyſimachus*, *Antiochus*, *Menelaus*, and *Nichanor*, all notorious Church robbers, and all hanged up in gibbets, as it were for example, and admonition of all that ſhould come after. See theſe Examples, 1 *Mac.* 9. 54, 55, 56. 2 *Mac.* 3. 24. 25. & 4. 39, 41, 42. & 5. 15. 16. & 13. 4, 8. & 15. 30, 34.

26. Whil'ſt *Timolean* the *Corinthian* was warring in *Sicily*, four hundred of his men were cut off by an ambuſh of the enemies: and upon enquiry it appeared a juſt judgement upon them; for they were even thoſe very men as had forcibly entred the Temple of *Apollo* at *Delphos*, with *Philodemus*, and *Onomarchus*, who were partakers of their ſacriledge. *Plut. in vita. Timol.*

27. About the year 1159. the Prelates growing ſluggiſh, and laying aſide the care of Preaching as a work not beſeeming their dignity; they, to flatter the Predicant Friers, who were in chief requeſt amongſt the common people; and that they might be extolled by them for charitable, and devout Prelates, ſacriligiouſly gave away almoſt all their own Churches, and impropriated them to Abbies, leaving a poor Prieſt to ſupply the cure in the Pariſh; of which ſprang a world of evils, which coule never be remedied to this time. *Arch Biſhop Spotteſwood Hiſt. of the Church of Scotland.*

28. *Anno Chriſti* 1560. In the Church Policy drawn up by the chief Reformers in *Scotland* conveaned at *Edenburg*, it was decreed that the Church ſhould enjoy all the Tithes: And (ſay they) if any ſhall think it prejudicial to thoſe that poſſeſs the Tithes by vertue of leaſes, we would have them know that unjuſt poſſeſſion, is no poſſeſſion before God: and that thoſe of whom they purchaſed their right were thieves, and murderers, and had no power to alienate the patrimony of the Church, &c. *Idem.* p. 164.

29. Mr. *John Knox* not long before his death, hearing that there was an Aſſembly of the Church held at *Sterling*, wrote unto them this Letter.

30. *Becauſe the decay of natural ſtrength doth threaten me with a certain, and ſuddain departing from the miſeries of this life; I exhort you brethren, yea in the fear of God I charge you to take heed to your ſelves, and to the flock over which God hath placed you Miniſters: what your behaviour ſhould be, I*

have not now, nor have I need as I think to expreſs, but to charge you to be faithful I dare not forget. And unfaithful ye ſhall be accounted before the Lord Jeſus, if with your conſent, directly, or indirectly ye ſuffer unworthy men to be thruſt into the Miniſtry of the Church under whatſoever pretext. Remember the Judge before whom we muſt give an account, and ſlie this as you would eſchew hell fire. This will be an hard battel I grant, but there is a ſecond will be harder, that is, to withſtand the mercileſs devourers of the Churches patrimony. If men will ſpoil her, let them do it to their own peril, and condemnation, but communicate you not with their ſins of what eſtate ſoever they be, neither by conſent nor ſilence, but with publick proteſtation make known to the world that ye are innocent of ſuch robbery, and that ye will ſeek redreſs thereof at the hands of God and man: God give you wiſdom, ſtrength, and courage in ſo good a cauſe, and me an happy end. Idem. p. 258.

30. In the Church Policy afterwards agreed upon in *Scotland* they thus declare; That to take any part of the Churches patrimony by unlawful means, and to convert it to the particular, and profane uſe of any perſon, we hold it deteſtable ſacriledge before God; By Patrimony of the Church we underſtand all things given to the Church and ſervice of God, as lands, buildings, poſſeſſions, annual rents, &c. wherewith the Church hath been endowed by Kings, Princes, or any other perſons. As alſo all ſuch other things as by Laws, Cuſtoms, or uſe of Countries hath been applyed to the benefit of the Church, as Tithes, Manſions, Gleabs, &c. *Idem*. p. 297. what then will become of our Impropriators, and Purchaſers of Biſhops, and Deans and Chapters Lands?

31. The very Heathen condemned, and puniſhed thoſe that did violence to places conſecrated to their gods, *Sacrum, ſacrove commodatum, qui rapſit Parricida eſto:* Let him that ſteals holy things, or dedicated to holy uſes be puniſhed as a Parricide, was a Law among the *Romans*. *Cice. pro. Roſc.*

32. The *Æthiopians* had a Law, that if any were guilty of Sacriledge, he ſhould have a Potion made of compounded poiſons given him, which made them preſently rid themſelves of their lives, as conceiving that they were ſtung by all kinds of Serpents. See Mr. *Waterhouſes Diſcourſe*, p. 180.

33. St. *Auſtin* tells us, that when *Rome* was ſacked by the *Goths*, and other barbarous Nations, that ſeemed to be born for the ruine of mankind, yet they did not only ſpare Temples and Churches, but even all thoſe, whether Chriſtians, or Heathens, that took ſanctuary in them. *Idem.*

34. A certain King of *Sicily*, to enlarge his Pallace, pulled down an old Temple; but the Emperor *Mar. Antonius* calls it, a beaſtly, and lewd action, not to be ſpoken of without ſhame; proteſting that it was a matter of wonder, and ſcandal not onely to him, but to the whole City, and Senate of *Rome*: and therefore he blamed the King exceedingly for it. *Idem.*

35. *Marcus Craſſus* after he had taken two thouſand Talents of Gold out of the Temple of *Jeruſalem*, which *Pompey* left there, was no ſooner paſt over the River *Euphrates*, but his whole Army was routed by the *Parthians*, and part of the gold which he had ſacrilegiouſly taken out of the

Temple, after he was ſlain, was melted and powred into his mouth, with theſe words: *Now ſurfeit with gold after thy death, wherewith thou couldeſt never be ſatisfied in thy life time.* Livie.

36 The *Japyges* (ſuppoſed to be the *Cretians*) grew ſo wanton, and proud upon their great ſucceſſes, that they deſpiſed the Gods, brake down their Images, and deſtroyed their Temples as things needleſs, and ſuperfluous, but they went not long unpuniſhed being deſtroyed with balls of fire from heaven. See Mr. *Waterhouſes diſcourſe* p. 183.

37. *Herod* hearing that vaſt ſummes of mony were laid up in the Temple, and hid in the Sepulchre of *David*, ſent men of war to rifle the place, who in digging, when they came near the Coffins of *David* and *Solomon*, were deſtroyed by fire that came out of the Vault, and burnt them to aſhes. *Idem.*

38. *Cæpio*, the *Roman* Conſul ranſacked the Church of *Tholouſe*: but all that fingered the gold taken thence, lived and died miſerably. *Idem.*

CHAP. CXVII.

Examples of Scandal, and wicked men ſpying motes in Gods children.

1. A Small ſpot is ſoon ſeen in a Swan, not ſo in a Swine. Fine Lawn is ſooner and deeplier ſtained than courſe Canvas. A *City upon an hill cannot be hid.* The leaſt Eclipſe, or aberration in the heavenly bodies is quickly noted, and noticed.

2. If *Jacob*, a plain man deal deceitfully, the banks of blaſphemy will be broken down in a profane *Eſau* thereby.

3. If his unruly ſons deal falſly with the *Sechemites*, he ſhall have cauſe to complain: *Ye have made me to ſtink amongſt the inhabitants of the land*, Gen. 34. 30.

4. If *Moſes* marry an *Ethiopian* woman, it ſhall be laid in his diſh by his deareſt friends, *Num.* 12. 1.

5. If *Sampſon* go down to *Timnath*, the *Philiſtines* will ſoon have it by the end.

6. If *David* do otherwiſe than well at home, the name of God will ſoon ſtink abroad, 2 *Sam.* 12. 14.

7. If *Joſia* go up unadviſedly againſt *Pharaoh Necho*, and fall by his own folly, this will be his deriſion in the land of *Egypt*, Hoſ. 7. 16.

8. The enemies of God will ſoon compoſe Comedies out of the Churches Tragedies, and make themſelves merry in her miſery. She is ſaid to be *fair as the Moon*, Cant. 6. 10. which though it be a beautiful creature, and full of light; yet is ſhe not without her black ſpots, and blemiſhes, and theſe the malignant Church is ever eying, and aggravating, but paſſing by the better practiſes of Gods people. As Vultures, they hunt after carkaſſes. As Swine they root in the Dunghils. As Beetles, they would live,

and dye in horſedung : Therefore our care ſhould be to be without blemiſh from head to foot, as *Abſolon* was. *Non aliunde noſcibiles, quam de emendatione vitiorum priſtinorum*, as *Tertullian* ſaid of the Chriſtians of his time, known from all others, by their innocence and patience : It was a good choice which he himſelf made ; *Malo miſerandum, quam erubeſcendum*, I had rather be pitied than juſtly reproached : ſtrive we ſhould to be as *Paul* was, a *good Savour*, 2 Cor. 2. and not to go out, as they ſay the Devil doth, in a ſtink. *Trapp*.

Carnal people are very inquiſitive into the miſcarriages of Profeſſors, 9.
and ready to ſearch more narrowly thereinto, than *Laban* did into *Jacobs*
ſtuff. What a jeere made *Ammianus Marcellinus* of the pride and luxury
of ſome of the Primitive Biſhops.

The like did *Averroes* of the Papiſts breaden god.

The *Turks* do the like at the Papiſts, *Aſinus Palmaris*. 10.

The *Jews* do the like at their clipping their crucifix, and weeping over 11.
it in the Pulpit. How are they ſcandalized at the common ſwearing that 12.
is amongſt Chriſtians.

Theſe and ſuch like unchriſtian practiſes made learned *Lineker*, when
he read Chriſts Sermon on the mount, to cry out ; *Profecto aut hoc non eſt* 13.
evangelium, aut nos non ſmmus Evangelici. Certainly, either this is no
Goſpel, or we are but bad Goſpellers.

How ſcandalous was *Davids* ſin ? 2 *Sam*. 32. 14. 14.

And that of the *Corinthians*, 1 Cor. 5. 1. 15.

——*Pudet hæc opprobria nobis,*
& dici potuiſſe, & non potuiſſe refelli.

Why ſhould it be told in *Gath*, and publiſhed in the Palaces of *Aſhdod*?
2 Sam. 2. 20. Why ſhould *Egyptians* condemn *Iſraelites*, as the *Scythians* 16.
once did the *Greeks*, and the poor *Indians* now do the beaſtly *Spaniards*
that tyrannize over them ? Why ſhould there be any ſucceſſours to thoſe
Hereticks mentioned by *Bellarmine*, and called *Chriſtiano-Categori*, accuſers
of Chriſtians, becauſe by their unchriſtian converſation they delivered
up Chriſt, and his people to be buffeted, and ſpit on by their enemies? 17.

What a ſcandal brought our King *John* upon the Chriſtian Religion, when in his Warrs with the *Barons*, he ſent to the King of *Morocco* for help, whereupon he grew into ſuch diſlike of our King, that ever after he abhorred the mention of him? *Hoſ*. 7. 16. *Trapp*.

CHAP.. CXVIII.

Examples of profane Scoffers.

THe Apoſtle *Peter*, 2 Pet. 3. 3. foretold *that in the laſt days ſhould come Scoffers walking after their own luſts*: and therefore it is no marvel, if we, who live in the end, and dregs of theſe laſt dayes, find this Prophecy fulfilled. *Iſhmael* was a ſcoffer in *Abrahams* family, and the Church hath always been Peſtered with ſome of his Brood: And therefore we may leſs wonder if we meet with ſuch amongſt thoſe which live out of the Pale of Gods Church: Some Inſtances whereof theſe following Examples will exhibite unto us, and the following Scriptures will ſhew how hateful it is to God.

Foretold, 2 *Pet*.3.3. *Jude* 18.

They are wicked perſons, *Prov*.9.7, 8. & 13. 1. & 14. 6. & 15.12. & 21.24. & 24.9. *Iſa*.29.10. *Pſal*.79.4. *Prov*. 1.22. & 3.31. & 19.29. *Pſal*. 123.4. & 1.1. *Prov*.29.8. *Act*.2.13. *Heb*.11.36.

Scriptural Examples: The *Chaldeans*, Hab.1.10. Men of *Judah*, 2 Chron. 30. 10. *Sanballat*, &c. Neh. 2. 19. *Jobs* friends, *Job* 16. 20. *Davids* enemies, *Pſal*.22.7. *Chriſts* enemies, *Mat*.9.24. *Mar*.5.40. *Luke* 8.53. *Little* children, 2 *King*.2.23. Men. of *Judah*, 2 Chron. 36. 16. *Souldiers*, Mat. 27. 29,31. *Luke* 22. 63. & 23. 11, 36. *Athenians*, Act. 17. 32. *Some* others, *Job* 17.2. *Pſal*.35.16. *Jer*.15.17. & 20.7. *Iſhmael*, Gen. 21.9.

1. King *Lewis* the eleventh of *France* always wore a Leaden god in his hat, and when he had cauſed any one whom he either feared, or hated, to be killed, he would take it off from his head and kiſs it, beſeeching it, that it would pardon him this one evil act more, and it ſhould be the laſt that he would commit: *Mockeries fit to be uſed towards a Leaden god, but not towards the ever-living God*. Hiſt. of holy War.

2. *Martiques* Governour of *Britany* in *France*, in the War againſt the *Proteſtants*, perſwaded them to yield to the King, *for that their ſtrong God had now forſaken them*, and ſcoffingly ſaid, that it was time for them to ſing: *Help us now O Lord, for it is time*: But ſhortly after he found that their ſtrong God was living, able to help the weak, and to confound the proud, himſelf being preſently after ſlain in the ſiege. *Act. & Mon.*

3. A Gentleman in *France* lying upon his death-bed, the Prieſt bringing him the Sacrament of the Altar, and telling him that it was the body of Chriſt, he refuſed to eat it, becauſe it was Friday.

4. Another alſo in the like caſe, ſeeing the Hoaſt brought to him by a Lubberly Prieſt, ſcoffingly ſaid, *that Chriſt came to him* (as once) *riding upon an Aſs*.

5. The Queen-Mother of *Scotland* having received aid from *France*, forced the Proteſtants for a while to retire towards the *High-lands*, whereupon ſhe ſcoffingly ſaid: *Where is now* John Knox *his God? My God is now ſtronger than his, yea even in* Fife: but her brags laſted not long: For within a

few dayes ſix hundred Proteſtants beat above four thouſand *French* and *Scots*, &c. See Mr. *Knox his life in my firſt part.*

6. The ſame Queen Mother, when ſome *Engliſh* and *Scots* attempted to take *Lieth* by ſtorm, and many of them were ſlain by reaſon that the ſcaling Ladders proved too ſhort, beholding it from *Edenburg*-Caſtle where ſhe was, burſt out into a great laughter, ſaying: *Now will I go to Maſs, and praiſe God for that which mine eyes have ſeen.* And when the *French* had ſtripped the ſlain, and laid the naked bodies along the walls, the Queen looking on them, ſaid ſcoffingly, *Yonder are the faireſt Tapeſtries that ever mine eyes beheld: I would that the whole fields which are betwixt* Lieth, *and this place were all ſtrewed with the ſame ſtuff.* But this joy laſted not long: For preſently after a fire kindled in *Lieth*, which burnt up their ſtore-houſes, and proviſion for the Army: And the Queen Mother fell ſick and died. *Eodem.*

7. When Chriſtians complained to *Julian* the *Apoſtate* of the abuſe, and wrongs which his Officers did to them; he uſed ſcoffingly to anſwer: *It's your part when you are injured to take it patiently; for ſo your God commandeth you:* See my *General Martyrology. p.* 86.

8. In the late perſecution in *Bohemia*, ſome godly Martyrs in *Prague*, as they were at ſupper (being to ſuffer the next day) comforted themſelves, ſaying, *that this was their laſt ſupper upon earth, and that to morrow they ſhould feaſt with Chriſt in Heaven*; whereupon a great Papiſt flouted them, ſaying, *Hath Chriſt Cooks for you in heaven?* Eodem. p.170.

9. *Thomas Stanion* of *Ballyhaies* in the County of *Cavan* in *Ireland*, a wanton youth, ſeeing *Roger Naylor* of the ſame, an ancient man to halt down right on his right ſide, followed him in way of mockage limping on his right leg, and was immediately ſtrucken lame, and halted in like manner, till his dying day. So much the ſaid *Stanion* confeſſed unto me (ſaith my Author Dr. *Teat.*) I well knew both parties, they being my pariſhioners.

10. A man having a hare-lip came to the ſhop of one *Mouſely*, a Butcher in *Burton upon Trent* in *Staffordſhire* to buy meat the poor man ſpake as well as he could; but the Butcher muffled like him in way of deriſion, and asked him, *Canſt thou not ſpeak plain?* The man retorted words to this effect, *you may have a child before you die in as bad a caſe as I am*; and within a day or two after *Mouſelies* wife (being then great with child) was delivered of a ſon with a hare-lip. This accident wrought good impreſſion upon the Father: but the ſon could never ſpeak otherwiſe than the derided man did. I knew both Father and ſon: Dr. *Teat.*

11. Pro. 29.8. *Scornful men bring a City into a ſnare. Giraldus Cambrenſis* tells of three *Iriſh* Kings. that being derided for their rude habit, and faſhions, rebelled, and ſet the whole Country into a cumbuſtion.

12. The young King of *France* juſting, and ſcoffing at *William* the Conquerors great belly, whereof, he ſaid, he lay in at *Roan*, ſo irritated him, as being recovered of his ſickneſs, he entred into *France* in the chiefeſt time of their fruits, making woful havock of all in his way till he came even to *Paris*, where this ſcornful King then was, to ſhew him of his upriſing: and from thence marched to the City of *Nants*, which he utterly ſackt, ranſanckt, and razed. *Dan. Chron.*

3. *Apian* ſcoffing at Religion, and eſpecially at Circumciſion, was plagued by God with an Ulcer in the ſame place. *Joſephus*.

14. As we may not tell a lie, ſo neither may we conceal the truth (ſaith the Author of this ſtory) eſpecially when the publiſhing of it may tend to the advancement of Gods glory. *There was* (ſaith he) *not many years ſince in the Pariſh of* Kirkham *in* Lancaſhire, *one Mrs.* Houghton *a Papiſt, who uſed to ſay, I pray God rather than I ſhould be a Roundhead, or bear a Roundhead, I may bring forth a child without an head*: Her Mother alſo being a Papiſt uſed to mock, and ſcoff at the Rounheads, and in deriſion of Mr. *Prin*, cut off her Cats ears, and called him *Prin*: But behold the juſt retribution of God! For not long after the ſaid Miſtris *Houghton* was brought to bed of a Child without an head, ugly and deformed. *Atteſted by Edw. Fleetwood the Miniſter, the Midwife, and others that ſaw it.*

15. *Anno Chriſti* 1547. One *Chriſtopher Turk*, a Counſellor of ſtate in *Germany* ſcoffed at a godly Noble man that was taken priſoner by the Popiſh party, ſaying, *See what becomes of theſe Gallants, that uſe when they think any man wrongs them, to ſing*, God is our ſuccour, and defence: But as ſoon as the words were out of his mouth, God ſtruck him with a grievous diſeaſe, and being carried to his bed, he died in deſpair. *Beards Theat. of Gods Judgements.*

16. As the air when beaten is not hurt, no nor ſo much as divided but returns to his place, and becomes thicker: *Ita animus recti conſcius, & ad optima erectus, non admittit irridentium flatus, nec ſentit*: So an honeſt heart ſet for heaven, ſlights the contempts of graceleſs perſons, and pities them that jeer, when they ſhould fear; as much as good *Lot* once did his profane ſons in Law.

17. *Henry* the third, King of *France*, in a ſolemn Proceſſion at *Paris*, could not be without his Jeſter; who walking between the King and the Cardinal, made mirth to them both. *There was ſweet devotion the while.* Epito. Hiſt. Gal.

Now therefore be no more mockers, leſt your bands be made ſtrong, Iſa. 28. 22.

CHAP. CXIX.

Scriptures the Word of God : Not to be profaned.

ALL Sripture is divinely inſpired, 2 *Tim.* 3. 16. And holy men ſpake as they were acted, and carried thereunto by the holy Ghoſt, 2 *Pet* 1.21. God ſpake by the mouth of his holy Prophets, *Luke* 1. 70. we ſpeak (ſaith *Paul*) not in the words which mans wiſdom teacheth, but which the holy Ghoſt, teacheth, 1 *Cor.* 2. 13. and that both for matter, as *v.* 12. and words. Theſe are the very ſentences, yea notions, that were written of old in the mind of God, and are now clothed with his own very terms and expreſſions : though by ſome of his ſervants he hath uttered himſelf more loftily, by ſome in a Lower-Language, according to the ſeveral abilities of the ſpeakers and capacity of the hearers.

Arguments *à poſteriori* to prove the Divinity of the Scriptures are: The venerable antiquity, matchleſs majeſty, lively efficacy, and beautiful harmony, incorrigible purity, invincible perennity, and continuance of them, mauger the injury, and iniquity of times, and Tyrants who have ſought to ſuppreſs them : Beſides the confirmation by Miracles, confeſſion of Martyrs, deſtruction of oppugners, fulfilling of Prophecies, conſent of Churches, yea, aſſent of adverſaries : As firſt, of Hereticks, who in oppugning of Scriptures do yet alledge Scripture to their own utter deſtruction, 2 *Pet.* 3.16. Secondly, of *Jews* Gods Library-keepers, as St. *Auguſtine* calls them, who ſtudiouſly read, and curiouſly kept the books of the Old Teſtament, by a ſingular Providence of God, for our benefit, and behoof. 3. Many Heathens have ſealed to the truth of the Scripture by their teſtimonies, and confirmed them to be Divine. *Porphyry* teſtifieth that *Moſes* hath written the Hiſtory of the Law truly. *Numenius* the *Pythagoriſt* recites *Moſes*'s Hiſtory almoſt word for word, teſtifying that he was a great Divine : But we have better teſtimonies, both outward and inward.

That without us is: Firſt, the Scripture teſtifying of it ſelf, and we know its teſtimony is true, becauſe it's the Word of that God that can as ſoon die as lie : Hence *Moſes* ſo often ſaith, *I am the Lord:* And the Prophets, *Thus ſaith the Lord*: The Evangeliſts, *Jeſus ſaid*: The Apoſtle, *I have received of the Lord that which I delivered unto you.* The truth is, the beſt proof of the Scriptures is to be fetched out of it ſelf, whence alſo it's called *Light*, Pſal. 119. 105. becauſe it diſcovers it ſelf: and *the teſtimony of the Lord*, becauſe it bears witneſs to it ſelf? and this it doth not *authoritative* only, by an inartificial argument, but *ratiocinative* by ſound reaſons, whether we look to the Pen-men of the Scripture, the ſubject matter of the Scripture, or the admirable effects thereof.

The Pen-men (beſides their divine vocation, miſſion, and inſpiration) were plain men, poor men, ſhepherds, neat-herds, fiſhers. Publicans, &c. neither eloquent Orators, nor cunning headed politicians to art out an impoſture, nor witty enough to deceive, *Act.* 4. 13. Add hereunto their impartial faithfulneſs in relating the naked truth, though to the diſcredit (as it might ſeem) of themſelves, and their beſt friends. *Moſes* repeats the ſin and doom of his Grandfather *Levi:* and of his brother *Aaron*, and ſiſter *Miriam*, nay, of himſelf how he ſinned, and was ſentenced at the waters of ſtrife. *David* ſhames himſelf in his Preface to the 51. Pſalm, *Iſaia* tells the world of the wickedneſs of *Ahas*, and the weakneſs of *Hezekia*, his natural Princes. *Ezekiel* makes honourable mention of *Daniel* his coetaneous, and *Peter* of *Paul*, though he took him up publickly for halting at *Antioch.* I *was a blaſphemer, an oppreſſor, a perſecutor*, ſaith that bleſſed Apoſtle, whereby we ſee that it's free from partiality, and flattery.

Secondly, For the matter of the Scripture, it's proved to be the word of God; By the Majeſty of it (which beſides the ſtately plainneſs of the ſtile) far ſurpaſſeth the creatures capacity, the fathom of fleſh, and reach of reaſon. There is no jot, or tittle of it that ſavours of earthlineſs: Every word of Gods mouth is pure, precious, and profitable, not a ſyllable ſuperfluous. The very majeſty of the ſentence is ſuch as cannot be conceived, and yet it's alwayes more powerful in matter then in words. It ſets forth ſuch an admirable concurrance of Gods mercy, and juſtice in mans redemtion, by the man *Chriſt Jeſus*, as no creature could poſſibly contrive: or if they could, yet certainly would not. Not good men, or Angels, for they would never have put upon the word ſuch a notorious impoſture: Not evil men or Devils, for it croſſeth, and controlleth their contrary courſes, and condemns them to the pit of hell. It utterly overturns the Devils Kingdom, who therefore ſharply eggeth, and edgeth all his inſtruments againſt it: yea, and tempteth better men ſometimes to doubt of it? whereas, if it were forged and falſe, he would (like a liar as he is) foment, and fight for it, promote, and propagate it, as he doth *Turciſm*, and *Paganiſm*, and other falſhoods abroad in the world though never ſo abſurd, and impious.

Laſtly, look upon it's admirable effects, and irreſiſtible power to effect the thing whereunto it's appointed as to break the ſtubborn, to bind up the broken-hearted, &c. Not only to inform as other writings, but to reform, yea, transform the ſoul from glory to glory, till it be wholly conformed to that heavenly pattern: Add here unto, that it's effectual for the converſion of a ſinner from the errour of his wayes: Not from error of his mind only, but of his manners alſo: For the mind may be throughly convinced, and yet the man not truly converted; yea, and when the ſpirit feels it ſelf dead, and decayed (as by a relapſe into ſome foul ſin) this good Word revives it, as the breath of God did thoſe dry bones in *Ezekiel.* Humane writings may ſhew ſome faults to be avoided, but give no power to amend them: But, *Now are ye clean by the word that I have ſpoken, ſaith Chriſt, Sanctifie them by the truth, thy Word is truth.* Philoſophy may civilize, not ſanctifie: hide ſome ſins, not heal them, cover, not cure them. So then, the efficacy, and vertue of the Scripture to produce the love of God, and our enemies; to purifie the heart, to pacifie the conſcience, to rectifie the whole both conſtitution, and converſation of a man, to take him off from the delights of the world, and the fleſh, to make him glory in afflictions, ſing in the flames, triumph over death: all theſe, and more do neceſſarily conclude the Divine authority of the Scriptures. What words of Philoſophers could ever make of a Leopard, a Lamb; of a viper, a child; of a Leacher, a chaſt man; of a *Nabal*, a *Nadib*; of a covetous carl, a liberal perſon?

Beſides this real, there is alſo a vocal teſtimony from God to the Divinity of the Scriptures, which yet is heard by none but Gods houſhold, and is confined to the communion of Saints, whoſe conſciences he ſecretly perſwadeth of this truth, and ſweetly ſeals it up to them: Promiſed, *Iſa.* 52. 6. *They ſhall know in that day that I am he that doth ſpeak, &c.* Joh. 7. 17. *If a man will do his will, he ſhall know of the Doctrine whether it be of God, &c.* 1 Joh. 5. 10. *He that believeth hath the witneſs in himſelf,* 1 Cor. 2. 15. *The ſpiritual man diſcerneth all things, for he hath the mind of Chriſt: and an unction within that teacheth him all things,* John 2. 20, 27. So that he no ſooner heareth, but believes, and is *ſealed with that holy Spirit of promiſe.* Eph. 1. 13. whoſe inward teſtimony of the truth, and authority of the Scriptures, is ever met by a motion of the ſanctified ſoul, inſpired by the ſame Spirit, more ſteadfaſtly reſting it ſelf on that teſtimony, than if he ſhould hear from heaven, as St. *Auguſtine* did, *Tolle, Lege,* take, and read this book of God: or then if ſome Angel ſhould bring him a Bible, and ſay; This is the very Word of God: for he might ſuſpect theſe as deluſions of the Divel. But the teſtimony of the Spirit we know to be true, *John* 14. 17. becauſe he is both a Spirit of truth, and a ſearcher of the deep things of God, 1 *Cor.* 2. 10. Only it muſt be remembred, that this inward witneſs muſt not be brought for confirmation of this Doctrine to others, nor for confutation of adverſaries: but that every one for himſelf might hereby be certified, and ſatisfied in his conſcience, that the Sacred Scriptures are the Word of God. The Churches teſtimony without this, is but of little value, and validity; it being mearly *informativum & directivum, non certificativum, & terminativum fidei:* And whereas St. *Auguſtine* ſaid, *I ſhould not have believed the Goſpel, but that the authority of the Church moved me thereto:* he ſpeaks thereof himſelf as unconverted to the faith, and ſo not acquainted with the Spirits teſtimony. Now no marvel though ſuch be moved by the conſent, and authority of the Church; which is to them an introduction whereby they are better prepared to believe the Scriptures; yea, inclined at firſt to think them to be the Word of God, and ſo made willing to read, and hear them. See this, and more in that Elaborate piece of my worthy friend, called *Trapps's Treaſury.*

Scriptures not to be profaned.

Theopompus the *Hiſtorian* whileſt he attempted to inſert p[illegible]. of the holy Scriptures into his profane writings, by Gods judgment upon him, ran mad. *Diod. l.* 14. 1.

Theodates a *Tragœdian*, having intermingled ſome Scripture-matters with his *Tragœdies*, ſuddenly loſt his ſight: which was afterwards reſtored to him upon his prayers when he once came to a ſight of his ſin. *Ariſtæus.* 2.

3. One *John Ap-howel* in Queen *Maries* dayes, ſtanding by *William Maudon* as he was reading in a Primer at *Greenwich*, mocked him after every word with contrary gaudes and flouting ſpeeches unreverently; whereupon *Maudon* ſaid to him, *John, take heed what thou do'ſt, thou mockeſt not me, but God in his Word, though I be ſimple that read it.* Yet went he on in his mocking, till *Maudon* reading, *Lord have mercy upon us, Chriſt have mercy upon us:* the other with a ſtart, ſaid ſuddenly, Lord have mercy upon me: with that *Maudon* turning to him, ſaid; *What aileth thee,* John? to which he anſwered, Nothing, but that he was afraid: *Whereof* ſaid *Maudon*? Nothing now ſaid the other: yet preſently after he confeſſed, that at the reading of theſe words, *Lord have mercy upon me*, the hair of his head ſtood upright with a great fear that came upon him. On the next day he ran mad, and was bound in his bed, and lay continually day and night, crying out of the Devil of hell, &c. See *my Eng. Mar.*

4. Our King *Edward* the ſixth was a diligent attender upon Sermons, heard them with great reverence, and penned them with his own hand, which he diligently ſtudied afterwards. *See his life in my ſecond Part.*

5. *Mercurius Triſmegiſtus* was in ſuch reſpect amongſt the *Egyptians*, that in reverence of him it was not lawful to pronounce his name commonly, and raſhly: How much more precious ſhould the name of God and his Word be amongſt Chriſtians?

6. The greateſt delight of Queen *Elizabeth*, was often to read the ſacred Scriptures, and to hear Sermons, which ſhe alwayes attended unto with with great reverence. *See her life in my ſecond Part.*

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7. The young Lord *Harrington* was wondrous attentive in hearing the Word of God preached or read, and carried himſelf exceeding reverently therein, knowing that he was in the preſence of that God, who is no reſpecter of perſons, and that he heard not the words of a man, but of God. *See his life in my ſecond part.*

8. *Robert* King of *Sicily* was ſo wonderfully affected with the Scriptures, that ſpeaking to *Fran. Petrarcha*, he thus ſaid of them: *Juro tibi, Petrarcha, multo chariores mihi eſſe literas quàm regnum; & ſi alterutro mihi carendum ſit, æquinimius me diademate, quam literis careturum.* Corn. e Lapide.

9. *Theodoſius* the Emperour wrote out the whole New Teſtament with his own hand, accounting it a great Jewel, and reading part of it every day.

10. Doctor *Cranmer* in his journey to *Rome*, learned all the New Teſtament by heart. The like did Doctor *Ridley*, in the walks of *Penbrook*-Hall. *See his life in my firſt Part.*

11. *Chryſoſtome* preaching to his people uſed this expreſſion; *Camparate, ſeculares, comparate vobis Biblia, animæ pharmaca, &c.* get you Bibles by all means what ever they coſt you: You may better want bread, light, &c. than the knowledge of the Scriptures. *Trapp.*

12. I can ſpeak it by experience (ſaith *Eraſmus*) that there is little good to be got by the Scripture, if a man read it curſorily, and careleſly: But if he exerciſe himſelf therein conſtantly, and conſcionably, he ſhall find

ſuch an efficacy in it as is not to be found in any other book whatſoever.

13. I know that there are many (ſaith *Peter Martyr*) that will never believe what we ſay of the power of Gods Word hiddeen in the heart, and not a few that will jeer us and think that we are mad for ſaying ſo: But O! that they would be pleaſed but to make tryal: *Malè mihi ſit (ita enim in tanta cauſa jurare auſim) niſi tandem capiantur.* Let it never go well with me (for ſo I am bold to ſwear in ſo weighty a buſineſs) if they find not themſelves ſtrangely taken and transformed into the ſame image, if they paſs not into the likeneſs of this heavenly pattern. So *Epheſ.* 1. 13. 1 *Theſ.* 1. 5, 8.

14. In reading the ſacred Scripture every one muſt hold himſelf as much concerned therein as any other: threatning himſelf in every threat, binding himſelf in every precept, bleſſing himſelf in every promiſe, reſolving to obey God in all things: Knowing that theſe are *verba vivenda*, *non legenda*, words to be lived, and not read only. They are (ſaith *Gregory*) *Cor, & anima*, the very heart, and ſoul of the God of truth.

15. *Bugenhagius*, a *Dutch* Divine, was ſo joyful when he, together with *Luther*, and ſome other learned men had finiſhed the Tranſlation of the Bible out of the Original into *Dutch*, that on that day whereon they finiſhed their work, he ever after invited his friends to a feaſt which he called, *The Feaſt of the tranſlation of the Bible*: See his life in my *firſt part of the marrow of Eccleſ.* Hiſtory.

16. *Andronicus* the Emperour of *Conſtantinople*, finding that all things went croſs with him, took a *Pſalter* in his hand to reſolve his doubtful mind, and opening the ſame, as it were to reſolve his doubtful mind thereby, and to ask councel of the Oracle of God. The firſt *verſe* he fixed his eye upon was *Pſal.* 68. 14. *When the Almighty ſcattered Kings, they ſhall be white as the ſnow in Pſalmon*: whereby he was comforted, and directed what to do for his greateſt ſafety. *Turk. Hiſt.* p. 164.

17. *Charles* the great uſed to ſet his Crown upon the *Bible*: as our *Canutus* ſometime put his Crown upon the *Rood*, both thereby intimating, that as all honour was due to God, ſo true Religion was the beſt *Baſis* of government, and that piety was the beſt Policy.

18. *Hierom* exhorted ſome godly women to whom he wrote, not to lay the Bible out of their hands until being overcome with ſleep, and not able any longer to hold up their heads, they bowed themſelves down as it were to ſalute the leaves below them with a kiſs. *Trapp.*

19. If any of us *Jews* (ſaith *Joſephus*) be asked of any point of the Law, we anſwer it as readily as if we had been asked our own name.

20. *The Mahumetans* in *India* before they go into their Churches, uſe to waſh their feet, and entring in, put off their ſhooes. As they begin their devotions they ſtop their ears, and fix their eyes that nothing elſe may diſtract their minds, or divert their thoughts. *Pur. Pil. v.* 2. *p.* 1477. much more ſhould Chriſtians.

21. King *Edward* the ſixth when he was very young amongſt his play-fellows, being about to take down ſomething that was above his reach, one of them laid him a great Bible to ſtand upon, but he with holy indignation

refuſed it,and ſharply reproved the boy for it,ſaying, *that it was unfit that he ſhould trample that under his feet, which he ought to treaſure up in his head and heart.* Maſter *Fuller Hiſt. of the Church.* p.424.

22. Queen *Elizabeth* when ſhe firſt came to the Crown,as ſhe rode in State through the City of *London*, a child in a Pageant letting down in a ſilken lace an *Engliſh* Bible to her,ſhe kiſſed her hands,took it,kiſſed it, and laid it to her breaſts: Then holding it up ſhe thanked the Citizens eſpecially for that gift(though they had given her ſome rich preſents before)promiſing to be a diligent reader of it : *See her life in my ſecond part of lives.*

23. *Conſtantine* the great uſed to ſhew ſo much reverence and attention to the Word of God Preached, that many times he would ſtand up all the Sermon while: And when ſome of his Courtiers told him that it would tend to his diſparagement ſo to do,he anſwered, *That it was in the ſervice of that great God who is no reſpecter of perſons*: See his *life in my ſecond Part of Lives.*

24. Bread and Cheeſe with the Goſpel is good cheer, ſaid Maſter *Greenham. Act. and Mon.*

25. *Ingo*, King of the *Venudes*, to ſhew his great love to Religion, and the profeſſors of it,at a great Feaſt, ſet his Pagan Nobles in the Hall, and certain poor Chriſtians with himſelf in his Parlour.

26. *Viliſſimus pagus, eſt Palatium eburneum, in quo eſt Paſtor,& credentes aliqui*, ſaith *Luther*, the pooreſt village is to Chriſt an Ivery Palace,if there be but in it a godly Miniſter and ſome few believers.

27. *Melancthon* going once upon ſome great ſervice for the Church of Chriſt, and having many fears about the good ſucceſs of the buſineſs, was much cheered up, and confirmed by a company of poor women, and children whom he found together praying for the labouring Church,and caſting it by faith into Chriſts everlaſting arms. *Selneccer.*

28. *Jerom* calls the Books of Kings *his own*, becauſe by the frequent uſe, and reading of them he had gotten them by heart, and as it were made them his own.

29. Of *Paula* he teſtifieth that ſhe had moſt by the Scriptures by heart.

30. Of *Nepotian* likewiſe, that with daily reading,and continual meditation he had made his heart *Bibliothecam Chriſti*, the Library of Chriſt.

31. *Alphonſus* King of *Sicily* is ſaid to have recovered of a dangerous diſeaſe by the pleaſure he took in reading Q. *Curtius*, and ſome other by reading *Livie*, *Aventine*,&c. But theſe were Phyſicians of no value to that of *David*, Pſa.119.92. *unleſs thy Law had been my delight, I ſhould then have periſhed in mine affliction.*

32. In all our affairs we ſhould adviſe with God labouring to find his will by his word. *Woe be to them that take counſel, but not of me* (ſaith God) *Iſai* 30. 1. *David* had able Counſellours, but made moſt uſe of Gods Word. *Pſal.* 119. 24. *Thy teſtimonies are my delight, and the men of my Counſel*: Princes uſed to have learned men about them whom they called *Remembrancers.* As *Themiſtocles* had his *Anaxagoras. Alexander* his *Ariſtottle. Scipio* his *Panætius*, and *Polibius*. But *David* in all his ſtraits went to ask councel of the Lord. *Trapp.*

33. *Odi ego meos libros*,&c. ſaith *Luther* I do even hate the books ſet forth by

my ſelf, and could wiſh them utterly aboliſhed; becauſe I fear that by reading them, ſome are hindred from ſpending their time in reading the ſacred Scriptures, *Pſal.*19.11. See *his life in my firſt part.*

34. They ſhall one day have great cauſe to mourn who are better read in Sr. *Philip*, than in St. *Peter*; and in *Monſieur Balzac's* letters, than in St. *Pauls* Epiſtles. The holy Bible is chiefly to be ſtudied, and herein we are to labour even to laſſitude, to read till being overcome with ſleep, we bow down, as it were to ſalute the leaves with a kiſs; as *Hierom* exhorted ſome good women in his time. *Trapp.*

35. Two of Dr. *Vſhers* Aunts, though they were blind from their cradles, and never ſaw letter, yet taught him firſt to read. Their readineſs in the Scriptures was marvelous, being able ſuddenly to repeat any part of the Bible, making good that uſual ſpeech; *Cæcorum mens oculatiſſima:* The minds of blind perſons are moſt ſeeing. Dr. *Bernard in his life.*

For this ſin God caſt the ten Tribes out of his ſight, 2 Kings 17. 18. *And afterwards the two Tribes,* 2 Chron. 36. 15, 16. *what puniſhment then do they deſerve that contemn the Goſpel?* Heb. 2. 2, 3.

For this ſin Chriſt threatened deſtruction to Jeruſalem, *and the Temple,* Mat. 24. 21, &c.

See more in Miniſters, and Miniſtry contemned.

CHAP. CXX.

Scripture, and Sacrament-contemners plagued by God.

1. A Profane Prieſt in *Miſnia* that uſed to mock at the Sacrament of *Baptiſm*: and when a woman-child came to be baptized, would wiſh them that brought it to throw it into the river: as he was looking over the bridge of *Elbe*, at the boats that paſſed by, by Gods juſt judgement he fell over the bridge and was drowned. *Beard.*

2. Two Schiſmatical *Donatiſts* at *Thipaſa* in *Mauritania* commanded the Sacrament of the Lords Supper to be thrown to the dogs: but immediately the dogs growing mad fell upon them, and rent them to to pieces. *Optat. Melevit. l.* 2.

A husbandman at *Itzſith* in *Germany* being a great deſpiſer of the Word of God, on a time railing moſt bitterly againſt a godly Miniſter, preſently going into the fields to look to his ſheep, was found dead, his body being burnt as black as a coal. *Luther in Col.* 3.

4. *Phil. Melancthon* relates a ſtory of a *Tragedy*, that was to be acted of the death and paſſion of Chriſt: But he that acted Chriſts part on the Croſs, was wounded to death by one that ſhould have thruſt his ſword into a bladder of blood: and he with his fall killed one that acted a womans part lamenting under the Croſs: His brother that was firſt ſlain, ſeeing this, ſlew the murtherer; for which himſelf by the order of Juſtice was hanged.

5. *February* the third, *Anno Chriſti*, 1652. a Play was acting at *Witny* in *Oxfordſhire*, at the *White Heart Inn*, in a great long Chamber, ſupported by two ſtrong and ſubſtantial beams, the place having been formerly a maulting room, the matter of the play was ſcurrilous, and blaſphemous, containing ſome bitter taunts againſt all godly perſons, under the name of *Puritans*, and at Religion it ſelf, under the name of obſerving faſting dayes: But as they were acting of it, it pleaſed God, that the room wherein the people was, fell; whereby five were ſlain outright, and above ſixty were hurt, and ſorely bruiſed. One woman had her leg broken, which being cut off, ſhe died within three or four dayes: beſides, there were about twelve broken arms and legs, and others put out of joynt: *This is written at large by Maſter* John Row, *a godly Miniſter, and Preacher in that place.*

6. A man in Queen *Elizabeths* Reign (for compiling a book, wherein he had faſtened ſome treaſonable diſhonours upon the Queen) was condemned to die; and before his death acknowledged, that though he had not done any thing againſt the Queen which deſerved death, yet he deſerved to die, for that he had ſeduced many of her Subjects from hearing the Word of life: and though he ſaw the evil of it, and reformed himſelf, yet he could never prevail to reclaim others whom he had ſeduced; and therefore (ſaid he) *The blood of their ſouls is juſtly required at my hands.*

He that deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his holy Spirit, 1 Theſ. 4. 8.

CHAP. CXXI

Scripttures Epitomized: or a brief abſtract of the Bible.

A*Dam* was created the ſixth day, *Gen.* 1. 27. he begat *Seth*, aged 130. *Gen.* 5. 3. died aged 930. *Gen.* 5. 5.

Seth begat *Enos* aged 105. *Gen.* 5. 6. died aged 920. *Gen.* 5. 8.

Enos begat *Kenan*, aged 90. *Gen.* 5. 9. died aged 910. *Gen.* 5. 11.

Kenan begat *Mahalaleel*, aged 70. *Gen.* 5. 12. died aged 905. *Gen.* 5. 14.

Mahalaleel begat *Jared*, aged 65. *Gen.* 5. 15. died aged 895. *Gen.* 5. 17.

Jared begat *Henoch*, aged 162. *Gen.* 5. 18. died aged 962. *Gen.* 5. 20.

Henoch begat *Mathuſelah*, aged 65. *Gen.* 5. 21. he was tranſlated, aged 365. *Gen.* 5. 24.

Mathuſelah begat *Lamech*, aged 187. *Gen.* 5. 25. died aged 969. *Gen.* 5. 27.

Lamech begat *Noah*, aged 182. *Gen.* 5. 28. died aged 777. *Gen.* 5. 31.

Noah begat *Sem* his ſecond ſon, aged 502. died aged 950. *Gen.* 9. 29. In the 600. year of *Noah*, the Deluge began, *Gen.* 7. 11. it rained fourty dayes and nights: the waters prevailed above the higheſt mountain fifteen cubits, *Gen.* 7. 20. it continued twelve moneths and ten dayes, *Gen.* 7. 11. & 8. 14.

The ſons of *Japhet*, Gen. 10. 2. &c.

Gomer, of whom came the *Cimbrians*.
Magog, of whom the *Scythians*, and *Turks*.
Maday, of whom the *Medes*.
Javan, of whom the *Jonians*, and *Greeks*.
Tubal, of whom the *Iberians*, and *Spaniards*.
Meſech, of whom the *Muſcovites*.
Tiras, of whom the *Thracians*.

The ſons of *Sem*, Gen. 10. 22.

Aſſur, of whom came the *Aſſyrians*.
Elam, or *Ninus*, of whom the *Perſians*.
Arphaxad, of whom the *Caldeans*.
Lud, of whom the *Syrians*.
Aram, of whom the *Aramites*.

The ſons of *Cham*, Gen. 10. 6.

Cuſh the Father of *Nimrod*, of whom came the *Æthiopians*.
Miſraim, of whom the *Egyptians*.
Phut, of whom the *Mauritanians*.
Chanaan, of whom the *Cananites*.

Sem begat *Arphaxad*, aged 100. *Gen.* 11. 10. died aged 600. *Geneſ.* 11. 11.

Arphaxad begat *Salah*, aged 35. *Gen.* 11. 12. died aged 438. *ver.* 13.

Sala begat *Eber*, aged 30. *Gen.* 11. 14. died aged 433. *ver.* 15.

Heber begat *Peleg*, aged 34. *Gen.* 11. 16. died aged 460. *ver.* 17. In his time God confounded their language at *Babel*, and the earth was divided amongſt *Noahs* Sons, and *Nephews*, Anno mundi 1758.

Peleg begat *Reu*, aged 30. *Gen.* 11. 18. died aged 239. *ver.* 19.

Reu begat *Serug*, aged 32. *Gen.* 11. 20. died aged 239. *ver.* 21.

Serug begat *Nahor*, aged 30. *Gen.* 11, 22. died aged 230. *ver.* 23.

Nahor begat *Terah*, aged 29. *Gen.* 11. 24. died aged 148. *ver* 25.

Terah begat *Abram*, aged 70. *Gen.* 11. 26. after the flood 292. years: died aged 205. *ver.* 32. at *Charran* in *Meſopotamia*.

Abram aged 75. was called out of *Haran*, or *Charris* in *Meſopotamia* into *Chanaan*, from which year began the 430. years of the *Jews* ſervitude, *Gen.* 12. 1. &c. *Acts* 7. 6. *Gal.* 3. 17. By reaſon of a famine, he goes into *Egypt*, Gen. 12. He and *Lot* ſever, *Gen.* 13. *Lot* taken priſoner, and reſcued, *Gen.* 14. The promiſe renewed, *Gen.* 15. *Agar* given to him, *Gen.* 16.

Iſhmael born to him, aged 86. *ver.* 16. Circumciſion inſtituted, *Gen.* 17. *Sodom* deſtroyed, *Gen.* 19. *Lots* inceſt, *ver.* 37, &c. *Sara* taken by *Abimelech*, Gen. 20. *Iſaac* born to him, aged 100. *Gen.* 21. 5. *Iſaac's* offering, and preſervation in Mount *Moria*, Gen. 22. *Sarah* died, aged 12.7. *Gen.* 23. 1. *Iſaac* aged 40. married *Rebecca*, ſhe was 20. years barren, *Gen.* 24. 67. & 25. 20. *Abraham* married *Ketturah*, Gen. 25. died aged 175. *Geneſ.* 25. 7, 8.

Iſaac married as above, aged 60. had *Eſau* and *Jacob*, Gen. 25. 24, &c. upon a famine went to *Gerar*; where he had a double promiſe of the land of *Canaan*, and the *Meſſias*: grows rich and departs *Gen.* 26. died aged 180. *Gen.* 35. 29. and was buried by his ſons.

Jacob getteth the bleſſing, and flyeth into *Meſepotamia*, dreameth of the Ladder; is received into his Uncle *Labans* ſervice, *Gen.* 27. & 28. He married *Leah*, and *Rachel*, Gen. 29. *Reuben* born of *Leah*, of whom came *Joel* the Prophet; and *Simeon*, of whom came *Zephania*; and *Levi* of whom came *Moſes*, *Samuel*, *Jeremy*, *Nahum*, *Ezekiel*, *Zechary*, and *John Baptiſt*; and *Juda*; all theſe of Leah.

Dan and *Naphtali* of *Bilha*, *Rachels* maid, Gen. 30. *Joſeph* of *Rachel*, in the 14. year of his ſervice, Gen. 30.

Gad and *Aſer* of *Zilpha*, *Leah's* maid, Gen. 30. *Iſſacre*, *Zebulon*, and *Dina* of *Leah*: *Jacob* grew very rich, Gen. 30. 43. He being warned of God, departs privately, *Gen.* 31. wreſtleth with the Angel, *Gen.* 32. comes to *Sichem*, where he dwells eight years, buyes a field, and builds an Altar, *Chap.* 33. *Judah* married *Suah*, a *Canaanite*, Chap. 38. *Er*, *Onan*, and *Selah* born to him: *Dinah* raviſhed, *Ch.* 34. the *Shechemites* ſlain by *Simeon* and *Levi*, Ch. 34. *Rachel* dieth of *Benjamin*. *Rubens* inceſt with *Bilha*: *Jacob* goeth to *Bethel*, Chap. 35. *Joſeph* aged 17. ſold into *Egypt*, Ch. 37. *Er* and *Onan* dye, *Ch.* 38. *Judah* committeth inceſt with *Thamer*, and hath *Pharez* and *Zara*, Ch. 38. *Joſeph* made Governour of of *Potiphers* houſe; tempted by his Miſtris, and caſt into priſon, *Ch.* 39. expounds *Pharaoh's* dreams, and is made Governour of *Egypt*, Ch. 41. and is married; the ſeven years of plenty begin: *Manaſſes* and *Ephraim* born to him, *Ch.* 41. the ſeven years of famine begin, *Ch.* 42. *Jacob* ſendeth his ſons into *Egypt*, Ch. 42. & 43. goes with his family into *Egypt* (70. ſouls) where *Goſhen* is given him, *Ch.* 46. *Kohath* born to *Levi*, aged 34. *Ch.* 46. *Egyptians* ſell their lands for bread, *Ch.* 47. From *Jacobs* going into *Egypt* to their departure, are 215. years: He adopteth *Joſephs* ſons, and prefers *Ephraim* before *Manaſſes*, Ch. 48. *Rubens* birthright transferred to *Joſeph*, 1 *Chron.* 5. 1. *Jacobs* Teſtament, *ch.* 49. died aged 147. *ch.* 47. 28.

Joſephs brethren ſubmit to him, and he uſed them courteouſly, *ch.* 50. he gives command for his bones, dyed aged 110. and embalmed, *chap.* 50.

EXODVS.

The oppreſſion of *Iſrael* in *Egypt*, Ch. 1.
Levi dyed, aged 137, *Exod.* 6. 16.
Male-children decreed to death, *ch.* 1.

Amram married Jochabad, his Uncle *Levi's* daughter, by whom he had *Meriam*, Ch.6.20. and *Aaron*, Ch.7.7. and *Moſes*, who is caſt into the flags at three moneths old: found by *Pharaohs* daughter, *ch.*2. brought up in the learning of *Egypt*, Act.7.22. at forty years old killed the *Egyptian*, fleeth into *Midian*, and marrieth *Zipporah*, ch.2. The men of *Gath* kill the *Ephraemites* for ſtealing their cattel, 1 *Chron.*7.21. *Amram* died aged 137. *Exod.*6.20.

Moſes called by God in the buſh, ch.3.

The ten plagues of *Egypt*.

Prima rubens unda: ranarum plaga ſecunda:
Inde Culex triſtis: poſt, muſca nocentior iſtis
Quinta pecus ſtravit: veſicas ſexta creavit:
Poſt ſequitur grando: poſt bruchus dente nefando
Nona tegit ſolem: primam necat ultima prolem.
Cap.7.& 8, &c.

1. *All waters turn'd to blood.*
2 *Frogs numberleſs do harm.*
3. *Lice loathſome thick as duſt.*
4. *Flyes numberleſs do ſwarm.*
5. *A murrain beaſts deſtroyes.*
6. *Blains vex both man and beaſt.*
7. *Hail and fire ſpoil ſome things.*
8. *Strange locuſts ſpoil the reſt.*
9. *Thick darkneſs palpable.*
10. *Th' Egyptians firſt born dye.*
Theſe ten plagues Egypt felt,
Rewards of cruelty.

The *Iſraelites* depart out of *Egypt*, ch. 13. The *Egyptians* drowned in the *red Sea*, ch.14. *Moſes* ſong, *ch.* 15. Quailes and Manna, *ch.* 16. Manna loathed, *Numb.* 11. Water out of the Rock, *ch.* 17. *Amelech* overcome, *ch.*17. *Jethro* comes to *Moſes*, ch.18.

God appears to *Moſes* upon Mount *Sinah*, ch.19. Gives the Law, *ch.*20. Divers Laws given, *ch.*21, &c. A freewill-offering towards the Tabernacle, *ch.* 25. The Tabernacle and its inſtruments made, *ch.* 26, &c. *Aaron*, and his ſons choſen to the Prieſthood, *ch.* 28. Their converſation, *ch.* 29. *Bazaleel* and *Aboliab* fitted for the work, *ch.* 31. The moulten calf made, *ch.*32. An Angel ſent with the people, *ch.*33. The Tables renewed, *ch.*34. The Tabernacle erected, *ch.* 40.

LEVITICUS.

The miſerable end of *Nadab*, and *Abihu*, ch.10. Beaſts, Fiſhes, and Birds clean, and unclean, *ch.*11. The law of the Leproſy, *ch.* 12, &c.

NVMBERS.

The people numbred, who were ſix hundred and three thouſand five hundred and fifty, above twenty years old, and twenty thouſand *Levites*, all which died in the Wilderneſs, *ch.* 1. The offerings of the Princes, *ch.* 7. Seventy Elders aſſiſtants to *Moſes*, ch. 11. *Meriams* ſeven dayes Leproſie for repining at *Moſes* marriage, *ch.* 12. Spies ſent to view the Land. *ch.* 13. The people murmur upon their report, *ch.* 14. The Sabbath-breaker ſtoned, *ch.* 15. The Rebellion, and puniſhment of *Corvh*, &c. and fourteen thouſand ſeven hundred dye of the plague for murmuring at it, *ch.* 16. *Aarons* rod buddeth, *ch.* 17. *Aaron* and *Miriam* die: water out of the Rock: *Edom* denies *Iſrael* paſſage, *ch.* 20. *Iſrael* overcomes *Arad*, *Sihon*, and *Og*: Fiery Serpents ſent, *ch.* 21. The ſtory of *Balam* and *Balac*, *ch.* 22, &c. The zeal of *Phineas*: and fourteen thouſand ſlain for their luſt, *ch.* 25. The people numbred again, being ſix hundred, and one thouſand, ſeven hundred and thirty; and the *Levites* twenty three thouſand, none of theſe were numbred before, but *Caleb* and *Joſhua*, ch. 26. *Joſhua* appointed to ſucceed *Moſes*, ch. 27. Five Kings of *Midian*, and *Balam* ſlain, ch. 31. *Ruben*, *Gad*, and half *Manaſſes* have their lot on this ſide *Jordan*, ch. 32. Their fourty two journies are ſet down, *ch.* 33. Who muſt divide the land, *ch.* 34. The *Levites Cities*, and the Cities of refuge, *ch.* 35.

DEVTERONOMY.

The Law is repeated in *Deuteronomy*: *Moſes* ſong, *ch.* 32. He bleſſeth the Tribes, *ch.* 33. And dieth aged one hundred and twenty, yet his eyes were not dim, nor his natural force abated, *ch.* 34.

JOSHVA.

Joſhua his ſucceſſour confirmed by God, *ch.* 1. The Spies hidden by *Rahab*, ch. 2. The people paſs dry-footed over *Jordan*, ch. 3. The people circumciſed, *ch.* 5. The walls of *Jerico* fall miraculouſly: *Achans* theft puniſhed, *ch.* 6, 7. *Ai* taken; *ch.* 8. *Joſhuahs* league with the *Gibeonites*, ch. 9. Five Kings defeated and hanged: The Sun ſtands ſtill, *ch.* 10. The land ſubdued, *ch.* 11, &c. And divided, *ch.* 14. *Hebron* given to *Caleb*, ch. 14. The Tabernacle brought from *Gilgal* to *Shiloh*, ch. 18. The *Reubenites*, &c. return to their poſſeſſion: build the Altar *Ed*; ſatisfie their breathren about it, *ch.* 22. &c. *Joſhuahs* exhortation, *ch.* 23. Reneweth the Covenant with God, and dieth aged a hundred and twenty, *ch.* 24. 29. And *Eleaſer*.

JVDGES.

Judah made Captain, and their famous victory: and the puniſhment of *Adonibezeck*, ch. 1. *Iſrael* falls to Idolatry, and are eight years under *Cuſhan* King of *Syria*: and are delivered by *Othniel*: they ſin again and are ſubjected to *Eglon*, and delivered by *Ehud*, and afterwards by *Shamgar* from the *Philiſtines*, ch. 3. And by *Barak* from *Jabin*, who is killed by *Jael*, ch. 4.

Deborahs ſong, *ch.*5. *Gideon* called to deliver them from the *Midianites*, ch.6. Overcomes them with 300.men, *ch.*7. *Abimelech's* uſurpation and cruelty; he is ſlain by a woman, *ch.* 9. *Tola* and *Jair* the next Judges *ch.* 10. *Jephta* his vow and victory, *ch.* 12. His ſlaughter of the *Ephraimites*, *Ibzan*, *Elon*, and *Abdan* the next Judges, *ch.* 11. *Sampſon* born, *ch.* 13. Killeth a Lion, marrieth a *Philiſtine*, &c. ch.14. Slayeth a thouſand with the jawbone of an Aſs, *ch.*15. Is deceived by *Delilah*; pulleth down the houſe, and dieth, *ch.*16.

Micha reſtoreth the ſtolne treaſure, *ch.* 17. The *Danites* deſtroy *Laiſh*, ch. 18. The *Levites* wife abuſed, cut in pieces, and ſent to the twelve Tribes, *ch.*19. The war againſt the *Benjamites*, ch. 20.

RVTH.

Elimelech with his family driven by famine into *Moab*; he dieth there, *ch.* 1. His ſons dye: *Naomi* returneth, and *Ruth* with her, *ch.* 1. *Ruth* gleaneth in the field of *Boaz*, ch. 2. *Naomi's* counſel to *Ruth*, Ch. 3. *Boaz* marrieth her, by whom he had *Obed*, father of *Jeſſe*, who begat *David*, Ch. 4.

I. SAMVEL.

Ely the next Judge of *Iſrael*, fourty years: *Samuel* born, *ch.* 1. *Eli's* ſons wickedneſs, *Ch.* 2. *Samuels* calling; God threatens *Eli*, Ch. 3. The Ark taken by the *Philiſtines*: They are plagued; *Eli* breaks his neck; *Ichabod* born, *ch.*4. *Samuel* the fourteenth and laſt Judg, ruled fourty years accounting ten with *Saul*, Act.13.21. The Ark reſtored after ſix moneths: the men of *Bethſhemeſh* ſlain for looking into it, *ch.*6. The manner of *Samuels* government, *ch.*7. The *Iſraelites* repentance at *Mizpeh*; they overcome the *Philiſtines*, ch.7. *Samuel* aſſociateth his ſons in the government, *ch.*8. They govern ill, whereupon the people require a King, *ch.* 8. *Saul* ſeeking his Fathers Aſſes, is privately anointed by *Samuel*, ch.9. His heart changed; he propheſieth; is choſen King by Lot, ch. 10. He defeateth the *Amorites*, and is confirmed King by the people, *ch.* 11. *Samuel* declareth his integrity, and by miracle convinceth the people of their ſin, *ch.*12. *Saul* ſacrificeth, and is rejected of God, *ch.* 13. *Jonathan* and his armour-bearer chaſeth the *Philiſtines*: *Sauls* fooliſh oath; *Jonathan* delivered by the people, *ch.*14. *Saul* ſpareth *Agag*, and is again rejected, *ch.*15. *David* is anointed in *Bethelem*, ch.16. He killeth *Goliah*, ch. 17. His ſix years baniſhment begin, *ch.* 18. The amity between *Jonathan* and him; *Saul* giveth him *Michal*, ch.18. She preſerveth *David*: He fleeth to *Samuel*: *Saul* propheſieth, *ch.* 19. *Jonathan* and *David* renew their league; he warns him by three arrows, *ch.* 20. *David* fleeth to *Nob*, then to *Achiſh*, where he feigneth himſelf mad, *ch.* 21. he hideth himſelf in a Cave; *Saul* ſlayeth the Prieſts; *Abiether* eſcapeth, *ch.*22. *David* chaſeth the *Philiſtines* from *Keilah*; departeth into the wilderneſs of *Ziph*; *Jonathan* comforts him; *Saul* is called from purſuing of him by the invaſion of the *Philiſtines*, ch.23. *David* in a cave ſpareth *Saul*, ch. 24. *Samuel* dyeth aged ſeventy;

Nabals Covetouſneſs, and Death; *Abigals* wiſdom; *Michal* given to *Phalti*, ch.25. *David* taketh away *Sauls* ſpear, who confeſſeth his ſin, *ch.* 26. He fleeth to *Achiſh*, who giveth him *Ziglag*; he deſtroyeth the *Philiſtines*, and deceiveth *Achiſh*, ch. 27. *Saul* goeth to the Witch, *ch.* 28. The Princes of the *Philiſtines* ſend *David* back from the battle, *ch.* 29. The *Amalakites* burn *Ziglag*; *David* recovered the pray, *ch.* 30. *Saul*, and *Ionathan* ſlain, *ch.* 31.

2. SAMUEL.

David lamenteth it, 2 *Sam.* 1. *David* anointed in *Hebron*, aged thirty; his war with *Iſhboſheth*; *Aſael* ſlain, *ch.* 2. *Abner* turns to *David*, and is ſlain by *Joab*, ch. 3. *Iſhboſheth* ſlain; *David* cauſeth the murtherers to be ſlain, ch. 4. *David* anointed King over all *Iſrael* in *Hebron*, where he reigned ſeven years ſix moneths; and thirty three years in *Jeruſalem*, he taketh the fort in *Zion*; and overcometh the *Philiſtines*, ch. 5. The Ark brought to *Jeruſalem*; *Uzzah* ſmitten, *David* Daunceth; *Michal* deſpiſeth him, ch.6. *Nathan* approveth his zeal to build a Temple, but forbids him by Gods command; God promiſeth him a ſon (*Solomon*) and reneweth his promiſe of Chriſt, ch.7. *David* overcometh many Nations, ch. 8. 1 *Chron.* 18. His bounty to *Mephiboſheth*, ch. 9. *Hanun* uſeth his Ambaſſadours diſgracefully; they are twice overcome, ch. 10. *Davids* adultery and murther, ch. 11. His repentance and pardon, ch. 12. *Solomon* born; *Rabbah* taken, ch. 12. *Ammons* inceſt with *Thamar*; *Abſolon* ſlaies him, ch. 13. He fleeth to *Gethſure* for three years, is reconciled by *Joabs* means; burns his corn, and is admitted to his Father, ch. 14. *Abſolon* aſpireth and rebels; *David* fleeth, and is diſpoſſeſſed of his Kingdom two years, ch., 15. *Shemei* curſeth *David*; *Achitophels* counſel, ch. 16. *Huſhai* defeats it; ſends to *David*, who goes over *Jordan*; *Achitophels* deſperate end, ch. 17. *Abſolon* hanged; *Davids* ſorrow, ch. 19. He is reſtored; *Shemei* pardoned; *Barzillai* returneth, ch. 19. *Shebahs* ſedition; *Amaſai* ſlain; *Shebah* ſlain, ch. 20. Three years famine; *Sauls* ſeven Nephews hanged; *Davids* war with the *Philiſtines*; and killing the Gyants, ch. 21. *David* praiſeth God, and Propheſieth, ch. 22. His laſt words; his Worthies, ch. 23.

He ſinned by numbring of the People; chooſeth the Plague, whereof dyed ſeventy thouſand, he erecteth an Altar in the threſhing floore of *Arauna*; the Plague ſtayeth, ch. 24. Being old, he is cheriſhed by *Abiſhag*; *Adonijah* aſpired.

I. *KINGS.*

Solomon anointed, 1 *Kin.* 1. *David* giveth charge to *Solomon*, and dieth, aged ſeventy, ch. 2. *Solomon* cauſeth *Adonijah*, and *Joab* to be ſlain; depoſeth *Abiathar*, ch. 2. He married *Pharaoh's* Daughter; his judgement on the Harlots, ch. 3. His wiſdom, and riches; his royalty, ſpending daily thirty meaſures of fine flower, ſixty meaſures of meal, ten fat Oxen, one hundred ſheep, twenty Paſture Oxen, beſides Harts, Ro-bucks, fallow-Deer, and fatted Fowls, he kept fourty thouſand horſes for Chariots, and twelve thouſand horſemen,ch.4. *Shemei's* puniſhment ; *Hirams* gratulation, and grant of Timber for the Temple, ch.5.He layes the foundation of it on Mount *Moriah*, ch. 6. 2 Chron. 3. 1. *Hirams* excellent workmanſhip for it, ch. 7.The Ark carried into it ; a cloud fills it ; *Solomon* bleſſeth the people,ch.8. God appears to him the ſecond time ; he giveth Cities to *Hiram* ; and ſends a Navy to *Ophir*, ch. 9. The Queen of *Sheba* comes, and gives, and receives gifts, ch. 10. He had one thouſand Wives and Concubines, by whom he is entiſed to Idolatry ; *Abijah* foretels the diviſion of his Kingdom ; *Ieroboam* fleeth into *Egypt* ; *Solomon* reigned forty years and dyed, ch.11.

After his death the Kingdom was divided.

Kings of *Jaduh*.

Rehoboam following the young mens counſel alienateth the hearts of ten Tribes from him ; raiſeth an army of one hundred eighty thouſand to go againſt *Jeroboam*,but by Gods command they return to their houſes, ch.12.

His idolotry, and wives, 2 *Chron.* 11. *Sheſhak* King of *Egypt* comes againſt *Jeruſalem*, taketh the treaſures of the Temple and Palace, ch. 14. 25. 2 Chron. 12. 9. *Rehoboam* dyed having reigned ſeventeen years,ch.14.31.

Abijam next,a wicked King,reigned three years : goeth againſt *Jeroboam* with four hundred thouſand men,and defeateth him,2 *Chron*.13. He married fourteen wives, and begat twenty two ſons, and ſixteen daughters, *Ibid.*

Aſa next, reigned fourty one years,a godly King, he expelled the *Sodomites*, brake the Idols, ſetled true Religion ; depoſed *Maacha* his Mother ; being at peace he fortified the Cities of *Judah*, 1 Kings 15. 2 Chron. 14.

Obtaineth a great victory againſt *Zara* King of *Æthiopiah*, 2 Chron. 14.

He deſtroyeth the Idols, and is confirmed by *Azariah* the Seer, *ch*.15.

Kings of *Iſrael*.

Jeroboam returns out of *Egypt*,and reigneth over ten Tribes twenty two years, 1 *Kin*.12. He maketh two golden calves ; he is reproved by a Prophet ; his hand is dryed up, and reſtored ; The Prophet ſeduced is ſlain by a Lion, ch.13. He ſends his wife diſguiſed to *Abijah* who foretels the ruine of his houſe ; *Iſraels* apoſtaſie,ch.14.

Shemajah, and *Iddo* Propheſie about this time, 2 *Chon.* 11. and 12. 15.

Jeroboam oppoſeth *Abijam* with eight hundred thouſand men, yet is overcome, and looſeth five hundred thouſand men, 2 *Chron*.13.

Nadab next, reigned two years, an evil King : he beſiegeth the *Philiſtines* in *Gibbethon*, and is ſlain by *Baaſha*.

Baaſha next, reigned twenty-four years : he ſlew all the family of *Jeroboam*, 1 Kings 15.

He began to build *Ramah* againſt *Aſa*, 2 *Chron*.16. and dieth.

Ela next, reigned two years; Being drunk in the houſe of the Steward, he is ſlain by his ſervant *Zimri*, who ruled 7.dayes with *Omri*, and *Tibni* : all of them reigned twelve years ; *Zimri* having burnt himſelf ; half the people follow *Omri*,& the other half

He wars againſt the King of *Iſrael*, and leaguing with the King of *Aſſyriah* diverteth *Baaſa* from building *Ramah*: he is reproved by *Hanani* the Seer for the League: he impriſoneth him, and oppreſſeth the people, 2 *Chron.* 16. *Hiel* buildeth *Jerico*, and is puniſhed as *Joſhuah* had foretold, *Joſ.* 6.26. 1 *Ki.* 16. *Aſa* troubled, with the gout, truſteth in Phyſicians and dieth, 2 *Chron.* 19.

Jehoſaphat next, reigned twenty five years, a good King, he reformeth Religion, 2 *Chron.* 17. the *Philiſtines* pay him tribute of ſilver: and the *Arabians* ſeven thouſand ſeven hundred Rams, and as many He-Goats, *Ibid.* He viſited his Kingdom, appoints Judges, and gives them commiſſion what to do, *ch.* 19. He maketh affinity with *Ahab*, & goeth with him againſt *Ramoth Gilead*; *Michaiah's* Propheſie, *ch.* 18. His great victory over the *Moabites*: his ſhips prepared to go to *Ophir* are broken, for his joyning with *Ahaziah*, ch. 20. He goeth to war with *Joram* againſt *Moab*: the Army wanteth water, and is furniſhed by *Eliſha*; the King of *Moab* ſacrificeth his eldeſt ſon upon his defeat, 2 *Kings* 3. He maketh his ſon *Joram* King in his life time, who married *Ahabs* daughter, 2 *Kin.* 8. 18. *Jehoſhaphat* dyed, 2 *Chron.* 21.

Prophets in his time.

Jehu, *Eliezer*, and *Jazareel*, 2 Chron. 19.

Tibni, 1 Kin. 16. *Omri* prevails againſt *Tibni*, and is ſole King; he buyeth the hill of *Samariah* of *Shemer*, and buildeth *Samaria*, making it the ſeat of the Kingdom, *Ibid.*

Ahab next, reigned 22. years, 1 *Kin.* 16. He married *Jezabel*, daughter to the King of *Sidon*; he was the ſon of *Omri*, and did worſe than all his predeceſſors: He erected an Altar to *Baal*, and a Grove, *ch.* 16. *Elias* propheſieth of the drought, and famine, is fed of the Ravens above a year, & is relieved 2 years by the widdow of *Sareptha*, ch. 17. *Jezabel* killeth the Prophets, *Obadiah* hideth a 100. of them, and fed them; *Eliah* is ſent to *Ahab*; he killeth all *Baals* Prophets, and obtaineth rain, *ch.* 18. he raiſeth the widows ſon, *ch.* 17. 20, &c. *Jeſabel* laies wait to kill him, he fleeth into the wilderneſs; faſts 40. days; is ſent by God to anoint *Hazael* K. of *Syria*, *Jehu* King of *Iſrael*, and *Eliſha* Prophet in his room, *ch.* 19. *Ahab* overcometh *Benhadad* beſieging *Samaria*, and 32. Kings with him; being encouraged by a Prophet, he overcomes him the ſecond time, & makes a league with him, for which he is reproved by a prophet, *ch.* 20. *Naboth* ſtoned by *Jeſabels* counſel; *Elias* propheſieth againſt *Ahab*: his repentance *ch.* 21 *Micheas* impriſoned for diſſwading him to go againſt the *Syrians*; Ahab ſlain, *ch.* 22. *Ahaziah* his ſon next, reigned 2 years, *ch.* 22. 51, &c. he falleth through a lattice; asketh councel of *Baalzebub*, & dyeth. 2 *Ki.* 1.

Prophets in *Ahabs* time.

Elias, 1 Kin. 17. *Micheas*, 2 Chron. 18. *Anonymus*, 1 King. 20. Abdia.

Joram elected again, 2 *Chron.* 21. His fratricide, *Ibid.* *Edom*, and *Libniah* caſt off their obedience to him, 2 *Kin.* 8. He falls to Idolatry: is oppreſſed by the *Philiſtines*: his guts fall out of his belly, and he dieth, 2 *Chron.* 21. *Ahaziah* his youngeſt ſon next, reigned one year, he is ſlain by *Jehu*, 2 Chron. 22. *Athaliah* his Mother uſurpeth the Kingdom, killeth all the Kings children, except *Joas*, and tyrannizeth for ſix years, *ibid.*

Jehoiada the high Prieſt cauſeth the Princes to ſwear allegiance to *Joaſh* at ſeven years old, who reigned fourty years.

Athaliah is ſlain, 2 *Kin.* 11. Some place the ſtory of *Jonas* about this time: *Jehoiada* took two wives for *Joas* of whom he begat ſons and daughters: *Joas* repaireth the Temple, reneweth thoſe things which *Athaliahs* prieſt had taken thence, and beſtow'd upon *Baal*: *Jehoiadah* dieth. *Joas* falleth from the true religion: ſtoned *Zechariah*, ſon of *Jehoiada*, for reproving of him. 2 *Chro.* 24. *Hazael* taketh *Gath*, and intends to beſiege *Jeruſalem* but is diverted by *Joas* preſents, 2 *Kin.* 12. *Joas* aſſociateth with him in the Kingdom his ſon *Amaſiah*, 2 Kin. 14. who reigned twenty nine years: *Joas* being ſick, is ſlain by his ſervants, 2 *Chro.* 24.

Amaziah his ſon next, reigned twenty nine years; he did right in the ſight of God, but not like *David*:

Joram his brother next, reigned twelve years, 2 *King.* 1. 17. *Elias* taken up into heaven by a whirlwind; *Eliſha* divideth *Jordan*; healeth the venomous waters; fourty two children torn in pieces for mocking of him, *ch.* 2. The King of *Moab* having paid to *Ahab* one hundred thouſand Rams, and as many Lambs; rebelleth againſt *Joram*; he and *Jehoſaphat* goeth up againſt him, *ch.* 3. vide *Jehoſaphat*.

Eliſha encreaſeth the Widdows Oyl to pay her debts; obtains a ſon for the *Shunamite*, and reſtores him to life: he feedeth one hundred men with twenty loaves, *ch.* 4. *Naamans* leprocy cleanſed, and *Gehezi* made a leper, *ch.* 4. The poor mans Ax ſwims; *Eliſha* diſcovereth the *Syrians* counſel to *Joram*; they ſend an hoſt to take him; he leadeth them into *Samaria*, where they are fed, and ſent home; *Samaria* beſieged, and diſtreſſed by famine; *Eliſha* propheſieth of ſuddain plenty; the *Syrians* fly, and leave their Camp well victualled, *ch.* 6. & 7. *Eliſha* propheſieth of ſeven years famine; foretelleth *Hazael* that he ſhould be King of *Syriah*, and of his cruelty to *Iſrael*; *Benhadads* death, *ch.* 8. *Joram* wounded in battel againſt *Hazael*: *Jehu* anointed, who reigned twenty eight years; he kills *Joram*, *Jezabel*, *Ahazia* King of *Judah*; and fourty two of his brethren, with the ſeventy ſons of *Ahab*; and *Baals* Prieſts, *ch.* 9, 10. 2 *Chr.* 22. He continues in the ſins of *Jeroboam*, and is puniſhed; *Hazael* ſmiteth all the coaſts of *Iſrael*, ch. 10. *Jehu's* death, *ver.* 35.

Jehoahaz his ſon next, reigned ſeventeen years; he did evil in the ſight of the Lord, wherefore *Hazael*, he executed the murderers of his father, but not their children; he hired a hundred thouſand *Iſraelites* againſt the *Edomites*: and at the prophets perſwaſion diſchargeth them, he killed ten thouſand *Edomites*, & caſteth ten thouſand more from a Rock; he falleth to Idolatry: and being proud of his victory, proclaimeth war againſt *Joas* for the harme his people did him in their return; he, and his ſons are taken in the battel, and *Jeruſalem* ſpoiled, 2 *Chron.* He is ſlain by a conſpiracy, *Ibid.* & 2 Kin. 14.

Here was an *Inter-regnum* to the twenty ſeventh year of *Jeroboam*, becauſe at that time *Vzziah*, or *Azariah* was made K. 2 *King.* 15. 1. To ſalve this, ſome ſay that *Vzziah* was four years old when his Father died, and that till he was ſixteen he governed by a tutor.

Vzziah his ſon next, reigned fifty two years; the Prophet *Zachariah* was his Counſellor, during whoſe life he lived well, and ruled religiouſly; he had two thouſand ſix hundred Captains, under whom were three hundred and 7. thouſand five hundred ſouldiers, by whom he was victorious over divers Nations; he built many Towns, and digged many wells, having much cattel: he had many Vine dreſſers, and loved husbandry, 2 *Chro.*26.

Eſa, and *Hoſea* propheſie about this time, and alſo *Joel*.

Vzziah groweth proud, and attempteth to burn incenſe on the Altar: *Azariah*, and eighty Prieſts oppoſe; he perſiſteth, and is ſtricken with leproſie; they thruſt him out of the Temple; he is ſevered from and *Benhadad* waſted his Kingdom; he prayeth unto the Lord, and is delivered, 2 *Kin.*13. He aſſociated with him in the Kingdom his ſon *Joas* in the thirty ſevent hyear of *Joas* King of *Judah*, ver. 10. *Jehoahaz* died *Ibid.*

Joas alone reigned ſixteen years; he viſited *Eliſha* being ſick, who foretels him three victories over the *Syrians*; *Eliſha* dyeth; a dead man reviveth being put into the Sepulcher, and touching his bones: *Joas* defeateth the *Syrians* thrice, and recovereth the towns which his father loſt, 2 *King.*13.

The *Iſraelites* being diſcharged by *Amaziah*, do much ſpoil to the Cities of *Judah*: *Joas* taketh *Amaziah*, and his ſons, and ſpoileth *Jeruſalem*; and dieth. 2 *Chron.*25.

Jeroboam his ſon next, reigned forty one years in the fifteenth year of *Amaziah*, 2.Kin.14. *Amos* the Prophet foretelleth an earthquake, famine and deſtruction of *Iſrael*, Amos 1. *Amaziah* the Prieſt complaineth to *Jeroboam* of him, and perſwades his puniſhment, *Amos* 7. 10,&c. *Jeroboam* died, 2 *King.*14. Here moſt writers make an *Inter-regnum*, or *Democracy* of twenty two years, becauſe its ſaid, 2 *Kin.* 15. 8. That *Zachariah* the ſon of *Jeroboam* began to reign the thirty eight year of *Azariah* King of *Judah*, which happened *Anno mundi* 3180. whereas Jeroboam died *Anno mundi* 3158.

Zacharias his ſon next, reigned ſix months; *Shallum* the ſon of Jabeſh killeth him, and ruleth one moneth, 2 *Kin.* 15.

Manahem the ſon of *Gadi* next, reigned ten years, he ſlew *Shallum*: he deſtroyed *Tipſah* with the inhabitants, and ript up the women with child, company, and continues a Leper till his death, 2 *Chron.* 26. Some ſay that his ſon *Iotham* governed during his Leproſie.

Iotham his ſon next, reigned ſixteen years, a good King, he built the Temple gates, and Cities in the Mountains, and Caſtles, and Towers in the Forreſts: he overcame the King of the *Amonites*, and exacted of him one hundred Talents of ſilver, ten thouſand meaſures of wheat, and as much barley, 2 *Chron.* 27. died.

Nahum propheſied at this time the deſtruction of *Ninive*.

Ahaz or *Achas* his ſon next, reigned ſixteen years. 2 *King.* 16. a wicked King, he made his ſon paſs through the fire as the heathen did: the Kings of *Aſſyria* and *Iſrael* enter *Iudah*, and killed one hundred and twenty thouſand men, and carry away many Captives, 2 *Chron.* 28. even two hundred thouſand; but *Obed* the Prophet reproves their cruelty, whereupon they releaſe their priſoners: the *Edomites* and *Philiſtims* alſo vex *Iudah*, whereupon he ſends to the King of *Aſſyria* for help; who coming to him, hurt rather than helpt him: he ſinned more in his tribulation, and dyed, 2 *Chron.* 28. *Habaccuck* is ſuppoſed to live at this time, becauſe the people refuſe to receive him; he levied one thouſand ſix hundred Talents of ſilver, of his richeſt ſubjects, and gave them to *Phul* King of *Aſſyria* who invaded his Country, 2 *Kings* 15. he dyed.

Pekahiah his ſon next, reigned two years: a wicked King, 2 *King.* 15. ſlain by *Pekah*.

Peka ſon of *Remaliah* next, reigned twenty years; an evil King, *Micha* propheſieth the deſtruction of *Iudah*, and *Iſrael*; he propheſied long; *Micha* 1. *Ier.* 26. 18.

Eſay propheſied about this time of Chriſt 739 years before his birth, *Eſa.* 7. 14.

Pekah killeth one hundred and twenty thouſand of *Iudah*, and carried captive two hundred thouſand, but upon the Prophets reproof, reſtoreth them, 2 *Chron.* 28. *Pekah* ſlain, 2 *King.* 15. 13.

Hoſhea next, reigned nine years, 2 *King.* 15. 30. Some are of opinion that he reigned not as King, but Tyrant, till the twelfth of *Ahaz*, 2 *Kin.* 17. 1. He did evil in the ſight of the Lord; and *Salmanaſſer* King of *Aſſyriah*, maketh him his tributary: he conſpireth with *So* King of *Egypt*, and denyeth tribute: he is taken by the *Aſſyrian*, and put in priſon: and all the ten Tribes carried into captivity, 2 *King.* 17.

Hezekiah his ſon next, reigned twenty nine years, a good King; It ſeems he ruled two years before his fathers death; here *Eſay's* propheſie of *Cyrus* is placed: *Eſay* 44. 45. In his time new Colonies were planted in *Samaria*, who not fearing God were deſtroyed by Lyons; their mixt Religion, 2 *King.* 18.

Senacherib taketh the fenced Cities of *Iudah*; *Hezekiah* maketh his peace with him, which he breaking, beſiegeth *Jeruſalem*; an *Angel* killeth one hundred eighty five thouſand of his people, and he fleeth, 2 *King.* 19.

Hezekiah ſick, upon his prayer is reſtored, and fifteen years added to his life, *Chron.* 20.

Merodach King of *Babylon* ſendeth preſents to him: he vaingloriouſly ſheweth them his treaſure; *Eſay* reproveth him, and foretells the carrying away of it, and his people, *Eſa.* 38. *Manaſſes* born, 2 *Kings* 21. *Hezekiah* dyed, *verſe ult.*

Manaſſes his ſon next, reigned fifty five years, he was made King at twelve years old, 2 *King.* 21. He did evil after the abomination of the Heathen, built high places, and Altars to *Baal*; made a Grove, and worſhiped all the Hoſt of Heaven, made his ſon paſs through the fire: obſerved times; uſed enchantments; dealt with Spirits and Wizards, and ſpilt much innocent blood, 2 *Chron.* 33. He Martyred *Eſay* with a woodden ſaw, aged eighty years, the hoſt of the King of *Aſſyria* took him, and carried him bound in fetters to *Babylon*; where in the dungeon he repented, and God reſtored him to his Kingdom, and he in part reſtored Gods worſhip, 2 *Chron.* 33. he died, *Ibid.*

Amon his ſon next, reigned two years, a wicked King; his ſervants conſpired againſt him, and ſlew him; the people kill the Traytors, and make his ſon King, 2 *Kings* 21. 2 *Chron.* 33.

Joſias his ſon next, reigned thirty one years; made King at eight years old; a good King, 2 *Kings* 22.

Prophets in his time.

Zephany, ch. 1. *Hulda*, and *Obed*, 2 *Chron.* 34. He is ſolicitous about repairing the Temple, deſtroyeth the Altars, killeth the Idolatrous Prieſts, and burnes the Chariots of the Sun; as was foretold three hundred and fifty years before, 1 *Kings* 13. The book of the Law found, and read before him, *&c.* 2 *Kings* 22. 2 *Chron.* 34.

The Prophet *Jeremy* called in his thirteenth year, *Jer.* 1. He keepeth a ſolemne Paſſover, 2 *Chron.* 35. 2 *Kings* 23. reneweth the Covenant, *Ibid.*

Jeremy foretelleth the deſtruction of *Judah*, Jer. 19. *Paſhur* ſtriketh him, and ſets him in the ſtocks, *ch.* 20.

Pharo Necho. warreth againſt the King of *Aſſyria*; *Joſiah* fearing that he intended evil againſt *Judah*, goeth againſt him without asking counſel of God; he is ſlain at *Megiddo*: the people mourn for him, 2 *King.* 23. *Jeremy* writeth his *Lamentations.*

Jehoahas his ſon next, reigned three moneths, an Idolater; he is taken by *Pharaoh*, and carried into *Ægypt*, and the Land made tributary, 2. *Kings* 23.

Eliakim, or *Jehoiakim* his brother next, reigned eleven years, 2 *Kings* 23.

Jeremy foretels the deſtruction of the City, and Temple; he is accuſed of ſedition, and preſerved from death by *Ahikam*, Jer. 26. He propheſieth of the ſeventy years Captivity in the fourth of *Jehoiachim*, and firſt of *Nebuchadnezzar*, Jer. 4. 25.

Judah made tributary to *Nebuchadnezzar*; *Jehoiakim* rebelleth, and is taken by *Nebuchadnezzar*, and carried bound towards *Babylon*, but dieth by the way, 2 *Kings* 24.

Jehoiachin, or *Jechonias* his ſon next, five moneths: he is carried Captive to *Babylon*, 2 *Kings* 24.

Zedekias his Uncle made King by *Nebuchadnezzar*, reigned eleven years, from this time ſome begin the ſeventy years Captivity: *Ezekiel* beginneth to propheſie the fifth year of *Jehoiakims* Captivity: *Ezek*. 1. *Nebuchadnezzar* dreams of the four Monarchies in the ſecond year of his reign. *Dan*. 2

Zedekiah denieth tribute: *Nebuchadnezzar* beſiegeth *Jeruſalem*. Its diſtreſſed with Famine, and Peſtilence: 2 *King*. 25. *Jeremy* perſwadeth them to yield, *chap*. 38. The ſiege raiſed for a time upon the *Ægyptians* coming to relieve it, *Jer*. 37. but afterwards they return, and take *Jeruſalem*. *Zedekiah's* children ſlain in his ſight: his eyes put out, and he carried to *Babilon*: where he died *Anno* 39. in Priſon. *Jer*. 52.

Gedaliah made Governour over the poor inhabitants: He is ſlain by *Iſmael*.

The Captains ask Counſel of *Jeremy* what to do, and promiſed obedience: He from God forbids their going into *Ægypt*. *Jer*. 42. they rebel and carry the people, and him into *Egypt*. He foretels the deſtruction of *Egypt*; *chap*. 43. *Ezekiel* alſo propheſieth the deſtruction of *Apries*, many years before he was ſlain by *Amaſis*; *Ezek*. *chap*. 29. Some place the ſtory of *Eſter* here, ſuppoſing *Ahaſhuerus* to be *Aſtiages*, as *Perk*: *Funct*, ſaith he, was *Darius Hiſtaſpis*, *Reuſ*. that he was *Artaxerxes Longimanus*; *Gretzer*, that he was *Artaxerxes Ochus*.

Nineve deſtroyed by *Cyaxaras*, as *Nahum* had foretold.

Jeremy ſtoned by *Apries* King of *Egypt*.

Obadiah propheſieth of the releaſe of the *Jews*. *chap*. 1.

Jeconias releaſed, and honoured by *Evil-Merodach* the thirty ſeventh year of his Captivity. *Jer*. 52.

Nebuchadnezzar's viſion of the three expounded by *Daniel*; *chap*. 4. He is caſt out amongſt the beaſts, confeſſeth the true God and is reſtored, *Ibid* he dieth, and *Evil-Merodach* ſucceedeth; who was ſlain after two years.

Daniels viſion of the Ram, and He-Goat, *chap*. 8. He expounds the hand-writing on the wall to *Belſhazzar*. chap. 55.

Cyrus tranſlated the Kingdom to the *Perſians*, Dan. 5. The ſeventy years Captivity being ended, *Daniel* faſtes and prayes, *chap*. 9. And the people return under *Zorobabel* the Prince, and *Joſhua* the High Prieſt, who lived one hundred and ten years in that office. *Helv*. *Ezra*. 1. & 2.

Cyrus alſo reſtored the veſſels of the houſe of the Lord, *chap*. 1. 7. &c. The number of thoſe which returned was forty two thouſand three hundred and ſixty, and their ſervants ſeven thouſand three hundred thirty and ſeven. *c*. 2. 64, &c. coming to *Jeruſalem* they build an Altar, and prepare for the Temple: *chap*. 3. *Cambiſes* hindreth the building of the Temple, *chap*: 4.

Haggai, and *Zacharie* propheſie to encourage the *Jews*, and the work goeth forward: *Tatnai* informeth *Darius* chap. 5. *Darius* findeth the decree of *Cyrus*, and permits the re-edifying of the Temple, *chap*. 6.

Some place *Eſther's* ſtory here: *Func*:

The Temple finiſhed in forty ſix years, *John* 2. 20.

The ſecond Temple dedicated, and the firſt Paſſeover celebrated in it. *Ezra*: 6:

Ezra, and his company by the permiſſion, and encouragement of *Artaſhaſth* goes to *Jeruſalem chap.* 7. He keepeth a Faſt to ſeek for protection in the journey: *chap.* 8. He findeth things much out of order, and mourneth for it, *chap.* 9. The people repent, and put away their ſtrange wives. *chap.* 10.

NEHEMIAH.

Nehemiah hearing of the deſolation of *Jeruſalem*, mourneth: *chap.* 1. He obtaineth letters from *Artaxerxes*, goes to *Jeruſalem*, and buildeth the walls; *chap.* 2. Who were the builders, *chap.* 3. the *Samaritans* oppoſe, but they build with the Trowel in one hand, and the Sword in the other: *chap.* 4. *Nehemiah* frees the people from oppreſſion, and takes not the Governours portion, *chap.* 5. enemies without, and falſe Prophets within, ſeek to diſcourage him, *chap.* 6.

The Law read, and feaſt of Tabernacles kept: *chap.* 8. they forſake their ſtrange wives: *chap.* 9. A Covenant made and ſealed: *chap.* 10. the wall dedicated, *chap.* 12. the Law read, and prophanation of the Sabbath reformed, *chap.* 13.

ESTER.

Ahaſueruſh maketh a feaſt; Queen *Vaſties* diſobedience and divourſe, *chap.* 1. *Eſter* made Queen; *Mordecay* diſcovereth the Treaſon againſt the King, *chap*, 2. *Hamans* cruel deſign againſt the *Jews*, and the cauſe of it: *chap.* 3. *Mordecay* diſcloſes it to *Eſter*: ſhe ſeeks to God for direction, *chap.* 4. She invites the King and *Haman* to a Feaſt: *Haman* prepares a Gallowes for *Mordecay*, *chap.* 5. the King commands *Hamon* to honour *Mordecay*, *chap.* 6. *Eſther* accuſeth *Haman*, and he is hanged on the Gallows, *chap.* 7. *Mordecay* exalted, and ſends comfortable letters to the *Jews*, *chap.* 8. They ſlay their enemies; *Hamans* ſons hanged, the feaſt of *Purim. chap.* 9. *Malachi* propheſieth.

The Hiſtory of the Jews continued to Chriſts time.

Jonathan killeth his brother *Joſhue* the high Prieſt in the Temple: *Vogaſes* Levetenant to *Darius Ochus* (as a friend to *Joſhue*) entreth *Jeruſalem* with an Army, ſpoileth the Temple, and impoſeth an hard tribute upon the *Jews* for ſeven years *Joſeph. Ochus* tranſplanted the *Jews* who had fled into *Ægypt* into *Hircania* near the *Caſpian* Sea, *Euſebius*; *Sidon* deſtroyed according to *Ezek.* 28. 21. *Manaſſes* brother to *Jaddus* the High Prieſt, to ſtrengthen himſelf, marrieth the daughter of *Sanballat*, Lieutenant of *Samaria*: whereupon the *Jews* for this unlawful act, forbade him to meddle with the ſacrifices, which cauſed him to flee to *Sanballat. Joſe.*

About this time *Alexander Magnus*, the brazen belly, *Dan.* 2. 39. the Leopard, *Dan.* 7. 6. the weſtern Goat, *Dan.* 8. 5. came ſkipping from *Greece*, and puſheth the Ram of *Perſia*, *Dan.* 8. 6. deſtroyeth the *Perſian* Bear, *Dan.* 8. 5. and ſucceeds the two ſilver Armes of the *Meads* and *Perſians*: *Jaddus* the High Prieſt denied tribute to *Alexander*: *Sanballat* aideth *Alexander* with eight thouſand men, obtained the Prieſthood for *Manaſſes*, and liberty to build a Temple on Mount *Geraſin* like that in *Jeruſalem*, Joſephus.

Alexander comes againſt *Jeruſalem*; *Jaddus*, and the Citizens meet him in white robes: he falleth down before *Jaddus*, and offereth ſacrifice: and being ſhewed *Daniel's* propheſie concerning his Monarchy, granteth many priviledges to the *Jews*, Joſephus.

Alexander reigned ſix years, and then in the prime of his ſtrength, having conquered the Eaſtern world, he ſuddenly dyed: and immediately out of that rotten head, ſprang up four Horns, or Kingdoms allotted to four of his Captains. Firſt, to *Caſſander*, *Macedonia*. Secondly, to *Antigonus*, *Aſia*, *Minor*. Thirdly, to *Selucas*, *Syria*. Fourthly, to *Ptolemeus Lagi*, *Ægypt*, *Dan*. 8.8. & 11,14. The Kings of the North, and South, *Dan*. 11. becauſe their Kingdoms lay ſo from *Judæa*, ſoon rooted out the other two, and and marry together, *Dan*. 11. 6. Theſe were the two Iron Legs, *Dan*. 2. 33. *Ptolemeus Lagi* entreth *Jeruſalem* on a Sabbath-day, on pretence to ſacrifice, ſurpriſeth the City, and carrieth many of the *Jews* into *Ægypt*. Jo.

Great contention aroſe between the *Samaritans*, and the *Jews* about their Temples, *Joſephus*.

Ptolemy Philadelphus redeemed (at his own coſt) one hundred and twenty thouſand *Jews*, carried into Captivity by his father, paying twelve Crowns apiece for them, and returned them to their own country. *Ioſephus*.

Ptolemy ſent to the *Iews* fifty Talents of Gold for the Temple, and obtained of *Eliazer* the High Prieſt. the Law of the *Iews*; and interpreters (out of every Tribe ſix) who tranſlated it into *Greek* in ſeventy two daies. *Ptolemy* returned them with great rewards for themſelves, and many preſents to *Eleazer*, Joſephus:

Onias the High Prieſt being covetous, refuſed to pay the uſual tribute of twenty Talents to *Ptolomy Euergetes*, King of *Ægypt*, for which he intended War againſt the *Iews*, but he was pacified by the wiſe, and honourable carriage of *Ioſeph*, nephew to *Onias*: About this time *Ieſus* the ſon of *Syrach* wrote Eccles.

Antiochus, and the *Ptolomies* being at War together, the *Jews* ſuffered much by them, *Mac*. 1. Scopas General to *Ptolomy Epiphanes*, taketh *Judæa*, and many cities of *Syria*: the *Iews* revolt from *Ptolomy* to *Antiochus*, and ſupply his wants, he writeth kind letters to them, and ſent them many preſents.

About this time lived *Ianna Hircanus* the fiſth Captain of the *Iews*, and the laſt of the poſterity of *David*, he was father to the great Grandfather of our Saviour-Chriſt: He defeated the *Arabians* in many battels.

Antiochus Epiphanes, or the vile, called by ſome inſtead of *Epiphanes*, Famous, *Epimanes*, Furious, propheſied of *Dan*. 7.8. &c. and 8, 9. he entring *Jeruſalem*, committed great ſlaughter, and prophaned the Temple, out of which he took one thouſand eight hundred Talents 1 *Mac*.1.& 2, 5. this blaſphemous horn was a lively type of the man of ſin.

Matthias Macabeus and his five ſons oppoſe the Kings Officers in Sacrificing, and flee into the Mountains. 1 *Mac*. 1.

The Martyrdom of the ſeven brethren and their Mother, 2 *Mac*.7.

The *Samaritans* to avoid the fury of *Antiochus*, receive the Gentile rites, *Joſephus*:

Judas Maccabeus killeth *Apollonius*, and *Seron* (the Generals of *Antiochus*) in two battels, and expels *Gorgias*, and his Hoſt out of the Country and obtains victory over *Lyſeus*. 1 *Mac.* 4.

He cometh to *Jeruſalem*, purgeth the Temple, and erects a new Altar; He overcometh the *Idumeans*, *Ammonites*, and others. *Joſephus.*

Azariah and his brethren envie his ſucceſs. They go againſt *Gorgias*, and are overcome. 1 *Mac.* 5.

Judas beſieged the Caſtle of *Sion*, *Antiochus* relieveth *Menalaus* in it, but for fear of *Philip* maketh an unfaithful peace with the *Jews*, *Nicanor* defeated and ſlain by *Judas*: *Judas* is ſlain treacherouſly by *Bacchides*, Joſephus.

Jonathan his brother is elected General, *Bacchides* after a defeat by *Jonathan*, maketh peace for two years. 1 *Mac.* 9.

Bacchides provoked by ſome Apoſtate *Jews*, returned and beſieged *Jonathan* in *Bethſura*, but is forced to renew the League. *Ibid.*

Demetrius and *Alexander* ſtrive for *Jonathans* amity: *Alexander* obtaineth it, and makes him High Prieſt. 1 *Mac.* 10.

Jonathan meeteth *Ptolomy*, and *Alexander* in *Ptolemais* and at *Alexander's* marriage, beſtoweth great gifts on him, for which he highly honoured him.

Demetrius Nacabor ſendeth *Apollonius* againſt *Jonathan*: *Joppa Azotus* and *Aſcalon* taken by *Jonathan*, who burnt *Dagons* Temple at *Azotus*, for which *Alexander* ſent him great preſents. 1 *Mac.* 10.

The three Sects of the *Jews* began: viz. *Phariſees*, *Sadduces*, and *Eſſens*. Joſephus.

Jonathan beſiegeth the Caſtle of *Jeruſalem*, and obtaineth of *Demetrius Judæa*, *Samaria*, *Ioppa*, and *Galile* for a tribute. 1 *Mac.* 11. He aideth *Demetrius* at Antioch, and the *Iews* are rewarded.

Ionathan and his children are treacherouſly ſlain, and *Simon* deceived of one hundred Talents by *Tryphon*. 1. *Mac.* 12. & 13.

Simon his brother made General, he leagueth with *Demetrius*, and taketh *Gaza*, and razeth the Caſtle of *Sion*: the *Iews* at his perſwaſion in three years level *Mount Sion*, that no place might be higher than *Ieruſalem*, for the enemies advantage: *Joſephus.*

Iohn, *Simons* ſon overcometh *Cendebus* (General to *Antiochus*) and taketh the Caſtle of *Cedron*, which he demoliſhed, 1 *Mac. ult.*

Simon goeth to *Ierico*, to his ſon in Law *Ptolemy*, where he, and his ſon *Matthias*, and *Iudas* were ſlain at a banquet. *Iohn* eſcapeth: here ends the ſtory of the *Maccabe's* in our Bibles.

Iohn Hyrcanus made General, he beſiegeth *Ptolemy*, but (upon ſeeing his Mother whipt upon the walls) departeth: *Ptolemy* killeth her, and fleeth. *Ioſephus.*

Antiochus beſiegeth *Iohn* in *Ieruſalem* who for want of proviſion, it being the Sabbatical year, turneth the weak multitude out of the City, but taketh them in again: At the feaſt of Tabernacles *Antiochus* granteth truce for ſeven daies, and ſent in Sacrifices, for which he had the name of *Devout*: Peace obtained for five hundred Talents: *Iohn* to pay it, opened *Davids* Sepulchre, and findeth three thouſand Talents, out of which he paid him. *Ioſephus.*

Upon the death of *Antiochus*, *John* obtained of the *Romans*, that all his acts againſt the *Jews* might be repealed: He recovered many places in *Syria*, and demoliſhed the Temple on Mount *Gerazim*, built two hundred years before *Sanballat*. Joſephus.

He commanded the *Idumeans* to depart the Land, unleſs they would be circumciſed, whereupon many conformed: Of theſe came *Herod*, who (though he called himſelf a *Jew*) was an *Idumean*.

John renewed the League with the *Romans*: He, and his Son *Antigonus*, and *Ariſtobulus* beſiege *Samaria*, take, and raſe it. *Joſephus*.

Upon a Scandal raiſed by the *Phariſees* againſt *Hyrcanus*, that his mother was a Captive, he leaves his Sect, and became a *Sadduce*, which moved the people againſt him. *Joſephus*.

Ariſtobulus altereth the form of Government to a Kingdom, and aſſociates his brother *Antigonus*: Impriſoneth his three younger brethren, and ſtarveth his mother: by his wives perſwaſion he killeth *Antigonus*, and repenting of the Fact, dieth miſerably. *Joſephus*.

Alexander Jamneus ſucceeded in the Kingdom and Prieſthood, he was releaſed by *Salome*, (widdow to *Ariſtobulus*) whom he married.

Hyrcanus (the father) never ſaw him, for (being told in a viſion) that he ſhould ſucceed him, he cauſed him privately to be brought up in *Gallilee*.

Ptolomy Lathurus King of *Egypt* overcame *Alexander* in two battels, and killed thirty thouſand *Jews*. Joſephus.

Alexander taketh *Gaza* by treaſon, ſlew all the *Citizens*, and raſed it to the ground: he killed ſix thouſand *Jews*, for abuſing him at the feaſt of *Tabernacles*, and taketh forreigne Souldiers for his Guard, the *Phariſees* incite the people againſt him, for his ill ſucceſs againſt the *Arabians*.

He killeth fifty thouſand of them, the *Phariſees* with the help of the King of *Egypt* overcame *Alexander*, yet he afterward prevailed againſt them, and crucified the Authors of the Rebellion, and killed their wives, and children.

Anna the Propheteſs becometh a widow. *Luke* 2.

Alexander through intemperance gat a quartan ague, which held him three years, to his death; he dying at the ſiege of *Ragoba*, on mount *Geraſim*: counſelled his wife to keep his death ſecret till ſhe had won the Fort, and reconciled her ſelf to the *Phariſees*, which ſhe obeying, obtained the Government, a while after ſhe dyed.

Hyrcanus maketh himſelf King, but *Ariſtobulus* after three moneths overcomes him at *Jerico* depoſeth him, and ſucceeds in the Kingdom, *Antipater* the father of *Herod*, ſtireth up the chief *Jews* to rebellion: and *Aretas* King of *Arabia*, beſiegeth *Ariſtobulus* in *Jeruſalem*, whereupon he ſends to *Scaurus Pompeis Legat* in *Syria* for aid, who upon the receipt of four hundred Talents, commanded Aretus to raiſe his ſiege: *Ariſtobulus* followes him, and ſlew ſix thouſand *Arabians*: *Ariſtobulus* ſent *Pompey* a vine of gold worth five hundred Talents, yet he comes to *Jeruſalem*, took it: made *Hyrcanus* Prieſt, and the City tributary to *Rome*: carrying *Ariſtobulus* and his ſons to *Rome*: *Alexander* the younger ſon eſcapeth, and ſought to recover the Kingdom, but *Gabinius* forced him to flee, and hide himſelf till the Wars between *Pompey*, and *Cæſar*.

Craſſus in his expedition to *Parthia*, entreth *Jeruſalem*, and contrary to his faith given, took out of the Temple ten thouſand talents, which *Pompey* had ſpared: thence forth the *Jews* laid up no more treaſure in the Temple.

Hyrcanus, and *Antipater* ſend preſents to *Rome*; obtain leave to repair the Walls of *Jeruſalem*: the government of *Judea* is committed to *Antipater*; he makes his ſon *Herod* Governor of *Galilee*.

Julius Cæſar made a decree concerning the privileges of the *Jews*: they are declared Citizens of *Rome* by the Senate: *Caſſius* upon *Cæſars* death cometh into *Judea*, and exacts ſeven hundred talents from the *Jews*: *Herod* is made Governour of *Celo-Syria*: he, and *Phaſelus* made Tetrarch's of *Judea*: *Herod* goeth to *Rome*, and by *Antonies* means is made King: returnes into *Judea*, overcomes *Antigonus*: marryed *Mariamne* the Neece of *Hircanus*: took *Jeruſalem* and *Antigonus*, whom he beheaded; and in whom the *Aſmonean* race ended, *Joſ.*

In a great earth-quake in *Judæa* ten thouſand *Jews* periſhed.

Herod to gain the love of the people, ſhewed himſelf very liberal in a great famine: remitted the third part of the tribute: repaired the ruines of the Temple (during which building it never rained) he built alſo a ſtrong Tower for the defence of it, calling it *Antonia*, and alſo remitted the fourth part of the tribute.

The Virgin *Mary* born fifteen years before our Saviour: *John* the Baptiſt born.

Chriſt Jeſus born of the Virgin-*Mary*, yet betrothed to *Joſeph* of *Judah's* Tribe: whereby according to the propheſies, he ſprang out of *Judah*, and of *David's* line: *Matthew* records his Genealogy from *Solomon* until the Captivity; for then he croſſeth over to *Nathans* progeny, becauſe *Solomons* race ended in *Jeconiah*, or *Choniah* carried to *Babel*, who (after his delivery by *Evil-Merodach*) declared *Shealtiel*, or *Salathiel* of *Nathans* houſe his heire, himſelf dying without ſeed, *Jer.* 22. 28, *&c.* This line by *Matthew*, is Chriſts legal deſcent, whereby he was born heir to the Crown: But *Luke* aſcends from Jeſus, not by *Solomon*, but by *Nathan* to *David*, and that's called his natural line.

Foure Women are named in *Matthews* Genealogy: all of notorious infamy; *Tamar* inceſtuous, *Rahab* an harlot, *Ruth* an heathen, and *Bathſheba* an adultereſs; to ſhew that Chriſt came to heale all ſores, when he recovered ſuch ſinners, and that he deſpiſed not our ſhame, when he ſhamed not to deſcend of ſuch Parents.

Matthew

The New Teſtament Epitomized.

MATTHEW.

Chriſt's Genealogy, and birth, ch. 1. The wiſe men; Chriſts flight into *Egypt*: *Herod* ſlayeth the children: Chriſts return, ch. 2. *John Baptiſt* Miniſtery; Chriſts Baptiſm, ch. 3. Chriſt tempted in the Wilderneſs; calls ſome of the Apoſtles, ch. 4. His Sermon in the Mount, ch. 5. & 6, 7. He healeth the Leaper; and *Peters* Mother: ſtilleth the Wind and Sea: drives the Devils into the Swine: the Captains faith, ch. 8. He healeth the Palſie: the womans bloody Iſſue: raiſeth *Iarius* daughter; the dumb ſpeak: blind ſee: and exhorts to Prayer, ch. 9. He ſends out the Apoſtles, and gives them inſtructions, ch. 10. *John Baptiſt* ſends to him: Chriſts teſtimony of him, ch. 11. He excuſeth his Diſciples: healed the dryed hand, the blind and dumb, ch. 12. Divers Parables, ch. 13. He feeds five thouſand: walks on the Sea: healeth with the touch of of his garment, ch. 14. He ſhews what defiles a man: healeth the *Syrophenician's* daughter, and divers ſick: and feeds four thouſand, ch. 15. *Peters* confeſſion: the keys of heaven, ch. 16. Chriſts tranſfiguration: he heals the Lunatick: foretels his paſſion, and paies tribute, ch. 17. He teacheth humility: the power of the Church, ch. 18. He ſheweth the cauſe of divorce: receives little children: rich men are hardly ſaved, ch. 19. Labourers in the Vineyard: he foretels his paſſion: diſwades from ambition; giveth two blind men their ſight, ch. 20. Chriſt rides into *Jeruſalem*: purgeth the Temple: curſeth the fig-tree: divers parables, ch. 21, & 22. He condemns the hypocriſie of the Phariſees: foretells the deſtruction of *Jeruſalem*, ch. 23. The ſigns of it, and of the end of the world, ch. 24. The Parable of the Virgins: and Talent, the laſt judgement, ch. 25. Of *Mary Magdalen*: Chriſt inſtitutes his Supper: *Judas* treaſon: *Peters* denial, and repentance, ch. 26. Chriſt is condemned, crucified, and buried, ch. 27. He riſeth: appears to, and inſtructs his Diſciples, ch. 28.

MARK.

Of *John Baptiſt*: Chriſt baptized, and tempted: he preacheth: calleth Fiſhers: caſteth out Devils: cureth *Peters* Mother, and others, ch. 1. He healeth the Palſie: calleth *Matthew*: eateth with ſinners: excuſeth his Diſciples about faſting, and ears of corn, ch. 2. He healeth diſeaſes: rebukes Devils: chuſeth his Apoſtles: and convinceth the *Jews*, ch. 3. The Parable of the Sower and others: he ſtilleth the tempeſt, ch. 4. He caſteth out the Legion: healeth the bloody iſſue: and raiſeth *Iarius* daughter, ch. 5. *He* is contemned: ſends out the twelve with power: *John Baptiſt* beheaded: the miracle of the Loaves: Chriſt walks on the Sea, and healeth with a touch, ch. 6. He confutes the *Phariſees* for traditions: what defiles: cureth the *Syrophenician's* daughter, and the deaf and dumb, ch. 7. *He* feeds the people miraculouſly: refuſeth a ſign to the *Phariſes*: cures the blind; acknowledgeth that he is Chriſt, and exhorts to patience, *ch.* 8. Chriſt transfigured; caſts out the Devil; foretels his paſſion; exhorts to humility, and not to give offence, *ch.* 9. Chriſt diſputes about divorcement; bleſſeth children; ſhews the danger of riches; foretels his death; reproves ambition; and reſtores ſight, *ch.* 10. He rideth to *Jeruſalem*; curſeth the Fig-tree; purgeth the Temple, *ch.* 11. His parable of the vineyard; he avoideth the *Phariſees* ſnares; proveth the reſurrection; and commends the poor widows mites, *ch.* 12. He foretels the deſtruction of the Temple, and the miſeries of the *Jews*; and exhorts to prepare for death, *ch.* 13. A conſpiracy againſt Chriſt; ointment powred on him; *Judas* ſells him; his ſupper inſtituted: *Peters* denial; he is accuſed, and condemned, *ch.* 14. *Barabbas* releaſed; Chriſt crucified, and buried, *ch.* 15. He riſeth, appeareth, and aſcends, *ch.* 16.

LUKE.

John Baptiſt born; *Elizabeth*, *Mary*, and *Zacharies* propheſie, *ch.* 1. *Auguſtus* taxeth the Empire; Chriſt born; it's declared to the Shepheards; Chriſt circumciſed: *Simeon*, and *Anna* propheſie of him; he diſputeth with the Doctors; and is obedient to his Parents, *ch.* 2. *John* Preacheth and baptizeth; he is impriſoned by *Herod*: Chriſts Baptiſm, and Geneology, *ch.* 3. He is tempted, preacheth, and cureth Diſeaſes, *ch.* 4. He preacheth out of the Ship, calleth fiſhers; and *Matthew*, prayeth; worketh Miracles, and Preacheth, *ch.* 5. About the Sabbath; Chriſt chuſeth the twelve: healeth Diſeaſes, and Preacheth; the Parable of the houſe, *ch.* 6. The Centurions faith; his ſervant healed; the Widows ſon raiſed; *Johns* meſſengers; of his forgiving great ſinners, *ch.* 7. Women miniſter to him; a Parable of the Sower; he rebukes the winds; caſts out the legion; healeth the bloody Iſſue; and raiſeth *Iarius* daughter, *ch.* 8. Chriſt ſends forth his Diſciples; *Herod* deſireth to ſee him; he feedeth five thouſand; foretells his paſſion; his Transfiguration; he teacheth Humility, and Patience, *ch.* 9. He ſends out ſeventy Diſciples; inſtructs the Lawyer; reproves *Martha*, &c. ch. 10. Chriſt teacheth to Pray inſtantly; caſts out a Dumb Devil, and Preacheth, *ch.* 11, 12. The *Galileans* an example; the fruitleſs Fig-tree; Chriſt healeth the crooked woman; the Parable of Muſtard-ſeed, &c. the ſtreight gate, *ch.* 13. He healeth the Dropſie; the Parable of the great Supper; unprofitable Salt, *ch.* 14. The Parable of the loſt ſheep; and the Prodigal, *ch.* 15. The unjuſt Steward; of *Dives* and *Lazarus*, ch. 16. To avoid offences; to forgive; God no Debtor to us; ten Lepers healed, *ch.* 17. The importunate Widow; the *Phareſees* and *Publicans*; children brought to Chriſt; the evil of riches; Chriſt cures the blind, *ch.* 18. Of *Zacheus*; of ten Talents; Chriſt rides to *Jeruſalem*; purgeth the Temple, *ch.* 19. Chriſts queſtion of *John Baptiſt*; the Parable of the Vineyard; of Tribute to *Cæſar*; Chriſt proves the Reſurrection, *ch.* 20. The poor Widow; the ſigns of the Deſtruction of *Jeruſalem* and the World, *ch.* 21. *Judas* betrayes Chriſt; Chriſt inſtitutes his ſupper, &c. *ch.* 22. *Herod*, and *Pilate* againſt him; he is condemned; crucified, *ch.* 23. He riſeth, appeareth, and aſcends, *ch.* 24.

JOHN.

Of *Chriſt*, and *John Baptiſt*; ſome Diſciples called, *ch.*1. Chriſt turns water into wine; purgeth the Temple,and foretels his death,*ch.* 2. Chriſt and *Nicodemus*; the baptiſm, witneſs, and Doctrine, of *John*,ch. 3. Chriſt talketh with the woman of *Samaria*: he departs into *Galile*; and healeth the Rulers ſon,*ch.* 4. He cures one diſeaſed thirty eight years; and proves himſelf to be Chriſt, ch. 5. He feeds five thouſand; walks on the Sea; reproves fleſhly hearers; *Peter* confeſſeth him; *Judas* a Devil, ch. 6. Chriſt reproves his Kinſmen; goeth to the feaſt of Tabernacles, preacheth; *Nicodemus* takes his part,ch.7. Chriſt delivers the woman taken in adultery: anſwers the *Jews* that boaſted of *Abraham*, and conveyes himſelf from their cruelty,ch.8. The blind man cured,&c. ch.9. Chriſt the good Shepherd,and the ſon of God.ch.10. Chriſt raiſeth *Lazarus*; *Caiphas* propheſies; the *Phariſes* lay wait for Chriſt, ch. 11. *Mary* anoints his feet: he rides to *Jeruſalem*; the *Greeks* deſire to ſee him: he calls for confeſſion of the faith,ch.12. He waſheth his Diſciples feet: anſwers *Johns* meſſengers: that *Judas* ſhould betray him: forewarns *Peter* of his denial, ch. 13. Chriſt the way,the truth,and life, comforts his Diſciples, ch. 14. The parable of the Vine: the Office of the Holy Ghoſt, ch. 15. Comforts againſt afflictions: in Chriſt peace, ch. 16. Chriſts Divine Prayer, ch. 17. Chriſt betrayed, and rejected, ch. 18. Condemned, and crucified, ch. 19. Riſeth, and appears,ch.20.

Pilate wrote to *Tiberius* about Chriſts Miracles: he moved the Senate to deifie him: but they refuſed, becauſe *Pilate* wrote not immediately to them: yet *Tiberius* forbad the perſecution of Chriſtians on pain of death. *Euſ.*

Herod Agrippa that beheaded *John Baptiſt*, was by *Caligula* baniſhed to *Lyons*: *Herodias* went into voluntary exile with him, where they dyed miſerably.

Caiphas the High Prieſt was depoſed by *Vitellius*, and ſlew himſelf.

Pilat was accuſed to *Tiberius* by *Vitellius* of cruelty; ſent to *Rome* but died by the way, killing himſelf.

ACTS.

Chriſt inſtructeth his Diſciples, and aſcendeth: they chuſe *Matthias* inſtead of *Judas*,ch.1. The Holy Ghoſt falls on them: they ſpeak with diverſe tongues: *Peter* preacheth, converts and baptizeth three thouſand, ch.2. *Peter* cureth a lame man, and preacheth,ch.3. The Rulers impriſon him,and *John* for it: they confeſs Chriſt boldly: are forbidden to preach in his name: they flee to Prayer, and God anſwers them, ch. 4. *Ananias*, and *Saphira* ſmote dead: Miracles wrought by the Apoſtles, who are again impriſoned,but delivered,and encouraged by an angel: they preach in the Temple: are apprehended: *Gamaliel* pleads for them: they are beaten, and rejoyce, ch. 5. Deacons inſtituted; *Stephen* faſly accuſed of blaſphemy, ch. 6. He pleads his own cauſe, yet is ſtoned, ch. 7. A great perſecution at *Jeruſalem*; *Samariah* converted by *Philip*, is confirmed by *Peter* and *John*; of *Simon Magus*: *Philip* baptized the *Æthiopian* Eunuch, ch. 8. *Saul* converted, and baptized by *Ananius*: he preacheth boldly; the *Jews* ſeek to ſlay him; he eſcapes, being let down in a basket: *Peter* healeth *Æneas*, and reſtoreth *Tabitha* to life, ch. 9. *Cornelius* his viſion, *Peter* preacheth to, and baptizeth him, and others, ch. 10. *Peter* Apollogiſeth for Preaching to the Gentiles: the Goſpel being ſpread into *Phenice*, *Cyprus*, and *Antioch*, *Barnabas* is ſent to confirm them: firſt called Chriſtians at *Antioch*, they ſend relief into *Judea* in a famine, ch. 11. *Herod Agrippa* perſecutes the Church, killeth *James*; impriſoneth *Peter*, who is delivered by an angel: *Herods* miſerable death, ch. 12. *Paul* and *Barnabas* choſen to go to the Gentiles; of *Sergeus Paulus*, and *Elimas*; *Paul* preacheth to the Jews at *Antioch*, who blaſpheme; and therefore he turneth to the Gentiles, ch. 13. *Paul*, and *Barnabas* perſecuted from *Iconium*: at *Lyſtra* he healeth a creeple; they at firſt are accounted gods, but afterwards ſtoned; they paſs through divers Churches, confirm them, return to *Antioch*, and repeate what they had done, ch. 14. The firſt Synod at *Jeruſalem*; their decrees ſent abroad; *Paul* and *Barnabas* fall out, and part, *ch.* 15. *Paul* circumciſeth *Timothy*, converts *Lyddia*; caſteth out a Spirit of Divination, which cauſed him and *Silas* to be whipt, and impriſoned; the Jaylor converted, ch. 16. *Paul* preacheth at *Theſſalonica*: is perſecuted thence, and ſent to *Berea*; he comes to *Athens*, preacheth, and converts many, *ch.* 17. He laboureth with his hands; preached at *Corinth*; is encouraged by a viſion; accuſed before *Gallio*; *Apollo* inſtructed by *Aquila*, and *Priſcilla* preacheth, ch. 18. The Holy Ghoſt given by *Pauls* hands; the *Jews* blaſpheme; Exorciſts beaten; Conjuring Books burnt; *Demetrius* raiſeth a tumult, which is appeaſed by the Town-clerk, *ch.* 19. *Paul* at *Macedonia* celebrateth the Lords Supper, and preacheth; *Eutichus* revived by him; ſends for the Elders of *Epheſus* to *Miletum*, exhorts them, prayes, and departeth, ch. 20. He haſtens to *Jeruſalem*, though foretold of his danger; virgins Propheteſſes; at *Jeruſalem* he is apprehended, and in danger, but reſcued by the captain, and permitted to ſpeak to the people, ch. 21. He ſpeaketh to them, they exclaim; he ſhould have been beaten, but is freed being free of *Rome*, ch. 22. He pleads before the Councel; *Ananias* commands to ſmite him; his accuſers fall out; God encourageth him: forty men vow his death, whereupon the Captain ſends him to *Felix*, ch. 23. He is accuſed by *Tertullus*; anſwers for himſelf; *Felix* not receiving a bribe, leaves him to *Feſtus*, ch. 24. The *Jews* accuſe him to *Feſtus*; he appeals to *Cæſar*; *Feſtus* brings him before *Agryppa*; and clears him, ch. 25. He pleads before *Agrippa*; *Feſtus* thinks him mad; all pronounce him innocent, ch. 26. He is ſent to *Rome*; ſhipwrackt, yet all are ſaved, ch. 27. They are kindly entertained in *Malta*; *Paul* ſhakes off the viper, healeth diſeaſes, goes to *Rome*; preacheth to the *Jews*; and is a priſoner at large for two years, ch. 28. Being ſet at liberty, he viſited the Churches of *Greece*, and *Aſia*; then preached in *Spain*, and *France*; returns into *Italy*; is again impriſoned, and ſuffered Martyrdom at *Rome* in the firſt perſecution under *Nero*. *Euſ.*

The order and time when the Goſpels, and Epiſtles were written.

Matthew the ſon of *Alpheus*, Mar. 2. 14. a Publican wrote his Goſpel, *anno Chriſti* 41.

John Mark. Acts 12.12. wrote his Goſpel about two years after *Matthew*.

Luke the Phyſician, *Col.* 4. 14. wrote his Goſpel, *anno Chriſti* 51. and from *Pauls* mouth, *Euſ.*

John the beloved Diſciple, *John* 13. 23. wrote his Goſpel about *anno* 69. to confute *Ebion*, and *Cerinthus*, who denyed Chriſts Deity; and to ſupply what the others had omitted.

Luke the Phyſician wrote the *Acts* about *anno* 63.

The Virgin *Mary* died, *anno* 45. *Niceph.*

Paul wrote his firſt to the *Theſſalonians* from *Athens* by *Tychicus*, anno 50 and his ſecond to the *Theſſalonians* from the ſame place ſhortly after.

He wrote his firſt to *Timothy*, anno 52. and about the eleventh of *Claudius*.

He wrote his firſt to the *Corinthians*, anno 54. from *Epheſus*, Acts 19, 9. and his ſecond to the *Corinthians*, not long after from *Philippi*.

He wrote his Epiſtle to *Titus* from *Nicopolis*, anno 55.

He wrote his Epiſtle to the *Romans* from *Corinth*, anno 56.

About the ſame time, *Peter* wrote his firſt Epiſtle to the diſperſed *Jews*.

Paul wrote his Epiſtle to the *Hebrews*, *Galatians*, *Philippians*, *Epheſians*, *Coloſſians*, and to *Philemon* being a Priſoner at large.

He wrote his ſecond to *Timothy*, a little before his Martyrdom, about *anno* 66.

Peter wrote his ſecond Epiſtle to the ſame perſons, a little before his Martyrdom, about *anno* 67.

James the leſs, ſirnamed *Juſtus*, wrote his Epiſtle to the diſperſed *Jews*, the time is uncertain.

John baniſhed by *Domitian*, under the ſecond perſecution into *Patmos*, wrote his *Revelation*, anno 96. and being returned to *Epheſus*, when *Nerva* had ſtayed the perſecution, he wrote his Epiſtles, *anno* 99.

Jude, called *Libbæus*, and *Thaddæus*, wrote his Epiſtle general to the diſperſed *Jews* after *Peter*, and *Paul*, but the time is uncertain.

REVELATION.

The glorious viſion of Chriſt, walking in the middeſt of the ſeven golden candleſticks, repreſenting the ſeven Churches of *Aſia*, ch. 1. The Epiſtles to *Epheſus*, *Smyrna*, *Pergamus*, and *Thyatyra*, ch. 2. To *Sardis*, *Philadelphia*, and *Laodicea*, ch. 3. The viſion of Gods throne in heaven; of the twenty four Elders; and four beaſts: the Elders caſt down their Crowns, and worſhip him that ſate on the Throne, ch. 4. The book with ſeven ſeals: the Lamb only worthy to open it, ch. 5. Six ſeals opened, and what followed thereupon, c. 6. Gods ſervants ſealed in the forehead; the number of them; their robes waſhed white in the blood of the Lamb; *ch.* 7. The ſeventh ſeal opened; ſeven Angels with ſeven trumpets; four ſound their trumpets, great plagues follow; incenſe put to the prayers of Saints, ch. 8. The fifth trumpet ſounded; the bottomleſs pit opened; the ſixth ſounded; the 4. angels at *Euphrates* looſed, ch. 9. An Angel with a book in his hand; *John* commanded to eat it, ch. 10. The two witneſſes ſlain, and riſe again; the ſeventh trumpet ſoundeth, ch. 11. A woman cloathed with the Sun travelleth; the Dragon waits to devour it; ſhe brings forth her child, and flees into the wilderneſs; *Michael* overcomes the Dragon; who being caſt to the earth perſecutes the woman, ch. 12. The beaſt riſeth out of the Sea, with ſeven heads and ten horns; another out of the earth; makes the image of the former beaſt to be worſhiped; and all men to receive his mark, ch. 13. The Lamb on Mount *Sion* with his company; the Goſpel preached; *Babylon* falls; the harveſt of the world; the ſickle put in; and the wine-preſs of Gods wrath, ch. 14. Seven Angels with the ſeven laſt plagues; the ſong of the conquerours; the ſeven viols of wrath, ch. 15. The viols poured out, the plagues that follow; Chriſt comes as a thief; bleſſed are they that watch: ch. in. The ſcarlet Whore with a golden cup ſits on the beaſt *Babylon*, the interpretation of the heads and horns; the Whores puniſhment, and the Lambs victory, ch. 17. *Babylon* falls; who lament; and who rejoyce at it, ch. 18. God is praiſed for judging the Whore; the Lambs marriage; the Angel will not be worſhipped; the fowls called to the great ſlaughter, ch. 19. Satan bound for one thouſand years: the firſt reſurrection: Satan looſed: *Gog*, and *Magog*: the laſt judgement, ch. 20. The deſcription of the new *Jeruſalem*; Kings bring their riches to her, ch. 21. The river, and tree of life: the Angel will not be worſhipped: nothing muſt be added to, or taken from Gods Word, ch. 22.

Allelujah.

Simon de Voien ſaith, that the woman fled into the Wilderneſs, when Pope *Boniface* came to the Papacy, *viz. Anno Chriſti* 605. and ſo ſaith Dr. *Powel*, and Mr. *Perkins*.

Dr. *Fulk* ſaith, that it was, *Anno Chriſti* 607.

Napier ſaith, that it was between the years 300, & 316.

Mr. *Brightman* begins it with *Conſtantine* the great. The uncertainty of the time when it began, makes the expiration of it ſo uncertain.

Scriptures Chonology.

Geneſis written by *Moſes* contains the Hiſtory of two thouſand three hundred ſixty eight years. Thus: From the creation to *Noahs* flood one thouſand ſix hundred fifty ſix: from thence to *Abrams* birth, three hundred fifty two years; from thence to *Joſephs* death three hundred ſixty years.

Exodus begins with *Iſraels* departure out of *Egypt*; and contains the Hiſtory

ſtory from *Joſephs* death, to the erection of the Tabernacle, about one hundred forty and two years.

Leviticus contains the Hiſtory but of one moneth, *viz.* from erection of the Tabernacle, in the beginning of the ſecond year after *Iſraels* departure out of *Egypt*, till the beginning of the ſecond moneth of the ſame year. It's ſubject is, The *Ceremonial Law*.

Numbers contains an Hiſtory of thirty eight years and upward, *viz.* from the beginning of the ſecond moneth of the ſecond year, to the beginning of the eleventh moneth of the fortieth year.

Deuteronomy contains the Hiſtory of a few dayes, *viz.* from the beginning of the eleventh month, to about the ſeventh day of the twelfth month and ends with *Moſes* death.

Joſhua probably was written by *Eleazer* the high Prieſt, whoſe duty it was to leave upon record all memorable Eccleſiaſtical-affairs for the benefit of after ages. It contains the Hiſtory of almoſt eighteen years, *viz.* from the death of *Moſes*, to the death of *Joſua*.

Judges probably was penned by *Samuel*: It contains an Hiſtory from *Joſua's* death, to the Prieſthood of *Eli*, about two hundred ninety nine years, *viz.* from *Joſua's* death to *Othniel's*, forty years: from thence to *Ehud's*, and *Shamgar's*, eighty years; from thence to *Deborah's*, forty years, from thence to *Gideon's*, forty years; from thence to *Abimelech's*, three years; from thence to *Thola's*, twenty three years; from thence to *Jair's*, twenty two year; thence to *Jephte's*, ſix years; thence to *Ibzan's*, ſeven years; thence to *Elon's*, ten years; thence to *Abdon's*. eight years; thence to *Sampſon* twenty years, ending with the ſlaughter of the *Benjamites*.

Ruth probably was penned by *Samuel*: ſhe lived in the time of *Debora*; *Jun.* and *Trem.* Scope, to delineate part of Chriſts Genealogy; and to ſhew, that ſalvation by him belonged as much to Gentiles, as to Jews.

I. *Samuel* penned, partly by *Samuel*, partly by *Nathan* and *Gad*, *Jun.* It treats of *Ely*, *Samuel* and *Saul*. Contains the Hiſtory of about eighty years, *viz.* under *Ely* forty, and under *Samuel*, and *Saul* forty.

II. *Samuel* probably penned by *Nathan* and *Gad*: It contains the Hiſtory of *Davids* reign for about fourty years, ends with *Davids* death.

I. *Kings* contains an Hiſtory of one hundred, and eighteen years; under *Solomon* forty, and under the Kings of *Judah* ſeventy eight.

Kings of Judah *after the diviſion of the Kingdom.*

1. *Rehoboam* reigned ſeventeen years, 1 *Kin.* 17. 21.

2. *Abijam* reigned three years, 1 *King*. 15. 2.

3. *Aſa* reigned forty one years, 1 *King* 15. 10.

4. *Jehoſaphat* reigned ſeventeen years, 1 *King*. 22. 51. He began his reign in the fourth year of *Ahab*, *verſe* 41. There was a league betwixt *Ahab* and him; they gave their ſons the ſame names; As they lived together, ſo they died near together.

II. *Kings* contains an Hiſtory of three hundred and twenty years under ſixteen Kings of *Judah*, and twelve of *Iſrael*.

5. *Jehoram* reigned twelve years, four with his Father, and eight alone, 2 *King*. 8. 17.

6. *Ahaziah* reigned one year; He married *Ahabs* daughter, 2 *King*. 8. 25, &c. was ſlain by *Jehu*.

Athaliah uſurped ſix years, 2 *Kin.* 11. 3.

7. *Joaſh* reigned forty years; He was *Ahaziahs* ſon, 2 *Kin.* 12. 1. He began in the ſeventh of *Jehu*.

8. *Amaziah* reigned twenty nine years, twelve of which in exile in *Iſrael*, 2 King. 14. 2.

9. *Uzziah* reigned 52. years; He began in the twenty ſeven of *Jeroboam*, 2 King. 15. 1.

10. *Jotham* reigned ſixteen years; He began in the ſecond of *Peka*, 2 King. 15. 32. was a good King, *ver.* 34.

11. *Ahaziah*, his ſon, reigned ſixteen years, 2 *Kin.* 16. 2. was contemporary with *Pekah*.

12. *Hezekiah* his ſon reigned twenty nine years, 2 *King*. 18. 2. was contemporary with *Hoſhea*.

Kings of Iſrael *that were contemporary with them.*

1. *Jeroboam* reigned twenty two years.

2. *Nadab* his ſon, reigned two years, began in the ſecond of *Aſa*, 1 King. 15. 25.

3. *Baaſha* reigned twenty four years; He began in the third of *Aſa*, 1 King. 15. 33. he ſlew *Nadab*, and all *Jeroboams* poſterity, *ver.* 29.

4. *Elah* his ſon reigned two years, 1 *King* 16. 8. began in the twenty ſixth of *Aſa*.

5. *Zimry* reigned ſeven dayes: he deſtroyed all *Baaſhas* poſterity, 1 *Kin.* 16. 12, 15.

6. *Omri* reigned twelve years, *ver.* 23. He began in the thirty one of *Aſa*; he beſieged *Zimri* in *Tirza* where he burnt himſelf in the Kings houſe.

7. *Tibni* made King by part of the people, but preſently ſlain by *Omri*, 1 King. 16. 21.

8. *Ahab*, *Omri's* ſon reigned twenty two years: He began in the thirty eight of *Aſa*. ver. 29.

9. *Ahazia* his ſon reigned two years; He began in the ſeventeenth of *Jehoſapaht*. 1 King 22. 51.

10. *Joram* his brother reigned eleven years, 2 *King*. 3. 1. & 8. 25.

11. *Jehu* reigned twenty eight years, 2 *King*. 10. *ult.* he ſlew *Joram*, and all *Ahabs* poſterity; and *Ahaziah* King of *Judah*.

12. *Jehoahas* his ſon reigned ſeventeen years, *viz.* fifteen alone, and two with his ſon, 2 *King*. 13. 1, 10.

13. *Joaſh* his ſon reigned ſixteen years, 2 *Kin.* 13. 10. He began in the thirty ſeventh of *Joaſh* King of *Judah*.

14. *Jeroboam* his ſon, reigned four-

13. *Manaſſes* his ſon, reigned fifty five years, 2 *King* 21. 2.

14. *Amon* reigned two years, 2 *King*. 21. 19.

15. *Joſiah* reigned thirty one years, 2 *King*. 22. 1.

16. *Joahaz* reigned three months 2 *King*. 23. 31.

17. *Jehoiakim* his brother reigned eleven years, 2 *King*. 23. 36.

18. *Jehoiakin* his ſon reigned three moneths, 2 *King*. 24. 8.

19. *Zedekiah* his Uncle reigned eleven years, 2 *King*. 24. 18.

Thence till *Jehoiakins* advancement twenty ſix years, 2. *Kings* 25. 27, 30.

Among theſe nineteen Kings of *Judah*, there were but nine good, and not one good King of *Iſrael*.

ty years, 2 *King*. 14. 23. He began in the fifteenth of *Amaſia*.

15. *Zachariah* his ſon reigned ſix moneths, 2 *King*. 15. 8. *He began* in the 38 of *Uzziah*, or *Azariah*.

16. *Shallum* reigned one moneth, 2 *King*. 15. 13. He ſlew *Zachariah*, the laſt of *Jehu's* houſe.

17. *Manahem* reigned ten years, 2 *King*. 15. 17. He ſlew *Shallum*.

18. *Pekahiah* his ſon reigned two years, 2 *King*. 15. 23. He began in the fiftieth year of *Uzziah*.

19. *Pekah* reigned twenty years, 2 *King*. 15. 27. He ſlew *Pekahiah*, contemporary with *Jotham* King of *Judah*. In his time part of the ten Tribes were carried away captives, *ver*. 29.

20. *Hoſhea* reigned eighteen years *viz*. nine free, 2 *King*. 17. 1. and nine a tributary to the King of *Aſſyriah*: at the end whereof the reſt of the ten Tribes were carryed away captives, *ver*. 6.

Kings of Perſia *after the Captivity.*

Artaxerxes **Longimanus** reigned forty years
Darius Nothus reigned nineteen years } ſo *Junius*.
Artaxerxes Mnemon reigned nineteen years

Nehemiah declares the Politick, and *Eccleſiaſtick* eſtate of the *Jews* after their return.

It contains an Hiſtory of about fifty five years, *viz*. From the twentieth of *Artaxerxes Mnemon*, Nehe. 2. 1. twenty four years.

Darius Ochus reigned twenty three years.
Arſenes reigned three years. } ſo *Junius*.
Darius the laſt, reigned five years

Eſther contains an Hiſtory of the Church, under the reign of *Ahaſuerus* from his third year, till the end of his reign, about twenty years: this *Ahaſhuerus* is conceived to be *Xerxes* ſon of *Hiſtapis*, *Jun*.

Job; ſome think that he came of *Nahor*, *Abrahams* brother; and that he was his Grandſon, *viz*. *Nahor*, *Uz*, *Job*.

Others think he was the ſame with *Jobab*, King of the *Idumæans*, Gen. 36. 34.

The pen-man is ſuppoſed to be *Moſes*.

Pſalmes penned as ſome think by *David*, *Solomon*, *Moſes*, *Aſaph*, *Ethan*, *Heman*, *Jeduthun*, and the three ſons of *Korah*; yet moſt by *David*: are divided into five books by the *Hebrews*.

1. The firſt ends with the forty one *Pſalm. Amen*, and *Amen.*
2. The ſecond with the ſeventy two, *Amen*, and *Amen*, &c.
3. The third with the eighty nine, *Amen*, and *Amen.*
4. The fourth with the one hundred and ſix, *Amen*, *Hallelujah.*
5. The fifth with the one hundred and fifty, *Hallelujah.*

Proverbs, probably made by *Solomon* in his ripe age, when his prudence, and parts were at higheſt; The nine firſt Chapters were penned by *Solomon*: The next twenty were collected by *Hezekiah's* ſervants: The thirtieth Chap. was penned by *Agur*, a Prophet: The thirty one was *Bathſheba's* inſtructions to *Solomon*, her *Lemuel*; which he afterwards wrote.

Eccleſiaſtes, penned by *Solomon* in his old age, after all the vain courſes that he had loſt himſelf in; being his retractations.

Song of Songs, probably penned by *Solomon* in his younger years, when his affections were more warm, active and lively in ſpirituals.

The time of the Prophets.

Jonah, and *Amos* lived under *Uzziah*, King of *Judah*, and *Jeroboam* the ſecond, King of *Iſrael.*

Hoſea, *Joel*, *Iſaiah*, and *Micha* under *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*, Kings of *Judah*, and *Jeroboam* the ſecond, of *Iſrael.*

Jeremiah, *Lamentations*, *Zephaniah*, *Obadiah*, *Nahum*, and *Habbakkuk*, under *Joſiah.*

Daniel, in the third year of *Jehoiakim's* reign, *Dan.* 1. 1.

Ezekiel in the fifth year of *Jehoiakin's* captivity, *Ezek.* 1. 1, 2, 3.

After their return from *Babylon*; *Haggai*, *Zechariah* in the ſecond year of *Darius*, Hag. 1. 1. Zech. 1. 1. and *Malachi.*

A Poetical Meditation, wherein the uſefulneſs, excellency, and ſeveral perfections of Holy Scriptures, are briefly hinted.

By *J. C.*

Pſal. 18. 30. & 119. 89, 140, 169, 103. *THou Lord to me thy Word haſt given,*
Precious, and pure,
Sweet, holy, ſure,
To guid me through the world to heaven.

Mic. 2 7. 1. *In all wants and neceſſities*
Thy word's my ſtore,
Heap'd running o're
With plenty of moſt rich ſupplies.

2. *Temptations, terrors, dangers, fears,*
Thoſe petty hells
Thy Word diſpels,
And all the way before me clears.

Mat 4. 3, 4, &c. Pſal. 119. 92. Pſa. 18.32, &c.

3. *When Satan flings his darts at me,*
Then, Lord, thy Word
Is ſhield and ſword
To ſave me and to make him flee:

Pſal 18.30. Eph. 6. 17.

4. *The World preſents it's objects rare:*
But yet thy Word
Doth that afford,
Which ſeems to me far coſtlier ware.

Pſal. 119. 14, 72, 96. Phil: 3. 7, 8.

5. *Then Luſt invites me to its pleaſure.*
But to delights
Thy Word invites,
Which far ſurpaſs in weight and meaſure.

Pſal.119.47 70. 16. 11. 36,8. Heb.11.25.

6. *Then Errors their gum'd wares diſplay,*
But Scripture ſaies,
Shun Errors wayes;
Walk by my Rule, this is the way.

2 Pet.3. 18. Pſa.119.30 102, 104, 118, 128. Iſa. 30. 21.

7. *Thus when I'me tempted unto ſin,*
By thy words art
Hid in my heart,
Both battel and reward I win.

Pſal.19.11. Pſa.119.11.

8. *Yet, though ſins have defil'd my ſoul:*
Thy word can clernſe
Thoſe noyſome dens
Of luſt, and ſins beſt ſtrength controul.

Pſal. 119.9. John 15. 3. Eph. 5. 26.

9. *Have I an unbelieving heart?*
Thy Word, Lord, hath
Power to work faith
By thy moſt holy Spirits art.

Rom.10.17

10. *Have I an hard and ſtony heart?*
Thy Word thus deales,
Firſt breaks, then heales.
That ſtone is cured by this ſmart.

Ezek. 36. 26.

11. *Will not my frozen heart comply?*
Thy Word, thy Law,
That heart can thaw,
And change it for a weeping eye.

Ezek. 16. 30, 60, 63. Ezek. 36, 26, 31.

Act. 24. 25. Rom. 12. 3, 16. Phil. 3. 4, &c. 13.

12. *Do tow'ring thoughts poſſeſs my breaſt?*
The Word brings low
The proudeſt foe,
And layes him level with the leaſt.

Pſal. 38. 13, 41. Pſal. 39 9. Jam. 5. 10, 11.

13. *Do muttering thoughts riſe and repine?*
Thy rod and word
Teach patience, Lord,
And ſtill thoſe barking thoughts of mine.

Hoſea 14. 2. Rom. 8. 26. Mat. 6. 9, &c.

14. *Am I tongue-ty'd and cannot pray?*
Thy word inſpires
Praying deſires;
Dumb lips unſeals; tells what to ſay.

Pſal. 119 105. Iſa. 50. 10.

15. *When I in darkneſs erre and ſtray:*
Thy Word's a light
Moſt clear and bright,
And leads me back into the way.

Pſal. 19. 7, 8, Pſal 119. 104, 130. Gal. 3. 24.

16. *I'me fooliſh, ſimple, and want eyes.*
Thy word's Light, Rule,
Maſter and School.
Which makes the comers to it wiſe.

Pſal. 19. 10. Prov. 8. 10, 11.

17. *I ſee my ſelf undone and poor.*
Thy words infold
A mine of Gold;
A pearl of price; all richer ſtore.

Pſal. 19. 8. Jam. 1. 18.

18. *With God, by nature, I'me at odds.*
Thy word my ſoul
Converteth whole
From Satans ſervice unto Gods.

Pſa. 119. 28, 50, 143, 165

16. *Do outward troubles, inward grief*
My ſoul torment?
Thy word is ſent
With comfort for my ſouls relief.

Act. 16. 29, 30, 31. 31.

20. *Am I perplext with doubts and fears?*
Thy Word of Grace
Reſolves the caſe
And ſo my clouded judgment clears.

Pſal. 119 81 & 130, 5.

21. *Or do deſpairing thoughts me take?*
Thy word doth give
Me hopes to live,
For Chriſt my deareſt Saviours ſake.

22. *Do multitudes of thoughts me preſs?* Pſal. 94. 10 & 19. 8.
I call to mind
Thy word, and find
Such comforts as my ſoul refreſh.

23. *Cann't I through weakneſs walk alone?* Pſal. 119. 28, 49.
Thy word, Lord, is
Strength to my knees,
And ſtaffe to ſtay my hand upon.

24. *Thus though I thirſt, faint, hunger, pine,* Mat. 4. 4.
Thy word me feeds 1 Pet. 2. 2.
In theſe my needs. Iſaiah 55. 1.
Thy word it ſelf is bread, milk, wine.

25. *Thus though poor, ſcorn'd, forſaken, pained;* Pſal. 119. 51, 141.
Thy word alone Pro. 4. 20, 22.
Hath all in one,
Health, wealth, friends, honour, all contained.

26. *Thus though ſoul-ſick, and wounded ſore*
With grievous ſin 1 John 2. 1, 2.
Which doth begin
To feſter, ranckle more and more.

27. *Thy Word ſhews whence help may be had,*
And doth me guide Joh. 5. 39.
To Chriſts pierc'd ſide, Jer. 8. 22.
Whence flows the balm of Gilead.

28. *Yea though in me no life remain,*
Thy word is good, 1 Pet. 1. 23.
And living food, Pſal. 119. 93 116.
Which fetcheth me to life again. Phil. 2. 16. Jam. 1. 18.

29. *Would I prolong this life for ever?*
The Scripture ſhews Pſal. 36. 9.
Whence water flows, Iſa. 55. 1.
Pure ſtreams, which whoſe drinks, dye's never. John 4. 10, 14.

30. *The Lord be bleſt who thus provides,*
And filleth full Pſal. 23.
My empty ſoul, Iſa. 55. 2.
With food, which evermore abides. 1 Pet. 1. 23, 25.

31. *Bleſs God (my ſoul) that thus hath given*
Strength, light, guide, way, Pſal. 119. 32, 105.
Leaſt thou ſhouldſt ſtray, Jam. 1. 21.
In this thy pilgramage to heaven. Jer. 32. 39.

32. *This*

Pſal. 16. 10. Pſal. 119. 72, 162. Prov. 8. 10, 11.

32. *This book, theſe ſentences, theſe lines,*
Each word and letter
To me are better
Than chains of pearl, and golden mines.

John 17. 17.

33. *'Tis Heaven tranſcrib'd and glory pen'd,*
Gods truth no doubt
Was copy'd out,
When he this gift to men did ſend:

Pſalm. 119. 89, 142, 151, 152. 160. Mark 13. 31.

34. *'Tis truth it ſelf: God doth intend,*
Mans word ſhall fall
Heaven, earth, and all:
But this ſhall never have an end:

Pſa. 119. 18, 127. 1 Cor. 2. 7, 9. 10.

35. *My ſoul, admire that hand and quill,*
That did produce
For ſinners uſe
Th' Eternal mind, The Soveraign will.

Pſalm. 119. 171, 164.

36. *Adore the Author too, and when*
Thou canſt not raiſe
Sufficient praiſe,
Sit down and wondering ſay, Amen.

J. C.

CHAP. CXXII.

PUBLICANS.

THE *Jews* being made tributaries to the *Romans* by *Pompey*, ſixty years before Chriſts birth, officers were appointed to gather up the tribute money, called *Publicans*: over which was a Governour: whence *Zacheus* is called Αρχιτελώνης *Luk.* 19. 2. the chief *Publican*: They were not only of the Gentiles, but ſome *Jews* alſo; and hated for their exactions? therefore joyned with ſinners.

PROSELITES.

Such as were born of one *Hebrew* parent, were called *Hebrews*; of both parents, *Hebrews* of the *Hebrews*; *Phil.* 3. 5. Of the *Hebrews*, ſome lived in *Paleſtine*, and uſed the *Hebrew* text; Some were diſperſed amongſt the

Greeks, and uſed the *Greek* Tranſlation, and were termed Ἑλληνισταὶ *Act*.6.1. *Proſelites* were Heathens converted, and joyned to the *Jews*; and they were *Gerberith*, *Proſelites* of the Covenant, who were Circumſiſed, and ſubmitted to all the *Moſaical* Pædagogie; others *Gerſahagnar*: *Proſelitus portæ*, or the ſtranger within thy gates; *Deut*.14.21. theſe only ſubmitted to *Noahs* ſeven precepts, Such were *Naaman* the Eunuch: *Cornelius*, &c. *Act*. 2.5.

KINGS.

All their Kings were not anointed; but only they in whom ſucceſſion was broken; and there the firſt of the family was anointed for his ſucceſſors except in caſe of diſſention, where was renewed unction for the confirmation of his authority. Hence *Solomon* was anointed becauſe of *Adonijahs* competition.

Saul and *Jehu* were anointed with *Bepac*, a cruſe of oyl, to ſhew the ſhort continuance of their Kingdom: *David* and *Solomon* were anointed with *Bekeren*, an Horn of oyl, to ſhew the long continuance of their Kingdom.

PRIESTS.

They were the ſons of *Aaron*. The High Prieſt was anointed plentifully, *Levit*.8.12. *Pſal*.133.2. The ſecond Prieſt ſprinkled with Oyl, and blood. *Levit*. 8. 30. Chriſt above his fellows, *Pſa*. 45.8. *John* 1.14. we receive of his fullneſs. *ver*. 16. The High prieſt might not marry, *Levit*. 21.14. a widdow; for from her he could not expect the firſt love: nor one divorced: from her he could not expect the firſt, nor juſt love; nor an Harlot; For from her he could not expect the firſt, nor juſt, nor only love; all which Chriſt expects from his Church; the ſecond Prieſts might marry a widdow; *Levit*. 21. 7. The High Prieſt might not mourn for his neareſt of kindred, *Levit*. 21.10.11. The ſecond might for father, mother, ſon daughter, brother, or ſiſter that had no husband, *Lev*. 21. 2.

The High Prieſt had his *Sagan*, who performed his office when he was polluted; ſuch was *Zephany Jer*. 52. 24. and ſome think *Annas*: *Luk*. 3. 2.

LEVITES.

In *Moſes* time they were conſecrated in the twenty fifth year of their age; In *Davids* time in the twentieth, 1 *Chron*. 23. 24. *Ezra*. 3.8. They had hands impoſed on them by *Chazkum*, the firſt-born of *Izrael*, *Num*. 8. 10. theſe were the Church repreſentative; hence, *Heb*.12.23. the *Church of the firſt-born*.

NETHEMIS.

They were of the *Gibeonites*, Hewers of wood, and drawers of water for the houſe of God, *Joſhua* 9. 23. called *Nethenims*, *Ezra* 2. 43. from *Nathan*, a gift, becauſe given for the ſervice of the Temple.

PRO-

PROPHETS.

They were either extraordinary, unto whom God revealed hidden ſecrets: called alſo *Seers*: 1 *Sam.* 9. 9. or ordinary, which were interpreters of the Word. *Mat.* 10. 41.

For propagation of learning they had Schools, the Scholars were called *Filij Prophetarum*, Sons of Prophets 2 *King.* 6. 1. Sometimes to the Prophet is added the name of his Father, as *Hoſ.* 1. 1. Such were Prophets, and ſons of Prophets: Sometimes to the name of the Prophet is added that of his City: then he was a Prophet to that City: when a Prophet is named without the name of the City, then he was a Prophet of *Jeruſalem*.

Other expoſitors were called Wiſe-men, 1 *Cor.* 1. 20.

This was appropriated to the *Phariſees*, who were accounted extraordinary wiſe in teaching Traditions, which were preferred before the Law.

Or SCRIBES.

They were either Laicks, or Clergy-men: the firſt taught children like our Scriveners: *Pſal.* 45. 1. and were choſen Secretaries to Kings, as 2 *Sam.* 20. 25. 2 *King.* 12. 10. & 22. 3.

The other were expounders of the Law *Ezra*, 7, 9. *Luk.* 7. 30. & 5. 17. It was a name of Office, not of Sect: they clave to the written Word hence they accuſed Chriſt of blaſphemy, which was a breach of the Law, *Mat.* 9. 3 but the *Phariſees* of eating with *Publicans*; a breach of Traditions *v.* 11.

Of the DISPVTER.

He was a Teacher of Allegories and Myſteries: forbidden, 1 *Tim.* 1. 4. Theſe three by the *Hebrews* are called *Chacam*, *Sopher*, and *Darſchan*.

NAZARITES.

From *Nazar* to ſeparate; They ſeperated themſelves from wine, the razor, and pollution by the dead; and that either for their whole lives, called *Nazaræatum ſæculi*, Such were *Sampſon*, *John Baptiſt*, &c. or for a ſet number of daies, called *Nazaræatum dierum*, as *Paul* &c. *Act.* 21. 24.

Others were ſo called from *Natzar*, whence cometh *Nazareth*; a Village; hence Chriſt was called a *Nazarite*. Mat. 2. 23.

PHARISEES.

They ſeperated themſelves to the ſtudy of the Law; to pretended extraordinary Sanctity, *Luk.* 18. 11. from commerce with other people, *John* 7. 49. from the habit that others wore, and from the cuſtoms, and manners of the world. They ſprang up about three hundred years before Chriſt; They were of any Tribe, they attributed ſome things to *Fate*; others to mans free-will; they held, that the ſouls of the wicked went immediatly ly to Hell, but of the good into other good mens bodies, hence *Mat.* 16. 14. they ſtifly maintained traditions, as, not to eat till they had waſhed, *Mat.* 15. 2. *Mark* 7. 3, 4. & *Mat.* 9. 11. *Luke* 7. 39. & *Luke* 18. 12. and they made broad their Phylacteries, *Mat.* 23. 5. which were ſcroles of Parchment, whereof each wore two, one reaching from one ear to the other, and tied behind with a thong, the other faſtened on the left arm above the elbow on the inſide, that it might be neer the heart; in them they wrote the four Sections of the Law.

The firſt from *Exod.* 13. 2. to the end of *verſe* 10.

The ſecond from *Exod.* 13. 11. to the end of *verſe* 16.

The third from *Deut.* 6. 4. to the end of *verſe* 9.

The fourth from *Deut.* 11. 13. to the end of *verſe* 21. and they made broad their fringes, or borders of their garments.

SADDUCES.

They are ſo called from *Sadoc*, their firſt founder and began about the ſame time with the *Phariſees.* They rejected all Scripture but the five Books of *Moſes*, hence *Matth.* 22. 32. Chriſt confutes them from *Exod.* 3. 6.

They rejected all Traditions.

They held that there was no reward for good works, nor puniſhment for ill; hence *Acts* 23. 6.

They denied the reſurrection, *Luke* 20. 27.

They ſaid that Souls were annihilated at death.

Denied Angels and Spirits, *Acts* 23. 8.

They aſcribe all to free-will.

ESSENES.

They were, ſome *Theoricks*, ſpending their time in contemplation: Some *Practicks*, following their Trades: In many things they Symbolized with the *Pythagorians*: they had one common purſe, their apparel was white, they never changed a ſuit till it was worn out, they drank only water; aſcribed alſo to deſtiny, worſhipped towards the Sun riſing, were ſtrict obſervers of the Sabbath: They began about one hundred years before Chriſt.

HERODIANS.

They took *Herod* the *Great* for the Meſſiah, becauſe then the Scepter departed from *Judah*, they honoured him with Superſtitious Solemnities: they ſtood ſtifly for tribute to be paid to *Cæſar*, *Mar.* 8. 15.

GROVES.

The *Jews* falling to Idolatry conſecrated Groves to peculiar Idols, *Judg.* 3. 7. their Prieſts were called Prophets of the Groves, 1 *King.* 18. 19. 2 *Kin.* 21. 7. & 2 *Kin.* 22. 6. Its probable that upon the Idol was drawn the picture of a *Grove*, as *Act.* 19. 24.

Dayes, and Hours.

Dayes were either Natural, containing day and night; or Artificial, of twelve hours, *Joh*. 11.9. their working dayes were from Sun-riſing to Sun-riſing, *Mat*. 28.1. their holy-dayes from Sun-ſet, to Sun-ſet.

The night was divided into four watches, each containing three hours: the firſt called the beginning of watches, *Lam*. 2.19. the ſecond the middle watch, *Judg*. 7. 19. becauſe it continued to midnight: the third from thence to three a clock, *Luke* 12.38. the fourth was the morning watch, *Exod*. 14.24. *Mat*. 14.25. & *Mar*. 13.35. and ſo was the day divided into four quarters, *Mat*. 20.3,5,6. this reconciles, *Mark* 15.25. and *John* 19.14. there were three hours of Prayer, the third, ſixth and ninth, *Act*. 3.1.

Moneths.

Niſan, or *Abib*, when Barley began to be eared; contained part of *March*, and *April*.

Jiar beauty, then trees flouriſhed	*April.* *May.*
Sivan.	*May.* *June.*
Thamuz	*June.* *July.*
Ab	*July.* *Auguſt.*
Elul	*Auguſt.* *September.*
Tizri, or *Ethanim*	*September.* *October.*
Marcheſuan, or *Bul*	*October.* *November.*
Ciſleu	*November.* *December.*
Tebeth	*December.* *January.*
Schebeth	*January.* *February.*
Adar, or *Veader*	*February.* *March.*

Kiſs.

They uſed a kiſs of ſalutation, *Exod*. 18.7. *Gen*. 45.15. hence 1 *Cor*. 16. 20. 1 *Pet*. 5. 14.

A kiſs of valediction, *Gen*. 31.28.

A kiſs of homage, 1 *Sam*. 10.1.

Feaſts.

In their Solemn Feaſts, they had firſt a *cup of Bleſſing*, becauſe the Maſter of the feaſt bleſt it; hence, 1 *Cor*. 10. 19. Secondly, a *cup of conſolation*, which was ſent to friends in their mourning to put away ſorrow, *Jer*. 16. 7. Thirdly, a *cup of ſalvation*, uſed after their peace-offerings which were vowed in way of thankfulneſs for benefits obtained: hence, P*ſal*. 116. 13.

SABBATH.

Monethly Sabbaths were holy Solemnities at the beginning of the new Moons, not on the day of its change, but two dayes after when it firſt appeared: Holineſs muſt begin their moneths, as it ended their weeks.

PENTECOST.

It was fifty dayes after their Paſſeover, which fifty dayes were the appointed time of their harveſt: in the beginning of which days they offered a ſheaf of the firſt-fruits of their harveſt, *Levit*. 23. 10. and ſanctified all the after-fruits through the Land, it being from thence forward lawful to reap their corn, and not before: In the end of fifty dayes, they offered two wave loves, *Lev*. 23. 17. which was a *Euchariſtical* Oblation.

Feaſt of Tabernacles.

It began the fifteenth of *Tizri*, and ended the twenty one thereof: In it they made Booths, *Levit*. 23. 40. A burthen of which boughs they called *Hoſanna*: hence *Mat* 21. 9. It was inſtituted in the memory of their Fathers dwelling in Tents and Tabernacles, *Levit* 23. 43.

Feaſt of Trumpets.

It was celebrated the firſt day of their ſeventh moneth (*Tiſri*) Levit. 23. 24. According to their ſacred computation it was the ſeventh moneth, but in their civil computation it was the firſt month; ſo that this feaſt was the *New-years-day*: In it they ſounded their Trumpets from morning till night; hence P*ſal*. 81. 3.

Feaſt of Expiation.

It was kept upon the 10th day of *Tiſri*, Lev. 13. wherein the H. prieſt confeſſed his own ſins, and of the people; & by rights and ceremonies expiated them. In it he entred into the holieſt of holies; and on it the ſcape-goat was let go, &c. on it they afflicted their ſouls by faſting; hence *Jer*. 36. 6. It was to make an attonement for the publick guilt of National ſins: *what each particular neglected to do, the whole, by a ſolemn Law, are called to perform*, and that in times of peace, plenty, health, &c. *Holy ſolemnities for the work* *working of a peoples reconciliation with God, is an ordinary duty.*

Sabattical Year.

As the Sabbath-day ſhewed them that they were the Lords people, and that they muſt abſtain from their own work to do the Lords: So the Sabbath year ſhewed that both they, and their land was the Lords. In it they tilled not their ground; hence it was called *Sachabeth Haarats*: the Sabbath of the Land, *Levit.* 25. 6.

2. The creditors diſcharged their debts; hence it was called *Schemita laihovah*: the Lords releaſe, *Dan.* 15. 2. It was inſtituted,

1. To teach them to depend on Gods providence.
2. To mind them of *Adams* happineſs in innocency, when the earth brought forth without manuring.
3. To ſhadow forth our everlaſting Sabbath in heaven.

Meaſures.

An inch, or finger, *Etſbang*, was the breadth of ſix barley corns, *Jer.* 52. 21.

Palmus, was either the leſs, containing the breadth of four fingers, called *Topach*, or the greater containing a Span; called *Zereth*.

A foot, containing twelve inches, call *Pagnam*.

A Cubit (*Amma*) of which there were four ſorts.

1. A common Cubit; or half a yard.
2. A holy Cubit containing a yard, 1 *Kin.* 7. 15. compared with 2 *Chron.* 3. 15. The Pillars in the firſt are ſaid to be eighteen Cubits; in the ſecond thirty five, from which, deducting the *Baſis*, which is one Cubit, it doubled the number.
3. *Cubitus regis*, which was three fingers longer than the common Cubit, *Herodot.*
4. *Cubitus Geometricus*, which contained ſix common Cubits, according to which its thought *Noahs* Ark was built, *Orig. Aug.*

A reed, *Kaveh*; with this they meaſured buildings; the length of it, was ſix Cubits, and a hand breadth, *Ezek.* 40. 5.

A furlong contained one hundred and twenty five paces, or the eighth part of our mile.

Meaſures of capacity, for dry things.

A *Kab* contained a Quart; the leaſt meaſure was the fourth part of a *Kab*, 2 *King.* 6. 25.

Omer contained three pints and an half, *Exod.* 16. 36.

Sath contained a gallon and an half; we uſually tranſlate it a meaſure, 2 *King.* 7. 1.

Ephah contained half a buſhel, and a pottle.

Lethec contained fifteen meaſures, *i.e.* two buſhels, ſix gallons, and a pottle, *Hoſ.* 3. 2.

Homer contained ten *Ephahs*, or ſo much grain as an Aſs could well bear, *Ezek*, 45. 11.

Cor, was the ſame with the *Homer*, Ezek. 45. 14. Luke 16. 7.

Meaſures for Liquid things.

Log contained half a pint.

Hin contained three quarts.

Bath contained four gallons and an half; of the ſame capacity with the *Epha*: Its tranſlated a meaſure, *Luke* 16. 6.

Sextarius tranſlated a *Pot. Mark*. 7. 4. it contained half a Pint.

Chenix, a meaſure, *Rev*. 6. 6. contained a quart.

Μετρητὴς, tranſlated a *Ferkin*, Joh. 2. 6. it contained four gallons, and an half.

Coins, firſt, Braſen.

Δεπτὸν a mite, *Luke* 21. 20. *Mark* 12. 42. in valew three parts of one C.

Κοδράντης a farthing, it contained two mites, *Mark* 12. 42. in valew one C.$\frac{1}{2}$

Ἀσσάριον contained eight mites, *Mat*. 10. 29. in valew, q^{a}q.

Second, Silver coins.

Gerah in valew 1 d. ob. *Exod*. 30. 13.

Agorath, tranſlated a piece of ſilver, 1 *Sam*. 2. 36. the ſame with *Gerah*, viz. 1 d. ob.

Keſhita, a Lamb, having the image of a Lamb ſtamped on it; tranſlated a piece of money, *Gen*. 33. 19. in valew 1 d. ob.

Ceſeph, tranſlated a piece of ſilver, if mention be of the *Hebrew* coins, it ſtands for a ſhekel; if of the Greek coins, as *Acts* 19. 19. for an an *Attick Drachma*, or 1 d. ob.

Δραχμὴ, *Luke* 15. 8. a quarter of a ſhekel, or 7 d. ob.

Δίδραχμον, *Mat*. 17. 24. tranſlated *Tribute money*, in valew 1 s. 3 d.

Σατὴρ, tranſlated a piece of money, it contains two *Didrachma's*, or 2 s. 6 d.

Δηνάριον, a penny; it was the tribute money, *Mat*. 22. 19. there was firſt the common penny, in valew 7 d. ob. 2. The penny of the Sanctuary in valew 1. s. 3. d. this half Shekel is that, *Exod*. 30. 13.

Zuz was the fourth part of a ſhekel of ſilver, 7 d. ob.

Shekel, was either common, or the Kings *Shekel*, 1 s. 3 d. or the *ſhekel* of the Sanctuary, 2 s. 6 d. ſtamped with the pot of *Manna*, and on the reverſe *Aarons Rod*.

Gold Coins.

Zahab, tranſlated a piece of gold, 2 King. 5. 5. called alſo a ſhekel of gold, 1 *Chron*. 21. 25. In valew 15 s.

Adarcon, Ezra 8. 27. or *Drakmon*, Ezra 2. 69. tranſlated a *Dram* in valew 15 s.

Maneh, tranſlated *Mina*, a Pound: In gold it weighed three hundred Shekels, as 1 *Kin.* 10. 17. compared with 2 *Chron.* 9. 16. in value 7 li. In ſilver their *Maneh* weighed ſixty ſhekels, *Ezek.* 45. 12. in value 75 li. 10. s.

Cicar, *Talentum*, a Talent; in ſilver it weighed three thouſand *Shekels*, Exod. 38. 25, 26. in value 375 li. In gold the value of it was 4500 li.

The *Jews* at firſt uſed money unſtamped, which they weighed out, *Gen.* 23. 16. hence *Shekel*, from *Shukal*, *Ponderare*, *Librare*, to weigh: The *Shekel* of the Sanctuary, weighed half an ounce *Troy*; the common *Shekel*.

Goliahs Spear-head weighed 25. li. 1 *Sam.* 17. 7.

Abſolons hair, 4 li. 2. ounces, 2 *Sam.* 14. 26. The leſſer coins were in general termed Κέρματα, a little piece of metal, *John* 2. 15. Upon the firſt of the moneth *Adar*, it was proclaimed that the people ſhould bring their half-*ſhekels* yearly paid, as *Exod.* 30. 13. On the twenty fifth of *Adar* tables were brought into the outward Court with theſe Κέρματα to furniſh thoſe which wanted theſe half *Shekels* for their offering; or that wanted little pieces in paying for Oxen, Sheep, &c. which ſtood in a readineſs it the ſame Court to be ſold; hence, *Mat.* 21. 12.

CHAP. CXXIII.

Servants, *Slaves*.

THe *Scythians* having made an eruption into *Aſia*, Lorded it there for divers years. In the mean time their wives, thinking that they had been all ſlain, married their ſervants that were left to keep their Cattel. But at laſt theſe *Scythians* (being beaten out of *Aſia* by the *Medes*) returned home, but then their ſervants roſe in arms againſt them, and after divers fights the victory remained doubtful: at laſt one told the *Scithians*, That fighting againſt ſlaves they ſhould not uſe ſwords, but whips, as more proper inſtruments to ſubdue their ſervile nature: which advice being well liked, againſt the next encounter they provided them whips, with the clapping of which their ſervants were ſo terrified, that they ran away, and their Maſters remained conquerors. *Pez. Mel. Hiſt.*

The *Tyrians* having maintained long wars againſt the *Perſians*, were much weakened thereby; which occaſion their ſlaves, being many in number, laying hold of the opportunity, roſe up againſt their Maſters, and put them all to the ſword, together with all their children, and then ſeized upon their houſes, and married their wives: onely one of them being more merciful than the reſt, ſpared his old Maſter [*Straton*] and his ſon, and hid them. Then theſe ſlaves having thus gotten poſſeſſion of all, conſulted to chooſe a King, and agreed, that he that could firſt ſee the Sun-riſing ſhould be King: whereupon this forementioned Slave conſulted with his old Maſter about the buſineſs; who bad him, when others looked into the *Eaſt*, that he ſhould look into the *Weſt*: and accordingly when they were all aſſembled into the fields, and every mans eyes were fixed upon the *Eaſt*, he only looked *Weſtwards*, for which his companions ſcoffed at him;

but preſently he eſpied the Sun-beams ſhining upon the high Towers, and Chimneys in the City, and ſo challenged the Kingdom: His companions would needs know who taught him this wit, and at laſt he told them; whereupon fetching out old *Straton* they not only gave him his life, but made him their King. *Juſtin*.

3. *Apelles* Painted a ſervant with his hand-full of tools (to ſhew that he ſhould be work-brittle) with broad ſhoulders (to bear hard uſage); with Hinds feet (to run about his buſineſs); with Aſſes ears, and his mouth ſhut (to ſignifie that he ſhould be ſwift to hear, ſlow to ſpeak); laſtly, with a lean belly, to ſhew that he ſhould be content with courſe fare, and a ſlender diet.

4. *Prov.* 29. 21. *He that delicately brings up his ſervant*, &c. Solomon himſelf was herein faulty: he ſaw that *Jeroboam* was meet for the work, and therefore (not examining his Religion) he entertained him into his ſervice, and ſo let looſe the bridle of domeſtical diſcipline towards him, that he took ſtate upon him as a young Maſter, and ſoon after turned traytor.

5. *Abner*, *Iſhboſheths* ſervant grew ſo haughty, and haunty that he might not be ſpoken unto, 2 *Sam.* 3. 8.

6. Such another was *Zimri*, whom his Mr. *Elah* ſo favoured that he made him Captain over half part of his Charirots, which enboldened him to turn traytor: For this beggar ſet on horſeback, rides without reins to the ruine of his Maſter, and his whole houſe, 1 *Kin.* 16. 11. - So true is that of the Poet.

Aſperius nihil eſt humili dum ſurgit in altum.

Tobiah the ſervant is ſo inſolent there is no dealing with him.

The ancient manner of the *Romans* was thus to puniſh their ſlaves: when any of them offended, they made him to carry on his ſhoulders a piece of wood that is faſtened to the axel-tree of a coach, and compelled him to go on that faſhion up and down among all their neighbors. He that had once undergone this puniſhment, was proclaimed in every Market-town, ſo that no man would ever truſt him after, & they called him *Furcifer*, becauſe the *Latines* call that piece of wood *Furca*; that is a fork. *Plut.*

CHAP. CXXIV.

Shame, Reproach, Diſgrace not endured.

1. Diſgrace makes a deeper wound in an ingenious nature than death it ſelf, this made *David* pray ſo earneſtly againſt it, *Pſal.* 119. 22. It broke his heart, *Pſal.* 69. 20.

2. *Bajazet* the great *Turk* would certainly have choſen a gibbet rather then a cage.

3. So would Pope *Gregory* the eighth, any death rather than to have been carried through the ſtreets of *Rome* (as he he was) upon a Cammel with his

face towards the tail, and with that ſcorn and contempt that was caſt upon him by the baſeſt of the People. *Sigon. Hiſt.*

4. It brake the heart of *Carolus Craſſus*, Emperour and King of *France, Sigon.* As alſo of Pope *Stephen* the eighth, as the ſame Author witneſſeth.

5. It hath forced ſome to be their own Executioners; as the *Roman Lucretia*, and the *Egyptian Cleopatra*.

6. *Helgo*, King of *Denmark*, having (though unwittingly) deſloured his own Daughter, oppreſſed with ſhame, and ſorrow, killed himſelf. *Crantzius*.

7. So did *Dioxippus*, a man otherwiſe ſo valiant, that *Alexander* himſelf envied him for the ſame, as *Diodorus Seculus* reporteth.

8. Amongſt the *Romans*, when any Souldier proved a coward, forſook his colours, or turned to the adverſe party: being apprehended, his arms were taken from him, he was deſpoiled of all military dignity, and ſo with reproach, and diſgrace caſt off: this was called, *Ignominioſa miſſio*, an ignominious diſmiſſion, and was looked upon as the greateſt of puniſhments. *Alex. of Alex.*

9. *Cromerus* writes of *Boleaſlus* King of *Poland*, that being worſted in a battel againſt the *Ruſſians* by reaſon of the ſhameful flight of a cowardly commander, when he came home he preſents this Renegado with a Hares-skin, a Diſtaff, and a Spindle for his good ſervice: which diſgraceful preſent ſent him from his King, went ſo near his heart, as not being able to bear the ſhame of it, he took an halter and hanged himſelf.

10. *Emori per virtutem præſtat, quam per dedecus vivere: Saluſt*: Better dye with credit, than to live with infamy.

11. *Saul* was ſo affraid of diſgrace, that he importunes *Samuel* to honour him before the people, 1 *Sam*. 15. 30.

12. *Sampſon* pulled the houſe upon his own head, and upon the heads of the *Philiſtines* that had ſo diſhonoured him, *Judg*. 16. 25, 30.

13. It troubled not *Abimelech* to think that he ſhould dye, but that he ſhould dye ſo diſhonourably by the hand of a woman, *Judg*. 9. 54.

14. *Eliſha* was never ſo provoked, nor ſo unable to diſſemble his provocation, as when he was diſhonoured, though it were by wanton, and waggiſh children, 2 *King*. 2. 23, 24.

15. Holy *Job* complains of nothing more than of that deriſion, and ſcorn that he ſuffered from them, whoſe Fathers he would have diſdained to have ſet with the dogs of his flock. *Job* 30. 1, 9, 10.

16. *Nehemiah* never uſed any imprecations againſt thoſe ſworn enemies of his, *Sanballat*, and *Tobijah*, but only upon their contumelious reproaches, *Nehem*. 4. 4, 5.

17. *Have mercy upon us*; and again, *Have mercy upon us*, cry the People: Why? what ail they? *We are* (ſay they) *exceedingly filled with contempt, our ſoul is exceedingly filled with the ſcorn of thoſe that are at eaſe, and with the contempt of the proud*, Pſal. 123. 34.

It was one of the bittereſt ingredients in that cup which our crucified Lord did drink off for us, which made him complain, *Vermis ego, & non homo, I am a worm, and no man, a ſcorn of men, and an outcaſt of the people*

Pſal. 22. 6. Yet if we will reign with him, we muſt do as he did, *endure the Croſs, deſpiſe the ſhame*, Heb. 12. 4.

Many of the Heathens have willingly rid themſelves of life, to rid themſelves of diſhonour, as *Ajax*, *Brutus*, *Anthony*, *Cato Uticenſis*, &c.

CHAP. CXXV.

Sin the fore-runner of Judgments.

It brought the flood upon the old World, *Gen.* 6. 5, &c. Hell from Heaven upon *Sodom*, *Gen.* 19.

Gods plagues upon *Pharaoh*, *Exod.* 7. 17, &c. Judgments upon *Iſrael*, *Exod.* 32. 35. *Joſu* 7. 11. So often in the Book of *Judges*; and 1 *King.* 8. 33, &c. 2 *Chron.* 6. 24. *Lam.* 1. 8. & 5. 7.

It brought deſtruction upon *Jeruſalem*: See *Jews.*

1. Before the firſt deſtruction of *Rome* by *Brennus*, and his *Gaules*, the very Heathen Writers obſerve, that the people were careleſs of the ſervice of the Gods, and grown looſe, and diſſolute in matters of Religion. *Plut.*

2. A religious man in an expoſtulatory ſtrain complained to God of *Phocas*, that Parricide, who paved his way to the Throne by the murther of *Mauricius* his Maſter, and predeceſſor, ſaying; *Lord, Wherefore haſt thou made this man Emperour?* To whom the Lord anſwered, *Enim-vero quia non inveni pejorem*: Verily becauſe I have not found a worſe. Thus God puniſheth a wicked people with a wicked, and Tyrannical Prince. *Cedrenus.*

3. In the Reign of our King *Henry* the ſixth, when our brave *Engliſh* Army was called home out of *France* by reaſon of our Civil diſcords at home: The *French* ſcoffingly asked an *Engliſh* Captain, when they would return into *France* again? To whom the Captain modeſtly, and diſcreetly anſwered; *When your ſins are greater than ours.* Sp. Chron.

4. *Bede* obſerved of the ancient *Britains*, that immediately before their deſtruction by the *Saxons*, they were come to that height of wickedneſs, as to caſt *Odium in Religionis profeſſores, tanquam in adverſarios*: To hate the profeſſors of Religion as their greateſt adverſaries.

5. *Gildas* alſo reporteth of them, that at that time fornication, adultery, and inceſt, with all other ſins incident to mans nature were rife amongſt them: and eſpecially the hatred of truth, and the maintainers of it; the love alſo of lies with the forgers thereof: the admitting of evil for good, the reſpective regard of lewdneſs inſtead of goodneſs: deſire of darkneſs in lew of the Sun-light, and accepting of Satan for an Angel of light: Kings were anointed not by God; But ſuch as were known to be more cruel than the reſt, and ſoon after murthered by their own anointers: how abominable their ſins were, and what juſt judgments God followed them withal, read more in *Cambdens Brittan. Pag.* 108. 109. out of *Gildas*.

6. Alſo between the *Norman* Conqueſt (as *Gervaſius* of *Canterbury* writeth) the Prieſts were idle, drouſie, and unlearned, the people given to riot, and looſe life; Diſcipline lay dead, the Common-Wealth ſick of an infinite ſort of vices: but above all, *Pride*, whoſe waiting-maid is deſtruction, was come to a mighty head; yea, they fell ſo faſt to all lewdneſs, that to be ignorant of ſinful crimes, was held a great crime. *Dambdens Brittan.* p. 143.

7. Upon the perſecution of the Church under the Emperour *Valerian*, *Cyprian* writes thus: *We muſt confeſs that this great calamity which hath waſted for the moſt part all our Churches, and ſtill doth daily conſume us, ariſeth chiefly from our own wickedneſs whileſt we walk not in the way of the Lord, nor obſerve his precepts as we ought, whileſt we are full of lucre, pride, emulation, diſſenſion, void of ſimplicity, and faithful dealing, renouncing the world in word, but not in deed, every man pleaſing himſelf, and diſpleaſing others, and therefore are we thus worthily ſcourged*: For, *Non veniſſent fratribus hæc mala, ſi in unum fuiſſet fraternitas animata*: Theſe evils had not befallen the brethren, if they had been joyned together in brotherly unanimity. See *more in my Gen. Marty.* p. 56.

8. *Aurelian* the Emperour at firſt ſuffered the Chriſtians to enjoy their Religion in peace, but when they had lived a while in peace, and proſperity, they began to grow idle, and delicate, ſtriving, and contending amongſt themſelves upon every trifling occaſion, with railing words beſpattering one another in a moſt deſpightful manner: Biſhops againſt Biſhops, and people againſt people, moving hatred continually: yea, curſed hypocriſie, and diſſimulation encreaſed more and more, by reaſon whereof God ſent upon them the ninth perſecution, *&c.* See *more in my General Martyrologie.* p. 61.

9. *Salvian* Biſhop of *Maſilia* complaineth that before the perſecuting *Vandals* came into *Africa*, the Church of God was much degenerated, in thoſe Countries from its ancient purity, and that the power of godlineſs was much decayed, inſomuch as they which liv'd exactly according to the rule of Gods Word were hiſſed at as they went in the ſtreets as if they had been Monſters. *Idem.* p. 101.

10. Before the late Perſecution in *Bohemia* through the long, and peaceable enjoyment of the Goſpel men by little, and little began to be licentious in their lives, and carnal ſecurity ſo encreaſed, that many began to preſage that ſome horrible tempeſt would ere long overwhelm them. *Idem.* p. 160.

11. Before the Maſſacre in *Paris*, ſuch a general ſtupidity ſeiſed upon the Proteſtants, that their minds were very wavering, and few there were that ſhewed themſelves zealouſly bent to Religion; but all, both great, and ſmall, were intent upon worldly matters, building to themſelves goodly Caſtles in the ayr. *Idem.* p. 309.

12. Sins are the ſnuffs that dim our candleſtick, and threaten the removal of it: The leaven that defiles our Paſſeovers and urges God to paſs away, and depart from us: The reproach which will render us a Proverb, and a by-word, *Deut.* 28. An aſtoniſhment, and an hiſſing, *Jer.* 25.9. Like *Sodom* and her ſiſters, a reproach and a taunt, *Ezek.* 5.15. which to prevent *Curat*

rat pœnitentia, ne præcurrat ſententia: Mittamus preces, & lacrymas cordis legatos, ſaith *Cyprian*; Let us break off our ſins, and cry mightily unto God.

13. Sin is honey in the mouth, but gravel in the belly: ſuch a bitter-ſweet was *Adams* Apple; *Eſau*'s Meſs; The *Iſraelites* Quailes, *Jonathans* honey; The *Amalakites* cates after the ſacking of *Ziglag*, 1 Sam. 30.16. *Adonijahs* dainties, 1 *King*. 1. After the meal is ended comes the Reckoning: Men muſt not think to dine with the Devil, and then to ſup with *Abraham*, *Iſaah* and *Jacob* in the Kingdom of Heaven. When the Aſpe ſtings a man, it doth firſt tickle him ſo that it makes him laugh, till the poyſon by little and little gets to the heart; and then it pains him more than ever it delighted him; ſo doth ſin.

14. The *Jews* were ever beſt when they were in the worſt condition: In proſperity *Jeſurun* waxed fat, and kicked with the heel, *Deut*. 32. 15.

15. The *Athenians*, *non niſi atrati, &c.* would never mend till they were in mourning.

16. One of our great Stateſmen ſaid: *Anglica Gens eſt optima ſlens, & peſſima ridens*. Phyſicians ordinarily cure a Lethargy by a Feavour: Chyrurgians let their Patients blood ſometimes *etiam ad deliquium animæ*, till they ſwoune again. The Scorpion heales his own wounds: And the Viper beaten, and applied, cures his own biting: ſurely as the ſcourging of the garment with a ſtick, beats out the moths, and duſt, ſo do corrections, corruptions from the heart; and as lancing lets out filth, ſo do aſſlictions ſin. *Trapp.*

17. God, when he begins to puniſh ſin he will alſo make an end, 1 *Sam*. 3.12. *i. e.* as ſure as he begins, ſo ſure wlll he make an end. He forbore the houſe of *Jehu* for a while, but at laſt he puniſhed them as ſo many murtherers, 1 *King*. 16.7. *Nullum tempus occurrit Regi, nedum Deo*. He is ſlow, but ſure, *& tarditatem ſupplicij gravitate compenſat*. Val. Max. the longer he holds, the harder he ſtrikes: ſin may ſleep a long time, like a ſleeping debt not called for of many years. As *Sauls* ſin in ſlaying the *Gibeonites*, not puniſhed till forty years after. As *Joabs* in killing *Abner*, which was not puniſhed all *Davids* dayes. And *Amelek* periſhed for their ill uſuage of *Iſrael* many hundred years after: *O how dangerous it is to offend him, whoſe diſpleaſure is everlaſting*! Vapours that aſcend inviſibly, come down again in Rain, and ſhowres. *Idem.*

18. *Aliud ex alio malum*: One miſchief treadeth upon the heels of another, as *Jobs* meſſengers. The clouds return after the rain, *Eccl*. 12. 2. As in *April* weather, ſo ſoon as one ſhowr is fallen, an other is brewing; and *deep calleth upon deep at the noiſe of the water ſpouts*, Pſal. 42. 7. *Evil ſhall hunt the violent man to deſtroy him*, Pſal. 140. 11. Your ſins ſhall find you out, as a blood hound, *Num*. 32. 23. As it did that Popiſh Prieſt in *London*, who having eſcaped the fall of *Black-Friers*, *Anno Chriſti* 1623. (where *Drury* had his braines knockt out of his head together with his Sermon) and taking water with a purpoſe to ſail into *Flanders*, was caſt away (together with ſome others) under *London Bridge*, the boat being overturned. *Trapp.*

19. *Urſin* tells us, that thoſe which fled out of *England* in Queen *Maries* dayes acknowledged that great that inundation of miſery came juſtly upon them for their great unprofitableneſs under the means of grace which they enjoyed in King *Edwards* days.

20. *Zanchy* tells us, that when he firſt came to be Paſtor at *Clavenna*, there fell out a grievous peſtilence in that Town, ſo that in ſeven moneths ſpace there dyed one thouſand two hundred perſons: their former faithful Paſtor *Mainardus*, had often foretold ſuch a calamity for their prophaneneſs and Popery: but he could never be believed till that plague had proved him a true Prophet, and then they remembred his words, and wiſhed that they had been warned by him.

21. On a time five Monks being met together, entred into conſultation what was the moſt effectual means to mortifie ſin: One ſaid, that it was *to meditate on Death*: The ſecond, *to meditate on Judgment*: The third, *to meditate on the joyes of Heaven*: The fourth, *to meditate on the everlaſting torments of Hell*: The fifth, *to meditate on the love, and ſufferings of Chriſt*, which indeed is the ſtrongeſt, and moſt effectual of them all.

22. Few men that make warr againſt Heaven by their impieties, go to their grave in peace: what became of *Pharaoh* the bloody, and *Achitophel* the crafty? Of *Balaam* the covetous, and *Corah* the rebel? Of *Haman* the proud, and *Herod* the Fox? Of *Abſolon* the diſobedient, and *Elah* the drunkard? Of *Zimri* and *Coſbi* the unclean? Of *Ananias* and *Saphira* the liars? Of *Maxenitus* the Tyrant, and *Julian* the Apoſtate? Of wily *Wincheſter*, and bloody *Bonner*? and of a thouſand others mentioned in this book?

23. *Cave, ſpectat Cato*, was a watchword among the *Romans*. A Reverend, and religious Divine, had theſe words following written before him in his ſtudy *Noli peccare*; *Nam Deus videt*, *Angeli aſtant*, *Diabolus accuſabit*, *conſcientia teſtabitur*, *Infernus Cruciabit*. Take heed of ſin; For God ſeeth thee, Angels ſtand by thee, The Devil will accuſe thee, Thy Conſcience will teſtifie againſt thee, And Hell will torture thee. *Trapp*.

24. He that writes the life of *Anſelme*, ſaith thus of him, *That he feared nothing in the world more than ſin, and that if on the one hand he ſhould ſee corporally the horror of ſin, and on the other the pains of hell, and muſt neceſſarily be plunged into the one, he would chuſe hell, rather than ſin; and that he would rather have hell, being innocent, and free from ſin, than polluted with the filth thereof, poſſeſs the Kingdom of Heaven.*

CHAP. CXXVI.

Speeches witty, pleaſant, and profitable.

1. THemiſtocles uſed in mirth to ſay, *That of all other people, the Grecians were the moſt powerful, and that of the Grecians, the Athenians ruled over moſt, and that he ruled the Athenians, and that his Wife ruled him, and his young Son ruled his Wife.* Herod.

2. On a time one requeſted *Lycurgus* to ſet up a popular Government in *Lacedæmon*, where the meaneſt might have as much authority as the greateſt: *Begin*, ſaith he, *firſt to do it in thine own houſe.* Plut.

3. An other asked him why he appointed ſuch mean things? and of ſo little value to be offered to the gods? *Becauſe*, ſaith he, *we ſhould never be weary of ſerving them.* Plut.

4. One of his Citizens asking him how they might defend themſelves againſt their enemies? *If*, ſaith he, *ye be poor, and no man covets more than another.*

5. Another asking him, if it were not meet to encloſe their City with walls? *Can*, ſaith he, *that City be without walls, that is environed with men, though it be not compaſſed with ſtones?* Plut.

6. *Damaratus* the *Lacedæmonian* being asked by a buſie fellow, who was the honeſteſt man in *Lacedæmon*? *Even he*, ſaith he, *that is leaſt like unto thy ſelf*, Plut.

7. An Orator of *Athens* ſaying to *Pliſtonax* that the *Lacedæmonians* were ignorant, and illiterate: *Thou ſayeſt true*, quoth he, *for we of all the Grecians have learned none of your ill conditions.* Plut. One of them being requeſted to go hear the Nightingale counterfeited naturally: *I have*, ſaid he, *heard the Nightingale her ſelf.* Plut.

8. A Boy being promiſed an hardy Cock of the game, that would die in the place: *Nay*, ſaid he, *give me not thoſe which will dye, but with fighting will kill others.* Plut.

9. *Pædaritus*, a worthy man in *Lacedæmon*, being left out in the election of the three hundred Senators, went whom merrily, ſaying, *It doth me good to ſee that there are found* three hundred *men in the City better than my ſelf.* Plut.

10. Some that had ſtudied Muſick, and other Arts, uſed to mock *Themiſtocles*, when he was young, for his ignorance, to home he gave this anſwer: *Indeed I cannot tune a Viol, Harp, or Lute, but if you put a weak, little, and obſcure City into my hands, I know how to make it Noble, Strong, and Great.*

When in his youth his actions were light, and unconſtant, he uſed to ſay, That *a ragged Colt oft proves a good Horſe, eſpecially if he be well broken, and ridden.* Plut.

11. *Themiſtocles* ſayling to and fro amongſt the confederates of the *Athenians*, to gather a tribute, when he came to the *Andrians*, and found them

backwards to pay; he told them that he brought two mighty gods along with him. viz. *Love*, and *Force*: To which they anſwered, that they alſo had two great goddeſſes to withſtand him: viz. *Poverty*, and *Impoſſibiliy*. Plut.

13. *Themiſtocles* being baniſhed *Greece*, was forced to fly for refuge to the King of *Perſia*, with whom he found great favour, and was advanced to a great eſtate, whereupon he ſaid to his children: *My ſons, we ſhould have been undone, if we had not been undone. Periſſemus niſi perijſſemus.* Plut.

14. *Brenus* with his *Gaules* beſieged the City of *Cluſium* in *Italy*, the *Romans* ſent Ambaſſadours to him, to ask him what wrong the *Cluſians* had done unto him that he was come to War againſt them? *Brennus* ſmiling, anſwered: *Herein the Cluſians do us wrong, in that being few, and occupying much land they will not give it us, that need it more than they: the like do you* Romans *to all your neighbours, if they will not impart their goods to you.* Plut.

15. *Menecrates* the Phyſitian, becauſe he had reſtored many mad men to their wits, was Sirnam'd *Jupiter*, which he was ſo proud of, that writing to *Ageſilaus* King of *Sparta*, he began his letter thus: *Menecrates Jupiter, regi Ageſilao ſalutem*: to which *Ageſilaus* wrote back, *Ageſilaus Rex, Menecrati ſanam mentem.* Plut.

16. One prayſing a certain Orator highly in the preſence of *Ageſilaus* King of *Sparta*, for that he could admirably ſet forth ſmall matters with ſpecious words; He anſwered, *But I do not think it worthy their labour who put a great ſhoe upon a little foot.* Xenoph.

17. Another asking him, by what means a man might attain to a good name, and fame? he anſwered, *Si loquatur quæ ſunt optima, & faciat quæ ſunt honeſtiſſima*: If he alwayes ſpeaks thoſe things which are beſt, and doth thoſe things which are moſt honeſt. *Idem.*

18. A Captain of the *Pæonians* having ſlain an enemy, cut off his head, and brought it to *Alexander M.* ſaying, O King, with us, this gift uſes to be rewarded with a cup of gold. *Yea*, ſaith *Alexander*, with *an empty cup, but I will drink to thee this full cup of Wine.* Diod. Sic.

19. *Auguſtus Cæſar* his Motto was, *Feſtina lente*, and he uſed to ſay, *Sat celeriter, fit, quicquid fit ſatis bene*; A thing well done is twice done. *Plut.* As alſo, *That to get ſome ſmall profit with great danger, is like thoſe that fiſh with a golden hook, who hazzard more than the fiſh is worth.* Plut.

20. A certain *Roman* Knight coming to *Adrian* the Emperour to requeſt a favour of him, received a denyal: the Knight was old, and had a very gray beard; but a few dayes after, having coloured his beard black, like a young man, he came to the Emperour again, about the ſame buſineſs: the Emperour perceiving the fraud, ſaid to him; *I would be very glad to gratifie you in your deſire, but a few dayes paſt, I denyed it to your Father: and therefore it would not be juſt to grant that to the ſon, which I refuſed to the Father.* Imp. Hiſt.

21. *Apollonius* being asked (as to entrap him) what he thought of *Nero's* ſinging? fearleſly anſwered the bloody *Tigellinus*, *Nero's* favourite; *I think* (ſaid he) *far better then you; for you repute him worthy to ſing, but I to hold*

hold his peace. And ſo truly it was; for his voice was but weak, and hollow, and therefore to help it, he uſed to lye on his back with a leaden plate on his breaſt, and to ſaſt certain daies in every moneth with nothing but oyl. *Plinie.*

At the Battel of *Newport*, the Prince of *Orange* having the *Spaniſh* Army before him, and the Sea behind him, ſpake thus to his Soldiers; *If you will live, you muſt either eat up theſe* Spaniards, *or drink up this Sea.* 22.

When *Luther* firſt appeared againſt the Pope, *Albertus Crantzius* (a Biſhop that approved of his project, but thought it impoſſible to be brought to paſs) wrote thus unto him; *Frater, Frater, Abi in Cellam, & dic, Miſerere mei Deus*; Frier, Frier, go into thy Cloiſter, and follow thy beads: This buſineſs is too hard for thee to undertake. 23.

When amongſt many Articles exhibited to our King *Henry* the ſeventh, by the *Iriſh* againſt the Earl of *Kildare*, the laſt was; *Finally, all* Ireland *cannot rule this Earl*: Then (quoth the King) *This Earl ſhall rule all* Ireland, and ſo made him Deputy thereof. *Camb. Remains.* p. 271. 24.

King *John* of *England* being perſwaded by one of his Courtiers to untomb the bones of one, who whileſt he lived had been his great enemy. *O no*, (quoth the King) *would to God that all mine enemies were as honourably buried.* 25.

A little before the *Spaniſh* Invaſion in eighty eight, the *Spaniſh* Ambaſſador after a large recital of his Maſters demands to Queen *Elizabeth*, ſummed up the effect of it in this *Tetraſtich.* 26.

Te veto ne pergas bello defendere Belgas;
Quæ Dracus *eripuit nunc reſtituantur oportet:*
Quas Pater evertit, jubeo te Condere cellas:
Religio Papæ fac reſtituatur ad unguem. i. e.

Theſe to you are our Commands,
Send no help to th' *Netherlands*:
Of the Treaſure took by *Drake*,
Reſtitution you muſt make:
And thoſe Abbies build anew
Which your father overthrew:
If for any Peace you hope,
In all points reſtore the Pope.

The Queen ſmiling at theſe demands, returned this ſudden anſwer,

Ad Græcas, bone Rex, fient mandata Calendas.

Worthy King, know this your will,
At latter Lammas wee'l fulfill.

See her *Life in my ſecond Part.*

27. *John* Duke of *Bedford* being entombed in the chief church of *Roan*, afterwards a fooliſh Courtier perſwaded *Charles* the eighth King of *France*, to deface his Monument, to whom the King anſwered; *God defend that I ſhould wrong him dead, whom whileſt he was living all the force of* France *could not reſiſt.*

28. Queen *Elizabeth* coming into a Free School, had an Oration made to her by one of the boyes, whom afterwards ſhe jeſtingly asked, *How often his Maſter had whipped him?* He readily, and wittily anſwered with the words of *Æneas* to Queen *Dido*;

Infandum Regina jubes renovare dolorem.

29. At another time having an Oration made to her by a poor boy, ſhe, underſtanding his quality, ſaid merrily to him: *Pauper ubique jacet.* But the boy as confidently, and wittily anſwered;

In thalamis Regina tuis hac nocte jacerem;
Si verum hoc eſſet, Pauper ubique jacet.

30. *Adrian* the Emperor having cenſured *Favorinus* in his own profeſſion of *Grammar*, he told him wittily, that *he durſt not be learneder than one who commanded thirty Legions.*

31. A certain Artificer being blamed for ſome work that he had done by his Prince, gave him this anſwer? *God forbid Sir, that you ſhould know things of ſo mean a quality, better than I who owe my ſubſtance to them.*

32. *Alexander* having a Soldier of his name that was a coward, bade him either leave off the name of *Alexander*, or be a Soldier. *Plut.*

33. One being hit in the teeth with his ſtinking breath, wittily excuſeth it, ſaying, that it was by reaſon of the many ſecrets committed to him, and concealed by him ſo long till they were even rotten in his boſome. *Trapp.*

34. A Papiſt (as their uſual manner is) asking a Proteſtant where his Religion was before *Luther?* He wittily anſwered: *In the Bible, where yours never was.*

35. *Themiſtocles* perſwading the other *Grecians* to fight with *Xerxes* his navy where they were, one that ſtood by ſaid to him: *Themiſtocles, for a man that hath neither City nor houſe, it is an ill part to wiſh others that have, to forſake all: Themiſtocles* turning to him, replyed: We have willingly forſaken our houſes, and walls, cowardly beaſt that thou art, becauſe we would not become ſlaves for fear of loſing thoſe things which have neither ſoul, nor life: and yet our City I tell thee is the greateſt of all *Greece*: for it is a Fleet of two hundred Gallyes ready to fight, which are come hither to ſave you if you pleaſe. *Plut.*

36. A man born in the Iſle of *Siripha*, falling out with *Themiſtocles*, did caſt him in the teeth, that it was not for his worthines, but for the Noble City wherein he was born that he won ſuch glory. *Thou ſayeſt true*, ſaid he, *but neither ſhould I have won any great honour if I had been a* Seriphian, *nor thou if thou haddeſt been an* Athenian. *Plut.*

37. *Cæſar* ſeeing one day in *Rome* ſome rich and wealthy ſtrangers having little dogs, and Munkies in their arms, and that they made marvellous much of them, asked them, *if the women in their Countrey had no children?* wiſely reproving them hereby for beſtowing that love and kindneſs upon bruit creatures which they ſhould reſerve for their children. *Plut. in vita Peric.*

38. One ſaid to *Diogenes*, *Look how the people mock thee*: Tuſh (ſaid he) they mock not me: meaning that he took them only to be mocked, who were offended at it. For an honeſt, and wiſe man can be no way diſhonoured. *Plut. in vita Fabii.*

36. There was one *Marcus Livius*, a *Roman*, that was Governor of *Tarentum*, at that time when *Hanibal* took it: This *Livius* vexing to ſee ſo much honour done to *Fabius Maximus*, ſwoln with envy and ambition, ſaid one day in open Senate, that it was himſelf not *Fabius*, that was the cauſe of taking the City of *Tarentum* again: *Fabius* ſmiling to hear him, anſwered wittily: *Indeed thou ſayeſt true; For if thou hadſt not loſt it, I had never won it again.* Plut. in vita Fabii.

39. *Alcibiades* when he was a boy, one day wraſtling with a compaion of his, was in danger of being overthrown by him, whereupon he gat his fellows arm into his mouth and bit it ſo hard, as forced him to let go his hold, whereupon he ſaid, *What Alcibdiaes, biteſt thou like a woman?* No marry do I not (quoth he) but like a Lion. *Plut. in vita ejus.*

40. Whileſt *Dionyſius* the Tyrant was a priſoner in *Corinth*, a certain merry fellow thinking to mock him finely, as he entered into his Chamber, ſhook his Gown, as the manner is when they come to Tyrants, to ſhew that they have no weapons under their Gowns: But *Dionyſius* encountred him as pleaſantly, ſaying to him: *Do that when thou goeſt hence, to ſhew that thou haſt ſtolne nothing.* Plut.

41. One telling *Pelopidas*, General of the *Thebans*, that *Alexander* the Tyrant of *Theſſaly* was coming againſt him with a very great power, *Pelopidas* anſwered him readily, *All the better, we ſhall kill the more.* Plut. in vita ejus.

42. The *Romans* called *Fabius Maximus* their Target, and *Marcellus* their Sword: And *Hanibal* ſaid, that he feared *Fabius* as his Governour, and *Marcellus* as his enemy: becauſe the firſt kept him from hurting of others, and the ſecond oftentimes did him hurt. *Plut. in vita Marcelli.*

43. *Cato*, reproving the ill Government in *Rome*, ſaid, That *it was a hard thing to keep up that ſtate, where a little fiſh was ſold dearer than an Ox.*

45. He ſaid alſo, that the *Romans* were like a flock of ſheep: for as every Wether, when he is alone, doth not obey the Shepherd, but when they are altogether, one follows another for the love of the formoſt: *even ſo are you* (ſaid he) *for when you are altogether, you are content to be led by the noſes by ſuch, whoſe counſel, not a man of you, when alone would uſe in any private matter.*

46. At another time, ſpeaking of the authority the women of *Rome* had over their husbands, he ſaid: *other men command their wives, and we command men, and our wives command us.* Plut. in vita ejus.

47. He ſaid alſo, that wiſe men did learn and profit more by fools, than

fools did by wiſe men: For *wiſe men* (ſaid he) *ſee the faults fools commit, and learn to avoid them, but fools never ſtudy to follow the examples of wiſe mens doings.*

48. A certain man that was given to pleaſure deſired to be *Cato's* friend; but he refuſing his acquaintance, ſaid, *I cannot live with him that hath better judgement in the pallat of his mouth than in his head.*

49. He uſed to ſay, that, *That in all his life time he repented him of three things,* Firſt, *that ever he had told a ſecret to any woman:* Secondly, *that ever he went by water when he might have gone by land:* Thirdly *that he had been idle a whole day, and done nothing.*

50. When he ſaw a vicious old man, he would ſay to him: *O gray beard, age bringeth many deformities with it, add not to it by your vices.*

51. Another time being reviled by one that led a lewd, and naughty life, he ſaid to him: *Go thy way, I am no man to ſcold with thee: For thou art ſo uſed to revile, and to be reviled, that its not dainty to thee: But for my ſelf, I never uſed to hear ſcolding, and much leſs delight in it.* Plut. in vita ejus.

52. *Cato* having been in *Affrick*, and ſeen the flouriſhing of the *Carthaginians*, fearing that at laſt they might prove too hard for *Rome*, after his return he never declared his opinion in any matter in the Senate, but ſtill his concluſion was: *Me thinketh ſtill Carthage ſhould be utterly deſtroyed.* Idem.

53. *Pyrrus* King of *Epyrus* having with great celerity overrun, and conquered all *Macedon*, his Subjects at his return called him an Eagle, to whom he anſwered: *If I be an Eagle, it is through you that I am ſo, for your weapons are the wings that have raiſed me up.* Plut in vita ejus.

54. *Plato* ſeeing *Xenocratés* the Philoſopher to be of a curriſh nature, and too ſevere, uſed to ſay to him, *My friend, I pray thee do ſacrifices to the Graces.* Plut.

55. *Sylla* having by bribery, and corrupting the people procured himſelf to be choſen *Prætor* in *Rome*, not long after fell out with *Cæſar*, and in his anger threatned that he would uſe the power, and authority of his office upon him: But *Cæſar*, ſmiling, anſwered: *Thou haſt reaſon indeed to call it thy office, becauſe thou haſt bought it.* Plut. in vita ejus.

56. The *Cyrenians* upon a time prayed *Plato* to write them Laws, and to appoint them ſome form of Government for their Common-wealth, to whom he wiſely anſwered, That *it was an hard thing to give laws to ſo rich, and fortunate a people as they were:* Implying that nothing is harder to be ruled than a rich man: and contrarily nothing readier to receive counſel, and government, then a man in adverſity. *Plut. in vita Luculli.*

57. *Æſop* was a wiſe man, who ſaid, that *every man carried a ſack on his neck, and that they put other mens faults at the ſacks mouth, and their own towards the bottom of the ſack.* Plut.

58. *Metellus* and *Pompey* being ſent with two great Armies from *Rome* into *Spain* againſt *Sertorius*. *Sertorius* fought one day with *Pompey*, and had almoſt ſlain him: But the night parting them, the next morning *Sertorius* brought forth his Army again againſt *Pompey*, but hearing that *Metellus* was at hand to aſſiſt him, he was feign to retreat, ſaying: *Had not that old man come, I would have whipped that young boy to* Rome *with Rods.* Plut. in vita ejus.

59. When *Cæſars* friends ſuſpected traſon againſt his perſon, they adviſed him to get a guard for his ſafety, ſome of them offering themſelves to ſerve him, he refuſed, ſaying, *that it was better to dye once, than alwayes to be in fear*: adding, *that the favor, and good will of the people was the honourableſt guard, and beſt ſafety that he could have.* Plut in vita ejus.

60. *Menillus* proffering great gifts to *Phocion* the *Athenian*, he refuſed them whereupon *Menillus* ſaid; If thou haſt no need, of it thy ſelf, yet let thy ſon *Phocus* have it: To whom *Phocion* anſwered: *If my ſon* Phocus *will leave his naughty life, and become an honeſt man, that which I ſhall leave him will ſerve his turn very well: but if it be ſo that he will ſtill hold on his evil courſes, there is no riches that can ſuffice him.* Plut. in vita Phoc.

61. When King *Antipater* would have had *Phocion* done an unhoneſt thing: he refuſed, ſaying, *Antipater cannot have me his friend, and flatterer too.* Idem.

62. *Antipater* himſelf was wont to ſay, that he had two friends in *Athens*, *Phocion*, and *Demades*: *of which he could never make the firſt to take any thing of him, and the ſecond he could never ſatisfie.* Idem.

63. In the tenth year of King *James* his reign, there was a Parliament called wherein account was taken of forty Gentlemen, members of the houſe of Commons, that were not above twenty years old, and ſome not exceeding ſixteen, whereupon Recorder *Martin* ſaid. *That it was the ancient cuſtom for old men to make Laws for young ones, but that then he ſaw the caſe altered, and that there were children elected into the great Councel of the Kingdom, which came to invade, and to invert nature, and to enact Laws to govern their Fathers.* Fragmenta Regalia.

64. One of the *Turkiſh* Emperours, when he was diſſwaded by his Baſſa's from making war with the *Germans* becauſe of their multitude, anſwered, that he feared them not: *For* (ſaith he) *ſooner will my fingers be all of a length, than their Princes all of one minde.* Turk. Hiſt.

65. When Sir *Walter Raleigh* asked a favour of Queen *Elizabeth*, ſhe ſaid to him: *Raleigh, when will you leave your begging*? He anſwered, when your Majeſty leaves giving: *God is much more bountiful, who did not give over granting* Abraham *his requeſts for* Sodom *till he left asking.* Beadles Diary p. 64.

66. When *Cæſar* and *Bibulus* were Conſuls, *Cæſar* did all, but *Bibulus*, being overawed by his word, did nothing: whereupon the wits of *Rome* uſed to ſubſcribe their letters, *Julio, & Cæſare Conſulibus*: *Julius*, and *Cæſar* being Conſuls. *Idem.*

67. *Melancthon* (though otherwiſe a good man) was extream penſive for fear of ſome ſad iſſues of the great meeting at *Auſpurg*, whereupon *Luther* wiſhing *Spalatinus*, his friend, to exhort him, and charge him in his name, *Ne fiat Deus*; that he make not himſelf a god.

68. Sir *John Corwnal*, Lord *Fanhop*, being condemned for treaſon, at his death ſaid: *That not himſelf, but his brave houſe at Amiphel was guilty of treaſon.*

69. When *Cræſus* ſhewed *Socrates* his great treaſures of gold, *Socrates* ſaid to him: *If your enemies Iron be better than yours, they will ſoon carry away all your gold.*

70. When *Scipio Africanus* was required to joyn with the Prieſt in praying for the increaſe of the *Roman* State; *No* (ſaith he) *our State is rich enough, I will rather pray the gods to continue, and keep what we have.*

71. One gave this counſel to his friend.

Have communion with few:
Be intimate with one:
Deal juſtly with all:
Speak evil of none.

72. When Grave *William*, Prince of *Orange* was ſlain, his ſon Grave *Maurice* was but young, whereupon the States were doubtful whether they ſhould chooſe him for their General, yea or no. *Maurice* hearing of it by his friends, wrote a letter to them, and in it only theſe four words, *Tandem fit ſurculus arbor.* A young Plant at laſt becomes a Tree: upon which they choſe him, and he made his *Motto* good; for he proved a brave ſouldier, and an happy inſtrument of their good. *Idem.*

73. *Ariſtippus*, the *Cynnick*, fell on the ground before *Dionyſius*, and kiſſed his feet when he preſented a Petition to him, and being asked the reaſon of it, anſwered, *Aures habet in pedibus*, he hath ears in his feet: never can a penitent ſoul fall at Gods feet with prayers and tears, and go away without an anſwer.

74. *Epictetus* going forth one day, ſaw a woman weeping for her pitcher of earth that was broken; and going forth the next day, he ſaw another weeping for her ſon, whereupon he ſaid, *Heri vidi fragilem frangi: hodie vidi mortalem mori*: Yeſterday I ſaw a pitcher broken, to day a mortal creature dye.

75. *Æneas Sylvius*, afterwards Pope *Pius* the ſecond, before his advancement, being at the Council of *Baſil*, wrote every thing, and praiſed the decrees thereof exceedingly: but being made Pope he changed his Opinion, and would have Councils ſubject to the Popes, whereupon it was wittily ſaid of him, *Quod Æneas probavit, Pius damnavit.* That which *Æneas* approved, *Pius* condemned. Mr. *Leighs Relig. and Learn. p.* 108.

76. *Decius Auſonius*, a French Poet of *Burdeaux*: His uſual ſaying was, *Beatum eſſe non qui habet quæ cupit. ſed qui non cupit quæ non habet*: He is bleſſed, not which hath the things which he deſires: but he which doth not deſire the things which he hath not.

77. About the year 1320. *Charles*, Duke of *Burgundy* beſieging the City of *Nuce*: *Lewis* the eleventh, King of *France*, ſent Ambaſſadours to *Fredrick* the third, Emperour of *Germany*, requeſting him to confiſcate, & ſeiſe upon all the lands that the Duke of *Burgundy* held in the Empire: promiſing for his part that he would do the like in the Countries of *Flanders, Artois* and *Burgundy*, and other dependants upon the Crown of *France*: Hereupon the Emperour would needs tell the Ambaſſadours a ſtory. Near unto a City in *Almaine* (ſaid he) did once haunt a moſt cruel Bear, which did much miſchief to the neighbouring places. Now it happened that three merry fellows, drinking in a Tavern, wanted money to pay their ſhot, whereupon they agreed with their Hoſt to kill the Bear, to make ſale

77. of his skin, and ſo to pay the reckoning; and accordingly preparing themſelves for the encounter, out they go to ſeek the Bear, and coming nigh to the Cave where he was lodged, the Bear iſſued out ſo fiercely upon them, that being ſurprized with ſudden fear, one of them fled back towards the Town: Another did climb up into a Tree: A third, having no other way to eſcape, fell flat with his face on the ground as if he were dead: and the Bear did often put his mouth to the ears of this poor fellow, who holding his wind, and abſtaining from breathing, the Bear went his way without doing him any harm. Now the Bear being gone, the man came down from the Tree, and demanded of his companion what it was that the Bear told him in his ear? *Marry* (quoth the fellow) *he bad me that I ſhould never hereafter uſe to ſell a Bears skin till the Bear was dead.*

By which ſtory the Emperor hinted, that the King and he ſhould be ſure firſt to take the Duke before they had diſpoſed of his dominions.

78. *John Scot* our Countrey-man, was famous for his learning, and therefore much reſpected by King *Alfred*: He going into *France* was there worthily entertained, and had in great eſtimation by *Carolus Calvus*, the *French* K. who on a time ſitting at Table with him, the King asked him, *what difference there was between a* Scot *and a* Sot? unto which he ſuddenly replyed, ſitting over againſt the King, *Menſa tantum*, i.e. only the breadth of the Table. Another time being at dinner with the King, there was a diſh wherein were two great fiſhes, and a little one: The King having eaten ſome of it, ſet it down to *John Scot*, to diſtribute it to other two Clerks that ſat by him, *John* taking the diſh, carved to himſelf the two great fiſhes, and gave the little one to the Clerks who were two tall and big perſons, himſelf being but a little man. The King obſerving this diviſion, blamed him for it, as not having dealt equally: But *John* would prove his diviſion juſt: For *here* (ſaith he) *be two great ones, and a little one*, pointing to the two great fiſhes, and himſelf: and likewiſe, *there is a little one, and two great ones*, pointing at the little fiſh, and the two great men. I pray you (ſaid he) *what diſtribution can be more equal?* whereat the King and his Nobles laughed heartily. Mr. *Leighs Relig. and Learn. p.* 320.

79. *Stratonice* ſinging one night before King *Methridates*, ſo pleaſed him, that he would needs have her lye with him that night; and the next morning her Father (being a poor man) found his Tables full of ſilver, and gold plate, and a great number of ſerving men, Grooms, and Pages, who brought him marvellous rich apparel, with a horſe ready at his door, richly furniſhed: The poor man thought all this done in mockery, and ſport, and therefore would have run his way, had not the ſerving men held him, and told him that the King had beſtowed it upon him, and that all which he ſaw was but a little in reſpect of the other goods, and lands which he gave him: So the old man, believing them at the length, did put on the purple gown, and gat upon the horſe, and riding through the ſtreets, cryed continually, *All this is mine, all this is mine*: and when ſome laughed him to ſcorn for it, he told them; *My Maſters, ye need not wonder to hear me thus to cry out, but rather, that I throw not ſtones at them I meet, I am ſo mad for joy.* Plut in vita Pomp.

80. A certain theef in *Athens* called *Chalcus*, which ſignifies braſs, on a

time accuſed *Demoſthenes*, the Orator, to the people for his late ſitting up a nights, telling them that he ſtudied, and wrote the moſt part of the night by Lamp-light. *Indeed* (ſaid *Demoſthenes*) *I knew that it grieves thee to ſee my Lamp burn all night: And as for you, my Lords of* Athens, *me thinks you ſhould not wonder to ſee ſuch robberies in your City, conſidering that we have theeves of Copper, and the walls of our houſes are bnt clay.* Plut. in vita ejus.

81. A young man that was ſuſpected to have poiſoned his Father with a tart, ſaid, that he would revile *Cicero*: *I had rather have that of thee* (quoth *Cicero*) *than thy tart.*

82. *Publius Scotta*, who would feign have been thought a wiſe Lawyer, and yet had little underſtanding of it, was brought by *Cicero* as a witneſs in a matter, but being examined, he ſaid that he knew nothing of it: *Thou thinkeſt peradventure* (ſaid *Cicero*) *that they ask thee touching the Law.*

83. *Metellus Nepos*, in a certain diſputation he had with *Cicero*, did many times ask him, who is thy Father? *Cicero* anſwered him again, *Thy Mother hath made this queſtion harder for thee to anſwer.* Plut. in vita ejus.

84. Another time *Cicero* meeting one *Voconius* with his three daughters, who were very foul, *Cicero* cryed aloud, *This man hath gotten children in deſpight of Phœbus.* Idem.

85. *Cicero* having accuſed *Glodius* for ſome foul crimes, *Clodius* made ſuch friends, that he was acquit in judgment, and afterwards charged *Cicero* that his witneſs was not true: *Quite contrary* (quoth *Cicero*) *for twenty five of the Judges believed me, and condemned thee, and the other thirty would not believe thee, for they would not quit thee till they had fingered thy mony.* Idem.

86. At the diſſolution of Abbies by King *Henry* the eighth, he gave away large ſhares almoſt to every one that asked: Amongſt other inſtances, take this merry ſtory: It fell out that two, or three Gentlemen, the Kings ſervants waited at the door when the King was to come out, with a purpoſe to beg of his Highneſs a large parcel of Abby lands: One Mr. *John Champernoune*, another of his ſervants ſeeing them, was very inquiſitive to know their ſuit, but they would not impart it to him: This while out comes the King, they kneel down, and ſo doth Mr. *Champernoune* (being aſſured by an implicit faith that Courtiers would beg nothing hurtful to themſelves) they preſent their Petition, the King grants it, they render him humble thanks, and ſo doth Mr. *Champernoun*: Afterward he requires his ſhare, they deny it: he appeals to the King, the King avows him his equal meaning in the Largneſs: whereupon his companions were fain to allot him the Priory of St. *German* in *Cornwal*, valued at 243. l. 8. s. *per annum*. So that a dumb beggar, met with a blind giver, the one as little knowing what he asked, as the other what he gave. Mr. *Fullers Hiſtory of the Church*. p. 337.

87. The *Turks* never uſe walking; whereupon Mr. *Bidulph* tells us, that at his being in *Turkie*, and walking up and down with his companions, a *Turk* demanded whether they were out of their way, or out of their wits? *If your way* (ſaid he) *lieth towards the upper end of the Cloiſter, why come you downwards? If towards the neather end, why come ye upwards?*

A certain bold woman came to *Gratian* the Emperor, and with much clamor complained to him of her husband; to whom the Emperor mildly ſaid, *Woman, what are theſe things to me*? Yea (ſaith ſhe) for he hath alſo ſpoken many things againſt thee: to which the Emperor replyed; *Woman, what is that to thee*? whereupon ſhe went away aſhamed. *Lipſ. Exam. Pol.* p. 134.

CHAP. CXXVII.

Stratagems.

SCriptural Examples: *Jacob*, Gen. 30. 37. *Joſhua*, Chap. 8. 2. *Gebeonites*, Joſu. 9. 4, &c. *Gideon*, Judg. 7. 19, &c. *Iſrael*, Judg. 20. 29.

1. After the death of *Cambyſes*, there being none of the Royal ſeed left, and the chief *Perſian* Nobles, or *Magi*, being all ſo potent, that none would give place to others, they at laſt did all garee, That meeting all together in ſuch a place the next morning, he whoſe horſe firſt neighed, ſhould be acknowledged King: one of theſe was *Darius*, whoſe Maſter of his horſe, hearing what was determined, over night took *Darius* his horſe to the place, and cauſed him to cover a Mare; the next morning when they came all to the place, *Darius* his horſe remembring the Mare, preſently fell a neighing, whereupon all the reſt of the Nobles alighted, and ſaluted him for their King. *Herod.*

2. *Darius* beſieging the impregnable City of *Babylon*, which had revolted from him, after many ways and means aſſayed, knew not how to prevail; at laſt one of his chief Colonels, called *Zopyrus*, cauſed himſelf to be beaten black and blew, his noſe, and lips, and ears to be cut off, and acquainting *Darius* with his purpoſe, he went to *Babylon*, into which being admitted, he ſhewed the people his diſmembred and torn body, complains of the cruelty of *Darius*, and proffereth his beſt aſſiſtance to them againſt him: the Citizens knowing the worth of the man, and not ſuſpecting the fraud, made him their Captain, and in ſome Skirmiſhes he beat the *Perſians*: at laſt having drawn forth all the ſtrength of the City, he betrayed him to *Darius*, and ſo delivered up *Babylon* into his hands. After which *Darius* uſed to ſay, *That he had rather have one* Zopyrus, *than twenty Cities of* Babylon. *Pez. Mel. Hiſt.*

3. When the *Grecian* Navy underſtood that the Army of *Xerxes* was entred into *Peloponeſus*, every one being ſolicitous for his own home, they reſolved to divide themſelves, and to provide for the ſafety of their own Countrey: This *Themiſtocles* mainly oppoſed, as foreſeeing that the diviſion of the *Grecian* Navy would be their ruine, & therefore when he could no otherwiſe prevail, he ſent a truſty perſon about him, privately to *Xerxes* to inform him, that the *Grecian* Navy was intended to fly away, and that therefore he ſhould preſently with his Navy ſet upon them, if he deſired a

glorious Victory. *Xerxes* being glad of this intelligence, thinking that *Themiſtocles* had done it out of reſpect to him, he preſently cauſed his Navy to environ the *Grecians* on every ſide, ſo that they were forced to fight whether they would or no, and ſo after a terrible battel they gave the *Perſians* a great overthrow, deſtroying two hundred of their ſhips, beſides thoſe which they took in the battel. *Herod.*

4. *Xerxes* ſeeing his great loſſes both by Sea and Land, was reſolved to leave his Army with *Mardonius*, and himſelf, with ſome ſmall party, to return into *Aſia*: the *Grecian* Generals underſtanding this, reſolved to go with their Navy to *Abydos* to break down the bridge which *Xerxes* had made, and left there, over the Sea for his return at his pleaſure, thinking by this means either to deſtroy his whole Army thus ſhut up in *Greece*, or to force him to good tearms of agreement: *Themiſtocles* thinking that it was fitter to make a golden bridge to a flying enemy, than to take away all hopes of eſcaping from them, which might make them fight more deſperately, gave contrary counſel; and when he ſaw that he could not prevail, he ſent privately to *Xerxes*, acquainting him with the *Grecians* purpoſe of breaking down his Bridge, and therefore adviſed him to haſten his return before they had put their counſel into action. *Xerxes* being affrighted with this meſſage, left his Captains to bring after him thoſe forces which he intended to take back into *Aſia*, and himſelf with a few attendants poſted back to the bridge for his own ſafety. *Herod.*

5. After the final overthrow of the *Perſian* Army, the *Athenians* began to build their City anew, which had been burned by the *Perſians*, and to compaſs it about with ſtrong walls, which the *Lacedemonians* hearing of, and ſuſpecting the *Athenian* power; they ſent Ambaſſadours to them to diſſwade them from the work, telling them how dangerous it might be if the *Perſians* ſhould again come into *Greece*, &c. *Themiſtocles* perceiving that they did it out of envy, told them that the *Athenians* would themſelves ſend Ambaſſadours of their own to ſatisfie the *Lacedemonians* about that matter: and ſo diſmiſſing them, he exhorted the *Athenians* to haſten their work all that poſſibly they could; and after a while, himſelf goes as their Ambaſſadour to *Sparta*, but by the way pretends ſickneſs, and other impediments to hinder: yet at length he comes to *Sparta*, but then tells them that he could do nothing effectually till his Collegues were come to him: In the mean time the *Lacedemonians* hearing that the Walls went forward apace, ſent new Ambaſſadours to know the truth of the buſineſs: *Themiſtocles* therefore diſpeeds away his man to *Athens*, writing to the Magiſtrates, that when the Ambaſſadors came they ſhould caſt them into priſon, and keep them as pledges, that the *Lacedemonians* ſhould act nothing againſt him; and at laſt he makes an Oration to the *Lacedemonians*, and tells them, that now *Athens* was fortified, whereby they were able to repel War both by their Arms, and Walls: and ſo having out-witted the *Lacedemonians* by this ſtratagem, he returned home with great applauſe. *Juſtin.*

6. *Cimon*, General of the *Athenians* triumphed over the *Perſians* twice in one day; for firſt he fought a great Battel with them by Sea upon the Confines of *Aſia*, wherein he gave them a great overthrow; and then, taking

ing the *Perſian* Ships, he put all his valianteſt Soldiers into them, and dreſſed them in the *Perſians* apparel, and ſo ſailing to the place where their Land Army lay, they took them for *Perſians* returning in triumph from the ſlaughter of the *Athenians*; *Cimon* therefore by this ſtratagem landing his men, brake ſuddenly into the Camp of the *Perſians*, whom he quickly overthrew with a great ſlaughter, and took twenty thouſand priſoners, together with an infinite maſs of treaſure, the tenth part whereof the *Athenians* didicated to their gods. *Diod. Sic.*

7. When the *Grecians* had taken the City of *Bizantium*, the *Grecian* Captains referred to *Cimon* the dividing of the ſpoile: whereupon he ſet all the Captives of one ſide, and all the plunder of the City on the other; and then bade the other *Grecians* chooſe which they would have: they choſe the plunder, leaving the naked perſons to the *Athenians*, and withal, laughed *Cimon* to ſcorn for his fooliſh diviſion. But ſhortly after the friends, and kinſ-folk of the Captives came, and brought great ſums of money to redeem the Captives, whereby the *Athenians* gat more than all the other *Grecians*; with which *Cimon* defrayed the whole charges of the Navy for four moneths, *Plut.*

8. Another Stratagem of *Cimons* was this, whereas other Generals had been burthenſom to the friends and confederates of the *Athenians* by forcing them to ſerve in the Wars; *Cimon* on the contrary, ſuffered them to commute their perſonal ſervice for a ſum of money, and they that had ſhipping, if they would deliver him their ſhips, he would excuſe them from going in them themſelves, and ſo ſuffered them to follow their Trades, and husbandry: in the mean time he hired his *Athenians* to ſerve in all the Wars both by Sea, and Land, and ſo made them expert, and excellent Soldiers, whileſt their confederates ſpent their time in eaſe, or contrary affairs, and ſo put the opportunity into the *Athenians* hands of being Lords over all their neighbours. *Plut.*

9. In the Wars between the *Lacedæmonians*, and the *Athenians*, when *Archidamus*, the *Lacedæmonian* General, entred with his Army into the Confines of *Attica*, and laid all waſte before him; *Pericles* the *Athenian* General, ſuſpecting that he would ſpare his Houſes, and Lands, ſent to *Athens*, and beſtowed them all upon the Common-wealth, that ſo he might free himſelf from the envy, and ſuſpition of his Citizens. The like Stratagem did *Fabius Max.* the *Roman*, uſe, who when as *Hanibal* had ſpared his Lands, he preſently ſent his ſon to *Rome* to ſell them, and employed the money for the redeeming of Captives from *Hanibal.* Pez.Mel. Hiſt.

10. *Lycurgus* commanded his *Spartans* that they ſhould never make War often with one enemy, leſt in proceſs of time they ſhould grow more expert, and valiant than themſelves. *Plut.*

11. A little before the *Grecians* Navy joyned battle with the *Perſians*, *Themiſtocles* as he went along the Sea, and paſſed by thoſe places where the enemies Navy muſt needs come, cauſed to be engraven in great letters upon the rocks and ſtones, an Exhortation to the *Jonians* to deſert the *Perſians*, and to take part with the *Grecians*, who were their anceſtours, and founders, and ſuch as fought for their liberty, hoping by this ſtratagem, either to bring the *Jonians* to take part with him, or at leaſt to make the *Perſians*

jealous and diſtruſtful of them, and ſo render them the leſs uſeful. *See the Example of* Straton *in Servants. Plut.*

12. *Sertorius* the *Roman* General, in his paſſage into *Spain*, was fain to pay Tribute to certain barbarous people that inhabited the *Pyrenæan* Mountains, over which he was to paſs. At this, ſome of his Soldiers muttered, ſaying, That it was an act very diſhonourable for the *Romans*: but he told them, he only bought time, *a commodity which ſuch as aſpire to haughty enterpriſes muſt take up at any rate.*

13. *Hanibal* with his Army, by the miſtake of his guides was brought into a place of great diſadvantage, wherein he was, as it were, beſieged by *Fabius Maximus*, which cauſed great fear, and diſcouragement amongſt his Soldiers. But *Hanibal*, to extricate himſelf out of this danger, reſolved to deceive *Fabius* by this device: He cauſed two thouſand Oxen to be choſen out of the heard, and tyed to their hornes light bundles of reeds, or cuttings of Vines, commanding the drivers which had the charge of them, that when they ſaw the ſignal lift up in the air in the night, they ſhould ſtrait ſet fire on thoſe Reeds, and drive the Oxen up to the hills where the enemies lay: and whileſt theſe things were preparing, he ranged his Army in order of battle, and when the night came cauſed them to march fair, and ſoftly. Now theſe beaſts at the firſt kindling of the fire upon their hornes went but leaſurely up the Mountains, ſo that the heardſmen on the top of the Mountains wondred to ſee thoſe fires as it had been an army in battle array marching with lights, and torches: But when their hornes were burnt to the ſtumps, and the fire began to fry their fleſh, the Oxen fought together, and ſet fire on one another, and being mad with pain, ran all over the Mountains ſetting fire on the buſhes, and coppices, which ſight ſo amazed the *Romans* which kept the paſſages of the mountains, taking them to be men that ran here and there with torches in their hands, that in a marvellous fright and trouble, forſaking their ſtations, they ran to their main battle: Hereupon *Hanibals* light-horſemen immediately poſſeſſed themſelves of thoſe ſtraits, and all the reſt of his Army marched out at their eaſe, and leaſure, though they were loaden with marvellous great ſpoiles. *Plut. in vita Fabij.*

14. *Hanibal* to bring *Fabius* in diſlike, and ſuſpition with the *Romans*, commanded his Soldiers, when they came near any of *Fabius* his Lands, that they ſhould burn, and deſtroy all round about them, but in no wiſe to meddle with, or hurt either his Land, or any thing that was his; he alſo appointed a party of Soldiers to ſee that nothing belonging to *Fabius* might miſcarry. *Plut. in vita Fabij.*

15. The *Muſcovites*, not many years ſince, having beſieged the City of *Smolensko* in *Lituania* with a huge Army, *Vladiſlaus*, King of *Poland* came to relieve the place, but the enemy being ſtrongly entrenched, he was not able to beat up their quarters: whereupon he ſo entrenched himſelf, that he cut off all proviſions from the *Muſcovitiſh* Army, whereby he reduced them to ſuch extremity, that they were forced either to ſtarve, or to render themſelves to his mercy: A terrible thing, and not heard of before, that an hundred and twenty thouſand men ſhould bring their Armes, and Colours, and caſt them at the feet of this victorious Prince. This was not a

ry, but a Monſter of a victory. He pardoned them all, and made the ſtrangers, which were about one thouſand four hundred men, to promiſe never to bear armes more againſt the Crown of *Poland*, and ſo diſmiſſed them. *Hiſt. Of this Iron Age.*

CHAP. CXXVIII.

Examples of Superſtition.

TO do that in Gods worſhip which he commands not, is ſuperſtition, *Jer.* 32. 35.

So is it to do that which is right in our own eyes, *Deut.* 12. 8. *Judg.* 17. 6. *Num.* 15. 39. Obſervers of times, *Deut.* 18. 10, 14. *Lev.* 19. 26. *Gal.* 4. 10. Falſe worſhip, *Deut.* 17. 3. & 29, 26. *Exod.* 20. 25, 26. Mens traditions, *Mat.* 15. 3, 9. *Col.* 2. 22. *Mar.* 7. 4, 7. Will-worſhip, *Col.* 2. 18, 21, 23.

Scriptural examples: They which take up any thing on their heads, and put Religion therein, are ſuperſtitious, The *Iſraelites* not eating the ſinew, *Gen.* 32. 32. *Gideon* in making an Ephod, *Jud.* 8. 27. *Philiſtines* not treading on the threſhold, 1 *Sam.* 5. 5. *Rachel* ſtealing her Fathers Idols, *Gen.* 31. 19. *Balaam* in trying the Lord in ſeveral places, *Num.* 23. 1, 14, 27, 28. *Naaman* in taking two Mules load of earth, &c. 2 *King.* 5. 17. *Micha* his houſe of gods, *Judg.* 17. 5. The *Danites*, *Jud.* 18. 17. Worſhipers in high places, 1 *King.* 12. 31, 32. & 14. 23. & 15. 14 2 *King.* 15. 4. 2 *Chron.* 33. 17. *Scribes* and *Phariſees*, *Mat.* 15. 3, 9. *Mar.* 7. 4, 7. *John* 18. 28. *Galatians*, *Chap.* 4. 9, 10. *Coloſſians*, *Chap.* 2. 21. 16, 18, 23. All the Heathen in their Idolatry, *Act.* 17. 22.

Other Examples.

1. The *Ægyptians* of all other Nations were moſt fooliſh, and vain in their ſuperſtitions; for they did not only worſhip the dead, as *Iſis*, *Serapis* and *Anubis*, but even the baſeſt of living creatures, as Doggs, Catts, Crocodiles, Hawkes, Ichnumons, Wolves, *&c.* To theſe they gave food, conſecrated fields, and tributes to them: the Images of theſe they carried in their Enſignes, and if any man killed any of theſe, they were puniſhed with death for it. *Lipſius.* Alſo in the time of a great Famine they ſpared theſe creatures, and choſe rather to feed upon mans fleſh: yea they fed theſe creatures with mans fleſh to preſerve their lives. *Diod. Sic.*

2. The *Carthaginians* were ſo ſuperſtitious that they uſed to ſacrifice men, and boys to *Saturn*, in the armes of whoſe brazen Image they uſed to lay them, and then to tumble them alive into a pit of fire; and this they did upon certain dayes each year: but eſpecially they multiplyed theſe Sacrifices in the time of any publick calamity; ſo that having ſuffered a great loſs by *Agathocles*, they reſolved to offer two hundred young Noble-mens ſons to appeaſe the angry Deity; yea, and there were ſo many youths that voluntary offered themſelves hereunto. *Plut.*

3. When *Sfetigrade* in *Epyrus* was beſieged by the Great *Turk*, a Traitor within(knowing how ſuperſtitiouſly the Garriſon Soldiers abhorred taſting any thing that they deemed unclean)threw a dead dog into the only Well that ſupplyed the City with water: upon the diſcovery whereof the Soldiers choſe rather to dye than to drink of it, whereupon the City was delivered up to the *Turk*: See *Scanderbeg's Life in my ſecond Part.*

4. The Idol *Moloch*,or *Saturn*,amongſt the Idolatrous *Jews*,was repreſented by a Man-like Brazen body, and with the head of a Calf. The children offered to *Moloch* were encloſed within the body of this Idol,which were compaſſed about with a great fire, and as the Idol heated, the Sacrificers filled the air with the noiſe of inſtruments, that the pittiful cries of the Sacrificed children might not be heard.

5 *Me, ex ea opinione quam a majoribus accepi de cultu deorum,nullius unquam movebit oratio*, ſaith *Tully*, I will never forſake the way of Divine Service that I have received from my forefathers, for any mans pleaſure, or by any mans perſwaſion.

6. The King of *Morocco* told the *Engliſh* Embaſſadour from King *John*, that he had lately read Saint *Paules* Epiſtles, which he liked ſo well,that were he now to chooſe his Religion, he would before any other embrace Chriſtianity. But *every one* ſaith he, *ought to die in the Religion which he hath received from his anceſtors*, and the leaving the faith wherein he was born was the only thing that he diſliked in that Apoſtle, *Heil. Geog.*

7. The Emperour *Charles* the fifth, having reſigned his Kingdom, and betaken himſelf to a Monaſtery laboured to waſh out the ſtaines of his conſcience, by a ſuperſtitious confeſſion to a Prieſt, nay with a diſcipline of plated cords he put himſelf to a conſtant ſharp pennance for his former wicked life: Which diſcipline his ſonKing *Philip* ever had in great veneration, and a little before his death commanded it to be brought to him, and as it was ſtained in the blood of *Charles* his father,he ſent it to his ſon *Philip* the third, to be kept as a ſacred Monument: And the Father of that Convent,his Confeſſor; telling him that it was a pious,and meritorious act for him to celebrate his own Funerals,An Hearſe was ſet up in the Church, Torches lighted, and his ſervants in black ſtood about it,the ſervice for the dead being mourfully ſung by the Fryers; He himſelf ſurvying his own funeral beheld the true tears of his attendants; He heard the Hymn wiſhing him happy reſt amongſt the Saints, and yet he himſelf ſinging with them, prayed for his own ſoul. &c. *Strada.*

8. *Mary*, Princeſs of *Parma* wanting a ſon, went to the Church of our Lady(as they call her) to pray to her for one; whither her husband *Alexander Ferneſe* alſo coming,ſhe ſaid to him, *Come Sir, let us joyne our prayers to God that in obedience to his virgin mother he will graciouſly pleaſe to give us a ſon.* Strada.

9. The Dutches of *Parma* being Governeſs of the *Low countries*, when the reformation of Religion began amongſt them *Anno Chriſti* 1566.

out of a blind ſuperſtition for the Popiſh Religion, in a ſpeech to the States, told them, that no mans menaces ſhould compel her to aſſent to the ſame. Nay, (ſaith ſhe) *If the King himſelf upon whoſe grace, and pleaſure I depend ſhould diſpence with the Low-countrimen to be of what Religion they liſt, I profeſs religiouſly, that I would inſtantly depart the Low-countries, becauſe I would not be an agent in, or interpreter of ſuch indulgence; Or if I were ſtayed by force of Armes, I call God to witneſs, I would offer my ſelf to the ſlaughter, and to be torn in pieces, rather than ſuffer a profeſſion of Religion contraty to that of Rome.* Strada. How will this riſe up in Judgment againſt the Proteſtant Governours of our times which ſuffer every man to do what ſeems good in his own eyes?

Idolatry is filthineſs in the abſtract, and therefore Idols are called *Gelulim*, a word that ſignifies the excrements that come out of a man: a tearm too good for thoſe dunghil deities, and abominable Idolatries. 1. *Pet.* 4. 3. 10.

Ezek. 8. 14. The woman wept for *Tammuz*, that is, for *Oſiris* King of *Ægypt*, whoſe Image they had adored: as thoſe *Rev.* 18. 9. waile over that old Whore when they ſee her a broyling: As *Micha* cryed after his gods, *Judg.* 18. 23. and as the people in the *Eaſt-Indies* in the Iſle of *Zeilan*, having an Apes tooth (which they had conſecrated) taken from them, mourned, and offered an incredible maſs of treaſure to recover it again. See it more largely in the deſcription of *Zeilan*. 11.

Apollo could not deliver the *Tyrians* out of Gods hand, though to prevent his forſaking of them, when they were beſieged by *Alexander*, the Great, they fooliſhly chained, and nailed that Idol of theirs to a poſt that they might be ſure he ſhould not forſake them. 12.

Although *Lycurgus* the *Lacedæmonian* made a Law, that no man ſhould be at any charge for a ſacrifice, leaſt he ſhould grow weary of Gods ſervice: yet when the famous carver *Phidias* adviſed the *Athenians* to make the Statue of *Minerva* of Marble rather than of Ivory. Firſt, becauſe it was more durable (which was allowed.) Secondly, becauſe leſs chargable: at the mention hereof with infinite indignation, they commanded him ſilence. 13.

Pliny tells of *Alexander* the Great, that when, being as yet a youth, he caſt great ſtore of frankinſence upon the Altar, and his School-maſter told him, that he muſt not be ſo liberal, till he had conquered the frankincenſe Countries; When once he had ſubdued *Arabia*, he ſent his School-maſter a ſhip-full of Frankinſence, largely exhorting him to worſhip the gods therewith: *Superſtition is for the moſt part, not liberal only, but prodigal*, and no wonder, when as good works are by *Bellermine* ſaid to be *mercatura regni cæleſtis*, the price, and purchaſe of Heaven; Hence. 14.

The Popiſh Churches are ſo ſtuffed with vowed preſents that at *Loretta*, and elſe where they are fain to hang their Cloiſters, and Church-yards with them: what will not men give, or ſuffer to be ſaved? *I would ſwim through a Sea of fire, and brimſtone* (ſaid one) *that I might come to Heaven at laſt.* Trapp. 15.

The ancient *Romans* uſed when the Moon was eclipſed to make a great noiſe with baſons, and panns, thinking by th ſound to call her again, and 16.

with all, they lifted up many Torches lighted, and firebrands into the air to make her come to her light again. *Plut. in vita P. Æmilii.*

17. Before the great battel of the *Grecians* with the *Perſians* at the City of *Platæa*, *Pauſanias* the *Lacedemonian* General, ſeeing that their ſacrifices were not acceptable to the gods, commanded the *Spartans* to throw their Targets at their feet, and not to ſtir out of their places, nor to oppoſe the enemy till he bad them; when he had given this order, he returned to his ſacrifices, at which time the enemies horſemen were at hand; and their arrowes flew amongſt the thickeſt of the *Lacedemonians*, and hurt divers of them, and amongſt the reſt poor *Callicrates*, who was one of the godlieſt men in all the *Grecian* Army, who having received his deaths wound with an Arrow, before he gave up the ghoſt ſaid, *That his death did not grieve him, becauſe he came out of his country to die in defence of Greece, but it grieved him to die ſo cowardly, having given the enemy never a blow*: His death was very lamentable, and the ſuperſtitious conſtancy of the *Spartans* was wonderful: for they never ſtirred out of their places, nor made any attempt to defend themſelves againſt their enemies that came upon them, but ſuffered themſelves to be thruſt through and ſlain in the field, waiting for the hour when the gods ſhould appoint them, and their Captain ſhould command them to fight. All this while *Pauſanias* was in great diſtreſs ſeeing the Prieſts offer up ſacrifice after ſacrifice, and not one of them pleaſed the gods; whereupon at laſt, turning his eyes to the Temple of *Juno*, he wept, and holding up his hands. beſought the gods, and goddeſſes that if they would not ſuffer them to have the victory, yet that they might ſell their lives dearly, and like valiant men: His prayers were no ſooner ended, but that the Sacrifices fell out favourably, and the Prieſts, and Southſayers promiſed them victory: Then did *Pauſanias* command his men to advance, which was no ſooner ſpoken, but flying through the hoſt, they encouraged one another, and marched furiouſly, ſeeming like a fierce beaſt raiſing up his briſtles, preparing to fight, &c. *Plut. in vita Ariſti.*

18. In the great *Moguls* country there is a City called *Nagracut*, wherein there is a Chappel moſt richly ſet forth, being ſeeled, and paved with plates of pure Gold: and in that Chappel there is an Idol called *Matta*, viſited yearly by many thouſands of the *Indians*, who out of a ſuperſtitious devotion cut off part of their tongues, which they offer in Sacrifice to it.

19. In the ſame Province alſo there is another famous place to which they go in Pilgrimage, called *Jallamakæ*; where, out of cold ſprings, and hard rocks, there are daily to be ſeen inceſſant eruptions of fire, before which the ſuperſtitious people fall down and worſhip. *Pur. Pil. ver.* 2. p. 1468.

20. Amongſt the *Mahometans* are a ſuperſtitious Sect called *Dervijes*, whoſe ſharp, and ſtrict penances far exceed thoſe of the *Papiſts*: Some of them live only upon the tops of hills remote from company, there, paſſing their time in contemplation, and will rather famiſh then remove from theſe retired Cells, where the people that dwell neareſt, out of devotion, relieve them. Some impoſe long times of faſting upon themſelves, till nature be almoſt quite decayed: Othe. swear nothing about them but to hide their

ſhame,and beg for all that they eat: they make little fires in the day,and ſleep all night in the warm aſhes, with which alſo they beſmear their bodies. Others out of devotion, wear ſuch maſſy fetters of Iron about their leggs,that they can ſcarce ſtir,and yet as faſt as they are able,go with them many miles bare footed upon the parching ground on Pilgrimage to viſit the Sepulchres of their deluding Saints, taking more pains to go to Hell, than any Chriſtian doth to go to Heaven. *Pur. Pil.* p. 1478.

21. In the time of a great famine in *Ægypt*,the ſuperſtitious *Ægyptians* choſe rather to feed upon mans fleſh, than to eat any of thoſe creatures which they worſhiped for gods, yea they fed them alſo with mans fleſh, to preſerve them alive. *Lipſ. Exem. Polit.*

22. The *Chinoes* are very ſuperſtitious,and moſt of them have in their houſes gods of a three-fold form: yet, when any evil befalls them, they uſe to beat and whip their gods,and ſometimes to caſt them out into the dirt: and preſently after, as repenting of their paſſion, they pray to them, fall down before them, and ſeek to appeaſe them with good words, offering Frankincenſe, and wine to them, *Lipſ. Exem. Pol.*

23. The *Peruvians* in *America* worſhip the Sun, Build ſtately Temples for him, and make his Images of gold,have Virgins and Prieſts to ſerve him: ſome of which are all cloathed in white,that when they go to their Idols, ſalute them, but with their eyes fixed upon the ground,and ſome out of a blind devotion uſe to put out their own eyes,that they may with more reverence ſerve them; and they often offer men and children in ſacrifice to them. *Idem:*

24. In the neighbouring Country, ſome of the ſuperſtitious *Indians* worſhip Lyons, Tigers, and other wild beaſts: Others worſhip Cats, Birds, &c. In an other Country called *Manta*, they have a great Emerald which they adore, and offer ſacrifice to it. *Idem.*

What woful ſuperſtition was amongſt our forefathes in the times of Popery, may appear by this example.

25. *Anno Chriſti* 110. In the Reign of King *Henry* the ſecond, *Thomas Becket*, Arch-biſhop of *Canterbury*, but a Traitor to his King and Country, being murthered,was at firſt obſcurely buried: but ſhortly after his body was taken up, and laid in a moſt ſumptuous ſhrine in the Eaſt end of the Cathedral Church of *Canterbury*, at the charges of *Steven Langton*, his ſucceſſor, and by the Pope he was made a Martyr; to which new-ſhrined Martyr, people of all degrees, and from all parts flocked in Pilgrimage, and loaded his ſhrine with ſuch large offerings that the Church round about did abound with more than Princely riches,the meaneſt whereof was of pure gold garniſhed with many pretious ſtones: the chiefeſt whereof was a rich gem offered by King *Lewis* of *France*: And ſuch preſſing there was to touch his coffin, and ſuch creeping, and kneeling to his Tomb that the

prints of their devotion in the Marble ſtones remain to this day: yea the Church it ſelf that was dedicated to Chriſt, was forced to give place to the name of St. *Thomas.* His blood was almoſt matched in virtue with that of our Saviours, and his old ſhoe was devoutly kiſſed by all paſſengers. His ſhrine was built about a mans height, all of ſtone, and above of plain Timber, within the which in a cheſt of Iron were his bones: the Timber work was covered with plates of gold, damasked, and emboſſed with wires of gold, garniſhed with Brouches, Images, Angels, Chaines, precious Stones, and great Orient Pearles of ineſtimable value, ſo that the ſpoiles of this ſhrine in King *Henery* the Eighths dayes, filled two great cheſts, one of which ſix or eight ſtrong men could ſcarſe carry out of the Church, which was *Anno Chriſti* 1538. *Weavers Mon.* p. 202.

CHAP. CXXIX.

Examples of Gods Judgments upon common Swearers.

1. Biſhop *Ridly* at a Sermon at *Pauls* Croſs related a ſtory of a young Gentleman of *Cornwal* in the dayes of King *Edward* the ſixth, who riding in the company of other Gentlemen began to ſwear and ſwagger, and being reproved for it he ſwore the more, and raged worſe: to whom one Maſter *Haines*, a Miniſter, with gentle words ſaid, *That he ſhould one day give an account thereof*: whereat the Gentleman being in a fume, bade him take no thought for him, but to prepare for his own Winding-ſheet: *Well*, ſaid the other, *amend, for death gives no warning*: Gods Wounds (ſaith he) care not thou for me: ſtill raging worſe and worſe, till coming to a bridge (which paſſed over an arme of the Sea) the young Gallant ſo ſpurred and ſwitched his horſe, that he leaped over with him into the water, who as he was going, cryed: *Horſe, and Man and all to the Devil.* Act. & Mon.

2. A Serving man in *Lincolnſhire* for every trifle uſed to ſwear by Gods precious blood, and would not be warned by his friends, till at length falling into a grievous ſickneſs, he was again much perſwaded by his friends to repent, which counſel he ſtill rejected, and hearing the Bell to toll, in the very pains of death he ſtarted up, ſwearing, *Gods wounds the Bell tolles for me, but he ſhall not have me yet*: whereupon the blood iſſued out in a moſt fearful manner from all the joynts of his body, from mouth, noſe, wriſts, knees, heels, and toes, and other parts of his body, and ſo he died, *Mr. Pirkins.*

3. *Michael* a Jewiſh Rabbin, as he was ſwearing, and blaſpheming the

Name of *Jeſus*, fell down, and brake his neck. *Socrat. Eccl. Hiſt.*

4. Three Souldiers paſſing through a Wood in the Countrey of *Samurta*, there aroſe a tempeſt of thunder and lightning, and one of them, to ſhew his contempt of God and his judgements, burſt forth into ſwearing, and blaſphemy, but the tempeſt tearing up a huge tree, it fell upon him, and cruſhed him to pieces.

5. One who for twelve or ſixteen years together uſed to ſwear *by Gods Arms*: In the end his own arm being hurt with a knife, could not be healed by any means, but wrankled and feſtered from day to day, and at laſt ſo rotted, that it fell away piece-meal, and himſelf through anguiſh, and pain thereof died. *Phil. Stubs.*

6. I my ſelf, ſaith a godly Divine, that wrote lately, knew two moſt notorious ſwearers, that brake their necks, the one with a fall down a pair of ſtairs, the other from his horſe.

7. Another relates of a ſwearing Courtier at *Mansfield*, who in the middeſt of his blaſphemous oaths was taken up and carried away by the devil

At a village called *Benevides* in *Spain*, two young men being together in the field, there ſuddenly aroſe a terrible tempeſt, and withal ſo violent a whirlwind, that it amaſed the beholders: The two young men ſeeing the fury of it coming towards them, ran as faſt as poſſibly they might, but yet it overtook them, and they fearing to be hoiſted up into the Air by it, fell down flat upon the earth, where the whirlwind whisked round about them for a pretty while, and then paſſed forwards: the one of them aroſe in ſuch an agony, that he was ſcarce able to ſtand: the other lying ſtill and not ſtirring, ſome other that ſtood under a hedge a far offe, went to ſee how he did, and found him ſtark dead, with his bones ſo cruſhed, that the joynts of his Arms and Leggs turned every way, as though his body had been made of Moſs: his tongue alſo was pulled out by the roots, & could never be found, which was the more remarkable, becauſe he was noted to be an outragious ſwearer, and blaſphemer of Gods holy Name. *Anth. de Torquem.*

8. At *Tubing* in *Germany* a deſperate boy uſed to invent ſuch new oaths as were not common: but the Lord ſent a Canker or ſome worſe diſeaſe that did eat out his tongue, the inſtrument wherewith he blaſphemed. *Germ. Hiſt.*

9. A certain man who in his life-time, was given exceedingly to the fearful ſin of ſwearing, had his heart on his death-bed ſo exceedingly filled with enraged greedineſs after it, that he deſperately deſired the ſtanders by to help him with oaths, and to ſwear for him: though himſelf in the mean time ſwore as faſt, and as furiouſly as he could. Mr. *Bolton*.

10. *Deſtructorium vitiorum* tells us of an *Harlot* who had three ſons, and told her husband that only one of them was his, whereupon at his death he bequeathed his eſtate to him that ſhould be found to be his true ſon: Upon this the ſons contend, & the Judges do decide it, commanded the Fathers dead body to be ſet up againſt a tree, and that he of the three that could ſhoot neareſt to his heart ſhould be his heir: The two baſtards ſhot, the third refuſed, and was offended with the other for doing it: By which natural love they concluded him to be the natural ſon, and gave him the

inheritance: Surely they are baſtards, and no ſons that wound God at heart, and tear him in pieces by oaths, &c.

12. *Charilaus*, a Pagan, being asked why the Images of the gods in *Sparta* were armed? *To the end*, ſaith he, *that men may fear to blaſpheme the gods, knowing that they are armed to take vengeance upon their enemies.*

13. *Chryſoſtome*, whileſt he was at *Antioch*, ſpent moſt of his Sermons againſt ſwearing, that if not the fear of God, yet his importunity might make them weary of that ſin.

14. *Philip* King of *France* ordained, that whoſoever by ſwearing blaſphemed God, though in a Tavern, yet he ſhould be ſtraightway drowned. *French Hiſt.*

15. *Maximilian* the Emperour decreed, that every vain ſwearer ſhould pay thirteen ſhillings and four pence, which whoſo refuſed to pay, and repented not of his wickedneſs, ſhould loſe his head.

16. *Henry* the firſt, King of *England*, appointed the payment of forty ſhillings, twenty ſhillings, ten ſhillings, and three ſhillings four pence, according to the degree of the ſwearer, to be given to the poor. *Speed.*

17. *Anno Chriſti* 1649. about the end of *June* there was a Souldier at *Ware*, going with ſome others to waſh himſelf in the river: but finding the water ſhallow, he asked if there were no deeper a place for him to ſwim in: Some told him that there was not far off a deep pit, but that it was very dangerous, and therefore adviſed him to take heed how he went into it: to whom he anſwered: *God damn me, if it be as deep as hell I will go into it*: which accordingly he did, but immediately ſunk to the bottom, never riſing again, but was there drowned. *Atteſted by good witneſs.*

18. To ſwear by their *Faith* was the *Romans* greateſt oath, which they kept inviolably. *Plut.*

19. King *Charles* the ninth of *France*, entertained into his favour one *Albertas Tudius*, an Huckſters ſon, to whom in five years ſpace (beſides other honours) he gave ſix hundred thouſand crowns, though all the good the King got by him, was to learn to ſwear by the Name of God. *Camerar. med. Hiſt. c.* 4.

20. *Plato*, and other Heathens will riſe up, and condemn our common ſwearers: For they, when they would ſwear, ſaid no more but *ex animi ſententia*: Or if they would ſwear by their *Jupiter*, out of meer dread, and reverence of his name, they forbore to mention him.

21. *Clinias* the *Pythagorean*, out of this regard to an oath, would rather undergo a mulct of three Talents than ſwear. *Plut.*

22. *Hoſ.* 4. 2. *Swearing* and *lying* are ſet together, as ſeldom ſundred. But, ſay they ſwear in truth, yet that excuſeth not. Truth is but one circumſtance of an oath, *Jer.* 4. 2. Men, as they muſt ſwear in Truth, ſo in Righteouſneſs, not raſhly, and in Judgement, not in jeſt, For ſuch as ſwear in jeſt, may go to hell in earneſt. A godly man fears an oath, *Eccl.* 9. 2. There is no ſurer ſign of a wicked perſon, than common, and cuſtomary ſwearing; Such ſhould be ſeared as *Lewis* the ninth of *France* ſerved a Citizen of *Paris*, that ſeared his lips for ſwearing, with an hot Iron; and when ſome ſaid that it was too great cruelty; he anſwered, *I would to God, that with ſearing mine own lips with an hot Iron, I could baniſh out of my Realm all abuſe of oaths.*

They that plead that they have gotten a cuſtom of ſwearing, and therefore they muſt be born with, ſhall have the ſame anſwer from God; which the thief had from the Judg; Who deſired the Judge to ſpare him, becauſe ſtealing had been his cuſtome from his youth, and he could not leave it: to whom the Judge anſwered, that *it had likewiſe been his cuſtom to condemn ſuch Malefactors, and therefore he muſt be condemned.* Trapp. 23.

An oath amongſt men is the greateſt bond of aſſurance that can be given, *Heb.* 6. 16. 24

Abimelech required no other aſſurance of *Abraham* but his oath, *Gen.* 21. 23. 25.

Jacob required no other aſſurance of *Eſau* for his birth-right, but his oath, *Gen.* 25. 33. 26.

Rahab required no other aſſurance of the ſpies for her ſafety, but their oath, *Joſ.* 2. 12. 27.

November the ſixth *Anno Chriſti* 1626. A ſerving man, being at a Tavern in *Eſſex*, threatned to ſwear the Conſtable out of the Town, if he came there: But in a drunken fit, as he was running after one to make him pledge him a pint of Sack at a draught, he fell down the ſtairs, and died immediately. See *Beadles Diary. p.* 24. *This belongs alſo to drunkenneſs.* 28.

A Fiſherman whom I knew (ſaith the ſame Author) bringing Makarel to a Port-Town in *Suffolk*; where the people (becauſe they were the firſt that came that year) preſſing eagerly to buy them, ſome againſt his will being entred into his Boat, he took up a ſtone, and ſwore by the Name of God, that he would make them ſtand farther off, whereupon he ſank down inſtantly, and ſoon after dyed. *Idem. p.* 25. 29.

But above all things, my brethren, ſwear not, neither by heaven, neither by the earth, neither by any other oath: But let your Yea be yea, and your Nay, nay, leſt ye fall into condemnation, Jam. 5. 12.

CHAP. CXXX.

Tyrants, Tyranny.

THey ſhall not live out half their dayes. *Pſal.* 55. 23.
Forbidden, *Lev.* 25. 43, 46, 53.
Scriptural Examples: Adonibezeck. *Judg.* 1. Abime lech *Judg.* 9. Athaliah, 2 *King.* 11. Jezebel, 1 *King.* 21. Manahem, 2 *King.* 15. Saul, 1 *Sam.* 22. Ahaz, 2 *King.* 17. Manaſſeh, 2 *Chron.* 22. Nebuchadnezzar, *Jer.* 39. Herod, *Matth.* 2. Pharaoh, *Exod.* 1. Iſhmael, *Jerem.* 41. Pilate, *Luke* 13. 1.

See in *Reproof* the examples of *Cymbyſes.*

Darius going to war againſt the *Sythians*, would take along with him 1.

the three ſons of *Deobaces*, one of his Noble men that was very old: whereupon *Deobaces* requeſted him to leave one of his ſons at home to be a ſolace to his age: *Yea*, ſaid *Darius*, *I will leave them all three*, and ſo he cauſed them to be all ſlain, and thrown into their fathers preſence. *Pez. Mel. Hiſt.*

2. The *Lacedemonians* having in divers battels by ſea and land overthrown the *Athenians*, they at laſt ſet thirty Tyrants over them, which exerciſed extream cruelty towards them. The honeſt Citizens whom they either feared, or hated, or that excelled in wealth, they either baniſhed, or ſlew them, and ſeized upon their eſtates. Whereupon one of them (ſomewhat better than the reſt) called *Theramenes* ſpake againſt this cruelty, which cauſed another called *Critias* to accuſe him of treaſon, and ſo to condemn him to death. *Theramenes* hearing it, fled to the Altar, ſaying, *I flie to this Altar, not that I think it will ſave my life, but that I may ſhew that theſe Tyrants are not only cruel towards men, but prophane, and wicked towards the gods*: *Critias* commanded armed men to fetch him away to his death: and as they led him through the City, he cryed out againſt the Tyrants cruelty, whereupon one of their Captains ſaid to him: *Flebis, ſi non ſilebis*: Thou ſhalt weep if thou wilt not hold thy peace, to whom he anſwered, *An non flebo, ſi tacebo?* Shall I not weep, if I do hold my peace? when they put the cup of poiſon into his hand, he drank it off, and throwing away the bottom he ſaid, *I drink this to fair* Critias. After his death they raged more extreamly, filling all places with rapines, and ſlaughter; and not ſuffering the friends of the murthered to inter their dead bodies. Having, amongſt others, ſlain one *Phidon*, they at their feaſt ſent for his daughters to come, and dance naked upon the floore that was defiled with their fathers blood, but the maids abominating ſuch immanity, threw themſelves down from an high place, and brake their necks. And to fill up the meaſure of the *Athenians* miſeries, whereas many thouſands of them were fled, or baniſhed into all the neighbouring countries of *Greece*, their proud inſulting adverſaries, the *Lacedemonians*, forbad all perſons to entertain any of theſe miſerable exiles, but return them to the Tyrants again, and that upon the pain of forfeiting three thouſand crowns. *Diod. Sic.*

3. *Euphron* the *Lacedemonian*, having made himſelf a Tyrant in the City of *Cicyon*, was ſhortly after murthered by the Senators as he ſate in Counſel with them, who defended themſelves by his Apology: *quod qui manifeſti ſceleris, proditionis, & tyrannidis rei ſunt, non ſententia aliqua damnandi videantur, ſed ab omnibus hominibus jam ante damnati ſunt, & quod nulla Græcorum lex oſtendi poſſit, quæ proditionibus, aut Tyrannis ſecuritatem præſtet.* That thoſe which are guilty of Treaſon and Tyranny, need not to be proceeded againſt in a legal way, for that they are beforehand condemned in all mens judgements, neither was there any law amongſt the *Grecians* that gave ſecurity to Traytours, and Tyrants. *Plut.*

4. *Ochus* King of *Perſia* ſucceeding his Father *Artaxerxes Mnemon*, preſently after his getting the Kingdom, filled, and defiled all his Palace with blood, murthered all the Princes and Royal ſeed, without any reſpect of age, or ſex: and yet through Gods patience, he lived ninety three years,

and reigned forty three years. *Diod. Sic.* But in the end growing odious, and burthenſome to all, by reaſon of his bloodſhed, and cruelty, one of his Eunuches called *Bagoas* poiſoned him, and threw his dead body to be devoured of cats. *Ælian. Lib.* 6.

5. *Alexander M.* after his great victories grew proud, and tyrannical, and upon bare ſuſpition cruelly tortured *Philotas*, one of his brave Captains, the ſon of *Parmenio*, who had a chief hand in all his victories, and after grievous torments, cauſed him to be ſlain, and not content therewith, thinking that his father might ſeek to revenge the wrong, he cauſed him to be murthered alſo. *Q. Cur.* See *Alexander M. alſo in Anger.*

6. *Alexander M.* as he was rowing upon a lake in his galley near *Babylon*, a ſuddain tempeſt ariſing, blew off his hat and crown faſtened upon it into the lake, whereupon one of his Mariners leaping into the lake, ſwam, and fetched it to him, and to keep it the drier, he put it upon his own head, *Alexander* rewarded him with a talent, for ſaving his Crown, but withall cauſed his head to be cut off, for preſuming to put his Crown upon it. *Plut.*

7. *Dionyſius* the *Sicillian* Tyrant, was ſo ſuſpitious of every one, that he durſt not ſuffer a Barber to trim him, but cauſed his daughters to do it, neither when they were grown to womens eſtate, durſt he ſuffer them to uſe any ſizers, or raſour about him, but cauſed them to burn his hair, with burning Wallnut-ſhels: He had two wives, and when he lodged with either of them, he carefully ſearched all the chamber before he went to bed. He durſt not come amongſt them when he was to ſpeak to the people, but ſpake out of an high Tower to them. When he was going to play at tennis, he gave his cloak, and ſword to a boy that waited on him, whereupon one ſaid to him: *Sir, you have now put your life into his hands*, at which the boy ſmiled: whereupon *Dionyſius* cauſed them both to be ſlain, the man for teaching the boy how to kill him, and the boy for laughing at it. There was one *Damocles*, a great flatterer of his, who told him what an happy man he was that did ſo abound in Riches, Majeſty, Power, &c. affirming that there was never any man more happy than himſelf: *Well* ſaid *Dionyſius*, *wilt thou*, O Damocles, *try how happy a man I am, ſeeing thou doſt ſo admire my condition?* Yea, ſaid *Damocles*, with all my heart: Hereupon *Dionyſius* cauſed him to be cloathed in Kingly apparel, to be ſet upon a golden ſeat, in a room richly hung, and curiouſly adorned with pictures, then a Table to be furniſhed with all ſorts of dainty diſhes, with a company of beautiful boyes to wait upon him. He had alſo precious ointments, Crowns, muſick, and what not? So that *Damocles* thought himſelf a wondrous happy man; But preſently *Dionyſius* cauſed a ſharp glittering ſword, tied in an horſe-hair to be hung juſt over his head, the terrour whereof ſo afflicted *Damocles*, leſt it ſhould fall on his head, that he durſt not ſtir, nor injoy any of thoſe felicities, whereupon he ſent to the Tyrant, deſiring him to give him leave to go away, for he deſired that happineſs no longer. *Cicero.*

8. *Antiochus Epiphanes*, warring againſt *Egypt*, *Ptolomy* the King of *Egypt* ſent to the Senate at *Rome* to make them his Guardians, and to deſire their help againſt *Antiochus*: Hereupon the Senate ſent *Popilius* to *Antiochus*

requiring him to forbear medling with *Egypt*, or if he was already entred, preſently to depart out of it. *Antiochus* offered to kiſs *Popilius*, in token of his love to him, but *Popilius* anſwered, *Let all private friendſhip ceaſe, till thou haſt anſwered my publick command.* *Antiochus* told him that he would conſult with his friends, and ſhortly return an anſwer. *Popilius* having a ſtick in his hand, drew a circle about him and his friends, requiring them to return an anſwer, either to chooſe war or peace before they went out of that circle. This ſo daunted the King, that he told him he would obey the command of the Senate. *Juſtin.*

9. *Vitellius* a Tyrant of *Rome*, being overcome by *Veſpaſian*, the Souldiers took him, bound his hands behind him, and putting a rope about his neck, and tearing off his cloaths, they lead him through the ſtreets of *Rome* loading him with an infinite number of indignities, and diſgraces, pulling his hair, and ſetting his dagger under his chin, that his face might be ſeen of all; ſome caſt filth and dirt in his face, others reviled him; and ſo at laſt they ſlew him, and threw him into *Tiber.* *Imp. Hiſt.*

10. *Sylla* the great Tyrant, that ſtiled himſelf *The happy*, died miſerably of the lowſies: for when (ſaith one) was it ever ſeen that the heavy hand of God did not finally infelicitate a Tyrant?

11. *Poppæa Sabina* was firſt wife to *Rufus Chriſtinus*, a worthy Knight of *Rome*, by whom ſhe had a ſon, afterwards *Nero* taking her to himſelf, cauſed her little ſon to be drowned, for that amongſt his pretty ſports, he would play for Dukedoms, and Empires. *Suet.*

12. *Laodice* the wife of *Ariarathis* King of *Capadocia*, her husband being dead, ſeized upon the Government, raged cruelly againſt all ſorts, both of the Nobility, and Commons, whom ſhe cauſed to be murthered, yea, againſt her own bowels, poyſoning ſix of her own ſons, that ſo ſhe might keep the Kingdom more ſecurely: only one little one eſcaped her fury, Whom the people at laſt advanced to the Crown, and ſlew her. *Lipſius.*

13. The rage of Tyrants, and perſecutors is like a whirlwind, terrible for the time, but not durable, *Prov.* 10. 25. *Nubecula eſt, cito tranſibit*, ſaid *Athanaſius* of *Julian* the Apoſtate. Our *Richard* the third, and Queen *Mary* had, as the bloodieſt, ſo the ſhorteſt reigns of any ſince the Conqueſt.

14. *Diocleſian*, that cruel Tyrant, giving over his Empire, thought to lead the reſt of his life in peace: But he eſcaped not ſo: For after that his houſe was wholly conſumed with lightning, and a flame of fire that fell from heaven, he hiding himſelf for fear of the lightning, dyed preſently after. *Euſeb.*

15. Our King *Johns* exactours received from his Subjects no leſs ſumms of curſes than of coin: He gathered indeed money, the ſinews of war; but loſt his peoples affections, the joynts of peace: He had a troubleſome reign, was ill beloved of his people, and became leſs than a King, only by ſtriving to be more than he was.

16. Tyrants have long hands, and can reach at a great diſtance, as *Mithridates* did, when with one letter, he ſlew fourſcore thouſand Citizens of *Rome* that were ſcattered up and down his dominions for trading ſake. *Val. Max.*

17. *Selimus* the Great *Turk* in revenge of the loſs received at the battel of *Lepanto*, was once in a mind to have put to death all the Chriſtians through out his Dominions, being in number numberleſs. *Turk. Hiſt.*

Ad generum Cereris ſine cæde & ſanguine pauci
Deſcendunt Reges, & ſicca morte Tyranni. Juvenal.

18. What killing of Kings was there in *Samaria*: *Hoſhea* kills his predeceſſor *Pekah*, as he had done *Pekaiah*; *Manahem* killed *Shallum*, as *Shallum* had done *Zacharias*

19. *Phocas* killed his Maſter the good Emperour *Mauritius*, and ſtewed him in his own blood: and ſhortly after *Herachius* ſlew *Phocas*, putting him to a ſhameful, and cruel death.

20. *Conradine* King of *Germany* was beheaded by *Charles* King of *Naples*, and *Sicily*; and the headſman preſently beheaded by another, *ne extaret qui jactaret tam generoſum ſanguinem a ſe effuſum*: that there might not be any left that might boaſt that he had ſhed ſuch Noble blood. *Trapp.*

21. Of young *Tyberius*, *Theodorus Gadarens* ſaid, that *he was, Dirt kneaded with blood.*

22. *Nero*, that Lion, of whom his Father *Domitius* propheſied, that *of himſelf, and his wife* Agrippina *no good man could be born, Mali corvi, malum ovum*: Of an ill breed, *ne catulus quidem relinquendus*, ſaid the *Romans*, when they ſlew one of their Tyrants together with his young ſon.

23. *Methridates* King of *Pontus*, a bloody, and cruel Tyrant, being overcome by *Lucullus* the *Roman* General, ſent *Bacchides*, a groom of his Chamber to his wives, and ſiſters to tell them that they muſt all dye. Amongſt many other Noble Ladies, there were two of his ſiſters called *Roxane*, and *Statira*, and two of his wives, one called *Berenicè*, and the other *Monime*: Now when *Bacchides* came to them, he commanded them from the King to chooſe what manner of death they would themſelves as leaſt painful: whereupon *Monime* plucked off the royal band from her head, and tying it about her neck, hung her ſelf, but the band being not ſtrong enough, preſently brake: whereupon ſhe cryed out, *O curſed, and wicked Tiſſue, wilt thou not yet ſerve me to end my wretched dayes?* after which ſhe threw it upon the ground, and ſpit upon it, and then held forth her neck to *Bacchides* to cut her throat: *Berenice* took a cup of poyſon, her mother being preſent, who prayed her to let her have one half, the which ſhe did, and they drank it off between them: the poyſon was ſtrong enough to kill the old mother weak with age, but not the daughter who was ſtronger, till *Bacchides* haſting her to diſpatch, ſhe ſtrangled her ſelf: *Roxane*, and *Statira*, who were virgins, drank poyſon alſo; the firſt of them curſed, and deteſted the cruelty of her brother: but *Steatira* took it more patiently, and with a manly courage, commending, and thanking her brother highly, that ſeeing himſelf in danger, had not yet forgotten them, but was careful to cauſe them to die, before they ſhould fall as ſlaves into the hands of their enemies. *Plut. in vita Luculli.*

23. *Dionyſius* the Tyrant was ſo ſuſpitious of every one, that he would ſuffer no man to come into his Chamber with a Gown on his back, no not his own brother, nor ſon, but before he could come in, he was driven to put off his Gown, and then by the guard he was ſtripped ſtark naked whatſoever he was: after which they gave him another Gown to caſt upon him, but not his own. One day his brother *Leptines* going about to deſcribe unto him the ſcituation of ſome place, took an Halberd from one of the Guard, and with the point thereof began to draw out the plot of it upon the ground. For which *Dionyſius* was terribly angry with him, and put the ſouldier to death that gave him his Halberd. He ſlew *Marſyas*, one of his Captains, becauſe that he dreamed that he had killed him, ſaying, *that he dreamed of it in the night, becauſe in the day time he had determined to do it*. Plut. in vita Dion.

24 Prov. 28. 15. *As a roaring Lion*, &c. Look how the Lion frayes the poor beaſts with his roaring that they fall down, and then he preies upon them: So deal Tyrants with their poor Subjects, *Zeph.* 3. 3. Such were thoſe Cannebals in *Davids* dayes, that did *eat up Gods people as they eat bread*, Pſal. 14. 4. Such thoſe miſcreants in *Micha*, who did eat the fleſh of Gods people, and flayed off their skin, that brake their bones, and chopt them in pieces as for the pots, *Mich.* 3. 3. Such a Lion rampant was *Nero*, 2 Tim. 4. 17. See the *Babylonians* cruelty graphically deſcribed, *Jer.* 51. 34.

25. *But the higher than the higheſt regardeth*, Eccleſ. 5. 8. and *wherein they deal proudly he is above them*, Exod. 18. 11. and overtops them, *Pſal.* 2. 4. Sets a day for them, and ſees their day coming, *Pſal.* 37. 16. The moſt High cuts off the ſpirit of ſuch Princes, *i.e.* ſlips them off, as a man ſlips off flowers between his fingers: or cuts them off as Grape-gatherers do the ripe cluſters, as the Original implies, *Pſal.* 76. 12. He is terrible to the Kings of the eartht, thoſe dread Soveraigns: thoſe hammers of the earth: thoſe ſcourges of the World, as *Attilas* ſtiled himſelf: ſuch as *Senacherib*, whom God ſo ſubdued, and maſtered, that the *Egyptians* in memory of it ſet up his Statue in the Temple of *Vulcan*, with this inſcription. *Let all that behold me learn to fear God, Diſcite juſtitiam moniti, & non temnere Divos.* Therefore let all Tyrants look upon him that overlooks all their doings, as *Olanes* did upon the flayed skin of his Father *Siſannus*, nailed by *Cambyſes* on the judgement ſeat. As the *Ruſſian* Judges that fear the boyling Caldron, or the ſtrappado. Or the *Turkiſh* Baſſaes when they think the great *Turk* ſtands behind at the Lattice window. Let them acknowledge with *Conſtantine*, *Valentinian*, and *Theodoſius* that they are but *Chriſti Vaſſalli*, Chriſts vaſſals: and that as he is *Excelſus ſuper excelſos:* High above all, ſo he hath other high ones at hand, *viz.* the holy Angels, who can reſiſt the King of *Perſia*, as *Michael* the Prince did, *Dan.* 10. 13. Fright the *Syrians* with a pannick terrour, *2 King.* 7. 6. Smite the *Aſſyrians* with an utter deſtr[illegible]n, *Iſa.* 37. 36. Deliver *Peter* from the hand of *Herod*, Acts 12. 11. and m[illegible] a wonderful difference in the ſlaughter of the firſt-born of *Egypt*, *Exo*[illegible].

26. *Melancthon* te[illegible] us of a cruel Prince, who to get money of his miſerable ſubjects, uſed to ſe[illegible] for them, and if they refuſed to furniſh him according

to his deſire, he would firſt knock out one of their teeth, and then another, threatning to leave them none at all.

Nebuchadnezzar is called the *Maul of the whole earth*, Jer. 50. 23. 27.

Demetrius was Sirnamed *Poliorcletes*, the deſtroyer of Cities. 28.

Attilas called himſelf *Orbis flagellum*, the ſcourge of the World. 29.

Julius Cæſar was ſtiled *Fulmen belli*, The thunderbolt of War: He had taken in his time a thouſand fenced Townes, conquered three hundred Nations: took priſoners a million of men, and ſlain as many; and yet theſe men thought that this was a great piece of their ſilly glory. *Trap.* 30.

Dyoniſius when he was in miſery ſaid, that *Tyrants State is alwayes unfortunate, and ſubject to many evils; but yet no unhappineſs of theirs is comparable to this, that none of all thoſe whom they take to be their familiar friends dare once tell them truly any thing.* Plut. 31.

Alexander, a Tyrant in *Theſſalie*, was of ſo cruel a diſpoſition that he neither regarded reaſon, nor juſtice towards any: Some he cauſed to be buried alive: others to be put into the skins of Bears, and wild Boares, and then ſet his Hounds upon them to rend them in pieces: Himſelf for his paſtime would kill ſome by ſhooting, or throwing darts at them. In the Cities of *Melibæa*, and *Scotuſa* which were both of them in league with him, ſpying a time when the Citizens were all aſſembled, he compaſſed them about with his Soldiers, and put every one to the Sword, even to the little Children: He conſecrated the dart wherewith he had ſlain his own Uncle, and having put Garlands upon it, did Sacrifice to it as to a god, and called it, *Tychon*, that is, *Happy killer*. At another time being in a Theatre where the Tragedy of *Troades* was acted, he went out, but commanded the Actors to go on with their play, becauſe he was aſhamed his people ſhould ſee him pitty the miſeries of *Hecuba*, and *Andromacha*, whom they never ſaw to pitty the death of any one man amongſt the multitude of Citizens he had cauſed to be ſlain. *Plut. in vita Pelop.* 32.

But at laſt this bloody Tyrant received the juſt guerdon of his wickedneſs, for he was ſlain by the treaſon of his own wife, and after his death his body was ſhamefully, and deſpitefully uſed by the people, who firſt drew it through the City in mire, and dirt, and then caſt it out to be devoured by dogs. *Idem.*

Pyrrus King of *Epyrus* was a reſtleſs Tyrant, his whole delight was in War, alwayes picking quarrels with his neighbours, but at laſt, having cunningly gotten into the City of *Argos*, whileſt the Citizens made head againſt him, he was hurt by a Pike, whereupon he ſet upon him that hurt him, who was a man of mean condition, and a poor old womans ſon whoſe mother at that preſent was gotten upon an houſe to ſee the fight, and perceiving that it was her ſon whom *Pyrrus* aſſaulted, was ſo affrighted to ſee him in that danger, that ſhe took a tile, and with both her hands threw it upon *Pyrrus*, which glancing upon his Helmet, brake his neck bone, and ſlew him. *Plut. in vita ejus.* 33.

Ariſtippus a Tyrant of *Argos*, left not an enemy alive in the City, and had King *Antigonus* a potent Prince, for his friends: Yet was he ſo fearfull that he continually kept a great guard of Soldiers about him, cauſing them 34.

them night and day to watch, and to lye without his Pallace, in Cloiſters, and Galleries adjacent: After ſupper he uſed to turn all his men out of doors, and then ſhutting his Court gates to him, He locked himſelf alone with his Concubine, in a little high Chamber with a trap door, ſetting his bed every night over the door, as one that was continually afraid of his life. Then when he was gone up into his Chamber, his Concubines mother uſed to take away the Ladder, and to lock it up in another Chamber, till the next morning; yet notwithſtanding all his cautiouſneſs, he was ſhortly after ſlain. *Plut. in vita Arati.*

Thou ſhalt not rule over him with rigour, but ſhalt fear thy God, Levit. 25. 48.

CHAP. CXXXI.

Vanity of all Earthly things.

Spoken of, *Eccleſ.* 1. 2, 14. *Iſa.* 40. 17, 23. and 41. 29. *Eccleſ.* 2. 11. and 3. 19. and 5. 10. and 4. 8. *Pſal.* 39. 5. and 41. 9.

Scriptural Examples: *Adonibezek* under whoſe table ſeventy Kings, with their thumbs, and great toes cut off, gathered their meat, was ſhortly after ſerved in the ſame ſort, and died a Captive, *Jud.* 1. 6, 7. *Joſhua*'s Captains put their feet upon the necks of five Kings, and ſlew them, *Joſ.* 10. 24. King *Eglon* ſlain in his Parlour, *Judg.* 3. 21. *Siſera* ſlain by *Jael*, Judg. 4. 21. *Zeba*, and *Zalmunna*, Judg. 8. 21. *Abimelech*, Judg. 9. 53. *Goliah*, 1 Sam. 17. 49. *Saul*, 1 Sam. 31. 4. *Iſhboſheth*, 2 Sam. 4. 7. *Abſolon*, 2 Sam. 18. 9. *Benhadad*, 1 King. 20. 32. *Sennacharib*, 2 King. 19. 37. *Nebuchadnezzar*, Dan. 4. 31, &c. *Belſhazzer*; Dan. 5. 5, &c. *Herod*, Act. 12. 23.

1. Other examples: *Cræſus* a rich and mighty King of *Lydia*, being overcome by *Cyrus* the *Perſian* was by him condemned to be burnt: and when he was laid upon the Pile of wood, he cryed out, *O Solon, Solon, Solon*: which being told to *Cyrus* he ſent for him to know what he meant by it: *Cræſus* anſwered, that having once entertained wiſe *Solon* into his houſe; he told him, that no man ought to be accounted happy ſo long as he lived: which, ſaid he, I never underſtood till now. *Cyrus* laying this to heart, and conſidering the mutability of all earthly things, did not only give him his life, but made him his friend, and chief counſellour in all his affairs, *Herod.*

2. Not long after *Cyrus* being to make War againſt the *Maſſagets*, *Cræſus* diſſwaded him from it, ſaying, παθήματα *mea ſunt* μαθήματα, If thou wert immortal thy ſelf, and haddeſt an Army of immortal Soldiers thou needeſt not my counſel, but ſeeing thou art mortal thy ſelf, and the like are thy Soldiers, conſider that all humane affaires are like a wheele: that ſpoke that is up to day may be down to morrow, and think not that thou wilt alwaies be fortunate: but *Cyrus* not taking his advice went againſt them,

wher

where himſelf with twenty thouſand of his Soldiers were ſlain. *Juſti.*

See in *Friendſhip* the Example of *Pſammenitus* King of *Ægypt.*

3. *Xerxes* which a little before had led an Army of above a million of men into *Greece*, wherewith he thought himſelf able to Conquer the whole World, within a little ſpace ſaw his Navy deſtroyed on the Sea, and multitudes of his Soldiers by an handful of the *Grecians* ſlain upon the land, and himſelf in great fear accompanied with ſome few ſervants fled back to get into *Aſia* again; but when he came to the *Helleſpont*, he found his great bridge, over which he ſhould have paſſed, broken with a tempeſt: ſo that he was forced to enter into a poor fiſher boat, in which with much danger he gat into *Aſia*: For being encountred with a great ſtorm, in great fear he asked the *Pilot* if there were any hope of ſafety? *No Sir*, ſaid he *except the boat be eaſed of ſome of the paſſengers*: whereupon *Xerxes* cried out, *O ye Perſians, now I ſhall ſee whether you have any care of the ſafety of your King or no? for in you it lies to ſave, or to deſtroy my life*: which when they heard, ſome of them leaped over-board, and drowned themſelves to preſerve their King: But like a Tyrant, when he came to land, he gave the Pilot a Crown of gold for ſaving his life, but becauſe he had drowned ſome of his ſervants, he cauſed his head to be cut off. *Herod.*

4. After the battel of *Platæa*, wherein the *Grecians* had given a mighty overthrow to the Army of *Xerxes*: *Pauſanias* King of *Sparta* being the *Grecian* General was exceedingly elated with the glory of that victory and afterwards at a feaſt in a ſcornful manner, he bad *Simonides* a wiſe man, to give him ſome wholeſome counſel, *Simonides* anſwered: *Take heed of forgetting that thou wert but a mortal man*, which though he laughed at for the preſent, yet ſhortly after he remembred it, when being immured in *Pallas's Temple*, he was pined to death. *Plut.* See it in *Treachery.*

5. *Solon* told *Cræſus* that conſidering how the life of man is ſubject to infinite changes, wiſdom therefore forbids us to truſt, or glory in worldly riches, honours, or any outward things, or to account any man happy before his death. And therefore, ſaid he, I account *Tellus* a happier man than thy ſelf in the middeſt of all thy affluence; for he being a Citizen of *Athens*, was a very honeſt man, and left his children in good eſteem: and himſelf died honourably in the field, fighting in the defence of his Country. *Plut.*

6. *Artaxerxes Mnemon* in that great battel which he fought againſt his brother *Cyrus*, being wounded in the breaſt by *Cyrus*, retired out of the battle, and at night the weather being hot, he was extream thirſty, and could get nothing to drink; whereupon his *Eunuches* ran up, and down to ſeek him ſome water, and at laſt they met with a poor fellow that had gotten ſome ſtinking puddle water in a filthy veſſel, this they took and carried to the King, who drank it all off, and when one of them asked him whether that filthy water did not offend him? he ſwore that he never drank ſuch a ſweet draught either of wine or water in his life before; and therefore he prayed the gods that if he could not reward the poor man that

brought it, yet that they would make him both bleſſed, and rich for his labour. *Plut.*

7. *Philip* King of *Macedon* in the midſt of all his glory, when he had conquered divers Kingdoms, and was choſen by all *Greece*, Captain General againſt the *Perſians*; upon a feſtival day at the marriage of his daughter, and the Coronation of his ſon *Alexander* was ſuddenly ſtabbed by *Pauſanias*, to whom he had formerly denied Juſtice. *Diod. Sic.* See more of it in *Sodomy*.

8. *Alexander M.* having overcome *Darius*, went to *Babylon*, where he had the City, and Caſtle delivered up to him, and therein infinite treaſures: from thence he went to *Suſa*, which being alſo ſurrendred to him, he found there fifty thouſand Talents in bullion, and ſuch abundance of riches as the *Perſian* Kings had for a long time heaped up together, leaving it from father to ſon, all which in one hour came into his hands that never cared for it. From thence he went to *Perſipolis* which had in it a far greater Maſs of Treaſure, it being the richeſt then City under the Sun: there he found one hundred and twenty thouſand Talents of money, and as much other treaſures as twenty thouſand Mules, and ten thouſand Camels could carry away, much whereof had been reſerved there from *Cyrus* his time; *Alexander* ſetting himſelf down in the Kings throne, it was ſo high that his feet could not reach the ground, whereupon one brought a little table, and ſet under his feet, and one of *Darius* his *Eunuches* ſtanding by, ſighed and weeped grievouſly, which *Alexander* taking notice of, asked him what was the cauſe of it? to whom the *Eunuch* anſwered, *I weep to ſee that Table that was ſo highly prized by my Maſter* Darius, *to be now made thy footſtoole.* Q. Cur.

9. This *Darius* flying out of the battel, who a little before was Lord of ſo many Kingdoms and people, of ſo much treaſure, and riches, and was adored as a god by his Subjects, was now taken by ſome of his own ſervants, put into a baſe Waggon covered with hides of beaſts, and ſo carried hither, and thither as they pleaſed, and to fill up the meaſure of his wretchedneſs, they bound him in golden fetters, and drave all his attendants from him: and when they heard that *Alexander* purſued, and was now come near to them, theſe villaines, *Beſſus*, *Artabazus*, and others took *Darius*, wounded him in many places, and wounded the beaſts that drew him, and ſo fled themſelves into *Bactria*: in the mean time the beaſts that drew *Darius* being weary, hot, and wounded, turned out of the way into a certain valley, whither one of *Alexanders* men called *Polyſtratus* coming to ſeek for water, as he was drinking out of his Helmet, he ſpyed the wagon and mangled beaſts, and going and looking into it, he ſpied a man half dead with many wounds: *Darius* lifting up his eyes, and ſeeing him, ſaid, This comfort I have in my preſent fortune, that I ſhall breath out my laſt words to one that can underſtand them: therefore, ſaith he, I pray thee tell *Alexander* that though I never deſerved any favour at his hands, yet I ſhall die his debtor: giving him many thanks for his kindneſs to my mother, wife, and children. Tell him, that as he hath ſhewed favour to them, ſo on the contrary, my ſervants and kinſmen that received their lives, and livelihood from me, have baſely betrayed, and murthered

me. Tell him that I pray that he may Conquer all the World, and deſire him to revenge this wickedneſs both for his own, and for the ſake of all Kings, it being of evil example that ſuch treachery ſhould go unpuniſhed: and ſo fainting he deſired a little water, which when he had drunk, he ſaid to *Polyſtratus*: whoſoever thou art that haſt ſhewed me this kindneſs in my extream miſery, the gods requite thee for ſo great a benefit, and the gods requite *Alexander* alſo for all his humanity, and clemency: and ſo he gave up the ghoſt. *Q. Cur.*

10. *Perſeus* King of *Macedon*, a brave Warrior, and one who was a terrour to the *Roman* Empire, yet at laſt being overcome, and taken by *Æmilius*, was led in Triumph with his children into *Rome*, where, after ſome four years impriſonment, he died, and his eldeſt ſon was in that want, that he was forced to learn the occupation of a *Smith* to get his living. *Urſp.*

11. *Baſiliſcus* Emperour of *Conſtantinople*, being overcome by *Zeno*, (who was formerly depoſed for his riotouſneſs) was, together with his wife and children baniſhed into *Cappadocia*, and a ſtrict command given that none ſhould relieve them; whereupon they miſerably periſhed for want of food, each in others armes. *Suid.*

12. *Cyrus* King of *Perſia* cauſed this *Motto* to be engraven upon his Tomb: *O man, whoſoever thou art that ſhall come hither, know that I am great* Cyrus, *that firſt erected the* Perſian Monarchy: *Therefore envy me not this little earth that now covers my body.* This Tomb was afterwards defaced by ſome of *Alexander M.* his followers, which when *Alexander* ſaw, he was much, troubled at it, conſidering the viciſſitude, and incertainty of all earthly things. *Q. Cur.*

13. *Alexander. M.* After all his great conqueſts, returning to *Babylon*, had Ambaſſadours that came to him almoſt from all Countries, ſome to congratulate his victories, others to tender their homage, all bringing great and rich preſents: but whilſt in the midſt of his glory he was feaſting of them, he caught a ſurfeit with inordinate drinking, which turned to a mortal feavour; and a little before his death being asked by his friends, to whom he would leave his Kingdom? he anſwered, *To the moſt worthy man*; and he being asked, *When they ſhould do Divine honours to him?* he anſwered, *When they themſelves were happy*, which were his laſt words, and ſo he died having not lived Thirty three years, nor reigned thirteen, and aſſoon as he was dead, his great Captains ſought to enrich themſelves by his ſpoiles, and whilſt they were contending to ſhare the world amongſt them, his dead body lay many dayes in that hot Country unburied, ſtinking above ground; a notable *Embleme* of the vanity of all earthly greatneſs. *Plut. Q. Cur.* Beſides this his vaſt Empire was divided amongſt his great Captains to *Ptolomæus Lagi* was allotted *Egypt*, and *Africa*: To *Laomedon Syria*, and *Phœnicia*: To *Philotas*, *Cilicia*: To *Python*, *Media*: To *Eumenes*, *Paphlagonia* and *Cappadocia*: To *Antigonus Pamphilia*, *Lycia*, and *Phrygia* the great: To *Caſſander*, *Caria*: To *Menander*, *Lydia*: To *Leonatus*, *Phrygia* the leſs: To *Lyſimachus*, *Thracia*, with the neighbouring Countries. To *Antipater*, *Macedonia*, and the neighbouring Nations. but theſe men not contented with their ſhares,

fell preſently to warres amongſt themſelves: *Perdiccas* warring upon *Ægypt*, was ſlain by his own Soldiers. *Antipater* died. *Eumenes* was betrayed by his own Soldiers, and ſlain by *Antigonus*. *Python* was treacherouſly ſlain by *Antigonus*. *Olympias* the mother of *Alexander*, was ſlain by *Caſſander*. *Cleopatra* ſiſter to *Alexander*, was ſlain by the treachery of *Antigonus*. *Antigonus* himſelf was ſlain in battel by *Caſſander* and *Lyſimachus*. *Roxane* the beloved wife of *Alexander*, together with her ſon *Alexander*, and *Barſine* another of his wives, which was the daughter of *Darius*, were all ſlain by *Caſſander*. Preſently after the whole family of *Caſſander* was rooted out. *Ptolomæus* died in *Ægypt*. *Lyſimachus* was ſlain by *Selucus*. And *Selucus* himſelf preſently after by *Ptolomæus*. So that all the family of *Alexander* within a few years after his death, was wholly extirpated: And all his friends and great Captaines by their mutual contentions came moſt of them to untimely ends. *Diod. Sic. Juſtin.*

14. *Pompey*, the Great, who had been three times Conſul of *Rome*, and had three times triumphed after his famous victories, and was exalted to that height of honour, that the world could afford no greater, yet being overcome by *Cæſar* in the *Pharſalian* plaines, he was forced to flie into *Egypt* in a little fiſher-boat, where he had deſerved well of the King *Ptolomy*, and therefore expected all kind entertainment: but the King on the contrary, hearing of his coming, ſent out ſome to meet him at the Sea-ſide, who treacherouſly cut off his head, and ſo he whom the world a little before could not contain, now wanted a grave for his burial, ſo that *Cæſar* purſuing him, when three dayes after he found him lying on the ſand, could not forbear weeping. *Plut.*

15. The ſame *Cæſar* alſo after all his great victories, being adored like a god, and loaded with all the honours that poſſibly could be invented, was ſlain in the Senate-houſe, with twenty three wounds. *Plut.*

16. *Nero* who a little before wallowed in all manner of exceſs of riot, being condemned by the Senate, was barefooted, and muffled upon a ſorry jade, with only four perſons, the ſmall remains of many thouſands: theſe were *Phaon* his freed man: *Epaphroditus* Maſter of requeſts: *Sporus* his male-concubine, and *Neophitus*. When he came to a place of ſafety (as he thought) he was fain, like a Beaſt to creep on all four, through underwoods, and briers to hide himſelf, in ſuch extream want of all things, that for quenching his thirſt, he was driven to lade water with his hand out of a dirty plaſh, ſaying *This is Nero's Beverege*. But thoſe men who were ſent after him for his execution were outſtripp'd by ſwifter means, which warned him of the nearneſs, and inevitableneſs of his approaching danger: for the Senate had proclaimed him the publick enemy, and to dye, *More majorum*, or after the ancient manner, which was this: To have his body ſtript ſtark naked; his hands faſt bound behind him, his head ſtockt under a fork, and ſo in open view to be whipt to death with rods. *Nero* hereupon after many timerous delayes, and abject lamentations, puts a poiniard to his throat, which *Epaphroditus* did help to drive home, leſt he ſhould fall alive into his enemies hands. *Suet. Pliny*, Thus was *Neroe's* voice, and fidling marred, and his laſt words were: *O what an artiſt I die!* Dio.

Sultan

17. *Sultan Salladine* Emperour of the *Turks*, lying on his death-bed, *Anno Chriſti* 1193. commanded that no ſolemnity ſhould be uſed at his burial, but only his ſhirt in manner of an Enſigne, faſtened upon the point of a ſpear to be carryed before his dead body, a ſimple Prieſt going before and crying aloud to the people in this ſort: *Saladine, Conquerour of the Eaſt, of all the greatneſs and riches that he had in his life, carryed nothing away with him but his ſhirt.* Hoveden.

18.
And poor Eumenes *of a Potters ſon,*
By fickle Fortunes help a Kingdome won:
But ſhe for him ſuch diet did provide,
That he of hunger ſhortly after died.

19. *Gillimer* King of the *Vandals* in *Affrica* having lived in all manner of affluence, and proſperity for many years together, was at the laſt in a great battle overcome by that famous Captain *Billiſarius*, and having loſt the greateſt part of his Army, with a few of his ſervants was forced to flye into a high, and inacceſſible mountain for refuge, where being beſieged by one of *Billiſarius* his Captains, he was brought to ſuch ſtraits, that he ſent to a ſpecial friend requeſting him to ſend him a *Spunge, an Harpe, and a Loafe of bread: A Spunge to dry up his tears: an Harp, to ſolace him in his ſorrows: and a Loafe of bread, to ſatisfie his hunger.* When he was led in Tryumph by the ſame *Billiſarius* through *Conſtantinople*, and brought before the Emperour *Juſtinian*, and his wife *Theodora*, ſitting upon their Royal Thrones, he ſaid no more but *Vanity of vanities all is vanity.* Lip.Exem. Pol. p. 178. Pez. Mel. Hiſt.

20. The *Caliph* of *Babylon* (being taken together with his City by *Haalon* the *Tartarian*,) was by him ſhut up in the midſt of his infinite Treaſure, which he, and his predeceſſors had with much care and pains ſcraped together, who bade him take, and eat what he pleaſed of gold and ſilver, or precious ſtones: for (ſaid he) it's fit that ſo gainful a gueſt ſhould be fed with the beſt, and therefore make no ſpare of any thing. The miſerable caitiffe being ſo kept for certain dayes, died of hunger, in the midſt of thoſe things whereof he thought that he ſhould never have enough, and whereby he thought to have ſecur'd himſelf againſt any dearth, or danger. *Tur.H*

21. Of all thoſe great, and glorious Emperours of *Rome* from *Auguſtus* to *Conſtantine* the great, which are reckoned up to be forty three, there were not ten of them that dyed natural deaths: Some dyed by the Sword, others by Poyſon, and others by the Halter; Some were murthered by their ſons, ſome by their brethren, ſome by their wives, ſome by their friends, and ſome by their enemies; and all were examples of the vanity of earthly greatneſs. *Idem.*

22. *Henry* the firſt, King of *Spain*, being young, as he was playing with ſome others like himſelf, a tile fell from off the houſe upon his head, and ſlew him. *Idem.*

23. *John* the firſt, King of *Spain*, being in the prime of his age, about thirty three, as he was riding his horſe in a full carere; his horſe falling, brake his neck. *Idem.*

24. *Peter* King of *Spain* being overcome in battel by his brother *Henry*, and taken priſoner, when he was brought to his brother, he ſtabbed, and

ſlew him with many wounds, and ſeized upon his Kingdom. *Idem.*

25. The *Heatheniſh Romans* had for a difference in their Nobility a little ornament in the form of a Moon, to ſhew, that all worldly honours were mutable, and they wore it upon their ſhooes, to ſhew that they trod it under their feet as baſe and bootleſs.

26. No ſooner had the ſoul of that victorious Prince *William* the Conquerour left his body, but that his dead Corps was abandoned by all his Nobles, and followers: and by his meaner ſervants, he was diſpoiled of Armour, Veſſels, Apparel, and all Princely furniture, and his naked body left upon the floore, his Funeral wholly neglected, till one *Harluins*, a poor country Knight, undertook the carryage of his Corps to *Caen* in *Normandy* to Saint *Stephens* Church, which this dead King had formerly founded: At his entrance into *Caen*, the Covent of *Monks* came forth to meet him, but at the ſame inſtant, there happened a great fire, ſo that, as his Corps before, ſo now his Hearſe was of all men forſaken, every one running to quench the fire; which done, his body being at laſt carried to the Church, and the Funeral Sermon ended, and the ſtone Coffin ſet into the earth in the Chancel, as the body was ready to be laid therein, one *Aſcelinus Fitz-Arthur*, ſtood up and forbade the burial, alledging that that very place was the floor of his fathers houſe, which this dead Duke violently took from him to build this Church upon. *Therefore* (ſaith he) *I challenge this ground, and in the Name of God forbid that the body of this diſpoiler be covered in my earth:* ſo that they were enforced to compound with him for one hundred pounds: But when the body came to be laid in the Tomb, it proved too little for it, ſo that being preſſed, the belly, not bowelled, brake, and with an intollerable ſtench ſo annoyed the by-ſtanders, that all their gums, and ſpices fuming in their Cenſors could not relieve them, whereupon all with great amazement haſting away, left the Monks only to ſhuffle up the burial, which they did in haſte, and ſo gat them to their Cells. *Speeds Chron.*

27. *William Rufus* King of *England*, as he was hunting in the new Foreſt was by the glance of an Arrow againſt a tree, ſhot in the breaſt: he haſtily taking hold of ſo much of the arrow as ſtuck out of his body, brake it off, and with one only groan fell down, and dyed: whereupon moſt of his followers haſted away, and thoſe few which remained, laid his body baſely into a Colliers Cart, which being drawn with one ſilly lean beaſt, in a very foul and filthy way, the Cart brake, where lay the ſpectacle of worldly glory, both pitifully goared, and filthily bemired, till being conveyed to *Wincheſter*, he was buried under a plain Marble-Stone. *Speeds Chron. page* 449.

28. *Pithias* pined away for lack of bread, who formerly was able to entertain, and feaſt *Xerxes* and his whole Army.

29. Sir *Edward de Sancto Mauro*, commonly called *Seimor*, being advanced by King *Edward* the ſixth was moſt powerful, honourable, and loaden with titles, being duke of *Summerſet*, Earl of *Hartford*, Vicount *Beauchamp*, Baron *Seimor*, Uncle to the King, Governour of the King, Protector of his Realms, Dominions, and Subjects: Lieutenant of all his Forces by Land, and Sea: Lord High Treaſurer, and Marſhal of *England*: Captain of

the Iſles of *Garnſey*, and *Jarſey*, &c. Yet this great man was ſuddenly overwhelmed, and for a ſmall crime, and that upon a nice point ſubtily deviſed, and packed by his enemies, was bereaved both of his Dignities, and life alſo. *Cam. Brit.* p. 240.

30. *Henry Holland* Duke of *Exeter*, and Earl of *Huntington*, who married the ſiſter of King *Edward* the fourth, was driven to ſuch want, that *Philip Commines* ſaith, that he ſaw him run on foot bare-legged after the Duke of *Burgundies* train, begging his bread for Gods ſake, conſealing himſelf, but afterwards being known what he was, *Burgundy* gave him a ſmall penſion to maintain his eſtate.

31. The Duke of *Buckingham*, who had been a chief inſtrument of advancing *Richard* the third to the Crown, and the chiefeſt man of power in the Kingdom, falling into the diſpleaſure of the King, and forced to hide himſelf at a ſervants houſe of his, called *Humprey Baniſter*, was betrayed by him, and apprehended, diſguiſed like a poor Countrey man, and digging in a Grove near to *Baniſters* houſe, and being carried to *Saliſbury* where the King was, without araignment, or judgement, there loſt his head. *Speed. Chron.* p. 927.

32. Queen *Elizabeth* in the life of her ſiſter *Mary* being kept priſoner at *Woodſtock*, chanced to ſee a maid milking of Kine in the Park, and ſinging merrily over her Pale; which ſtruck this penſive priſoner into a deep meditation, preferring the maids fortunes far above her own, heartily wiſhing that her ſelf were a Mlk-maid. *Sp. Chron.* p. 11. 20.

33. *Valerian* the *Roman* Emperour after fifteen years glorious reign, being overthrown in battel by *Sapor* King of *Perſia*, and taken priſoner, was carried away captive, and by the command of cruel *Sapor*, he had his eyes thruſt out, and was held for a long time in miſerable ſlavery, and when *Sapor* was to mount a horſeback, he cauſed him to lie down on his hands, and knees, making a footſtool of him, and at laſt he cauſed him to be flayed, by which torment he ended his life. *Hiſt. Trip.*

34. *Lyſimachus* gave up himſelf, and his Army into the hands of *Bromochet* King of the *Getes* for a little water, and thereby made himſelf of a great King a miſerable Captive. *Plut.* As *Eſau* ſold his birthright for a meſs of Pottage.

35. The Emperour *Charles* the fifth, having deveſted himſelf both of his Empire, and Kingdoms, took ſhip from *Zeland*, and landed at *Lareda* in *Biſcany*; but no ſooner was he landed when a tempeſt riſing in the harbor ſcattered his whole fleet, and ſwallowed up the Admiral her ſelf that carried him, as if ſhe bad farewel to *Cæſar*, and his fortunes: when he firſt came on ſhore, falling on his knees, he kiſſed the earth, and ſaid, *he did his duty to the common parent, and that as he came naked out of his mothers womb, ſo he willingly returned to his mother naked.* But when he came into *Biſcany*, and from thence to *Burgs*, being met by very few of the *Spaniſh* Nobility (not to be attracted with *Charles* alone, unattended with his titles) than the firſt found his nakedneſs: whereunto was added that his Penſion of an hundred thouſand Duckets (reſerved out of his vaſt revenews, for part whereof he had preſent uſe to reward his ſervants, and diſmiſs them) was not paid him, which ſo provoked him to indignation, that (as ſome

ſaid) the Act was ſcarce paſſed, when *Charles* repented him of the reſignation of his Kingdoms. *Strada.*

36. A while after this mighty Emperour retreated to St. *Juſtus*, a Monaſtery of *Hieronomites*, where at laſt he ſets bounds to his Sea of cares, and erecting his true *Hercules Pillar*, built him an houſe containing ſix Cells, of twenty foot in breadth, and length; right Friars lodgings: from whence was a proſpect, and ſtairs landing in a little Garden, watered with a ſpring, planted with Citron, and Lemon trees, that ſhot up their flowers, and fruits to the very windows. And this was the *Mauſoleum* wherein that mighty Emperour, not contented with one world, encloſed, and buried himſelf alive: and to this narrow compaſs was that Gyant leſſened that boaſted to ſtretch his hands further than *Hercules*. So eaſily will nature ſhrink into her own ſtate, and condition, if pride that puffs up, and diſtracts her do but once evaporate. *Strada. Bell. Wars.* p. 6.

37. In this ſolitude he ſometimes rode about the grounds with one footman only, that uſed to be attended with mighty Armies; ſometimes he quartered his Garden into little beds, ſetting flowers, and planting trees with his triumphant hands, As once *Diocleſian* did at *Salon*, when he likewiſe had reſigned his empire: And oft he practiſed to make Watches, &c. *Idem. p. 6.*

38. When the Army of *Charles* the fifth had taken, and ſacked *Rome*, they took the Pope (who before had lived in all manner of delights) and ſhut him up a cloſe priſoner in the Caſtle of St. *Angelo*, keeping him in ſo wretched a condition, that an old woman pittying his cries, uſed to hide ſome Lettice in the Caſtle ditch, which a Boy was daily to give up by a cord: But the Captain of the guard diſcovering it, furiouſly with his own hands hanged up the woman upon the Caſtles Gates, crucifying the eyes of the wretced old Biſhop with that horrid ſpectacle. *Strada.*

39. *Jeruſalem*, that Plant of Renown, is now of an *Eden* become a *Sodom*. *Moſes* his Threatning, *Deut.* 18. 49, &c. being fulfilled to the uttermoſt.

40. *Suſa* in *Perſia*, which ſignifies a Lilly, and was ſo called for the beauty and delectableneſs of its ſcituation, is now called *Valdac*, of the poverty of the place.

41. *Nineveh* that great City, that had once more people within her walls, than are now in ſome one Kingdom, is at this day become a Sepulchre of it ſelf, a little town of ſmall trade, where the Patriarch of the *Neſtorians* keeps his ſeat at the devotion of the *Turks*.

——*Nunc ſeges eſt ubi Troja fuit.*

42. *Roma diu titubans variis erroribus acta,*
Corruet, & mundi deſinet eſſe caput.

43. The world is nothing elſe but a maſs of mutabilities: Every man, every State, every thing is a Planet, whoſe ſpherical revolutions are ſome of longer, ſome of ſhorter countenance. *Omnia verſantur in perpetuo aſcenſu, & deſcenſu*: there is a perpetual aſcending, and deſcending of life, and ſtate.

44. Crowns have their cares, and croſſes, and high ſeats are alwayes uneaſy. *O vilis pannus!* ſaid one King concerning his Diadem, were it but known how many miſeries, and moleſtations do attend thee, *Nemo foret, qui te tollere vellet humo*, no man would ſtoop to take thee up lying at his feet.

45. *Antoninus* the Philoſopher, Emperour of *Rome*, ſaid often, that the empire was *malorem oceanus*, an ocean of miſeries.

46. Another cauſed it to be written upon his Tomb, *Fælix ſi non imperaſſem.* Happy had I been if I had never reigned.

47. See the example of King *Perſius* in *Roman Triumphs*.

48. *Bajazet*, the firſt Emperour of the *Turks*, having reigned victoriouſly ten years together, in a great battel which he fought with *Tamerlane*, was taken priſoner, put into an Iron Cage, and led about like a wild beaſt to be a ſpectacle, an object of ſcorn to all men for three years together, and that while was fed with ſcraps from the Conquerors table, ſo that at laſt being tired out with miſery, he daſhed out his brains againſt the cage: See my *Life of Tamerlane*.

49. *Charles Caraffa* was made Cardinal by Pope *Paul* the fourth, and his brother *John* was made Duke of *Palian*, and Earl of *Montore*: ſo that they live in great honour, and wealth all that Popes dayes: But when by the aſſiſtance of theſe men eſpecially, *Pius* the fourth was made Pope, he took theſe two brethren, with others of their kindred, and impriſoned them in the Caſtle of St. *Angelo*, where they endured three years miſerable captivity; and at laſt by the command of the Pope, Cardinal *Charles* was ſtrangled, and his brother *Johns* head cut off, and their bodies were thrown into the open ſtreets of *Rome* to be a gazing ſtock to the people. *Lipſius*.

50. *Philip* King of *Macedon*, as he was wreſtling at the *Olympick* games, fell down in the ſand, and when he roſe again, ſeeing the print of his body in the ſand, cryed out: *Oh how little a parcel of earth will hold us when we are dead, who ambitiouſly ſeek after the whole world whil'ſt we are living.* Lip. Exem. Pol. p. 175.

51. *Severus* the *Roman* Emperor when he was old, and near death, cauſed an Urn to be brought to him, in which they uſed to put the aſhes of great mens bodies when they were burned; upon which he long looked ſteadfaſtly, and handled it, and then cryed out: *Tu virnm capies, quem orbis terræ non capit*? canſt thou contain that man whom the whole world could not contain. *Idem*.

52. *Maximilian* the firſt Emperour of the *Auſtrian* family, two or three years before his death, cauſed his Coffin to be made of Oke, and carried in a waggon up and down with him to mind him of his death; and as it were to ſay to him; *Why doſt thou dilate, and extend thy dominions? Why doſt thou poſſeſs ſo much, and yet deſire more? Remember that though thou canſt not be contained in ſo many Provinces and Kingdomes, yet this little coffin, ere long will contain thee.* And the more to mind him of the vanity of all earthly greatneſs, he refuſed all titles of honour, and would only be called *Maximilian*. *Idem*.

53. In the reign of King *James*, the Lord *Cobham* condemned for a ſuppo-

ſed treaſon, was yet reprieved by the King, but came to a miſerable end: for before his death, he was lowſie for want of Apparel and Linnen, and had ſtarved had not a trencher-ſcraper (ſometimes his ſervant at Court) relieved him with ſcraps, in whoſe houſe he dyed, being ſo poor a place that he was forced to creep up a Ladder through a little hole into his chamber, which was a ſtrange change he having been a man of 7000. li. *per annum*, and of a perſonal eſtate of 30000. li. his wife being rich alſo, who yet in this miſery would not give him the crums that fell from her table. *Court of King James*, p. 37.

54. The vanity, and infelicity of earthly things may clearly be ſeen in this character of the Cardinal of *Richeleu*. He was born in *Paris* of Noble extraction, was well learned, and took the Order of Prieſthood at *Rome*. The Queen Mother finding him a man of great wit procured him the Biſhoprick of *Luzon*, where he wrote a book of controverſies, upon which ſhe recommended him to the King her Son, and afterwards to the Pope, who ſent him a *Cardinals Cap*. The taking of *Rochel*, gave him ſo great an influence upon his Maſters mind, that he left to him almoſt the total direction of his Kingdom. He gat himſelf ſhut of the Queen, and all who favoured her: Cut off the Marſhal of *Marillac's* head, and deſtroyed all ſuch as gave him any jealouſie: He never pardoned ſuch as he had offended. He is accuſed of having embroiled *England*, to the end that for intereſt of State, it might not hinder him from ſeizing upon *Flanders*: For an *Engliſh* Ambaſſadour imputes to him the deſtruction of his King, by moſt unjuſt, and maligne practiſes, and of ſetting all *Europe* together by the ears. Indeed he did the Kingdom of *France* ſuperlative ſervices, but it was with the huge oppreſſion of the poor people. As he had done many people a great deal of hurt, ſo was he alwayes in a great deal of apprehenſion, and fear, nor was there ever Tyrant that lived in greater diſquiet than he: So that his life was wholly miſerable, and was ſuſtained but by a blaſt of ambition. In fine, whileſt he was thinking to tryumph over *Europe*, his infirmities, and troubles redoubled upon him. He was hated by all the world, yea, and the King himſelf expreſſed ſome coldneſs to him: which together with ſo many other inconveniencies encreaſed his ſickneſs, and *December* the fourth 1642. ſent him to an other world, ſince he had troubled this enough already. *Hiſt. of this iron age.*

55. Cardinal *Granvel* (a great favourite of the King of *Spains*) being placed under the Dutches of *Parma*, as a chief director of all the affairs of the *Low Countries*; when by reaſon of the complaints made by the Nobility, he was by the King diſcharged of his Office, he quickly obſerved that the Courtiers which uſed to adore him, would not now take pains to ſtoop ſo low, and that he had a thinner train, and fewer ſuitors waiting at his gates, divers of his friends then forſaking him when they were brought to the teſt, which cauſed him to ſay, *That he had long enough waited upon other mens occaſions: That a man broken with continal toil could not but wiſh for reſt, and that to one beſieged with petitioners, liberty was not to be refuſed, eſpecially when he knew, that Petitioners, and flatterers met like pitcher-carriers at a ſpring, which they drain and trouble. That favour at Court hath a better face than inſide, and that all humane things are found to be far leſs in the*

poſſeſſion than they are fancied in our hopes. Srada.

56. *Pompey* the great wanted a Grave after his Death, of whom *Claudian* the Poet ſings thus ?

Nudus paſcit aves, jacet in qui poſſidet orbem.
Exiguæ telluris inops.——

57. Man is born to miſery as the Sparks fly upward, *Job* 5.7. He that forgets not that he is a man, will not take it ill that evil befalls him: as one ſaith, *Homo ſum, humanum nihil à me alienum puto. Francis* King of *France* being priſoner with the Emperour *Charles* the fifth, ſaw the Emperours Motto, *Plus ultra*, written on the wall of his Chamber, whereupon he wrote under it, *Hodie mihi, cras tibi*, To day is my turn to ſuffer, to morrow thine: The Emperour obſerving it, wrote underneath, *Fateor me eſſe hominem*: I confeſs I am a man, and therefore ſubject to miſery. *Joh. Manlius.*

58. *Metellus* was by the *Romans* counted, and called *Fælix*, happy: But he proved true that holy proverb, *Better is the end of a thing than the beginning:* for he died miſerably of the lowſie diſeaſe, which daſhed all his former happineſs. *Trapp.*

59: In that memorable fight between the *Swiſſers*, and the Dolphin of *France* neer to *Baſil*, where *Burcardus Monk*, a Noble man, and a great Souldier grew proud of the victory, and put up his Helmet that he might ſee what a ſlaughter they had made: one of the half-dead *Swiſſers* riſing up upon his knees, threw a ſtone at him, which hitting right, gave him his deaths wound. *Levat. in Brover.* 27.

See the Example of *Amureth* ſlain in *Magnanimity*.

Omnia ſunt hominum tenui pendentia filo:
Et ſubito caſu, quæ valuere, ruunt.

91. *Belliſarius*, a worthy and famous Captain under the Emperour *Juſtinian*, having by Gods aſſiſtance with great ſucceſs fought many battels againſt the *Perſians*, *Gothes*, and *Vandals*, in his old age by the malice, and cruelty of the Empreſs (who was a great favourer of the *Eutichian* Hereſie) had his eyes put out, and fell into ſuch extream want that he was forced to beg by the high-way ſide, *Date obolum Belliſario*, for Gods ſake give an half-penny to poor *Belliſarius*. See the life of *Juſtinian* in my ſecond *Part of the marrow of Eccleſ. Hiſt.*

60. When *Mahomet* the Great had taken the rich and imperial City of *Conſtantinople*, he gave the ſpoil of it for three dayes to the barbarous common Souldiers, who having throughly ranſacked every corner, with their rich ſpoils returned into the Camp, driving the poor Chriſtian captives before them, as if they had been droves of cattel, or flocks of ſheep: A ſpectacle no leſs lamentable than was the ſacking of the City. It would have grieved the moſt ſtony heart to have ſeen the noble Gentlewomen, and great Ladies, with their beautiful children, & many other perſons of qualities, who lately flowed in all manner of worldly wealth, and pleaſure,

to be now become the poor, and miſerable bondſlaves of moſt baſe, and contemptible raſcals, who were ſo far from ſhewing them any pity, as that they delighted in nothing more than to heap miſery upon them, making no more reckoning of them than of dogs. There might Parents ſee the woful miſery of their beloved children and children of their Parents: Husbands might ſee the ſhameful abuſe of their wives, and wives of their husbands, and generally one friend of another. After which *Mahomet* himſelf made divers ſumptuous feaſts to his great Captains, and at each of them, he cauſed divers of the chief Chriſtians captives both men, and women (of whom many were of the late Emperours race) to be put to death in his preſence, as he ſate banqueting with his *Turks*, deeming his feaſts much more ſtately by the effuſion of ſuch Chriſtian blood. *Turk. Hiſt.* p. 348.

62. When a great City was burnt to aſhes, *Seneca* had this ſaying, *Una dies intereſt inter magnam Civitatem, & nullam*: there is but one dayes difference betwixt a great City, and no City.

63. Whileſt *Nebuchadnezzar* was boaſting of his great *Babel*, a voice came from heaven, ſaying, *Oh Nebuchadnezzar, to thee be it ſpoken, thy Kingdom is departed from thee*, &c. Dan. 4. 30- &c.

64. It was excellent counſel of *Antiſthenes* the Philoſopher: That a man ſhould lay up ſuch proviſions as in a ſhipwrack might ſwim out with him: ſuch treaſures as will paſs, and be currant in another world, and will follow us thither, which as the Apoſtle ſpeaks, it *to lay up a good foundation againſt the time to come*, 1 Tim. 6. 19.

65. It was a wiſe complaint of old *Cato*: That it went ill with the City of *Rome* when a Fiſh was ſold for more than an Oxe. *Plut. Apoth.*

86. *Omne malum ferè ex Gynecio*: women are many times authors of much miſchief; and for their miſcarriages men fall by the ſword, and the mighty in the war: the gates alſo of the City lament, and mourn, *Iſa.* 3. 11, 25, 26. Even for the Ladies gallantry whereof we have there an inventory; what a deal of trouble bred *Jeſabel* in *Iſrael*? *Athaliah* in *Judah*? and thoſe two late Queen Mothers in *Scotland*, and *France*? Of which latter, and her Cardinal of *Lorrain* one made this ſtinging diſtich,

Non audet ſtygius Pluto tentare, quod audet
Effrenis Monachus, plenaque fraudis anus.

67. *Dyoniſius* King of *Syracuſe* having lived in all manner of wealth, and affluence, for the ſpace of ten years, was in the end driven out of his Kingdom by *Dion*, for his Tyranny: After which for the ſpace of twelve years he was marvellouſly turmoiled with wars, hoping to recover his Kingdom again: In which ſpace he ſaw the death of his ſons when they were men grown and able to bear Armour: He ſaw his daughters raviſhed by force, and deflowred of their virginity. He ſaw his own ſiſter (who alſo was his wife (firſt of all ſhamefully, and cruelly handled in her perſon with the greateſt villanies, and indignities which his enemies could poſſibly deviſe, and afterwards horribly murdered with his children

and their bodies thrown into the Sea: And when he had at laſt recovered his Kingdom, and was ſetled (as he thought) moſt ſurely therein: he was aſſaulted by *Timoleon* the *Corinthian*, beſieged in his Caſtle, forced to yield, ſent by him to *Corinth*: where many pitied in their hearts to ſee ſo great a change, beholding him with a certain compaſſion, conſidering that he that in a manner was Lord and King of *Sicily*, born, and brought up in the greateſt, and moſt famous Tyranny, and Kingdom that ever was in the world, ſate now all alone in the City of *Corinth* talking with a Victualler, or ſitting a whole day in a perfumers ſhop, or drinking in ſome Cellar, or Tavern, or to brawle, and ſcold in the middeſt of the ſtreets with common whores in the face of all the world, or elſe to teach common Minſtrels in every lane and alley, and diſpute with them, and with the beſt reaſon he had, about the Harmony, and Muſick of the ſongs they ſang in the Theaters. *Plut. in vita Timol.*

Marcellus having taken the famous City of *Syracuſe* in *Sicily*, looking about him, and conſidering the greatneſs, and ſtatelineſs of the ſame, he wept for very pity, foreſeeing wherenuto it would ſuddenly come, and what a great change there would be made in it, when his Army came to ſpoil, and ſack the ſame, which miſchief he could not prevent: yea, in the middeſt of all the joy he had for the victory, he could not refrain from tears to ſee ſo rich, and wealthy a City in the turning of an hand ſpoiled, and brought to naught. *Plut.* 68.

Et quem fælicem Cinthia vidit,
Vidit miſerum abitura dies. Senec.

Never was there a more notable example of the vanity, and inconſtancy of all earthly things, then in the Earl of *Morton, Anno Chriſti* 1581. who was Regent of *Scotland* in the minority of our King *James*, and was reverenced of all men, and feared as a King, abounding in wealth, honor, and multitude of friends and followers: whereas not long after, he was forſaken of all, and made the very ſcorn of all men, and being by the malice of his adverſaries accuſed, condemned, and executed at *Edenburg*, had his corps left on the Scaffold from the hour of execution till ſunſetting, covered with a beggerly cloke, every man fearing to ſhew any kindneſs, or ſo much as to expreſs a ſign of ſorrow. His corps was afterwards carried by ſome baſe fellows to the common place of burial, and his head fixed on the *Tole-booth*. *Arch-Biſhop Spotteſwoods Hiſt. of the Chu. of Scot. p.* 314. 69.

Jugurth, a rich, and potent King in *Libea*, being taken priſoner by *C. Marius* the *Roman* Conſul, was led in triumph by him through the City of *Rome*, upon which he fell mad, being thruſt into priſon, the Sergeants for haſt to have the ſpoil of him, tare his apparel by force from his back, and becauſe they would have his rich gold earings, they pulled away with them the tips of his ears, and then caſt him naked into the bottom of a deep dungeon, where yet he lived ſix dayes till he was ſtarved to death in a miſerable manner. *Plut. in vita C. Marii.* 70.

A certain devout Pilgrim travelling to *Jeruſalem*, by the way viſited 71.

many brave Cities, with their rare Monuments, and met with many friendly entertainments, yet would often ſay, I muſt not ſtay here; this is not *Jeruſalem*; ſo ſay thou in the middeſt of all thy Worldly Delights, &c.

Vanities of vanities, ſaith the Preacher, vanity of vanities, all is vanity, Eccleſ. 1. 2.

CHAP. CXXXII.

Virtue in enemies acknowledged, and prized.

1. *Fabritius Lucinus*, when many were competitors for the Conſulſhip in *Rome*, gave his ſuffrage to *Cornelius Ruffinus*, the worthieſt of the company, though he was his bitter enemy. *Au. Gellius.*

2. *Julius Cæſar* cauſed the demoliſhed Statues of *Pompey*, to be erected again, nor ſuffering the honor of ſo brave a Commander (though his greateſt enemy) to bleed, and languiſh under his eye: whereupon *Cicero* told him, that in reſtoring the Statues of *Pompey*, he had faſtened, and made ſure his own. *Plut.*

3. *Publicus Scipio* made no other uſe of his enmity with *Tiberius Gracchus*, than to diſpoſe his daughter to him in marriage; becauſe at that time when he was ſure to judge with leaſt favour, and partiality, he found him to be a vertuous, and deſerving man. *Livie.*

4. *Adrian* the Emperor, to ſhew that he eſteemed *hatred retained*, a baſe and unprincely diſpoſition; as ſoon as he came to the Empire, laid aſide all his former enmities; inſomuch as then meetting one that had been his capital enemy, he ſaid to him, *Evaſiſti*, thou art now eſcaped from my diſpleaſure. *Elius Spart. in Hadrian.*

CHAP. CXXXIII.

All the Univerſities in Europe.

Academies uſed to be built in ſome famaus City, as *Jeruſalem*, *Athens*, *Rome*, *Conſtantinople*: the *Jews called them Synagogues*: thoſe Common-wealths did flouriſh moſt, which did moſt eſteem, and cheriſh learning. *Samuel* was the firſt builder of Colledges that we read of: he called his Colledge *Najoth*, *i, e.* beauty it ſelf: In *Ramah* the Prophets dwelt with the ſons of the Prophets, or Students.

Athens by *Thucidides* is called the *Greece* of *Greece*. It was the place where *Rhetorick* had its firſt birth. It was the Univerſal Academy of the world, and none were held learned that had not ſtudied in *Athens*.

It produced in one Age theſe famous men.

In Philoſophy: *Plato*, *Ariſtotle*, *Xenophon*, *Euclide*, and *Theophraſtus*.

In eloquence, and civil Law ; *Demoſthenes*, *Æſchines*, *Lycurgus*, *Dinachus*, *Demades*, *Iſocrates*, *Iſæus*, *Lyſias*, *Antiſthenes*, and *Androcides*.
In Hiſtory : *Thucydides*, and *Zenophon*.
In Poetry : *Æſchylus*, *Sophocles*, *Euripides*, and *Ariſtophanes*.

A Catalogue of all the Univerſities in *Europe*, and firſt in *Germany*.

Colen was made a Univerſity by Pope *Urban* the ſixth, *Anno Chriſti* 1388. In it are three Coledges : *Collegium Montanum* : *Laurentianum* ; and *Novum Coronarum* : beſides a publick School for the *Latine*, *Greek*, and *Hebrew*.

Baſil, through which the River of *Rhine* paſſeth : It was made an Univerſity by Pope *Pius* the ſecond, *Anno Chriſti* 1459. Here lives now that famous young *John Buxtorfe*.

Mentz, which Univerſity was founded by *Dietherus* of *Eiſenburg*, Archbiſhop of *Mentz*, *Anno Chriſti*. 1482.

Witzburg, where an Univerſity was founded *Anno Chriſti* 1403. by *John* the ſecond, and fitly fifth Biſhop of that place which was priviledged by Pope *Boniface* the ninth.

Trier, where the Univerſity is ſo ancient, that they have not Records of the foundation of it.

Heidelberg, the Metropolis of the *Palatinate*, where *Rupertus* the tenth, *Palatine* of *Rhene* erected a Univerſity *Anno* Chriſt. 1346. Pope *Urbane* the ſixth confirmed, and gave priviledges to it.

Tubing, where an Univerſity was erected, *Anno* Chriſti 1477.

Ingoleſtat, where an Univerſity was erected, *Anno* Chriſti 1459.

Erford, where an Univerſity was erected by *Dagobert* the *French* King, *Anno* Chriſti 1391. which had great priviledges granted to it by Pope *Boniface* the ninth, and *Pius* the ſecond.

Lipſwick, where an Univerſity was erected about the year 1408. and confirmed by Pope *Pius* the ſecond, and *Alexander* the fifth. They are much given to drunkenneſs : *Æneas Sylvius* relates that one *Leonard*, a Noble Gentleman coming to viſit a kinſman that was a Student here, enquired amongſt the Scholars how he did? and how he profited in learning? they anſwered, that *he carried himſelf very well, and that amongſt one thouſand five hundred he had the name of the beſt drinker.*

Wittenberg, where an Univerſity was erected by Duke *Frederick*, the Elector, the ſon of *Erneſtus*, *Anno* Chriſti 1502. Here flouriſhed *Luther*, and *Melancthon*.

Frankford upon *Oder*, where an Univerſity was erected by *Joachim*, Marqueſs of *Brandenburg* *Anno Chriſt* 1506. and it was confirmed by Pope *Alexander* the ſixth. and *Julius* the ſecond.

Roſtoch, which was erected into an Univerſity by the Princeſs of *Meklenburg*, and the Citizens, *Anno Chriſti* 1415.

Gripſwald, where the Univerſity was firſt begun by a learned Doctor of the Laws, and perfected by *Philip* Duke of *Pomeren*, *Anno Chriſti* 1547.

Friburg, where *Albert* Duke of *Auſtria* founded a Univerſity *Anno Chriſti*. 1450.

Marpurge, where an Univerſity was inſtituted *Anno Chriſti* 1526.

Dilling, where an Univerſity was erected *Anno Chriſti* 1564. by *Otto Truchſes*, Cardinal of *Rome*, Biſhop of *Ausburg*, and Protector of *Germany*.

Vienna, where is a famous Univerſity, was founded *Anno Chriſti* 1239. by the Emperour *Frederick* the ſecond, and priviledged by ſundry of the ſucceeding Arch-Dukes.

Univerſities in the Low-Countries.

Lovaine, where an Univerſity was erected *Anno Chriſti* 1426. It hath a very healthful aire, and delectable walks. there are two Colledges in it.

Doway, In which Univerſity there were Students at one time nine children of Kings, twenty four Dukes, twenty nine Earles, beſides the ſons of many Barons and Gentlemen. Now its much decayed, and almoſt extinguiſhed.

Leiden, where an Univerſity was erected *Anno Chriſti* 1575. by *William* Prince of *Orange*: It flouriſheth much with ſundry famous Profeſſors, endowed with liberal ſtipends: the firſt Profeſſor was *Polyander*. It hath an excellent Phyſick-Garden: A curious Anotomie Theatre: An excellent Library, wherein are choiſe manuſcripts.

Bredah, where an Univerſity was lately founded by the Prince of *Orange*, that City being his Patrimony.

Vtrect, where an Univerſity was erected *Anno Chriſti* —— The learned *Voetius* is Profeſſor there.

Franeker, where an Univerſity was erected *Anno Chriſti* 1581.

Harderwick, where an Univerſity was lately founded.

Groning, erected into an Univerſity *Anno Chriſti* 1614. *Gomarus*, and *Hen. Alting* were here Profeſſors, and now the learned *Mareſius*.

Univerſities in *Denmark*.

Copen-hagen the Regal City, where an Univerſity was erected by King *Chriſtian*, Anno Chriſti 1478. which was priviledged by Pope *Sixtus* the fourth.

Sore, or *Soroe*, was erected into an Univerſity *Anno Chriſti* 1648.

Sweden hath only one Univerſity, which is *Vpſal*.

Univerſities in *Italy*.

Rome, where the Univerſity being much gone to decay, was reſtored by Pope *Vrbane* the fourth and by the induſtry of *Thomas Aquinus*, and by the care of ſome ſucceeding Popes.

Venice was made an Univerſity *Anno Chriſti* 1592. many excellent Scholars have lived, and taught here.

Padua, where an Univerſity was eſtabliſhed *Anno Chriſti* 1220. It's famous for Phyſicians, who have here an excellent Garden of ſimples.

Bononia, the chiefeſt Univerſity in *Italy*: ſome ſay, it was founded in the Reign of *Theodoſius*, and hath great priviledges granted to it by ſundry of the Popes. It was firſt made an Univerſity *Anno Chriſti* 414.

Ferrara, where an Univerſity was founded *Anno Chriſti*. 1316. priviledged by Pope *Boniface* the eighth, and much augmented by the bounty of the Princeſs of *Eſte*.

Millan, which hath long enjoyed an Univerſity: and it was famous in *Virgils* time who ſtudied there.

Pavia, where an Univerſity (as ſome ſay) was erected by *Charles* the great, about the year 1361.

Turin, where an Univerſity was erected by the Dukes of *Savoy*, Anno Chriſti 1412.

Florence the moſt beautiful City of *Italy*, where *Coſmo de Medices* erected an Univerſity, *Anno Chriſti* 1438.

Piſa, made an Univerſity about the year 1339.

Sienna, where an Univerſity was erected *Anno Chriſti* 1339.

Modena, Authors mention not when this Univerſity was erected.

Naples, where an Univerſity was erected *Anno Chriſti* 1216.

Salerne, where firſt flouriſhed a College of Phyſitians which made that famous book, *Schola Salerna*; ſince, all other Arts have been profeſſed, though for the preſent its much decayed.

Univerſities in *France*.

Paris, the Kingdoms Metropolis: where an Univerſity was founded *Anno Chriſti* 791. by *Charles* the Great: there are above fifty Colleges, whereof forty are of little uſe; and in the reſt, the Students live at their own charges: there being only two that are endowed, *viz.* The College of *Sorbonne*, and the College of *Navarre*, founded by *Joan* Queen of *France* and *Navarre* Anno Chriſti 1304. She alſo enriched it with an excellent Library.

Poicters, the ſecond City in *France*, where an Univerſity was erected under *Charles* the ſeventh *Anno Chriſti* 1430. and confirmed by Pope *Eugenius* the fourth.

Lyons where an Univerſity was erected *Anno Chriſti* 830. which hath ſent forth many excellent men: Here *Waldus*, the Father of the *Waldenſes*, began to oppoſe the Popiſh Errours, whence his Diſciples were called *Pauperes de Lugduno*.

Angiers the chief City in *Anjou* where an Univerſity was erected by King *Lewis* the ſecond about the year 1346.

Avignion in *Provence*, to which City Pope *John* the twenty ſecond tranſlated his ſeat, and the ſucceeding Popes continued there ſeventy four years: Here an Univerſity was erected *Anno Chriſti* 1289.

Orleance, a great City on the River *Loir*, where an Univerſity was erected by *Philip* the fair, King of *France*, Anno Chriſti 1312. the civil Law is much ſtudied there.

Bourges, in it is a moſt glorious Univerſity, firſt founded by a Duke of *Bourges* 1227. priviledged by Pope *Paul* the ſecond, and when decayed, reſtored by ſeveral Kings of *France*.

Cane in *Normandy*, erected into an Univerſity *Anno Chriſti* 1418. by our King *Henry* the fifth when he had conquered *France*. Here now lives *Bochart*, the learned *French* Divine.

Rhemes, the Metropolis of *Campaigne*, where an Univerſity was erected by *Charles Guiſe*, Cardinal of *Lorain*, Anno Chriſti 1560.

Burdeaux, the head City of *Aquitane*, where hath long flouriſhed a renowned Univerſity.

Tholouſe, where an Univerſity was erected by Pope *John* the twenty ſecond, *Anno Chriſti* 809.

Niſmes, the chief City in *Dolphine*, where an Univerſity was lately erected.

Mompellier, a City in *Dolphine* near the *Mediterranean*, where an Univerſity was erected *Anno Chriſti* 1196. afterwards endowed with many priviledges by Pope *Urbane* the fifth.

Bizanſon, the chief City in *Burgundy*, where was an Univerſity erected by *Charles* the fifth, and the authority of Pope *Julius* the third, *Anno Chriſti* 1540.

Dole, an other City in *Burgundy*, where an Univerſity was erected, *Anno Chriſti* 1426. the Civil Law is much ſtudied there.

Geneva, a famous City within the teritories of *Savoy*: an ancient Univerſity, wherein is a Library of many ancient, and rare books, and amongſt the reſt, a *French* Bible tranſlated three hundred years ago.

Univerſities in *Poland*, *Pruſia*, *Lituania*, *Bohemia*, and *Moravia*.

Cracovia, the Metropolis of *Poland*, where an Univerſity was inſtituted by King *Caſimire* the ſecond, *Anno Chriſti* 1361. In it are two goodly Colleges. It ſtands on the other ſide of the River, not in the City it ſelf.

Poſne was erected into an Univerſity of late years by King *Sigiſmund*, confirmed by Pope *Clement* the eighth.

Koningſperg, or *Mons Regius*, is the Metropolis of *Pruſia*, where an Univerſity was erected by *Albert*, Marqueſs of *Brandenberg*, Anno Chriſti 1544.

Vilna the Metropolis of *Lituania*, where a goodly College was lately erected.

Prague the Regal City of *Bohemia*, where an Univerſity was erected, *Anno Chriſti* 1360.

Olmuts, the chiefeſt City in *Moravia*, where an Univerſity was lately erected.

Univerſities in *Spain*.

Toledo, where an Univerſity was erected *Anno Chriſti* 1500. by a certain Biſhop of the ſame See, confirmed by the Kings, and priviledged by the Popes.

Sivil in the fruitfulleſt part of all *Spain*. The Univerſity is of great antiquity, being founded (as ſome write) *Anno Chriſti* 1002. There is a famous Library.

Valentia, where flouriſhed a famous Univerſity *Anno Chriſti* 1470.

Granada, where a moſt ſumptuous, and Magnificent College was built by the King of *Spain*, Anno Chriſti 1518. where the Jeſuites are Profeſſors.

Compoſtella, where an Univerſity was erected, and a ſtately College built by the Emperour *Charles* the fifth.

Validolid is one of the moſt ancient Univerſities in *Spain*, reſtored, and enlarged by King *Philip*, late deceaſed, becauſe he was born there.

Complutum, where an Univerſity was erected by *Francis Ximenes*, Arch-Biſhop of *Toledo*, Anno Chriſti 1517.

Salamanca, where an Univerſity was erected as ſome ſay, *Anno Chriſti* 1240. or as others, 1404. and many Kings, and Popes have granted divers priviledges to it.

Saragoſſa, where the Kings of *Aragon* uſed to be crowned, had in it an ancient Univerſity, Pope *John* the twenty ſecond reſtored, and confirmed their priviledges.

Signenca was an ancient Univerſity, but I find not when it was founded.

Lerida in other ancient Academy.

Huoſca, or *Iſca*, a City in *Arragon*, and a very ancient Univerſity.

Liſbone, the Metropolis of *Portugal*, and a famous Univerſity.

Conimbra, an other City in *Portugal* where an Univerſity was lately erected by King *John* the ſecond, ſome ſay it was founded *Anno Chriſti* 1306.

Evora, an other City in the ſame Kingdom, where an Univerſity was erected by *Henery*, Cardinal of *Portugal*, Anno Chriſti 1541.

Majorca, the chief City in the Iſland of *Majorca*, where is an ancient Univerſity enjoying great priviledges.

Univerſities in *England*.

Cambridge ſtandeth upon the River *Cam*, which divideth it into two parts, and hath a Bridg over it, whence aroſe the name *Cambridg*: It is ſo ancient an Univerſity that the foundation is not yet certainly known: It hath bred many famouſly learned men: It hath in it ſixteen Colleges, and Halls, betwixt which there is little difference, maintained with the lands and revenews of their ſeveral founders, and benefactors. As firſt,

1. *Peter-Houſe*, founded by *Hugh Baſham* Biſhop of *Ely*. Anno Chriſti 1280.

2. *Clare-Hall*, firſt founded by *Richard Badew*, Chancellour of the Univerſity, *Anno Chriſti* 1280. and finiſhed by *Elizabeth*, Counteſs of *Clare*, widdow.

3. *Pembroke-Hall*, founded by *Mary* de St. *Paul*, Counteſs of *Pembroke*, Anno Chriſti 1343. called firſt *Mary Valence* College, afterwards *Pembroke-Hall*.

4. *Corpus Chriſti* College, founded by *Henry* of *Monmouth*, Anno Chriſti 1351.

5. *Trinity-Hall* founded by *William Bateman* Biſhop of *Norwich*, Anno Chriſti 1353.

6. *Gonvil*, and *Caius* College, begun by *Edmund Gonvil*, Parſon of *Terrington* in *Norfolk*, *Anno Chriſti* 1553. and finiſhed by *John Caius*, Doctor of Phyſick, *Anno Chriſti* 1557.

7. Kings College founded by King *Henry* the ſixth, *Anno Chriſti* 1441. where he built a Chappel that is one of the Wonders of the World, intending, if he had lived, to have made the College anſwerable to it. From the faſhion its commonly called *Kings College Cradle*.

8. *Queens* College, begun by *Margaret*, wife to King *Henry* the ſixth, *Anno Chriſti* 1458. and finiſhed by *Elizabeth* wife to King *Edward* the fourth.

9. *Katherine. Hall* founded by *Robert Woodlork*, Chancellour of *Cambridg*, *Anno Chriſti* 1475.

10. *Jeſus* College, founded by *John Alcock*, Biſhop of *Ely*, and Lord Chancellour of *England*, *Anno Chriſti* 1496.

11. *Chriſts* College, firſt began by King *Henry* the ſixth, and perfected by the Lady *Margaret*, Counteſs of *Richmond* Anno Chriſti 1505.

12. Saint *Johns* College was founded by the Lady *Margaret*, Counteſs of *Richmond*, *Anno Chriſti* 1508.

13. *Magdalen* College was founded by *Edward Stafford*, Duke of *Buckingham*, Anno Chriſti 1519.

14. *Trinity* College was founded by King *Henry* the Eighth, *Anno Chriſti* 1546. There is the ſtatelyeſt *Quadrangle* in Chriſtendom.

15. *Emanuel* College was founded by Sir *Walter Mildmay*, Counſeller to Queen *Elizabeth* *Anno Chriſti* 1584.

16. *Sidney-Suſſex* College was founded by *Frances Sidney*, Counteſs of *Suſſex* Anno Chriſti 1598.

Oxford our other famous Univerſity, the time of whoſe foundation is not yet determined: It alſo hath bred many excellent men famous for learning; and hath in it eighteen Colleges endowed with lands, beſides ſeven Halls, wherein the Students live at their own charges: As,

1. *Univerſity* College founded by *Alfred*, King of the *Weſt Saxons*, *Anno Chriſti* 872.

2. *Baliol* College founded by *John Baliol*, father to *John Baliol* King of the *Scots*, Anno Chriſti 1262.

3. *Merton* College founded by *Walter de Merton*, Lord Chancellour of *England* *Anno Chriſti* 1274.

4. *Exceſter* College founded by *Walter Stapleton*, Biſhop of *Exceſter*, *Anno Chriſti* 1316. It was much augmented by Sr. *William Peter*.

5. *Orial* College founded by King *Edward* the ſecond, *Anno Chriſti* 1337.

6. *Queens* College founded by *Robert Eglesfield*, B. D. and Chaplain to *Philippa* Queen to *Edward* the third, *Anno Chriſti* 1340.

7. New College founded by *William Wickham*, Biſhop of *Wincheſter*, &c. *Anno Chriſti* 1375.

8. *Lincolne*

8. *Lincoln* College founded by *Richard Fleming* Biſhop of *Lincoln Anno. Chriſti.* 1420.

9. *All-Soules* College founded by *Henry Chicheley*, Arch-biſhop of *Canterbury Anno Chriſti* 1437.

10. *Magdalene* College founded by *William Wainfleet*, Biſhop of *Wincheſter Anno Chriſti* 1459.

11. *Brazen Noſe* College founded by *William Smith*, Biſhop of *Lincoln Anno Chriſti* 1515.

12. *Corpus Chriſti* College founded by *Richard Fox*, Biſhop of *Wincheſter* Anno *Chriſti* 1516.

13. *Chriſt-Church* College founded by *Thomas Wolſey*, Arch-biſhop of *York* Anno *Chriſti* 1546. and endowed by King *Henry* the eighth.

14. *Trinity* College founded by Sir *Thomas Pope*, *Anno Chriſti.* 1556.

15. Saint *Johns* College founded by *Henry Chichley* Arch-biſhop of *Canterbury* Anno *Chriſti* 1557. and enlarged by *William Laud*, the late Arch-biſhop of *Canterbury*.

16, *Jeſus* College founded by *Hugh Priſe*, Doctor of the Civil Law, *Anno Chriſti* 1572: and perfected by Queen *Elizabeth*.

17. *Wadham* College founded by *Nicholas Wadham*, Eſquire, *Anno Chriſti* 1613.

18. *Pembroke* College, which was at firſt *Broad-gate* Hall, but called *Pembroke* College from *William Earl* of *Pembroke* Chancellour of the Univerſity.

Glouceſter Hall, converted to a houſe for Scholars by Sir *Thomas White* Knight.

Edmund Hall, built by Saint *Edmund*, Arch-biſhop of *Canterbury*.

Alban Hall, built by the Abbat of Saint *Albans*.

Hart Hall, built by *Walter Stapleton*, Biſhop of *Exeter*.

New-Inne Hall, formerly called *Turlocks Inne*.

Saint *Mary* Hall built by King *Edward* the ſecond.

Magdalen Hall, founded by *William Waintfleet*, Biſhop of *Wincheſter*.

In *Scotland* are four Univerſities.

Aberdeen, priviledged by King *Alexander*, and his ſiſter *Iſabel Anno Chriſti* 1240.

Glaſco, founded by Arch-biſhop *Turbal Anno Chriſti* 1454.

Saint *Andrews*, founded *Anno Chriſti* 1411.

Edenburg lately made an Univerſity in King *James* his time.

Near *Dublin* in *Ireland* is *Trinity* College, endowed by Queen *Elizabeth* with the priviledges of an Univerſity.

CHAP.

CHAP. CXXXIV.

War, and the evils of it.

THough for War multitudes of perſons are gathered together, yet very few Armies have been heard of, whereof the greater part have been men truly religious, and fearing God, but rather impious, licentious, leud, violent perſons, according to that of the Poet.

Rara fides, pietaſque viris qui caſtra ſequuntur. Hence theſe miſchiefs.

1. For War, men uſe to be furniſhed with all manner of deadly weapons, whereby Soldiers are the more emboldened to all manner of ravages; they count all that they can come by, by right, or wrong, to be as their own:

So that the places through which they paſs, or where they make any ſtay, ſuffer much prejudice by them: as we ſee in the *Danites* that robbed *Micha*, *Judg.* 18.16, 17, 25. This cauſed *John Baptiſt* to warn the Soldiers to take heed of doing violence, *Luk.* 3.14. For the more power any have, the more forward they are to oppreſs others: and as for Juſtice it uſeth to ſleep in ſuch times. *Inter arma ſilent leges.* Whence A*mbroſe* ſaith: *Quo validior, eo promptior eſt ut inferiorem opprimat.*

2. To maintain War, great treaſures are exhauſted, ſubjects oppreſſed, husbands taken from their wives, parents from their children, maſters from their families, and all ſorts of perſons from their callings. Hereby trading decayes, and Lands lie oft untilled. And of thoſe imployed in war, many never return home again, whence it comes to paſs, that many wives are made widdows, children fatherleſs, old, and impotent parents are left childleſs, and friends friendleſs to their utter undoing.

3. In war many are brought into moſt lamentable diſtreſſes without comfort or ſuccour: Some in the battel are diſmembred, whereby they are diſabled to help themſelves: and though they call, and cry for help, none can or will aſſiſt them, but often they lie trampled upon by men and horſes, whereby they die many deaths; or if they ſhift out of the field they feel the ſmart of their wounds, and the loſs of their limbs, or ſenſes to their dying day.

4. In War, many are taken Captives, and by their enemies put to cruel, and exquiſite torments: As the *Syrians* threſhed the *Gileadites* with threſhing inſtruments of Iron, *Amos* 1, 3. and the *Moabites*, who burnt the bones of the King of *Edom* into lime, *Amos* 2.1. and *Adonibezek* who cut off the thumbs, and great toes of ſeventy Kings, and made them (with Dogs) to gather their meat under his table, *Jud.* 1.7. And the *Chaldees*, who ſlew *Zedekiahs* ſons before his eyes, and then put out his eyes, and bound him with fetters of braſs, &c. 2 *King.* 25.7. And the *Philiſtines*, who took *Sampſon*, put out his eyes, bound him with chaines, and made him grind in the Priſon houſe, *Jud.* 16.21. Or elſe make them perpetual ſlaves.

By war ſome invade others Kingdoms, and countries, thruſt out the true owners, and lawful Heirs, take away their Lands, and Inheritances, goods and Cattel: abrogate good Laws: make cruel, and and oppreſſive Edicts: Deprive people of their priviledges, and immunities: Make Noblemen mean: rich men poor: freemen ſlaves: deflower mens wives; raviſh their virgins: rip up their women with child; trample the aged under feet: Toſs Infants on pikes, or daſh out their brains, *Hoſ.* 13. 16. cauſe weeping, wailing, and howling by reaſon of their ſavage cruelty in every place. *Good cauſe therefore had the Pſalmiſt to pray, That there be no breaking in, nor going out: that there be no complaining in our ſtreets,* Pſal. 144. 14. 4.

By war more blood uſeth to be ſhed than any other way. Heaps upon heaps are thereby made of dead corpſes. *By the Sword there have been ſlain in one battel five hundred thouſand in one day.* 2 Chron. 13. 17. It deſtroyes whole hoſts of men, 2 *Chon.* 20. 24. Yea, it deſtroyes whole Cities, men and women, young and old, Ox and ſheep, &c. *Joſ.* 6. 21. & 10, 28, 30, 32, 33, 35, 37, 39, 40. By it whole ſtocks, and Families have been wholly extirpated, 1 *King.* 15. 29. & 16. 11. 2 *King.* 10. 11. Yea, whole Nations rooted out, as the *Canaanites, Amorites, &c.* 5.

In civil war moſt unnatural ſlaughters are oft committed: Relations fighting on both ſides: So that ſometimes brother kills brother: Father ſon: one kinſman another, one friend another. By war the *Iſraelites* had almoſt utterly deſtroyed the tribe of *Benjamin,* Judg. 21. 2. So in the bloody wars betwixt the houſe of *Saul,* and *David,* betwixt *Judah* and *Iſrael.* So in our late unnatural wars in *England.* 6.

Marte cadunt ſubiti per mutua vulnera fratres.

This when once known, pierceth ſo deeply into the ſoul, that no cure can be ever made thereof. *Oedipus* underſtanding that in a conflict he had killed his Father (though he did it ignorantly and caſually, yet) he pulled out his own eyes by way of revenge upon himſelf: *Eteocles,* and *Polinices,* the two ſons of *Oedipus,* waging war one againſt another, ſlew each other. *Telegonus* alſo ſlew his own Father in a tumult. *Theſe woful accidents do uſually fall out in a civil war.*

By war not only the living are cut off, ſo as Towns, Cities and Nations have thereby been diſpeopled: but corn-fields burnt, fruit-trees cut down, barns, granaries, and other like places filled with all manner of ſtore, and other proviſion both for man and beaſt, are deſtroyed, and conſumed. Caſtles, Towns, and walls beaten down. The moſt ſacred houſe of God that ever was, that glorious Temple built by *Solomon* was not ſpared, 2 *King.* 25. 9. Yea, famous Cities, Towns, and Kingdoms have by war been made heaps of rubbiſh, and deſolate wilderneſſes, full of briers and thorns, and habitations for wild beaſts, Dragons, and Owls, and other doleful creatures, *Iſa.* 7. 20, 24. &c. 13. 20, &c. & 17. 1, 2. & 34. 9, &c. *Jer.* 50. 39, 40. *Zeph.* 2. 13, 14. *Judg.* 9. 45. 7.

Nunc ſeges eſt ubi Troja fuit.

8 By war the juſter cauſe, and better part is oft overthrown, and put to the worſt: Might overcoming right. For it falls out in war, as in Duels, the ſtronger and skilfuller, the more expert, and active man may have the worſt cauſe, and yet overcome the other, though the juſter perſon. Hence Infidels have taken occaſion to inſult over Chriſtians: Idolaters over the worſhippers of the true God, and the unrighteous over the righteous. This made the Prophets amazed, and in an humble manner to expoſtulate the caſe with God, as *Hab.* 1. 13, &c. *Lam.* 4. 20. *Pſal.* 44. 9, &c. & 74. 4, &c. & 79. 1, &c.

9. Thus the Duke of *Saxony*, and the Lantgrave of *Heſſe* were overcome, and taken priſoners by *Charles* the fifth. See *Sleidens Commentaries*.

10. The *Iſraelites* were twice beaten by the *Benjamites*, Judg. 20.

Of the troubles of England *from the conqueſt to Queen* Elizabeths *reign. Anno Chriſti* 1066. Octob. 14.

William Duke of *Normandy*, commonly called, The *Conqueror*, got the crown with much blood, having ſlain *Harold* then King, with two of his brethren, and threeſcore, and ſeven thouſand, nine hundred, ſeventy and four *Engliſh* men. He changed many of the Laws, and cuſtomes of *England*. He defaced many Churches, Depopulated ſundry Towns to make a forreſt for beaſts, in which two of his own ſons were ſtrangly ſlain. The *Danes* to recover the crown in his dayes invaded the Land, burnt *York*, and ſlew three thouſand men. The *Scots* alſo in his time made great ſpoil in *England*, and ſpared neither ſex, nor age, much trouble was in the Land all his time. Being in *France*, and there ſetting a Town on fire, he rode ſo near the fire that his horſe with the heat thereof gave ſuch a leap as it broke the rim of his belly whereof he died in the one and twentieth year of his reign, and ſixty fourth of his age. Being dead, he was denied burial till much mediation was made, and a great compoſition paid.

11. *Anno Chriſti* 1087. *Septem.* 9. *William Rufus* ſon to the Conqueror, having an elder brother then living, came not without difficulty to the Crown: He had much war both with his elder brother *Robert*, and alſo with his younger brother *Henry*. In his time was much war both with the *Scots*, and *Welchmen*; much *Engliſh* blood was ſpilt, and himſelf was caſually ſlain by one of his Subjects with an arrow ſhot at a Stag in the thirteenth year of his reign, and forty third of his age in the forreſt above named: Being dead, his corps was carried in a colliers cart towards *Wincheſter*.

12. *Anno Chriſti* 1100. *Aug.* 1. *Henry* the firſt, the youngeſt ſon of *William* the Conqueror, put his elder brother *Robert* again by the crown whence aroſe much War: But *Henry* prevailing took *Robert* Priſoner, and cruelly put out his eyes: He had many bickerings with the *Welch*. All his children, but *Maud* his daughter, with one hundred and ſixty perſons were drowned coming from *France*: He died of a ſurfeit in the thirty ſix

year of his Reign, and ſixty five year of his age.

14. *Anno Chriſti* 1135. *Decemb.* 2. *Steven* with perjury uſurped the Kingdom from the afore-named *Maud*. And beſides ſome wars abroad, he had continual wars at home, and in the end was taken priſoner, and forced to leave the heir of *Maud* his ſucceſſor in the Kingdom. *He died of an Iliack paſſion mixed with the Emeroids in the nineteenth year of his reign: His body after it was interred, was taken out of the lead, and caſt into a River.*

15. *Anno Chriſti* 1154. *Octo.* 25. *Henry* the ſecond, ſon to the aforeſaid *Maud* by his incontinency with *Roſamond*, ſet his own wife and children againſt him, which cauſed perpetual unquietneſs in his Kingdom. In one battel at *Edmondsbury* were ſlain, and taken priſoners twenty thouſand perſons. He aſſociated his ſon in the Kingdom though he had laboured to dethrone him: and having much imbroyled the Kingdom, he grew ſo diſcontented as he curſed his children, and the day of his birth, and in much perplexity ended his dayes in the thirty fifth year of his reign, and of his age ſixty one: *when he was dead his attendants ſpoiled him of all he had, and left him naked.*

16. *Anno Chriſti* 1189. *July* 6. *Richard* the firſt, ſon to *Henry* the ſecond, having in his Fathers life-time vowed a journey into the holy land, had his Kingdom in his abſence uſurped by his younger brother *John*; whence aroſe much trouble in *England*: Hereupon *Richard* haſtened home, but in his return he was taken priſoner by the Duke of *Auſtria*: whence after ſeventeen moneths impriſonment he was releaſed for a very great ranſome, and reſtored to his crown, yet both he and his Kingdom were in continual trouble. As he was beſieging a Caſtle (which would have ſurrendred if he would have granted them their lives) *he was ſhot with a poyſoned arrow, whereof he died in the tenth year of his reign, and fourty five of his age, and was buried at his Fathers feet whom he confeſſed that he had betrayed.*

17. *Anno Chriſti* 1199. *Apr.* 6. *John* younger brother to the aforeſaid *Richard*, notwithſtanding *Arthur*, ſon to his elder brother, and true heir to the Crown, by might got the Kingdom. But himſelf and ſubjects, either with others, or amongſt themſelves were in continual wars: He had many unſucceſsful wars both with *French*, *Scots*, and *Welch*. *He was oppoſed by his Lords, depoſed by the Pope, poiſoned by a Monk in the eighteenth year of his reign, and fifty one of his age.*

18. *Anno Chriſti* 1216. *Oct.* 19. *Henry* the third, eldeſt ſon of the aforeſaid *John* began his reign when he was not full ten years old, and the State very troubleſome. The miſeries of his reign were almoſt infinite by invaſions, rebellions, exactions, and the ſundry calamities that follow ſuch diſaſters. *Lewis* the *French* King entred the Land, many of the Barons took part with him. On both ſides very many ſlain, *the King himſelf with his brother* Richard *King of* Almain, *and his ſon Prince* Edward *were taken priſoners by the Barons, at which time were ſlain four thouſand and five hundred men.* He died in the fifty ſeventh year of his reign, and ſixty ſeventh of his age.

19. *Anno Chriſti* 1270. *Novem.* 16. *Edward* the firſt, was embroiled in

war againſt the *Saracens* when his Father died. There he received three wounds with a poyſoned knife by a treacherous *Aſſaſine*, but by the daily ſucking of his wrankled wounds by his loving wife, the Lady *Elenor*, he is ſaid to be cured; with much glory he returned home, and was victorious againſt the *Scots*, and *Welch*. *Yet were not thoſe victories obtained but with the expenſe of much* Engliſh *blood.* As he was going with a mighty hoſt againſt the *Scots*, whom he purpoſed wholly to ſubdue, he ſickned and dyed in the thirty fifth year of his reign, and ſixty eighth of his age.

20. *Anno Chriſti* 1307. *July* 7. *Edward* the ſecond, ſon to King *Edward* the firſt, began his reigne, and was one of the moſt miſerable Kings that ever reigned in *England*: In his time the Northern parts were wofully over-run, and harraſed by the *Scots*: In the battel which was called, *The white Battel*, three hundred *Yorkſheer men* were ſlain by the *Scots*. And *Robert Bruſe*, King of *Scots*, invading *England*, burned all the Countrey before him. This King had much civil war with his Barons, and much blood was ſhed on both ſides: *He himſelf was at length impriſoned, and deſpoſed in the twentieth year of his reign, and forty two of his age; and about eight moneths after, cruelly murthered by an hot Spit thruſt up into his Fundament.*

21. *Anno Chriſti* 1326. *Jan.* 25. *Edward* the third, ſon of this *Edward* the ſecond, came to the Crown in his Fathers life time by his Fathers forced reſignation thereof. His reign indeed was glorious by Forreigne victories againſt the *French*: But the Kingdom was much exhauſted of men and money, by reaſon of the wars with *Scotland*, *France*, and *Spain*, which occaſioned great complaints of his Subjects. In his time *Southamton* was burnt by Pyrates: And *Carliele* with other places by the *Scots*, to the great loſs, and vexation of the *Engliſh*. *At the time of his death he was forſaken of all his attendants; Only one Prieſt ſaid to be with him when he gave up the ghoſt in the fifty one year of his reign, and ſixty five of his age.*

22. *Anno chriſti* 1377. *Jun.* 21. *Richard the ſecond*, Grand-child of *Edward* the third, came young to the Crown, and by ill counſel, and ill courſes occaſioned many invaoſins, oppreſſions, inſurrections, rebellions, and laſtly the depoſing of himſelf, and his untimely death: whereupon enſued that fatal diviſion betwixt the two houſes of *York* and *Lancaſter*, in the purſuit of which quarrel there were thirteen great battels fought, three Kings, beſides himſelf, two Princes heirs apparent to the Crown, twelve Dukes, one Marqueſs, eighteen Earls, one Viſcount, twenty three Barons, beſides Knights, and Gentlemen innumerable were ſlain. *This* Richard *the ſecond was depoſed in the twenty third year of his reign, and murthered about five moneths after, in the thirty fourth year of his age.*

23. *Anno Chriſti* 1399. *Septem.* 29. *Henry* the fourth as he gat the Crown by violence, ſo he held it by force, not without continual fear, having all his reign either wars abroad, or conſpiracies, and inſurrections at home, which coſt the lives of many Nobles, and Commons: *He died in the fourteenth year of his reign, and the fourty ſixth year of his age.*

Anno Chriſti 1412. *Mar.* 20. *Henry* the fifth, ſon to King *Henry* the 4th ſucceeded his Father. He ſpent the greateſt part of his reign in wars in *France:* very victorious, and ſucceſsful he was therein, but haſtened his death thereby in the tenth year of his reign, and thirty fourth of his age, leaving his Crown to an Infant. 24.

Anno Chriſti 1422. *Aug.* 31. *Henry* the ſixth, ſon of *Henry* the fifth was Crowned in the firſt year of his Age with the Crowns of two Kingdoms: But that of *France*, which his Father won, was ſoon loſt; and this of *England* was twice plucked from his head in his life time. Many bloody battels were fought in his time between the two great factions of *York*, and *Lancaſter*, wherein many thouſand Subjects periſhed. This K. was at laſt taken, and impriſoned, the Queen his Wife exiled, his Son and heir killed, his Counſellors ſlain, the Crown conferred on his Corrival in the thirty ninth year of his reign, and he himſelf murthered in the fourtieth year of his age. 25.

Anno Chriſti 1460. *Mar.* 4. *Edward* the fourth being of the houſe of *York* obtained the Crown by much blood-ſhed, there being in one battel thirty ſix thouſand ſeven hundred ſeventy ſix *Engliſh* men ſlain. There were civil wars almoſt all his reign. The King himſelf was taken, and impriſoned, whence eſcaping he was forced to fly the Land: but returning with much hazard ro his perſon, and death of many of his Subjects, he recovered the Crown, but ſo as his children had little joy thereof: he dyed on a ſudden in the twenty-third year of his reign, and of his age fourty one. 26.

Anno 1483. *Apr.* 9. *Edward* the fifth, ſon of *Edward* the fourth was for the ſpace of two moneths, and ſixteen dayes accounted King, but was never crowned: for he, with his younger brother *Richard*, was baſely murthered in the Tower, by the procurement of their Uncle the Duke of *Gloceſter* in the firſt year of his reign, and the twelfth of his age. 27.

Anno Chriſti 1483. *June* 22. *Richard* the third, brother to *Edward* the fourth, a bloody Tyrant, having murthered his Nephews, uſurped the Crown: Many of his Nobles and others he unjuſtly put to death; ſo that in all his reign, death, and bloodſhed never ſeaſed till himſelf was ſlain in *Boſworth*-field, and brought naked like an hog behind a *Purſevant* to *Leiceſter*, where he was obſcurely buried in the third year of his reign, and about the fourtieth of his age. 28.

Anno Chriſti 1485. *Aug.* 22. *Henry* the ſeventh, the next living, heir of the houſe of *Lancaſter*, having vanquiſhed, and ſlain *Richard* the third, obtained the Crown, after which he married the Lady *Elizabeth*, the heir of the houſe of *York*, and thereby united thoſe two diſtracted houſes. Yet was not his reign without many troubles: *The Crown being gotten by hazard, and much blood, he was maligned by the Dutches of* Burgundy, *who ſet up, firſt a* Lambert, *and then a* Perkin Warbek *to diſquiet him: Wars he had in* France: *Inſurrections there in the* North, *rebellions in* Cornwal, *beſides many grievances which his ſubjects complained of.* He dyed in the twenty fourth year of his reign, and of his age fifty two. 29.

Anno Chriſti 1509. *April.* 22. *Henry* the eighth, ſon of *Henry* the ſeventh by a juſt title came to the Crown: what the troubles of this Kingdom 30.

were under this King: If you read Sir *Walter Raleighs* Preface to his Hiſtory of the world, you ſhall ſee enough, if not too much of the ſame: He ended his life in the thirty eighth year of his reign, and of his age fifty ſix.

31. *Anno Chriſti* 1546. *Jan.* 28. *Edward* the ſixth, ſon of *Henry* the eighth, in his Childhood came to the Crown: In his dayes the brightneſs of the Goſpel began to ſhine forth, yet ſo as there wanted no clouds and ſtorms. The Kingdom being engaged in war with *France, and Scotland.* The country troubled with Inſurrections in *Norfolk*, and *Devonſhire*: and the Court, and Council diſtracted into factions; whereby the Kings two Uncles, the Lord Protector, and the Lord Admiral came to untimely ends, which (probably) haſtened the Kings death, in the ſeventh year of his reign, and of his age ſeventeen. *Who ſo deſires to ſee more of this incomparable Prince, may read his life in my ſecond part of the Marrow of Eccleſiaſtical Hiſtory.*

32. *Anno Chriſti* 1553. *Jul.* 6. *Mary*, eldeſt Daughter of *Henry* the eighth, came to the Crown with much difficulty: Another Queen being firſt proclaimed at *London*: But that ſtorm laſted not long, for nine dayes after at *London* was *Mary* proclaimed Queen. The time of her reign was doleful and diſmal to Gods people: Many hundreds were then burnt for the Goſpel ſake: Many more were forced by flight to go into a voluntary exile. *Callis*, that for many years before had continued *Engliſh*, was loſt, which loſs made ſo deadly a wound in the Queens heart, that it could never be healed till ſhe died in the ſixth year of her reign, and fourty third of her age: By whoſe ſeaſonable death, many of the Saints impriſoned, *and adjudged to the fire were delivered from their dangers.*

33. Thus though it pleaſed God to cauſe the light of his Goſpel to appear in King *Edward* the ſixth his dayes, yet for the ſurer ſetling of it, he ſuffered it to be ſealed with the blood of that noble Army of Martyrs in Q. *Maries* reign: *Since which time to the immortal glory of God, and the eternal ſalvation of many thouſand ſouls, it hath been continued amongſt us this preſent* Nov. 17. 1656. for the ſpace of fourſcore and eighteen years. *And ſo (O Lord) let it continue till the coming of thy ſon unto Judgment.* See Dr. *Gouge* his *Churces conqueſt. p.* 367.

34. *Caius Marius* Conſul of *Rome*, and a great Souldier, or a time made a thouſand *Camerines* free of the City of *Rome*, becauſe they had done valiant ſervice in the wars: whereupon ſome there were that accuſed him, ſaying, that his fact was contrary to, and againſt all Law, to whom he anſwered, *that for the noiſe of armour, he could not hear the Law. Plut. in vita ejus.*

35. *Pompey* having taken the Iſland of *Sicily*, dealt favourably with moſt of the Cities, and ſet them at liberty, the *Mamertines* only excepted, who dwelt in the City of *Meſſina*, who deſpiſed his Tribunal, alledging their priviledge, being *Romans*: But *Pompey* anſwered them, *what do you prattle to us of Law, and Priviledges, that have our ſwords by our ſides?* Plut. in vita ejus.

36. One of *Julius Cæſars* Captains being ſent to *Rome* to move the Senate to continue his command in *France*, being at the Senate door, and hearing

ing that they denied *Cæſars* requeſt, clapping his hand upon his ſword, ſaid, *Seeing you will not grant it him, this ſhall give it him.* Plut. in vita ejus.

37. When *Cæſar* was come with his Army to *Rome*, *Metellus*, one of the Tribunes would not ſuffer him to take any of the common treaſure out of the Temple of *Saturn*, telling him that it was againſt the Law; *Tuſh* (ſaid *Cæſar*, *times of war, and Law are two things: If this which I do doth offend thee, then get thee hence, for war cannot abide this frank, and bold ſpeech.* Plut. in vita ejus.

CHAP. CXXXV.

Examples of valiant Women.

Marulla, a maid of *Lemuos*, ſeeing her Father ſlain in the gate of the City by the prevailing *Turks*, who were ready to ſurprize it, took up the weapons that lay by him, and like avlaiant, and fierce *Amazon*, notably revenged his death, deſperately fighting in defence of her Country with thoſe few that helped her to guard the gate, whereby the *Turks* were kept out, till the City took the alarum, and came to their aſſiſtance, *Turk. Hiſt. p.* 413.

2. *Pyrrus* King of *Epyrus* watching his opportunity when the *Lecedemonian* Army was abroad, ſuddenly envaded their Countries, and came to *Lacedemon* it ſelf with a purpoſe to ſtorm it: whereupon the men that remained in the the City took counſel to ſend away their wives, & little children into *Creet*: but the women themſelves were againſt it, & one of them called *Archidamia* went into the Senate-houſe with a ſword in her hand, ſaying, that *they did their wives great wrong if they thought them ſo faint-hearted as to live after* Sparta *was deſtroyed:* and accordingly when the men reſolved to caſt up a trench before the enemies camp, the wives and maids came unto them, ſome with their cloths tucked up, other in ther ſmocks to work in the trench not fearing any danger, whileſt the young men that were to fight the next morning took their reſt. *Plut in vita Pyrri.*

3. *C. Marius* the *Roman* Conſul fought a great battel with the *Ambrons* that came to invade *Italy*, and ſlew a mighty company of them, the reſt flying to the camp where their wives were, theſe women came out againſt them with ſwords, and axes in their hands, and grinding their teeth with indignation, they charged upon their own people, as well as upon thoſe that chaſed them, upon the one as traytors, and upon the other as enemies: they thruſt themſelves alſo amongſt them that fought, and ſtrove by force to pluck the *Romans* Targets out of their hands taking hold alſo of their naked ſwords with their bare hands, endured with invincible courage, to be hacked, and mangled with their weapons. *Plut. in vita Marii.* See Ex. 46.

4. *Methridates*, King of *Pontus* and *Armenia* had a concubine, whoſe name

was *Hypſicratea*, a very valiant woman, who in the battel againſt *Pompey* did gallant ſervice, and when *Methridates* was overthrown, ſhe being attired like a man at Arms of *Perſia*, mounted on horsback after the *Perſian* manner, was never wearied with any long journey that the King made, nor left ſhe to wait upon his perſon, and to look to his horſe, till he came to a ſtrong Caſtle where his chief treaſures were. *Plut. in vita Pomp.*

5. *Ptolemy* King of *Egypt* ſent his Sergeants to put *Crateſiclea*, the mother of *Cleomenes* King of *Sparta*, to death, together with her grandchildren, and all her train: when they came to her, *Panteas* Wife, one of her Women, led her by the arm, comforting her all ſhe could, although *Crateſiclea* was not afraid to die, only asking this favour, that ſhe might die before her children: But at the place of execution, the Hangman firſt ſlew her children before her eyes, and then her ſelf afterwards: and *Panteus* wife being a mighty tall woman, girded her cloathes to her, took up all the ſlain bodies one after another, wrapping them up in ſuch things as ſhe could get, ſpeaking never a word, nor ſhewing any ſign, or token of grief: and ſo having prepared her ſelf to die, ſhe plucked off her attire, not ſuffering any to come near her, or to ſee her but the Hangman who was to cut off her head: In this ſort ſhe died as conſtantly as the ſtouteſt man living could have done, and had ſo covered her body, that none needed after her death to touch her: ſo careful was ſhe to the end to keep her honeſty, which ſhe had alwayes kept in her life time. *Plut. in vita Cleom.*

6. *Amabaſunta*, a woman of great valour, and vertue, took upon her the Government of the *Goths*. She drave the *Burgundians*, and *Almaines* out of *Liguria* and was skilful in the Languages of all Nations that had any commerce with the *Roman* Empire, ſo that it was a miracle to hear her ſpeak ſo many tongues. *Hel. Geog.* p. 333.

7. *Jael* the wife of *Heber* the *Kenite* is recorded in Scripture for her valor in ridding away a great Tyrant from the earth. *Judg.* 4. 21. and 5 24, &c.

8. And ſo is that woman of *Thebez*, who ventured more boldly than the men in that Tower, and when nothing but threats, and flames were before her, had the courage to caſt a piece of a Milſtone upon *Abimelech's* head. *Judg.* 9. 53.

9. How admirable was the courage of Queen *Heſter*, who forgetting her ſoftneſs, and delicacy, reſolved to adventure her life to ſave her people: *If I periſh* ſaid ſhe) *I periſh, &c.* Eſter. 4. 16.

10. The *Melians* ſeeking new habitations, were entertained by the *Carians*: but whil'ſt they ſought a dwelling, they had like to have ſeen their graves by the *Carians* treachery under the fair pretext of an invitation to a banquet. The *Melians* having ſome intelligence of the plot, anſwered that their cuſtom was not to feaſt without the company of their wives: and accordingly (to avoid ſuſpition) themſelves came unarmed: but all their women brought ſwords under their Gowns. About the middeſt of the Feaſt, the word being given, the *Carians* endeavoured to execute their treachery: but inſtantly every one of the *Milian* women delivering her ſword to her husband, they bravely aquitted themſelves, and afterwards had leiſure to admire the undauntedneſs of their wives, who undiſturbed

through weakneſs, or fear, were actors as well as ſpectators in that exploit. *Plut.*

Women Valiant.

11. *Zenobia* the wife of *Odenate* King of the *Palmytenians*, accuſtomed her ſelf to all thoſe manly imployments which her husband uſed, both in peace, and war: She loved her husband exceedingly, but having once conceived by him, we ſhould lie with him no more till after her delivery: ſhe was very expert in the *Oriental Hiſtories*, which ſhe wrote, and left them for the uſe of Poſterity: ſhe was very beautiful, had black ſparkling eyes, and her teeth ſo white, that they ſeemed rather to be Pearls, than teeth: her husband being treacherouſly murthered, ſhe took upon her the Government, and having been formerly accuſtomed to the wars, ſhe fought often with the *Romans*, ſubdued *Egypt*, and drave out thence *Probus* the *Roman* Preſident: at laſt ſhe rather by compact yielded to, than by conqueſt was overcome by *Aurelian* the Emperour, whoſe ſon married her daughter, and many of her Stock flouriſhed in *Rome* long after. *Lipſius.*

12. *Semiramis* was of ſo manlike a diſpoſition, that ſhe waged war with great felicity: ſhe had in her Army three millions of foot, and fifty thouſand horſe, and about a thouſand Chariots. As ſhe was dreſſing her ſelf, hearing of the defection of *Babylon*, in the ſame poſture, with one part of her hair bound up, and the other looſe, ſhe preſently went againſt it, and never dreſſed up her head till ſhe had brought it into ſubjection. *Pez. Mel. Hiſt.*

13. *Tomyris* Queen of the *Maſigetes* was a woman of an heroical diſpoſition: When *Cyrus* King of *Perſia* came with an huge Army againſt her, ſhe (pretending fear) retired into certain mountains, into the ſtreights whereof, when *Cyrus* followed her, ſhe ſet upon him, and after a bloody fight, ſlew two hundred thouſand of his men, and himſelf alſo, after which ſhe cauſed his head to be cut off, and threw it into a bowl of blood, ſaying, *Satia te ſanguine quem ſitiſti; cujuſque ſemper inſatiabilis fuiſti*: glut thy ſelf with blood which thou haſt always thirſted after, and with which thou couldeſt never be ſatisfied. *Juſtin.*

14. When *Harlem* was beſieged by the *Spaniards*, *Anno Chriſti* 1570. they had within the City a gallant Regiment of women, who in repairing the breaches, and defending the works might compare with the induſtry of the men: Their Colonel was one Goodwife *Kemava*, a woman of a manly ſpirit, near upon fifty years of age: Under her Command, and Conduct they were emboldened to do Souldiers duties at the Bulworks, and to ſalley out amongſt the Fire-locks, to beat up the *Spaniſh* quarters, to the no leſs encouragement of their own men, than admiration of the Enemy. *Strada.*

15. *Bowyer*, a Gentleman of the black Rod, being charged by Qu. *Elizabeth* to look preciſely to all admiſſions into the privy chamber, one day ſtaied a very gay Captain, and a follower of my Lord of *Leiceſters* from entrance; for that he was neither well known, nor a ſworn ſervant to the Queen: at which repulſe, the Gentleman (bearing high on his Lords favor) told him,

he might perchance procure him a diſcharge : *Leceſter* coming into the conteſtation, ſaid publickly, that *Bowyer was a Knave, and ſhould not continue long in his Office, and ſo turning about to go into the* Queen, *Bowyer* (who was a bold Gentleman, and well beloved) ſtept in before him, and fell at her Majeſties feet, relating the ſtory, and humbly craving her Graces pleaſure to know whether my Lord of *Leceſter* was King, or ſhe Queen? whereupon in a paſſion ſhe replyed : *My Lord, I have wiſhed you well, but my favour is not ſo locked up for you that others ſhould not partake thereof: for I have many ſervants unto whom I have, and will at my pleaſure bequeath my favour, and likewiſe reſume the ſame: and if you think to rule here, I will take a courſe to ſee you forth coming: I will have here but one Miſtris, and no Maſter, and look that no ill happen to him, leſt it be ſeverely required at your hands*: which magnanimous ſpeech ſo quelled my Lord of *Leceſter*, that his feigned humility was long after one of his beſt vertues. *Fragmenta Regalia.*

16. In an aſſault made by the *Turks* upon the Suburbs of *Alba Regalis* in *Hungary*, many of the *Turks* having by *Scalado* gotten upon the *Italian* Fort, a tall *Hungarian* woman, whoſe courage far exceeded the weakneſs of her Sex, thruſt in amongſt the Souldiers, and with a great Sith in her hand, at one blow ſtruck off two of the *Turks* heads, which ſo incouraged the Souldiers, that the *Turks* were repelled by her means. *Turk. Hiſt.* p. 741.

17. *Uluzales*, and *Caracoza*, two great Captains of the *Turks* landing their men in the Iſland of *Curzola*, *Anthonius Contarenus*, Governour of the chief Town, being affrighted, fled in the night with the Townſmen into rocks for ſafety, ſo that there was not left in the Town above twenty men, and eighty women, who with Weapons in their hands came to the walls, deſiring rather to dye than to fall into the hands of the *Turks*: and as the *Turks* approached the walls, the women with ſtones, fire, and ſuch weapons, beat them off with greater courage than could have been expected from their weak ſex; which whil'ſt they were doing, it pleaſed God that a great ſtorm aroſe ſuddenly, which ſo outragiouſly toſſed the *Turkiſh* Gallies, that they were forced to give over the aſſault, and to haſten away to a ſafer harbour. *Idem.* p. 869.

Women Religious.

18. Women in matters of Religion have ſomewhat the advantage of men, in regard that their affections are more lively, and ſtirring. As Chriſt was preaching, a certain woman lift up her voice, and ſaid, *Bleſſed is the womb that bare thee, and the paps that thou haſt ſucked*, Luke 11.27.

19. When Chriſt was nailed to the Croſs there were three *Maries*, and but one *John* at the foot of it.

20. In reading the Scriptures we may take notice of the *Sarahs* who were believers : Of the *Maries* who were humble, and mortified : Of the *Elizabeths*, who walked in all the Commandments of God blameleſs: : Of the *Dorcaſſes*, who were fruitful in the works of charity, and love : Of the *Priſcilla's*, who were heavenly, and rich in diſcourſe : Of the *Bathſheba's*,

the *Lois's*, and *Eunice's*, who were careful in inſtructing their children in the knowledge of God: and of the *Lydia's* whoſe hearts God hath opened.

21. A great woman of *Shunem*, how careful was ſhe to make preparation for the Prophet, 2 *King*.4.9,10. and attend upon his Miniſtry as is implyed, *v*. 23.

22. The women reſorted to *Pauls* Sermon, *Acts* 16.13. and he ſpeaks of ſome women that laboured with him in the Goſpel, *Phil*.4.3.

23. See the great wiſdom and goodneſs of *Phile*, in Examples of good *Wives*. See more in *Wives*.

24 The Jeſuites forbid women to ſpeak of God, his wayes, or Word, either in good ſort, or in bad, and only to meddle with their Diſtaff: but *Abigail*, *Hannah*, *Eſther*, the Virgin *Mary*, *Priſcilla*, *Lois*, &c. knew no ſuch Doctrine.

25. In the Primitive Church, the very Virgins, and Maids, as they ſate at their work in wool, were wont to talk of Gods Word, ſaith *Tatianus*.

26. *Pulcheria*, the ſiſter of *Theodoſius junior*, obſerving her brothers raſhneſs, and imprudence in ſigning Warrants, and Orders without firſt reading them, uſed this wiſdom, and policy to reform it. She frames a Warrant in the Emperours name, whereby he makes his wife *Eudocia* handmaid to his ſiſter *Pulcheria*, and brings it to him to ſign, which he preſently did without looking, or enquiring what was contained in it: and thereupon ſhe perſwades the Empreſs to come, and remain with her for a certain time: after a while the Emperor ſends for his wife: *Pulcheria* refuſes to let her go, challenging her as her ſervant by the Emperours own order: which he reading, repented of his former raſhneſs, and was made more wary ever after: See his life in my *ſecond part of Lives*.

27. *Elphleda*, daughter to King *Alfred*, *Anno Chriſti* 912. Was a very Prudent woman, ſhe builded, and repaired many Cities, and Towns, as *Tamworth*, *Stafford*, *Warwick*, *Swrewsbury*, *Wedesbury*, *Edsbury* in the Forreſt of *Delamore*; beſides *Cheſter*, *Brimsbery*, the Bridge upon *Severn*, *Run-corn* upon *Marſe* and others. Alſo by her help the City of *Cheſter* (which was greatly defaced by the *Danes*) was newly repaired, fortified with walls, and Turrets, and greatly enlarged. She died at *Tamworth*, *June* the twefth, *Anno Chriſti* 919. and was buried at Saint *Peters* in *Glouceſter*: *Vale Royal of England*.

28. The character which the Holy Ghoſt hath given of *Abigail* is, that ſhe was a woman of good underſtanding, 1 *Sam*.2.53. and indeed ſhe ſhewed her excellent wiſdom in pacifying *David*, and thereby ſaving her houſe, 1 *Sam*. 25. 23, &c.

29. A wiſe woman preſerved the City of *Abel* from deſtruction, and by her wiſdom pacified *Joab*, 2 *Sam*. 20.16, &c.

30. *Plutarch* gives us a Parallel to this in the wiſdom of the *Celtick* women, who when their Country was divided into factions, and enflamed by a Civil war, they would not reſt till Arms were laid down, and peace was ſetled through all their Cities and Families, which was ſo great a ſervice to their Country, and ſo acceptable, that it grew to a cuſtome to call and ad-

admit their women to Councel: and in the League which long after they made with *Hannibal*, this was one Article: *That if the* Celtans *have any matter of complaint againſt the* Carthagenians, *the* Carthagenian *Commanders in* Spain *ſhall judge of it. But if the* Carthagenians *have any thing to object againſt the* Celtans, *it ſhall be brought before the* Celtan *women.*

31. *Joab* when he would bring back *Abſalon* made choice of a wiſe woman of *Tekoah* to be his inſtrument, and indeed ſhe played her part notably, 2 *King*. 14. 2, &c.

32. When *Manoah* was ſo affrighted at the ſight of an Angel, how prudently did his wife confirm, and comfort him? *Judg*. 14. 23.

33. How wiſely did *Rahab* hide *Joſhua's* ſpies, and provide for the ſafety of her ſelf and family? *Joſhua* 2. 6, &c.

34. The like wiſdom was ſhewed by the woman of *Bahurim* in preſerving *Jonathan* and *Ahimaaz*, when they went with intelligence to *David* from *Huſhai*. 2 *Sam*. 17. 16, &c.

35. The wiſdom of *Huldah* the Propheteſs was ſuch that thoſe prime Stateſmen, *Hilkiah*, *Ahikam*, *Achbor*, *Shaphan*, and *Aſahiah* thought it no diſparagement to conſult with her, 2 *King*. 22. 14.

36. The holy wiſdom of *Priſcilla* was ſuch, that ſhe inſtructed more perfectly *Apollos* himſelf, though a Learned and Eloquent man. *Act*. 18. 24, &c.

Women Learned.

37. *Aſpatia* was ſo learned that ſhe inſtructed *Pericles*, and of a great Souldier made him one of the beſt Orators in *Greece*; and at length become is wife.

38. *Pamphilia* wrote many books of Hiſtory, which when they were extant were much eſteemed.

39. *Cornelia*, the Mother of *Gracchi*, was ſuch a Miſtris of Eloquence, that *Cicero* himſelf admired ſome of her letters.

40. *Eudoxia* wife to the Emperour *Theodoſius Junior*, wrote divers learned Poems.

41. *Olympia Fulvia Morata*, an *Italian* by birth, not long after the Reformation begun by *Luther*, beſides her exquiſite knowledge in the *Latine*, and *Greek* Tongues, had the happineſs ſavingly to know Chriſt, and leaving her Country for conſcience ſake, married into *Germany*, where ſhe applyed her ſelf with much ſucceſs to the ſtudy of the holy Scriptures.

42. The Lady *Jane Gray*, beſides her skill in the *Latine*, and *Greek*, had this advantage beyond *Morata* the ſhe was verſed in the *Hebrew* alſo, whereby ſhe was enabled to ſatisfie her ſelf in both the Originals. See her life in my *ſecond Part of Lives*.

43. Our own times have produced the Example of a very learned maid, *Anna Maria van Schurman*, the ornament of the *Netherlands*, who in her Letter to Dr. *Andrew Rivet* hath ſhewed much Learning, and acuteneſs of wit. *Spanhemius* calls her, *Ultimum naturæ in hoc ſexu conatum, & decimam Muſam*. She hath put forth, *Opuſcula Hebræa, Græca, Latina, Gallica, Proſaica, & Metrica*.

44. Not many years ſince Madam *Charlotte des Urſines*, Viſcounteſs *d'Ochy*,

a

a noble *French* Lady publiſhed at *Paris* her Homiles (as they are called) upon the obſcure Epiſtle to the *Hebrews*, with the approbation of two Doctors, *Marois*, and *Thienot*, and with the publick priviledge of the King of *France*.

Laurentia Strozza, a *Dominican* Nun, is famous in *Italy* for the hymnes 45.
which ſhe lately compoſed in diverſe kinds of verſe, eſpecially in excellent Sapphicks.

Margareta Sarocchia, a Gentlewoman of *Rome* (had the ſame of her
chaſtity been clear)had been juſtly looked upon as a miracle of this latter 46.
age : She was ordinarily the Moderatrix of the Academy of the *Humoriſts*
(as it is there called)at the Diſputations of the the learned wits in the
moſt polite parts of Learning, in Philoſophy, yea and in Divinity too. 47.

Bathſheba, the Mother of *Solomon*, hath ſhewed her learning in Divine
things by thoſe ſavoury inſtructions to her ſon, recorded, *Pro.* 31. 48.

Ariſtippus the Philoſopher was ſirnamed μητροδίδακτος i.e. *Mother-taught*,
becauſe his learned Mother *Arete* was his Tutreſs. 49.

There were three *Corinna's* famous for their Learning : The firſt was a
Thebane, who is reported to have overcome *Pindarus* the Prince of the 50.
Lyricks five times, and to have put forth five Books of *Epigrams*. *Propertius ſpeaks of her*,

Et ſua cum antiqua committit ſcripta Corinæ.

The ſecond was a *Theſpian*, very much celebrated by the Ancients.

The third flouriſhed in the times of *Ovid*, and was very dear to him. Mr. *Leighs Rel. & Learn. p.* 171.

Women Conſtant.

See the great conſtancy of *Ruth*, reſolving that nothing but death ſhould 51.
part her, and her Mother in Law, *Naomi*, Ruth 1.16,17.

How conſtant have many Women Martyrs been, both in the Primitive, 51.
and Modern perſecutions, may be ſeen in my Martyrologies.

Queen *Elizabeth* before ſhe came to the Chrown, as ſhe was an example 52.
of her ſiſters cruelty, ſo was ſhe a rare Pattern of conſtancy, and therefore well deſerved that Motto of *Semper eadem* : Alwaies the ſame.

CHAP.

CHAP. CXXXVI.

Zeal blind, and bloody.

1. FRancis the firſt, King of *France*, was ſo filled with a blind zeal, and bloody rage againſt the truth of the *Goſpel*, and the work of Reformation in *Luthers* time, that he Proteſted in a Solemn Aſſembly of his States, that if he knew any part of his body infected with the contagion of *Lutheraniſm*, he would preſently tare it off from him that it might ſpread no further. *Slid. Com. Lim.* 9.

2. A Frier *Auguſtine* of *Antwerp*, openly in the Pulpit whileſt he was preaching to the people, wiſhed that *Luther* was there that he might bite out his throat with his teeth, and ſaid, that *ſo doing he would nothing doubt to reſort to the Altar with the ſame bloody teeth, and receive the body of Chriſt*. Eraſm. Epiſt.

3. The *Turks* are very zealous to promote their falſe religion, as will appear by this example. A certain *Jew* turning *Turk*, ſhortly after as he was bying Grapes of a *Turk*, he fell out with him about weighing them, and from words fell to blows, and beat the *Turk* welfaverdly, who took it very patiently, whereupon another *Jew* came to the *Turk*, and asked him why he ſuffered himſelf to be ſo abuſed? To whom the *Turk* anſwered, *You ſhall beat me as much as you will, if you alſo will turn Muſulman.* Turk. Hiſt. p. 1332.

4. *Philip* King of *Spain* out of a blind zeal ſaid, *That he had rather have no Subjects than Lutheran Subjects.*

5. The Councel of *Tholouſe*, out of the ſame principle, did decree, that the very houſe ſhould be pulled down *in qua fuerit inventus hæreticus*, wherein an Heretick (as they then called the Orthodox) ſhould be found.

6. In *Deventer*, one *Henry Achtrevelt*, a Papiſt, cruelly murthered Maſter *Schorickmans*, a godly Miniſter in that Town, after his Sermon, thruſting him into the neck with a two-edged knife clean through the throat, whereof he immediately died: The murtherer profeſſed that he did it in zeal to the Catholick Religion, which the ſaid Miniſter uſed to preach againſt. *Hiſt. of the Netherl.*

Soli Deo Gloria.

6 AP 53

FINIS.

AN ALPHABETICAL TABLE OF THE EXAMPLES

Reduced to their commonplaces: wherein *p.* ſtands for Page, and *e.* for Example.

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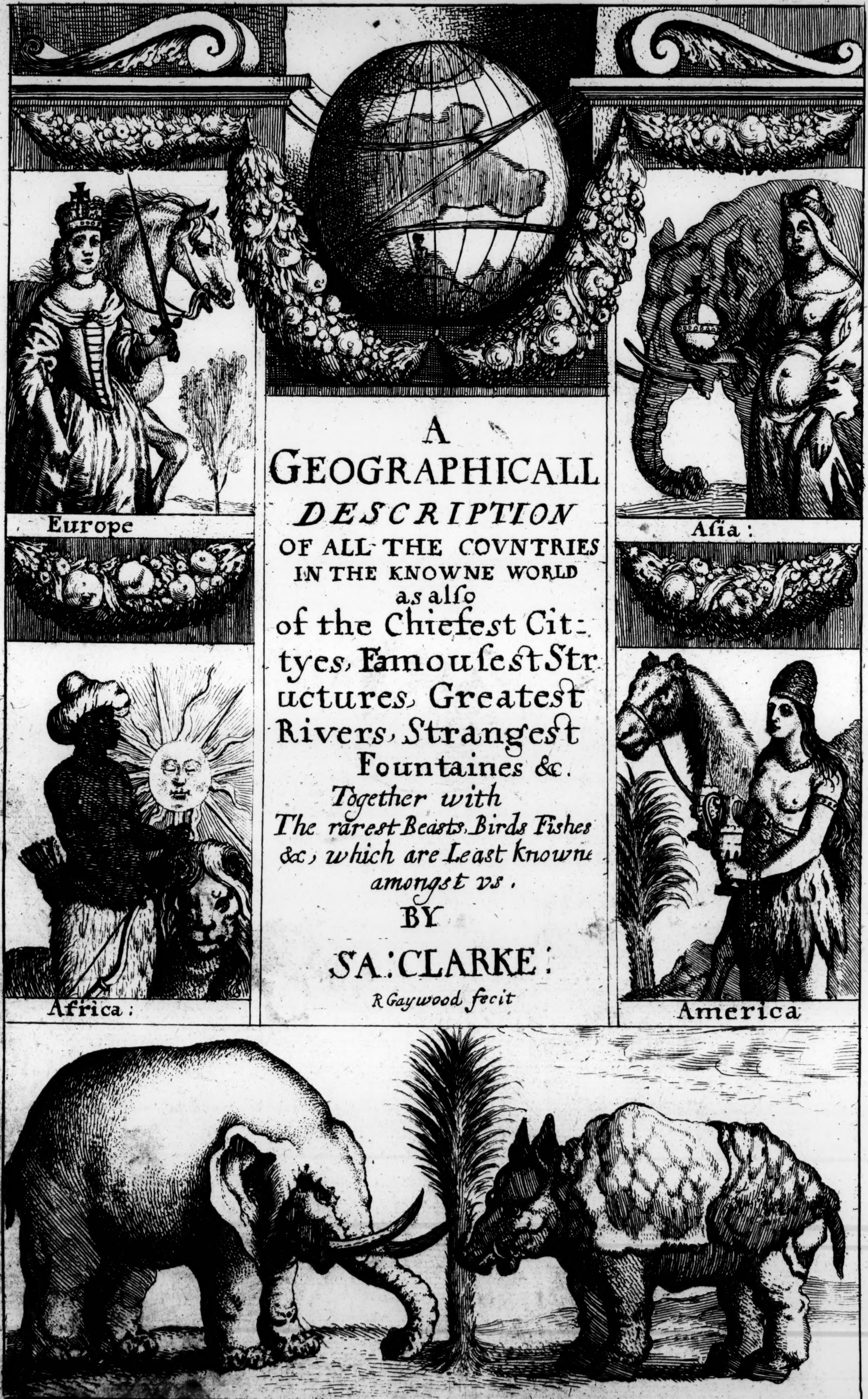
BRITISH MUSEUM



A GEOGRAPHICALL DESCRIPTION

OF ALL THE COVNTRIES
IN THE KNOWNE WORLD
as alſo
of the Chiefest Cittyes, Famouſest Structures, Greatest Rivers, Strangest Fountaines &c.
Together with
The rarest Beasts, Birds Fishes &c, which are Least knowne amongst vs.

BY

SA: CLARKE:

R Gaywood fecit

K with preceding

A
Geographical Deſcription
Of all the
COUNTRIES
In the Known
WORLD.

AS ALSO

Of the greateſt and famouſeſt Cities, and Fabricks
which have been, or are now remaining: Whereunto
are now added, an Alphabetical-Deſcription of all the Counties
in *England*, and *Wales*; and of the Four Chiefeſt *Engliſh*
Plantations in *AMERICA*.

Together with

The rareſt Beaſts, Fowls, Birds, Fiſhes, and Serpents
which are leaſt Known amongſt us.

Collected out of the moſt Approved Authors, and from
ſuch as were Eye-witneſſes of moſt of the things
contained herein.

By SA. CLARKE, *Sometime Paſtor of the Church of Chriſt*
in Bennet Finck, London.

PSALM 104. 24, 25.

O Lord, how manifold are thy Works! In Wiſdom haſt thou made them all;
The Earth is full of thy Riches: So is the great and wide Sea, wherein
are things creeping innumerable: Both ſmall and great Beaſts, &c.

LONDON,
Printed by *Tho. Milbourn* for *Robert Clavel, Tho. Paſſinger, William Cadman,*
William Whitwood, Tho. Sawbridge, and *William Birch*, 1671.

BRITISH MUSEUM

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Z

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A GEOGRAPHICAL DESCRIPTION Of all the COUNTRIES In the Known WORLD.

The Diviſion of the World.

THE Earth is commonly divided into four parts, *Aſia*, *Africa*, *Europe*, and *America*.

Aſia *Deſcribed.*

Aſia is divided into two parts: *Aſia* the leſs, next to *Europe*, called alſo *Anatolia*, or *Natolia*, thus bounded: Towards the Weſt and North, is *Greece*: Full Weſt is the *Archipelagus*: On the Eaſt is the River *Euphrates*: On the North is the *Euxine* Sea: And on the South the *Mediterranean*. This Country was once of admirable fertility, affording all ſorts of Commodities, both for neceſſity and delight: But for the ſins of her Inhabitants its turned into barrenneſs, having been ſo often waſted by the great Monarchs of the Earth. Firſt, by the *Babylonians*, then by the *Meads* and *Perſians*, then by the *Grecians*, then by the *Romans*, and laſtly by the *Turks*, who having made ſuch woful havock, that in it are to be ſeen the ruins of above four thouſand Cities, and Towns: the reſidue have loſt both the Names, and Memory of their Predeceſſors,

ſors, and the people are falne from the Knowledge, Religion, and Induſtry of their Fore-fathers: and for the moſt part are *Mahumetans*.

In this *Aſia* the Leſs, are contained theſe Provinces: *Caria*, *Jonia*, *Doris*, *Lydia*, *Æolis*, *Phrygia-minor*, and *major*, *Cilicia*, *Pamphilia*: *Lycia*, *Bythinia*, *Pontus*, *Paphlagonia*, *Galacia*, *Cappadocia*, *Lycaonia*, *Pyſidia*, and *Armenia-minor*.

In *Jonia* ſtood *Miletum*, where *Paul* Preached to the Elders, *Acts* 20.17. and *Epheſus*.

In *Lydia*, were ſeated *Laodiceo*, *Thyatira*, *Philadelphia*, *Sardis* and *Pergamus*.

In *Phrygia-minor* was *Adramitium*, mentioned *Act*.27.2.

In *Phrygia-major* was *Coloſſe*, to whom *Paul* wrote his Epiſtle.

In *Cilicia* was *Tarſus* where *Paul* was born. In this Country feed thoſe Goats whoſe hair makes our curious Chamlets, and Grogerams, falſly called Camels hair.

In *Pamphilia* are ſeated *Perga*, *Piſidia*, and *Attalia*, Sea-Towns, *Act*. 13.13,14.

In *Lycia*, the chief City was *Patara*.

In *Lycaonia*, were *Iconium* and *Liſtra*.

In *Piſidia*, was the famous City of *Antiochia*.

In *Aſia* the Greater, are contained theſe Countries, *Syria*, *Paleſtine*, *Armenia-major*, *Arabia* the *Happy*, *Stony*, *Deſert*; *Media*, *Aſſyria*, *Meſopotamia*, *Perſia*, *Chaldæa*, *Parthia*, *Hircania*, *Tartaria*, *China*, and *India*.

In *Syria*, are *Phænicia*, *Cæloſyria* and *Syrophænicia*.

In *Phænicia*, are *Tyre* and *Sidon*, *Sarepta* and *Ptolæmais*.

In *Cæloſyria*, are *Hieropolis*, *Damaſcus*, *Aleppo*, *Tripolis*, &c.

Paleſtine is in length two hundred miles: in breadth but fifty: containing *Samaria*, *Idumæa*, *Judæa*, *Galilee* the higher, called *Galilee* of the Gentiles: *Galilee* the lower, wherein were *Nazareth*; and Mount *Tabor*, where Chriſt was transfigured.

Armenia-major, now *Turkomania*, wherein was *Colchus*, whence *Jaſon* fetched the Golden Fleece.

Arabia divided into three parts, *Arabia Deſerta*, where the Children of *Iſrael* were fed with Manna forty Years. *Arabia Petroſa*, where Mount *Sinai* was, and the Law given. *Arabia Fælix*, abounding with Spices and Drugges, where *Medina* is, the place of *Mahomets* Sepulchre.

Media, where the Fruits of the Country are ſaid to be always green, and flouriſhing.

Aſſyria, where *Nineveh* ſtood, to which *Jonah* was ſent.

Meſopotamia, where was *Babylon*.

Perſia a great Empire, where the Regal City is *Perſepolis*.

Chaldæa, often mentioned in Scripture.

Parthia, the Inhabitants whereof were famous for their Archery, and Oppoſition againſt the *Romans*.

Hircania, which hath many Cities of note, and abounds with Wine, and Honey.

Tartaria, formerly called *Scythia*, whoſe Queen *Tomyris* overcame *Cyrus*,

rus, and cut off his head: They have neither Cities nor houſes, but live in hoards; their Prince is the great *Cham.*

China is a very great, populous, and fruitful Country, and the Inhabitants are very ingenuous, but it is lately over-run by the *Tartars*, as you ſhall hear afterwards.

India, through the midſt whereof runs the River *Ganges*, dividing it into *India intra Gangem*, which lieth towards the Weſt, and *India extra Gangem*, which lieth towards the Eaſt. The chief place whereof is *Goa*, where the Vice-roy of *Portugal* reſides.

The Iſlands of *Aſia* the Leſs are *Rhodes*, over againſt *Caria*; and *Cyprus*, formerly conſecrated to *Venus*.

In the *Indian* Ocean the Iſlands are very many, principally *Ormus*, *Zeilan*, *Sumatra*, *Aviræ inſulæ*, *bocuro*, *Java major*, and *minor*, *Japan*, *the Molucco's*, and the *Philippine* Iſlands, which abound with Spices of all ſorts, Pearls, and Gold, whereof I will now give a more particular account.

Aſia minor, *more largely deſcribed.*

Cappadocia *Deſcribed.*

Cappadocia, called alſo *Leucoſyria*, and now *Amaſia*, ſtretcheth four hundred and fifty miles along the *Euxine* Sea; bounded on the Weſt, with *Paphlagonia*, *Galatia*, and part of *Pamphilia*, on the South with *Cilicia*, on the Eaſt with the Hills *Antitaurus*, and *Moſchius*, and part of *Euphratis*; Here runneth *Halis*, the end of *Cræſus* Empire, both in the ſite and fate thereof, hee being deceived with that ambiguous Oracle, *Cræſus Halin penetrans, magnam parvertet opum vim*, that paſſing *Halis*, hee ſhould overturn a Great State, which hee interpreting actively of his attempts againſt *Cyrus*, verified it paſſively in himſelf. In *Capadocia* was the City of *Comana*, famouſed by the Temple of *Bellona*, and a great multitude of ſuch as were there inſpired by Devilliſh illuſions. Not far thence alſo was *Caſtabala*, where was the Temple of *Diana Perſica*.

Galatia, or *Gallo-græcia*, hath on the South, *Pamphilia*, and on the North its waſhed with the *Euxine* Sea, by the ſpace of two hundred and fifty miles: *Sinope* was the chief City: *Deiotarus* a famous King: but *Galacia* is made more famous by St. *Pauls* Epiſtle written to the Church thereof.

Pontus, and *Bithinia*, now called *Burſia*, hath on the Weſt, the mouth of *Pontus*, the *Thracian Boſphorus*, and part of *Propontis*; *Galacia* on the Eaſt: part of the *Euxine* Sea on the North: and *Aſia*, properly ſo called, on the South: The moſt famous Cities in it were *Nice*, wherein was celebrated the firſt General Council gathered againſt the *Arians*: *Nicomedia*, ſometimes the ſeate of the Emperours; *Apamia*, or *Burſa*, nigh to Mount *Olympus*, where the firſt *Ottamans* had their Seat-Royal, and all of that race (except the Great *Turks* themſelves) are ſtill there buried: *Chalcedon* builded ſeventeen years before *Bizantium*, and the builders thereof are ſaid to be blind, which neglected that better ſeat. Here was held a famous Council of ſix hundred and thirty Biſhops againſt the Hereſie of *Eutiches*.

Paphlagonia hath on the North *Pontus*, on the Eaſt the River *Halis*, on the South *Phrygia* and *Galacia*, and on the Weſt *Bythinia*: *Vetruvius* tels us of a Fountain here that ſeems to be mixed with Wine, that makes drunken ſuch as drink freely thereof.

Aſia, properly ſo called, now *Sercum*, is bounded on the Weſt with part of *Propontis*, and *Helleſpont*, the *Ægean*, *Icarian* and *Myrtoan* Seas; On the South with the *Rhodian* Sea, *Lycia* and *Pamphilia*; On the Eaſt with *Galacia*: and on the North with *Pontus*, *Bythinia*, and part of *Propontis*. In which ſpace are contained *Phrygia*, *Caria*, and both *Myſia's*, *Æolis*, *Jonia*, *Doris*, and *Lydia*.

Phrygia is divided into the greater, and the leſs, called alſo *Helleſpontiaca*, and *Troas*. The greater, lyeth Eaſtward, and is ſo called from the River *Phryx*, which parts it from *Caria*. Here ſtood *Midaium* the Royal Seat of *Mydas*, and *Apamia* the *Phrygian* Metropolis. Here alſo upon the River *Sangarius* ſtood *Gordie*, where was the *Gordian* knot, which when *Alexander* could not untie, hee cut it in ſunder with his ſword.

In the leſſer *Phrygia* ſtood the Eye of *Aſia*, & Star of the Eaſt, called *Ilium*, or *Troy*, deſtroyed by the *Grecians* after ten years ſiedge, the ruins whereof appear at this day, the walls, and decayed buildings entertaining the beholder with a kind of Majeſty; the walls were of a large circuit, of great, ſpongy, black, and hard ſtones, cut fourſquare; the ruines of the Turrets on the walls are yet to be ſeen, alſo great Marble Tombs of ancient Workmanſhip made Cheſt-faſhion, and their covers whole are yet to be ſeen without the walls. Many great Ciſterns made to receive rain water are yet whole; The ſoil about it is dry, and barren: The Rivers *Xanthus*, and *Simois* ſo much famouſed, are ſmall Rivers, which in Summer are quite dry.

Nunc ſeges eſt ubi Troja fuit.

Cyzicus was a City of *Myſia*, wherein was a famous Temple, whoſe Pillars were four cubits thick, and fifty cubits high, each of one ſtone, the whole building was made of poliſhed ſtone, and each ſtone was joyned to other with a line of Gold: The Image of *Jupiter* within was made of Ivory, Crowned with a Marble *Apollo*; which City and Temple were ſwallowed up in an Earthquake, and probably for their abominable Idolatry. The like befel *Philadelphia* (one of the ſeven Churches to which St. *John* wrote) another City of *Myſia*, and the like to *Magneſia* in the ſame Region.

A little hence ſtandeth *Abydus*, and over againſt it on *Europe* ſide was *Seſtus*; one of the guards of the *Turkiſh* Empire, he having built Caſtles there which are well furniſhed, and the Straits not being above ſeven Furlongs over. Here *Xxerxes* joyned *Aſia* to *Europe* by a Bridge, for the tranſportation of his huge Army into *Greece*.

In *Myſia* alſo was that famous Pine-tree that was four and twenty Foot in compaſs, and growing intire for ſeventy Foot from the Root, was then divided into three Arms, equidiſtant, which afterwards gathered themſelves cloſe into one top two hundred Foot high.

Jonia is ſituated on the *Icarian* Seas, over againſt the Iſle of *Chios*, wherein were ten principal Cities, *Miletus*, *Myus*, *Priene*, *Pheſus*, *Colophon*, *Lebedus*, *Teos*, *Clazomenæ*, *Phocæa*, and *Erythræa*.

The Temple of Diana *Deſcribed.*

The Temple of *Diana* at *Epheſus* was one of the Worlds Wonders; 220 Years were ſpent in the building of it: It was built upon a Mariſh to prevent hurt by Earthquakes, which were very common in thoſe parts; the firſt Foundation was laid upon Coals, the ſecond upon Wooll: It was 425 Foot long, and 220 broad, there were in it 127 Pillars of Marble, ſixty Foot in height, and thirty ſix of them curiouſly wrought, and Engraven, the Works of ſo many Kings. The doors of the Temple were of Cypreſs, which after 400 Years, were as freſh as if they had been new made: The Roof was of Cedar: The Image, which Superſtition ſuppoſed to have come down from *Jupiter*, was made by one *Caneſia*: Some ſay of Ebony, others of the Vine which had many holes made, and filled with Spikenard, the moiſture whereof cloſed up the rifts. It was inriched and adorned with gifts beyond value. It was contrived by *Cteſiphon*, and was ſeven times fired; the laſt whereof was by *Eroſtratus*, who did it to get himſelf a Name. *Herodo.*

Doris was almoſt ſurrounded with the Sea, wherein was *Gnidus*, a City famous for the Marble Image of *Venus* and *Halycarnaſſus*, famous for *Herodotus*, and *Dionyſius* the Hiſtorians; and for *Mauſolus*, whoſe Sepulchre erected by *Artimeſia* his Wife, and Siſter, was accounted one of the ſeven Wonders of the World.

Lycia is waſhed by the Sea for the ſpace of two hundred miles: In it Mount *Taurus* ariſeth, hence ſtretching it ſelf Eaſtward under divers appellations, to the *Indian* Sea.

Pamphilia beareth Eaſtward from *Lycia*, and now together with *Cilicia* is by the *Turks* called *Caramania*.

Armenia minor, which is divided from the greater, now *Turcomania*, by the River *Euphrates* on the Eaſt.

A more full Deſcription of the Countries is Aſia-major.

The Land of Canaan *Deſcribed.*

It was firſt called *Canaan*, after that the poſterity of *Canaan* the Son of *Cham* had poſſeſſed it, when *Moſes* and *Joſhua* had conquered it, it was called the Land of *Iſrael*. After the *Babyloniſh* Captivity it was called the Land of *Judæa*: From the *Philiſtians*, which inhabited the Sea-coſts, it was called the Land of *Paleſtine*: And by Chriſtians ſince, the *Holy Land*. *Adricomius*, which hath beſt deſcribed it, makes it to bound Eaſt-ward on *Syria*, and *Arabia*: Southward on the Deſert of *Paran* and *Egypt*: Northward on Mount *Libanus*: And Weſt-ward, on the Sea. From *Dan* to *Ber-*

ſheba, it's about 160 *Italian* miles in length, and 60 in breadth. No Country in the World had ſo many Cities in ſo little a compaſs as this once had. The Royal Cities in each Tribe were theſe: In *Aſer*, *Acſaph*, beſides *Sidon*, and *Tyrus*: In *Benjamen*, *Bethel*, *Gaaba*, *Jeruſalem*, and *Jerico*. In *Dan*, *Lachiſh*; beſides *Eckron* and *Gath*: In *Ephraim*, *Gazer*, *Samaria*, *Saron*, and *Tapua*: In *Gad*, *Rabba*: In *Iſachar*, *Aphec*: In *Juda*, *Arad*, *Bezeck*, *Eglon*, *Hebron*, *Libna*, *Mackeda*, *Odolla*, *Taphua*: In *Manaſſe*, *Dor*, *Gilgal*, *Jezreel*, *Megiddo*, *Taanac*, and *Thirza*: In the other part of *Manaſſe*, *Aſtaroth*, *Edri*, *Geſhur*, *Machathia*, *Soba*, *Teman*, and *Damaſcus*. In *Nepthali*, *Aſer*, *Kedes* and *Hemath*: In *Ruben*, *Heſhbon*, *Madian* and *Petra*: In *Simeon*, *Debir*, and *Gerar*: In *Zebulon*, *Jeconan* and *Shimron*.

Jordan is the chiefeſt River, which at laſt looſeth it ſelf in the Lake *Aſphaltites*; but before that, it makes many fruitful Vallies, and ſpreadeth it ſelf into a Lake called *Genazereth*, ſixteen miles long, and ſix broad, environed with many pleaſant Towns, as *Julias* and *Hippo* on the Eaſt; *Tarichea* on the South: And *Tiberias* on the Weſt, made wholſome with her Hot-Waters. But before it makes the Lake of *Genazereth*, it makes another called *Samachonitis*, it eſpecially is filled with the Snow of *Libanus*, uſually melted in the firſt Month, which causeth *Jordan* than to ſwell, and over-flow his Banks (which made *Joſua*'s paſſing thorow it at that time the more miraculous:) In Scripture it's called the Waters of *Merom*. The variety of Fruits, and other Temporal Bleſſings, wherewith this Country was enriched, are ſo fully ſet down in Scripture, that I need make no particular mention of them. What multitudes of people it fed, may be taken notice of in thoſe two Inſtances: Firſt, When *David* numbred them, there were found Eleven hundred thouſand in *Iſrael*, and four hundred and ſeventy thouſand in *Judah*, valiant men that drew the Sword, 2 *Sam*. 24.9. and yet *Benjamin* and *Levi* were not reckoned: And in the dayes of *Jeroboam*, 2 Chron. 13. *Abijah* King of *Judah*, brought into the Field four hundred thouſand, and *Jeroboam* eight hundred thouſand, and on his part were ſlain five hundred thouſand, all choice men, which no Hiſtory can match in any Age, or place of the World: What then was the total number, if Women, Children, Impotent, and aged men had been reckoned?

After the return from the *Babyloniſh* Captivity, one third part of this Country was called *Judæa*, to diſtinguiſh it from the other two, *Samaria* and *Galilee*.

Galilee was the moſt Northerly, confining on *Libanus* and *Anti-Libanus* towards the North: on *Phænicia* Weſterly: having *Cœloſyria* on the Eaſt, and *Samaria* with *Arabia* on the South: *Jordan* parted it in the midſt. It was divided into the higher and lower *Galilee*, the higher was called *Galilee of the Gentiles*, containing the Springs of *Jordan*, and thoſe Cities which *Solomon* gave to K. *Hyram*: The lower was called *Galilee* of *Tiberias*, that City giving name both to the Lake and Region, in which *Nazareth*, and the Hill *Tabor* were famous.

Samaria is ſeated betwixt *Galilee*, and *Judæa*, being much leſs than either of them. *Judæa* is the moſt Southerly, between the *Mediterranean*, and *Dead*-Seas, *Samaria*, and *Idumæa*. *Pliny* addeth to theſe the Reigon of *Decapolis*, ſo called from her ten Cities, which were, *Cæſarea Philippi*, *Aſar*, *Kedes*, *Nepthalim*, *Sephet*, *Corazin*, *Bethſada*, *Capernaum*, *Jotopata*, *Tiberias*, and *Bethſan*, called alſo *Scythopolis*.

A Deſcription of Hieruſalem, *and the Temple, as they were when they were deſtroyed by the* Romans.

Hieruſalem was compaſſed with a treble Wall on every ſide, ſave only on that part where it was incloſed with inacceſſible Vallies; for on that ſide it needed only one Wall: It was built upon two Hills, the one oppoſite to the other, ſeparated by a Valley, which was wonderouſly repleniſhed with Houſes. One of theſe Hills, whereon ſtood the upper-part of the City, was far higher, and ſteeper than the other; whereupon K. *David* compaſſing it about with a Wall, called it the *City of David*. The other Hill called *Acra*, was the place whereon the lower part of the City ſtood: And oppoſite to this *Acra*, was another Hill lower than it, which at firſt was divided from it by a large Valley; but when the *Aſmonians* reigned, they filled up this Valley, and cut down the top of *Acra*, that it might not hide the Temple: Within one of the Vallies was *Siloam*, a Fountain ſending forth abundance of clear, and ſweet Water: The outmoſt Wall, by reaſon of the Valley about it, and the Rock whereon it ſtood, was Impregnable, the rather, becauſe beſides the ſituation, it was built very ſtrongly by *David*, *Solomon*, and other Kings. A fourth Wall was begun by *Agrippa*: In humane reaſon, had this Wall been finiſhed, the City could never have been taken: For he began to build it with ſtones 20 Cubits long, and ten Cubits broad, ſo that it could neither be eaſily undermined, nor battered with Engines: but he built this wall but ten cubits high, & then fearing leaſt *Claudius Cæſar* ſhould think that he had a purpoſe to Rebel, he gave it over: Yet afterwards the *Jewes* raiſed this Wall twenty Cubits high: Made a Battlement two Cubits high, and the Tower three Cubits, in all, four and twenty Cubits high: Beſides, upon the Wall were three Towers, twenty Cubits broad, and twenty Cubits high, built four-ſquare, very ſtrongly; within theſe Towers were Rooms for men to dwell in, and Ciſterns to receive Rain-water. The third Wall had ninety of theſe Towers, and between every Tower, were two hundred Cubits ſpace: The ſecond Wall had fourteen Towers; and the old Wall had threeſcore, and the compaſs of the whole City, was three and thirty Furlongs.

Between the North, and the Weſt-part of the City, upon the outmoſt Wall, ſtood the Tower *Pſephina*, which was raiſed threeſcore and ten Cubits high; ſo that in a clear day, a man might from thence diſcover *Arabia*, and the utmoſt Confins of the *Jews*, even to the Sea. Juſt oppoſite to this was the Tower *Hippicos*, built by *Herod* upon the old Wall, which for bigneſs, beauty, and ſtrength, ſurpaſſed all others in the World: It had four corners, each of which, was five and twenty Cubits broad, as many long, and thirty Cubits high, and in no place hollow: On the top was a Well to receive Rain-water, twenty Cubits deep. On the top of all were Houſes five and twenty Cubits high, divided into many Rooms: Above them were Battlements two Cubits high, and Turrets three Cubits high, ſo that in all, it was fourſcore and five Cubits high.

He built alſo a ſecond Tower, in breadth, and length, forty Cubites, and as many high, in figure of a ſquare Pillar, all ſolid, and not hollow within: And above this, a Porch ten Cubits high, adorned with Turrets and Pinacles: Over the midſt of this Porch, he built another Tower, diſtinguiſhed into goodly Rooms, and ſumptuous Baths; and on the top, it was beautified with Turrets, and Pinacles; ſo that the whole height was almoſt fourſcore and ten Cubits.

Laſtly, He built a third Tower, which he called after his Queens name, *Mariamne*, twenty Cubits high, and twenty broad, all of ſolid ſtone, and not hollow, having more ſtately and magnificent Lodgings in it than either of the former: It was in all fifty five Cubits high.

Theſe Towers, though they were very high, yet by reaſon of their ſituation they ſeemed far higher: For the old Wall whereon they were built, ſtood upon a Rock that was thirty Cubits high, whereby their height was much increaſed: They were not built alſo of ordinary ſtone, but all of white Marble, whereof each ſtone was twenty Cubits long, and ten Cubits broad, and five Cubits thick; and ſo curiouſly joyned together, that every Tower ſeemed but one ſtone; within the City was the Kings Palace, ſurpaſſing all that can be ſpoken of it, and for greatneſs, and curious Workmanſhip, may be compared with any other in the World: It was invironed with a Wall thirty Cubits high, adorned with goodly Towers round about, Beautified with Houſes for an hundred of the Nobility: The variety of the Marble wherewith it was built, was admirable, all ſorts being therein uſed, though never ſo rare to be found. In every Room alſo were many Veſſels of Gold, and Silver, and many Porches round about, adorned with moſt curious Pillars: There were in it very many pleaſant Walks, adorned with all ſorts of Trees, and Gardens, beſet with Fountains that ſpouted up water on high, and Ciſterns beautified with many Brazen Statues, from which ran out water continually.

The Temple *Deſcribed.*

The Temple was built upon a Rocky Mountain; the Plain on the top whereof, was at firſt ſcarce big enough for the Temple and Court, the Hill being very ſteep: But the people every day bringing Earth thither, at laſt made it plain, and large enough, and encloſed the Hill with a treble Wall, which was a work paſſing all expectation; to the effecting whereof, many Ages were ſpent, and all the Holy treaſure offered to God from all parts of the World: The Foundations of the Temple were laid three hundred Cubits deep, and in many places more. The ſtones of it were forty Cubits, the Porches were double, and every one was ſupported by many ſtately Pillars, five and twenty Cubits high, all of one piece of white Marble; the tops of them were of Cedar ſo exactly wrought, as aſtoniſhed the Beholders: Theſe Porches were thirty Cubits broad, and the compaſs of all was ſix Furlongs. The Courts were curiouſly wrought, and paved with all ſorts of ſtones.

Thirdly, the way to the inward Temple, was all incloſed with ſtones, wrought like Lattice-work, which were three Cubits high, of curious workmanſhip: To this ſecond, there was an aſcent by fourteen ſtairs; and aloft it was four-ſquare, and encloſed with a Wall by it ſelf, whoſe outſide being forty Cubits high, was all covered with ſtairs to aſcend up to it, and within, it was 25 Cubits high: At the top of the fourteen ſtairs within the Wall was a level, compaſſed with a Wall of three hundred Cubits, which had Gates in it; and between the Gates, were Porches oppoſite each to other, reaching from the Wall to the Treaſury, ſupported with great and ſtately Pillars. All the Gates were covered with Plates of Gold, and Silver, only one was covered with *Corinthian* Braſs, which for beauty, far excelled the other, dazling the eyes of the Beholders: In every Gate were two Doors, each of them thirty Cubits high, and fifteen broad; and on each ſide they had Seats thirty Cubits long, and forty Cubits high, each one ſupported with two Pillars, twelve Cubits thick: Only the Gate which was covered with *Corinthian* Braſs, was fifty Cubits high, the Gates were forty Cubits, and it was more richly adorned than the reſt.

Fourthly, the *Holy of Holies* was ſituated in the midſt of all, and had twelve ſtairs to go up to it. The fore-part of it was an hundred Cubits high, and as many Broad: Backward it was forty Cubits; on each ſide, it had as it were two Shoulders, riſing up in height twenty Cubits: The firſt Gate was ſeventy Cubits high, and five and twenty wide, and had no Doors, to ſhew that Heaven was always open, *&c.* All the fore-parts were gilded, and all within was covered with fine Gold. The inward part was divided into two Rooms, whereof the firſt only might be ſeen, which was in height fourſcore and ten Cubits, in length forty, and in breadth twenty: Round about the Wall was a Golden Vine, whereon hung many Grapes in cluſters all of Gold, every cluſter being about ſix Foot long: It had golden Gates fifty five Cubits high, and ſixteen Cubits broad. It had curious Hangings of the ſame length, admirably wrought with Purple, Violet, and Scarlet Silk, all the Fabrick was ſo exquiſitely, and richly wrought, that none could poſſibly imagine any Workmanſhip that it wanted: For it was all covered with a maſſie Plate of pure Gold, which dazled the eyes of the Beholders: The top was all ſet with Rods of Gold, ſharp like Pikes at the ends, leſt Birds ſhould ſit thereon, and defile it. The ſtones wherewith it was built, were forty five Cubits large, five in length, ſix broad, and as many long. *Joſeph.* l. 6. c. 7.

Jeruſalem was a principal City in *Joſua*'s time, at which time *Adonizedek* was King: Who was ſlain by *Joſua*. Yet did the *Jebuſites* hold it almoſt four hundred years after, till *David* won it, though the Inhabitants did ſo much relie on the ſtrength of the place, that they boaſted that their Lame, and Blind ſhould defend it. 2 *Sam.* 5. 6.

David having conquered it, gave it an exceeding great Increaſe: ſtrengthned it with a Caſtle; and beautified it with many Palaces. And after his time, *Solomon* enlarged, and further beautified it, and ſtrengthened it exceedingly. The Palaces, Gates, and Walls could not be matched in all the World. It had in it one hundred and fifty thouſand Inhabitants, beſides Women and Children; the Trench about it was ſixty Foot deep, cut out of the Rock, and two hundred and fifty Foot broad; the like was ſcarce ever heard of.

Not long after, *Shiſhac*, King of *Egypt*, took and ſackt it, and became Maſter, not only of *Solomons* Riches, but of all K. *Davids* ſpoyls which he had taken from many Nations. 2 *Kings* 14.

It was again ſackt, and part of the Wall broken down by *Joas*, King of *Iſrael*, in *Amaziales* time. 2 *Kings* 16.

Not long after, *Achaz* the fifteenth King of *Judah* impoveriſhed the Temple, to preſent *Tiglathpilnezer* with the Treaſures thereof. And *Manaſſes* loſt what remained. 1 *Chron*. 5. 26. 2 *Kings* 25. And *Nebuchadnezer* made this glorious City, with the Temple, Palaces, Walls, and Towers thereof, even with the ground. 2 *Kings* 19. 2 *Chron*. 18.

It was built again by *Nehemiah*. *Chap*. 12. 34, &c. and again, the Tempel and City were ſpoyled by *Bugoſes*, Lieutenant to *Artaxerxes*. Then by *Ptolemeus* the Firſt. Then by *Antiochus Emphanes*: And again by *Apollonius*, his Lievtenant. After it was taken by *Pompey*: And Robbed by *Craſſus* in his *Parthian* Expedition. Yet all the Loſſes that the Temple, and City ſuſtained, were repaired by *Herod the Great*, who amplified the City, new built the Temple, and adorned it with many ſumptuous Works, and left it in a more ſtately, and glorious condition, than it was in the days of *Solomon*.

Laſtly, about forty years after the Death of Chriſt (the ſins of the *Jews* being come to the height) it was deſtroyed by *Titus* the *Romane*, who left it ſo deſolate, that they which ſaw it afterwards, could ſcarce believe that ever there had been ſuch a City in that place: Only he left the three *Herodian* Towers, as well for Lodgings for the *Romane* Garriſons, as to make his Victory more glorious. Yet afterwards, ſome of the deſpiſed *Jews* began to Build, and Inhabit ſome part of the City: But after ſixty five years, when they began to revolt again, *Ælias Adrians*, the Emperour, ſlew many thouſands of them, overthrow the three *Herodian* Towers, with all the reſt, not leaving one ſtone upon another as our Saviour Chriſt had fore-told.

But when his fury was appeaſed, he took one part without the Wall, wherein ſtood Mount *Calvary*, and Chriſts Sepulchre, and made it a capacious City, which he called after his Name, *Ælia Capitolia*: And in the Gate towards *Bethel*, he cauſed a Sow to be cut in Marble, and ſet it in the Front, to deſpite the *Jews*, making an Edict, that thenceforth none of them ſhould ever enter into the City, nor dare ſo much as to behold it from any high Place.

Yet the Chriſtian Religion flouriſhing in *Palaſtine*, it was Inhabited by all Nations, eſpecially Chriſtians, and ſo it continued 500 years. And *Anno Chriſti* 636. It was taken by the *Egyptian Saracens*, who held it 400 and odd years. And in the year 1099. it was regained by *Godfrey of Bullen*, who being elected King, refuſed to be crowned with a Crown of gold, where Chriſt, for whom he fought, was there crowned with Thorns. It continued to him and his ſucceſſors for 88. years, till *Anno* 1197. it was regained by *Saladine* of *Egypt*: and laſtly, *Anno* 1517, the *Turks* caſt out the *Egyptians*, and hold it to this day, and call it *Cuzumbarec*, or the *Holy City*. Sir *Walter Rauliegh's Hiſt*. of the World.

The City of Ninive *Deſcribed.*

Ninive was firſt founded by *Aſſur*, the Son of *Sem*, *Gen*. 11. 10. Enlarged by *Ninus*, the third *Babyloniſh* King: the compaſs of it was four hundred and eight furlongs, or ſixty four *Italian* miles, the walls were one hundred foot high, and ſo broad, that three Chariots might paſs abreſt upon them; upon the walls were fifteen hundred towers,each of them two hundred foot high: It's called a great City,*Jonah* 3.3. It was eight years in building,and there were never fewer than ten thouſand Workmen about it.

The City of Babylon *Deſcribed.*

Babylon was founded by *Nimrod*,*Gen.*10.10. but enlarged by *Semiramis*, who for the carrying on of that work, drew together thirty hundred thouſand workmen; who in one year finiſhed the walls,which contained in circuit 480. furlongs, or 64. *Italian* miles: They were 200. foot high, and 50. foot thick; ſo that ſix Chariots might drive abreaſt on them. The River *Euphrates* ran through the midſt of it:over which,ſhe built a ſtrong,and ſtately Bridge of a mile long, binding each ſtone to other, with clips of Iron faſtened with molten Lead. Theſe Walls were one of the Seven Wonders of the World. It was built four-ſquare, each ſide 16. miles long; ſituated in a large Plain. *Ariſtotle* calls it a Country,rather than a City: and it muſt needs be very great, when ſome part of it was taken three days before the other heard of it.

It had a hundred Brazen Gates,and two hundred and fifty Towers upon the Walls, for beauty, and ſtrength. *Semiramis* built in it two Palaces both for ornament, and defence: One in the Weſt, which was ſixty furlongs in compaſs, with high Brick-Walls, and within that a leſs, and within that a third,wherein alſo was an Impregnable Tower. Theſe were wrought ſumptuouſly with Images of Beaſts: It had three ſtately Gates, and within the Walls were Game of Beaſts of ſundry ſorts. The other Palace was in the Eaſt, on the other ſide of the River, containing thirty furlongs in circuit.

Semiramis *her Obeliſk Deſcribed.*

Semiramis Queen of *Babylon*, cauſed an huge *Obeliſk*,ſquare, and of the faſhion of a *Pyramid*, to be cut out of the *Armenian* Mountains 150 foot long,and 24. foot thick, which with much difficulty was brought to the River *Euphrates*,and from thence to *Babylon*,where ſhe erected it,to be matter of admiration to future ages. *Diod.*

The Rarities in old Babylon *Deſcribed.*

Within the heart of this huge & ſtately City of *Babylon*,ſhe built a tower, reckoned the worlds wonder: It had a 100 brazen Gates,& 250 Towers. *Semiramis* alſo built in the ſame City, a ſtately Temple, which ſhe dedicated to *Cuſh*,or *Jupiter Belus*,four-ſquare; each ſide containing two furlongs, or a 1000 paces,with thick towering walls,entred by four Gates of poliſhed Braſs.In the midſt was a ſolid Tower of the height,& thickneſs of a furlong: upon this another,& ſo each higher than another,being 8 in number, reaching far above the middle Region of the Air: In the higheſt Tower was a Chappel,and therein a fair Bed covered, and a Table of gold, in the top of this chappel,ſhe placed three golden Statues; one of *Jupiter*,40 foot long, weighing a 1000 Talents (each Talent containing 63 pounds, & almoſt ten ounces): Another of *Ops*,weighing as much,ſitting in a golden Throne, at her feet two Lions,and hard by,huge Serpents of ſilver,each of 30 Talents. The third Image was of *Juno* ſtanding,in weight 800 Talents: to all which was a common Table of gold 40 foot long,and 12 broad, weighing 50 Talents. There were alſo two ſtanding Cups of 30 Talents, and two Veſſels for perſume,of the like weight: Beſides three other Veſſels of gold weighing

ing 1200 Talents: All which, the *Perſian* Kings after their conqueſt of it took away. *Herod.*

Nebuchadnezzar's *Babylon, with it's Rarities Deſcribed.*

Nebuchadnezzar, after he came to it, having conquered all the neighbouring Nations, enriched this Temple of *Belus* with their ſpoils, and added a new City to the old, without the ſame, which he compaſſed about with three walls, and made in them ſtately gates: and neer his Fathers Palace, he built another more ſtately, wherein he raiſed ſtone-Works like unto Mountains, which he planted with all manner of Trees: He made alſo *Penſile Gardens* (one of the Worlds Wonders) born upon Arches four-ſquare, each ſquare containing 400 foot, filled above with earth, wherein grew all ſorts of Trees and Plants: The Arches were built one upon another in convenient height, ſtill increaſing as they aſcended: the higheſt which bear the walls were fifty cubits high: He made alſo *Aquaducts* for the watering of this Garden. He erected alſo an Image of gold in the Plain of *Dura* 60 cubits high, and ſix broad: Theſe ſtately buildings made him ſo to boaſt; *Is not this great* Babel *that I have built for the houſe of the Kingdom, by the might of my power, and for the honour of my Majeſty?* Herod.

When *Alexander* took it, he had in it two hundred thouſand Talents of Gold.

The Tower of Babylon *Deſcribed.*

About one hundred and thirty years after *Noahs* coming out of the Ark, his Poſterity being affrighted with the late Flood, under *Nimrod* they intended to raiſe up ſuch a Pile, as ſhould ſecure them from a ſecond deluge, and admirable it is to conſider, what multitudes of men there were in the world in ſo ſhort a ſpace; there being but eight Perſons that came out of the Ark, and now this building was carried on by five hundred thouſand men; the Baſis of it was nine miles in compaſs, and in a few years, they raiſed it above 5000 paces into the Sky, and had proceeded farther, but that God by confounding their Languages, deſperſed them over the whole face of the Earth. *Herb. Trav.*

The Country about *Babylon* hath been the fruitfulleſt in the world, yielding ordinarily 200, and in ſome places 300 increaſe: The Blades of the Wheat and Barley are about four Fingers broad; they cut their Corn twice in the year, and depaſture it a third time, or elſe it would be nothing but Blade. *Pur. Pilgri.* p.59.

The City of Bagdat *Deſcribed.*

Bagdat is raiſed out of the Ruins of old *Babylon*: It's in circuit above three miles, containing 15000 families: It's watered by *Tygris*, ſomewhat broader than the *Thames*; it hath a Bridge over it, made upon thirty long Boats, chained together, made to open, and ſhut at pleaſure: The Moſque ſtands at the Weſt-end, large, round, and pleaſantly raiſed of white Free-ſtone: The Palace joyns to the Market, it's large, but low. The Coha-houſe, is a houſe of good fellowſhip, where every Evening, they aſſemble to drink a certain *Stygian* Liquor, a black, thick, bitter portion, brewed out of *Bunum*-berries, of great repute, becauſe it provokes Luſt, and purges Melancholly. The Buzzar is ſquare, and comely, the Gardens are ſweet and lovely.

Scyria Deſcribed.

Scyria bounds North-ward upon *Cilicia*, and part of *Cappadocia* by Mount *Amanus*: on the South, upon *Judea*, and part of *Arabia-Petræa*: on the Eaſt upon *Arabia Deſerta*, and *Euphrates:* and on the Weſt, upon the *Syrian*-Sea. This Country is thought to have been the Habitation of our firſt Parents before the Flood, and of *Noah*, and the better part of his Family, after. *Hierapolis* was the chief City, where was a Temple built in the midſt of the City, compaſſed with a double wall: The Porch looking North-ward, was almoſt 100 fathoms high: The Temple it ſelf, was 300 fathoms, at the top whereof, ſtood Images of *Priapus*; which was their god, whom they ſerved with filthy and godleſs vices. The Temple within ſhined with gold, and the Roof was wholly of the ſame Mettal. It yielded ſo fragrant a ſmell, that the Garments of thoſe that came into it, retained the ſcent long after: within it was a Quire, where ſtood the Images of *Jupiter*, ſupported with Bulls, and of *Juno*, ſitting upon a Lyon, with a Scepter in one hand, and a Diſtaffe in the other, adorned with many Jewels; and amongſt the reſt, on her head, one called the *Lamp*, yielding light in the night ſeaſon.

Not far from the City was a lake two hundred fathoms deep, wherein was preſerved ſacred Fiſhes, and in the midſt thereof, an Altar of ſtone, crowned always with Garlands, and burning with Odours.

Antioch, another City in *Syria*, was built by *Seleucus*, and was ſometimes the Seat-Royal of the *Syrian* Kings, and afterwards it was the third City in the *Romane* Empire: The third Seat of the Chriſtian Patriarks: And the firſt place where the Diſciples were called Chriſtians: but now it's a Sepulchre to it ſelf, being left but a ſmall Village.

Damaſcus, another Regal City, was fair, and great, every ſide containing fifteen miles, by it ran the River *Pharphar*, that watered their gardens: But *Abana* entered into the City, and by Conduits was carried into their private Houſes, both of them adding both pleaſure and profit to the Inhabitants; which made *Naaman* prefer them before all the *Waters of Iſrael.* In it was a Synagogue of the *Iſmalites*, a ſtately building, wherein was a Wall of Glaſs, diſtinguiſhed by 365 Holes, in each of which was a Dial with twelve Degrees, anſwering to the hours of the day, within it were Bathes and coſtly Buildings, ſo rich of gold and ſilver, as ſeemed incredible: It had forty great Porches in the circuit of it, wherein 9000 Lamps, all of gold, and ſilver, hanged from the Roof of them. It was called the Palace of *Benhadad.*

Aleppo is now the chiefeſt City in *Syria*: wherein this is very remarkable, that though the Plague rage never ſo much (as many times it doth) yet upon that very day wherein *Sol* enters into *Leo*, which is uſually the twelfth or thirteenth day of *July*, it immediately ceaſeth, and all that are then ſick, amend; and ſuch as are then come abroad, need fear no further danger. The *Turks* call *Aleppo*, *Halep*, which ſignifies Milk, becauſe it yields great ſtore of Milk. It's uſual here with many Chriſtians, to take a Woman of the Country (provided ſhe be not a *Turk*, for it's Death for a Chriſtian to meddle with them) and when they have bought them, to Enrol them in the *Cadi*'s Book, and ſo to uſe them as Wives at Bed, and Bord, while they ſojourn there, and then at their departure, to leave them to ſhift for themſelves, and Children.

Tripolis is a City on the main Land of *Syria*, near unto Mount *Libanus*, which is a Mountain of three days journey in length, reaching from *Tripolis* to *Damaſcus*: The Chriſtians which dwell upon this Mountain, are called *Maronites*, they are a very ſimple, and ignorant people, yet civil, kind, and curtious to ſtrangers. There are now few Cedars growing here, only in one place, there are four and twenty growing together, they are tall, and as big as the greateſt Oaks, with divers rows of Branches, one over another, ſtretching ſtait out, as though they were kept by Art. There is no place in all the World, wherein they ſpeak the *Syriack* Tongue naturally at this day, but only in four Villages on this Mountain, which are *Eden*, *Hatcheeth*, *Shany*, and *Boloza*. Near unto *Tripolis*, there is a gallant Plain of about a mile in length, full of Olive, and Fig-trees.

Scandaroon, by Chriſtians called *Alexandretta*, is in the very bottom of the *Straights*: The Air is very unwholſome, and Infects thoſe that ſtay any time there, occaſioned by two high Mountains, which keep away the Sun from it a great part of the day: The Water alſo near the Town is very unwholſome. Here our Merchants land their goods, and ſend them by *Caravan* upon Camels to *Aleppo*, diſtant about three days journey. Here are many *Jackalls*, which in the night make a great crying, and coming to a Grave where a Corſe hath been buried the day before, if the Grave be not well filled with many great ſtones upon it, they will ſcrape up the earth, and devour the Corps. Mr. *Bidulphs Travels*.

The Empire of Perſia *Deſcribed.*

Perſia at this day hath many famous Provinces, ſubjected to her Command; As *Perſia*, *Parthia*, *Media*, *Hyrcania*, *Bactria*, *Sogdiana*, *Evergeta*, *Aria*, *Drangiana*, *Margiana*, *Paropamiſa*, *Caramania*, *Gedroſia*, *Suſiana*, *Arabia*, *Chaldea*, *Meſopotamia*, *Armenia*, *Iberia*, and *Mengrellia*, twenty Noble Kingdoms of old: The whole Empire is bounded Eaſt, Weſt, North, and South, with *India*, *Arabia*, the *Caſpian*, and *Perſian* Seas. In length from Eaſt to Weſt, is one Thouſand three Hundred and Twenty miles; And in breadth, from North to South, it's one thouſand four hundred fourſcore and eight miles: So that the whole circuit is about four thouſand miles: The Revenues of the *Perſian* King, amount yearly to the ſum of one Million, and one hundred and ninety thouſand pounds Sterling.

The *Perſians* are uſually big-Boned, ſtrong, ſtraight, and proper: Of an Olive colour, the Women Paint, the Men love Arms, and all love Poetry. No part of their Body is allowed Hair, the upper Lip excepted, where it grows long, and thick; they turn it downwards: The meaner ſort reſerve a Lock in the middeſt of their Head, by which they believe *Mahomet* will pluck them up into Paradiſe. Their Eyes are Black, their Foreheads high, and their Noſes hooked; upon their Heads they Wear Shaſhes of great Rowls of Calico, Silk, and Gold, the higher, the more Beautiful: They Wear no Bands, their Outſide Garment is uſually of Calico, Stitched with Silk, Quilted with Cotten; The better Sort have them far Richer, of Silk, Silver, and Gold; Their Sleeves are ſtraight, and long, their Garments reaches to the Calf of the Leg, their Waſtes are girt with Towels of Silk, and

Gold very long: next their skin they wear ſmocks of Cotton very ſhort; their breeches and ſtockings are ſowed together; from the ankle to the ſhooes they are naked; their ſhooes have no latchets, ſharp at the toes, and turn upward.

Circumciſion is ſo neceſſary, that without it none can call himſelf a *Muſſulman*: Both men and women uſe it; the women at any time from nine to fifteen: the men at twelve, which was *Iſhmaels* age, when *Abraham* circumciſed him, whom they make their progenitor. Their ordinary houſhold furniture is a Pan, a Platter, and a Carpet; their diet is ſoon dreſt, and as ſoon eaten; their Table is the Ground, covered with a Carpet, over which they ſpread a Pintado cloth: before each man they lay four or ſix thin Cakes of Wheat: for every one a woodden ſpoon, their handles almoſt a yard long, and huge big mouthes: Their only meat is Pelo, dreſſed after divers manners. It conſiſts of Rice, Mutton, and Hens boiled together; to which they adde various Sauces, &c. Their drink is Sherbet, made of fair water, ſugar, Roſewater, and juice of Lemmons mixt together.

The Chief Cities in Perſia *Deſcribed.*

The City of Lar *Deſcribed.*

Lar is the chief City in the Province of *Lareſtan*. Its not walled about: In that Art is needleſſe, the lofty Rock, ſo naturally defending her: ſhee hath a brave Caſtle on the North Quarter, mounted upon an imperious Hill, not only threatning an Enemy, but awing the Town with her frowning poſture: the aſcent is narrow and ſteep: the Caſtle of good Stone: the Walls are furniſhed with good battlements, whereon are mounted twelve braſs Cannons, and two Baſilisks (the ſpoils of *Ormus*) within the walls are one hundred houſes ſtored with Souldiers, who have there a gallant Armory, able to furniſh with Lance, Bow, and Gun, three thouſand Men. The Buzzar or Market-place, is a gallant Fabrick; the materials a good Chalkie-ſtone, long, ſtrong and beautiful: Its covered a top, arched, and containing in it a Burſe, or Exchang, wherein the ſhops are ſtored with variety of wares: the walk from North to South is a hundred and ſeventy paces: from Eaſt to Weſt one hundred and ſixty: the Oval in the Center is about one hundred and ninety. The Moſques or Churches are not many: One eſpecially is Round, figuring Eternity: in ſome places engraven with *Arabick* Letters, and painted with Knots, and in other places with Moſaick fancies. Its low, and without glaſs Windows, woodden trellizes (excellently cut after their manner) ſupplying that want: Here are the faireſt Dates, Orenges, Lemmons, & Pomecitrons in all *Perſia*: at eaſy rates you may have Hens, Goats, Rice, Rache, and Aquavitæ. The Inhabitants are for the moſt part naked, being a mixture of *Jews*, and *Mahumetans*; their habit is only a wreath of Calico tyed about their heads, a cloath about their loins, and Sandals on their feet; the reſt naked. *Herb. Trav.*

Shyraz *Deſcribed.*

Shyraz is at this day the ſecond City for Magnificence in the *Perſian* Monarchy: It's watered by the River *Bindamyr*, that ſprings out of the *Tapirian* Mountains: It's each way about three miles in length; the compaſs nine Miles. Its pleaſantly ſeated in the North-Weſt end of a ſpacious Plain, twenty miles Long, and ſix Broad; environed with ſtupendious Hills, under one of which the City is placed: Its defended by Nature, inriched by Trade, by Art made lovely: The Vine-Yards, Gardens, Cypreſſes, Sudatories, and Temples raviſh the Eye, and Smell; in every part Sweet, and Delightful. The houſes are of Sun-Burnt Bricks, hard, and durable; flat and tarraſſed about: the Belconies, and Windows are curiouſly and largely Trellized: the Floores ſpred with Rich Carpets: None are without their Gardens or Forreſts, rather of high Chenaers, and Cypreſſes: In it are fifteen brave Moſques, pargetted with Azure-Stones, reſembling Turquoiſes, without; lined within with pure Black poliſhed Marble: the tops Beautified with many Double-Guilt-Spires, which reflect the Sunbeames with a rich and delightful Splendor: two excel all the reſt: One of them is fifty foot high in the Body, Leaded, covered with Gold, and Blew; the Walls, varniſhed and wrought with Knots and Poeſies: Above, aſpiring with two colums of wood round, cut and Garniſhed with Great Bravery, very nigh as high as *Pauls* in *London.* The other is Quadrangular: the ſuperficies of *Arabick* Invention, imboſt with Gold, paved with Porphiry, painted with Azure, garniſhed with Mazes, and at their Feſtivals made reſplendent with one thouſand Lamps and Torches. *Idem.*

When our *Engliſh* Embaſſador paſſed through this City, hee was entertained in the Dukes Palace, where all the great men of the Court and City were preſent, and many young *Ganimedes* arrayed in Cloath of Gold, went up and down with Flagons of pure Gold, to fill out Wine to ſuch as Nodded for it: they were ſerved with a curious Banquet, at the end whereof came in the Duke: He was uſhered in by thirty gallant Young Gentlemen veſted in Crimſon Satten: Their Tulipants were of Silk and Silver, Wreathed about with chaines of Gold, of Pearl, of Rubies, Turquoiſes, and Emeralds: they were all girded with Rich Swords, and imbroidered Scabbards; they had Hawks on their Fiſts, each Hood worth one hundred pound. To theſe ſucceeded their Lord, the Arch Duke of *Shyraz*, his Coat was of Blew Sattin, richly imbroidered with Silver, upon which hee wore a Robe of a great length, ſo glorious to the Eye, ſo thick powdered with Oriental Gems, as made the ground of it inviſible, the price invaluable. His Turbant was of pure fine Silk and Gold, beſtudded with Pearl and Carbuncles: his Scabbard was beſet all over with Rubies, Pearls, and Emeralds: His Sandals reſembled the beſpangled Firmament, &c. *Idem.*

The Ancient Perſepolis *Deſcribed.*

Perſepolis was a City ſo Glorious, that *Quintus Curtius*, and *Diodorus Siculus* intitle it the Richeſt, and moſt Lovely City under the Sun. It was a very Large City, and the Metropolis of all *Perſia*, two of the Gates ſtanding twelve Miles aſunder, which ſhews what the circuit of it was, when in her Beauty and Bravery. On the South ſide was a Stately and magnificent Pallace, built by King *Cyrus*: On the North ſide ſtood a Mighty ſtrong Caſtle, which was Girt about with three Walls: The firſt Wall was four and twenty foot High, adorned and beautified with many Turrets and Spires: The ſecond was like the firſt, but twice as High: And the third was fourſquare, being ninety foot High; all built of Poliſhed Marble: On each ſide of the City were twelve braſen Gates, with braſen Pales ſet before them very curiouſly Wrought. On the Eaſt aroſe amiably an Hill of four Acres, in which, in Stately *Mauſoleum's*, were intombed the Monarchs of the World. Many Rare and admirable Buildings it had, amongſt which the Glorious Temple of *Diana* was the moſt exquiſite for Art, and materials in the World: The Stones were of the Richeſt Marble and Porphery, the roof of refined Gold. The Pallace-Royal was cut out of the Marble Rock, above two Miles in compaſs, the Roof and Windows were of Gold, Silver, Amber, and Ivory: The Seate within was of Gold, and Oriental glittering Gems: In one Room was an artificial Vine, the ſtalk of pure Gold, the Cluſters of Grapes of Pearles and Carbuncles: His bolſter was valued at five thouſand Talents of Gold; the footſtool worth three thouſand Talents: ſo that when the greedy *Greeks* had pillaged three dayes, yet *Alexander* had for his ſhare ſeventy two Millions of Crowns of Gold: beſides hee loaded away three thouſands Mules, with two and thirty Millions, and ſeven hundred and fifty thouſand pounds in Coin. The ruines of this ſtately City are ſeen at this day with aſtoniſhment. *Herb. Trav.* p. 144.

The City of Spahawn *Deſcribed.*

Spahawn, The Metripolis of the *Perſian* Monarchy, is ſeated in the *Parthian* territory as the Navel to that ſpacious Body: It's nine *Engliſh* Miles in compaſs, containing ſeventy thouſand Houſes, and of Souls about two hundred thouſand, compoſed (beſides natives) of *Engliſh*, *Dutch*, *Portuguize*, *Poles*, *Moſcovites*, *Indians*, *Arabians*, *Armenians*, *Georgians*, *Turks*, *Jews*, *&c.* drawn thither by the magnetick Power of gain and novelty. The principal things obſervable in it, are, The Bridge well built of Stone, ſupported by five and thirty Arches, through which the *Syndery* from the *Acroceraunian* Mountains gently Floweth. The Midan, or Great Market-Place, which is the moſt ſpacious, Pleaſant and Aromatick Market in the World: a thouſand paces from North to South, the other way above two hundred, reſembling our *Exchange:* the building is of Brick, well made, and framed in a moſt delightful manner; the inſide is full of ſhops, each ſhop full of Ware, arched above, a top framed Tarraſe-wiſe: and cemented with excellent plaiſter, its placed in the Heart of this Triumphant City. The Kings Pallace joyns to the Weſt-ſide of it, poſſeſſing a large quantity of ground backward, though to the ſtreet ſide of it, hath no magnifick front; Her beſt bravery being in the trim pargetting and painting with Azure and Gold, in Moſaick and Antick ſort, interlaced with Poeſies of *Arabick:* But within, the rooms are arched, enlightened with curious trellizes, the roof emboſſed with Red, White, Blew, and Gold, the ſides with Sports, and painted Images: the ground ſpread with Rich and curious Carpets of Silk and Gold. Tarraſed Above, Garniſhed with a very High Tower Exellent for view; and breathing. The Wilderneſs behind is filled with all ſorts of Birds, priviledged from hurt, or affrights, who return their thanks in a Sweet Melodious Conſort. The North Iſle of the Midan, contains eight or nine Arched Roomes, hung with Lamps and Candleſticks, which being Lighted, gives a Curious Splendor.

Oppoſite to this Pallace is a fair Moſque, in form round, and within diſtinguiſhed into Iſles; the Walls are lined fifteen foot High from the ground with White, and well Poliſht Marble, without pews or ſeats: In the midſt is a ſtately Tank, or Pond, and at the Portal another eightſquare, filled with Chriſtal Streams of Water, wherein all *Muſſlemen* waſh their Hands, Armes, Eyes, &c. as an operative work to purge ſin, and confer Devotion.

In the Midan, the ſhops be uniform, the Trades are no where ſevered; all the Mercers together, the Lapidaries together, &c. but moſt of them are of Gums, Drugs and Spices ſo Sweet and Delicate as can be Imagined.

The Hummums or Sudatories are many, and very beautiful, ſome Square, but moſt Round, made of white ſtone Poliſhed, and Durable; the Windows are large Without and narrower Within, the Glaſſe is thick, and dark: the top round, tyled with a counterfeit Turquiſe, perfectly Blew, freſh and Laſting; they are divided into many Rooms, ſome for Delight, and others for Sweating: The paving all pure Black Marble: Men uſe them in the morning, Women towards night. Tis their *Catholicon* againſt all Diſeaſes, Colds, Catarrhes, Flegme, Aches, &c.

The City is Oval, each houſe made pleaſant by Large Cypreſſe Gardens. The *Seraglio* for his Women, is full of precious Treaſures, and more precious Beauties, but not to bee ſeen. The Caſtle is very large, well Walled, and deeply Moated. The City hath ſo many pleaſant Gardens, that at a diſtance you would take it for a Forreſt; ſo Sweet, you would Call it a Paradiſe: I ſhall only deſcribe one of them excelling all others.

Going from the Midan, you paſs through an even delicate Street two miles Long, moſt part of the way Walled on both ſides, Bedecked with Summer-Houſes, but more remarkable in that abundance of green broad-ſpreading Chenore Trees, yeelding ſhade, and incomparable order and beauty. The Garden is circled with a ſtately Wall, three Miles in compaſs, entred by three gallant and curious Gates. From North to South it is one thouſand paces; from Eaſt to Weſt ſeven hundred: from one end to the other eaſily ſeen by reaſon of a fair large Alley, running all along in parallel, diſtinguiſhed into nine aſcents, each ſurmounting other a foot, each diſtance ſmooth and even. In the Center is a ſpacious Tank, made into twelve equal ſides, each ſide being five foot, ſet round with Pipes of lead, which ſpout out Water in variety of conceits and Poſtures; which ſort of Paſtime continues thence to the North Gate, where is raiſed a Houſe of Pleaſure, antickly garniſhed Without, within divided into four or ſix Chambers: the lower is ſet out with Tanks of rich White Marble, and fumes out a cool Breeſe: the higher Rooms are garniſhed with variety of Land-Skips, repreſenting their ſports of Hunting, Hawking, Fiſhing, Riding, Shooting, Wreſtling, and other Fancies: the ſceeling is inriched with beaten Gold, imboaſt with Azure. From her Tarreſſes is a dainty Proſpect of moſt part of the City. This Garden is repleniſhed with Trees of all ſorts, for fruit, ſhade, and medicine: All ſo green, ſo ſweet, ſo pleaſant, as may well bee termed a Compendium of Senſe-Raviſhing delights.

Within the City is a Column or Pillar, at the baſe twenty foot round, and ſixty foot High, made of the Heads of Men and Beaſts: the occaſion of this was, *Anno Chriſt* 1500. when *Tamas Shaw* ruled *Perſia*, being much troubled with *Turks* and *Tartars*, theſe Citizens refuſed not only to contribute to his Wars, but denyed him enterance, whereupon he vowed revenge, entred the City by force, and without regarding age, or ſex, ſlew three hundred thouſand of them; and of their Heads made this Pillar, as a Trophee of his Victory, and their baſeneſs.

——*En quo diſcordia Cives*

perduxit miſeros.——

When our *Engliſh* Embaſſador came to the Emperour of *Perſia*, he found him at *Aſharaff* in *Hircania*, two miles from the *Gaſpian* Sea: when he came to the Court with his Retinue, they alighted, and were uſhered into a little Court du Guard, that ſtood in the center of a ſpacious Court, the ground ſpread with *Perſian* Carpets, about a pretty White Marble Tank, where they were feaſted with Pelo, and Wine, the Flagons, Cups, Diſhes, Plates and Covers being of pure beaten Gold: Thence they were led through a ſpacious and fragrant Garden (curious to the Eye, and delicate to the Smell) to another Summer-houſe, rich in Gold, imboſſements, and paintings; but far more Excellent for the admirable Proſpect; for from thence they viewed the *Caſpian* Sea on one ſide, and the Mountain *Taurus* on the other. The ground-Chambers were Large, four-ſquare, Archt, and richly gilded above; and on the Sides below, beſpread with curious Carpets of Silk and Gold.

In the Center were Tanks, of *Chriſtalline* water (an Element of no mean account in thoſe Torrid Habitations) Round about the Tancks were placed Goblets, Flagons, Ciſterns, and Standards of pure Maſſy-Gold: ſome of them were filled with Perfumes, others with Roſe-Water: with wine ſome, and others with choiſeſt Flowers. From thence they were led into another large ſquare upper Room, where the Roof was formed into an Artificial Element, many Golden Planets attracting the wandring Eye to help their Motion: The ground was covered with far Richer Carpets than the other: the Tank was larger: the matter, Jaſper; and Porphiry: the Silver purling-ſtream was forced up into another Region, yet ſeemed here to bubble wantonly as in her proper Center: about it was ſo much Gold in veſſels for uſe, and oſtentation, that ſome Merchants with them, judged it worth twenty Millions of pounds Sterling. Another Tank there was incircled with a Wall of Gold, and Richeſt Gems: No other Flagons, Cups, nor other veſſels were there but what were thick, and covered over with Diamonds, Rubies, Pearles, Emeralds, Turquiſes, Jacinths, &c. The ſceeling of this Chamber was garniſhed with Poetick fancies in Gold, and choiceſt colours. The Ground in this Room was covered with ſuch Carpets as befitted the Monarch of *Perſia*: Above ſixty of the greateſt Nobles ſat round about it, Croſs-Legged with their Bums to the Ground, and their Backs to the Wall, like ſo many Statues, their Eyes fixed on a conſtant Object; not daring to ſpeak, Sneeſe, Cough, Spit, &c. in the Emperours Preſence. The *Ganimede* Boyes in Veſts of Gold, and Richly beſpangled Turbanes, &c. with Flagons of moſt glorious Mettal, profering Wine to ſuch as would taſt it: The Emperour *Abbas* Himſelf ſat at the upper end; ſo much Higher than the reſt, as two or three Silken Shags could elevate Him: his apparrel was plain, &c.

The City of Casbine *Deſcribed.*

Gasbine is at this Day for Multitude of Buildings, and inhabitants, the chiefeſt City in *Media*, and next to *Spahawn*, the Greateſt City in the *Perſian* Monarchy. Its compaſſed with a Wall ſeven Miles in Compaſs: ſeated in a Faire even Plain, having no Hill of note within thirty miles compaſs: the Champain yeilds Grain, and Grapes, but no Wood. It hath a ſmall Stream to Water it, which gives Drink to the Thirſty; and makes fruitful the Gardens, whereby they yield abundance of fruits, and Roots in variety, as Grapes, Orenges, Limes, Lemons, Pomecitrons, Musk-Melons, and Water-Melons, Apples, Piſtachoes, Filberts, Almonds, Walnuts, Plums, Cherries, Peaches, Apricoks; Figs, Pears, Goosberries, Dates, and excellent Pomgranats, &c. The Families in it are twenty thouſand, and the Inhabitants about two hundred thouſand: The Buzzars, or Market-places are Large, and Pleaſant: The Midan is uniform, and Beautiful: The Kings Palace nigh the Market, low built, painted with Blew, Red, and Yellow Colours, commixt with *Arabick* Letters and Knots in

Gold, and Azure: The Windows are ſpacious, Trellized, and neatly carved: Neer the Kings gate is a great Tank: The Hummums, or ſweating places are many, reſplendent in the azure pargetting, and tileing: The Gardens are pleaſant for view and Smell.

The City of Tauris *Deſcribed.*

Tauris was the late Metropolis of *Media,* taking its name from the prodigious Mountain *Taurus,* under which it is built: the ancient name was *Ecbatane,* when ſhe was far greater than now ſhee is: *Strabo* ſaith, that it was fifteen miles in compaſs, the Walls were ſtrong and ſtately, ſeventy cubits high, and fifty broad, Beautified with many lofty Turrets, and Battlements; within were many great and excellent Palaces, eſpecially that which was built by *Daniel* (the *Mauſoleum* of the *Median* Kings) was moſt magnificent, which remained undemoliſhed till the time of *Joſephus.* That built by *Darius* was no leſs memorable, moſt whereof was built of Cedar, the roof ſtudded and plaited with Burniſhed Gold. At this day, its about five miles compaſs, well peopled, Traded to from far and neer; The houſes are flat on the top, made of Brick; the Buzzar large, and the Gardens Lovely.

The City of Derbent *Deſcribed.*

Derbent is a ſtrong and famous Port Town upon the *Caſpian* Sea, viewing from Her lofty Turrets, the *Armenian*, and *Hyrcanian* Territories, as alſo *Ararat*, and the Sea. Its circled with a ſtrong, high, and defenſible Stone-Wall, above three miles in compaſs: The houſes, Hummums, and Churches, are but meanly Beautified: the ſtrong Caſtle *Kaſtow* is moſt obſervable in it, pleaſantly, and very advantagiouſly ſeated.

Hyſpaan *Deſcribed.*

The City of *Hyſpaan* in *Perſia*, was formerly called *Hecatompolis,* by reaſon of its hundred Gates; It's compaſſed with a ſtrong Wall, and is in circute as much as a man may well ride on horſeback in a day; its a very ſtrong City, and is excellently watered with deep Channels of running ſprings, conveyed into it from the *Coronian* Mountains, which are as a Wall inacceſſible about it. On the North ſide is a very ſtrong Caſtle, which is compaſſed about with a Wall of a thouſand and ſeven hundred yards in compaſs. On the Weſt-ſide of the City are two *Seraglio's*, one for the King, the other for His Women: Palaces of great State, and Magnificence, the Walls whereof gliſter, with Poliſhed Marble, and Pargetting of divers Colours; and all the Palaces are paved with curious Checkered Work, and covered with curious Carpets wrought with Silk, and Gold; the Windows are made of Marble, Porphery, and Alabaſter; the Poſts and Doors of Maſſie Ivoryvory, Chekered with Gliſtering Black Ebony, ſo Curiouſly wrote in Winding Knots, as may eaſilier ſtay than ſatisfy the Wondering Eye of the Spectator. Near the Palace is a Stately Garden, ſpacious, and large, Beautifully Adorned with a thouſand Sundry kinds of Fruit-trees, Plants and Flowers of all ſorts to delight the Beholders. There are in it a thouſand Fountains, and a thouſand Brooks, and as the Father of them all, a Pretty River which with a mild ſtream, and delightful murmure, divides the Garden from the Kings Palace,

Caſan *Deſcribed.*

Caſan is the Chiefeſt City in *Parthia*; It is ſeated in a Goodly plain, having no Mountains within a dayes journey of it: It wanteth neither Fountains, Springs, nor Curious pleaſant Gardens: It aboundeth with all neceſſaries for the Life of Man; It's greatly frequented with all ſorts of Merchandize, eſpecially out of *India*. The Citizens are very induſtrious, and Curious in all manner of Sciences, eſpecially in Weaving Girdles, Shaſhes; in making Velvets, Satins, Damasks, excellent *Perſian* Carpets of a Wonderful Fineneſſe: Here you may buy all manner of Drugs, and Spices; as alſo Turkeſſes, Diamonds, Rubies, and Pearls; as alſo all ſorts of Silk, raw, and wrought: For there is more Silk brought into *Caſan* in one year, than there comes Broad Cloath into *London*. This City is much to be commended for Civil Goverment: For an idle perſon is not ſufferd to live amongſt them; the Child that is but ſix years old is ſet to Labour: no ill Rule, diſorder or riot is ſuffered there. They have a Law amongſt them, whereby every perſon is compelled to give his Name to the Magiſtrate, withal declaring by what courſe hee liveth; and if any tell untruly, hee is either well beaten on the feet, or imployed in publick ſlavery.

Caſan contains above four thouſand Families; the houſes are Fairly Built; the Sreets be Large and Comely: the Moſques and Hummums are Curiouſly painted, and covered with Blew Tiles, like Turquoiſes: The Buzzar is ſpacious, and uniform. The Gardens abound with Fruit, and the Fields with Corn, The *Garravans-Raw* is an admirable Fabrick, able to receive all the retinue of the Greateſt Potentate in *Aſia*, It was built by *Saw-Abbas* for the entertainment of Travellers on free coſt: The whole Building is founded on Marble, ſix Foot high, the reſt of Brick; Varniſhed and Coloured with Knots, and Phanſies of *Arrabick* characters in Azure, Red, and White, laid in Oile: Its a perfect Quadrangle, each ſide two hundred paces long: In the midſt of this ſpacious Court is a large foureſquare Tanck, or Pond, with Chriſtaline Water: This Royal Inne is ſeated in the midſt of Fragrant and Spacious Gardens.

Armenia *the Greater Deſcribed.*

Armenia Major lyeth on the farther ſide of *Euphrates*: is a very mountainous Country; hath of *Cappadocia*, and *Euphrates*, on the Weſt. *Meſopotamia* on the South: *Colchis, Iberia,* and *Albania* on the North. And the *Caſpian* Sea, and *Media* on the Eaſt: One part of it is called *Turcomania*, the other *Georgia*. On the Mountain of *Ararat*, in this Countrey the Ark reſted, and from hence the World was repeopled. The chiefeſt Rivers are *Phaſis* and *Lycus*, which run into the *Pontick* Sea: *Cyrus*, and *Araxes* into the *Caſpian*; *Euphrates*, and *Tygris* which run into the Red, or *Perſian* Sea.

Tygris, ſo called from its ſwiftneſs, paſſeth through the Lake *Arethuſa*, yet neither mingling Water, nor Fiſhes, ſaith *Solinus*; afterward it diveth under *Taurus*, and riſeth on the other Side bringing much filth with it, and is again hidden, and again riſeth, and at laſt carrieth *Euphrates* into the Sea.

Mr. *Cartwright* in his *Preachers Travils*, ſaith, that theſe preſent *Armenians* are a very induſtrious People in all kind of Labour: that their Women are very Skilful and active in ſhooting, and managing any ſort of Weapons, like the Ancient *Amazons*; That their Families are great, the Father, and all his Poſterity dwelling together under one Roof, having their Subſtance in Common, and when the Father dyeth, the eldeſt Son governs, all ſubmitting themſelves under his regiment; after his Death, not his Son, but his Brother ſucceeds; and when all the brethren are Dead, then the eldeſt Son. In Diet and Cloathing they are all alike.

Media *Deſcribed.*

Media hath on the North the *Caſpian* Sea: on the South *Perſia*: on the Weſt *Armenia*: and on the Eaſt *Parthia*. *Ecbatane* was once the Metropolis of it, twenty Miles diſtant from the *Caſpian* Straits: which are a narrow way made by hand through the Hills, ſcarce wide enough for a Cart to Paſſe, eight Miles in length, the Rocks with their obſcure Frowns, hanging over them; and in the ſummer time multitudes of Serpents guarding them. The Walls of *Ecbatane* were built of hewen Stone, ſeventy cubits High, and fifty cubits broad, and ſixteen Miles in compaſs. *Herodotus* ſaith, that after the *Aſſyrians* had Reigned in *Aſia*, five hundred and twenty Yeares, the *Medes* Rebelled, choſe *Deioces* for their King, at whoſe command they builded him this Royal City, and in it a Palace of Cedar Wood, joyned with plates of Silver, and Gold; being a ſtately thing; the whole compaſs of it was ſeven furlongs. *Diodorus Siculus* reports, that at one time, multitudes of Sparrows that devoured their Seed, forced the inhabitants to leave this Country, and to ſeek their living in other places: as Mice cauſed them in ſome part of *Italy*: and Frogs that rained out of the Clouds, made the *Attariotæ*: and Fleas chaſed away the Inhabitants of *Myus*: *How great is that God, who of the ſmalleſt of his Creatures, can Muſter Armies to conquer them that ſwell in the conceit of their own greatneſs?* as againſt *Pharoah*, &c. And how many Nations in *Africa* have the Graſhoppers exiled from their native habitations?

ons: amongſt the *Medes* none might bee King except hee was in ſtature and ſtrength more eminent than others: They uſed to nouriſh Dogs with great care, to whom they caſt Men ready to Die, whileſt yet breathing, to bee Devoured of them. In this Country is the Lake of *Van*, three hundred Miles long, and a hundred and fifty broad, of Salt Water the greateſt next to *Meotis*. *Gyllicus* affirms that eight Great Rivers run into it, without any apparent iſſue to the Sea.

Parthia *Deſcribed.*

Parthia is ſeated at the roots of the Mountains, having the *Arians* on the Eaſt; the *Meades* on the Weſt: *Caramania* on the South: and *Hyrcania* on the North, ſurrounded with Deſarts: they uſed not Gold, or Silver, but only to adorn their Armour: they had many Wives, of whom they were ſo jealous that they forbad them the ſight of any other Man: They performed all buſineſſes, both publick and private on Horſeback; this being the diſtinction of Free-Men from Servants; they buried their Dead in the bellies of Birds, or Dogs: they were exceeding ſuperſtitious in the Service of their Gods: they were a ſtout, unquiet, and unfaithful People: their fight was more dangerous in their flight, than in their onſet; whence *Seneca* ſaith,

Terga converſi metuenda Parthi.

The *Parthians* flight doth moſt affright. Its now called *Arach.*

Hyrcania *Deſcribed.*

Hyrcania (now *Strava*) hath on the Weſt *Media:* on the Eaſt *Margiana:* on the South *Parthia:* and on the North the *Caſpian* Sea: Its Famous for ſtore of Woods, and Tygers: *Strava* the chief City abounds with traffick for Silk: Their Religion agrees with that of the *Perſians.*

Arabia *Deſcribed.*

Arabia is a very large Countrey lying between the *Perſian Gulph* on the Eaſt, and the *Arabian Gulph* on the Weſt: On the South is the Ocean; and on the North is *Syria* and *Euphrates.* Its uſually divided into *Petræa*, *Deſerta*, and *Fœlix*: The name *Fælix*, or *Happie* is given to the Southern part, from the fertility of it. *Petræa* to a ſecond part, of *Petra* the Seat Royal: *Deſerta*, or the *Deſert*, from the nature of it, being a very barren Soil.

Arabia the Deſert is bounded on the Eaſt with *Babilonia*, and part of the *Perſian Gulph*: on the North with *Meſopotamia*, neer to *Euphrates*: On the Weſt with *Syria*, and *Arabia Petræa*: and on the South with the Mountains of *Arabia Fælix*, neer unto which, and

Euphrates, it hath ſome Towns which are frequented by Merchants: In other parts it is unpeopled, only by ſome roving *Arabians* wandering in it, ſeeking paſture for their Cattel.

Arabia Petræa hath *Syria* on the Weſt and North: *Arabia the Deſert* on the Eaſt; and *Arabia Fœlix* on the South: ſome call it *Nabathæa*: that part of it which is next to *Syria* is fruitful; the other barren, wanting both Wood, and Water, and frequented by wandring theeviſh *Arabians*: In this Country it was, that the *Iſraelites* wandred forty years up and down in their paſſage to *Canaan*. Here is Mount *Sinai*, a mile and an half from *Horeb*, and far higher: *Sinai* is aſcended by ſteps cut out of the Rock, and from the top of it may bee ſeen both ſhores of the *Red-Sea*.

Arabia Fœlix bounds upon the former, and hath the Sea on all other parts, againſt which it doth about for the ſpace of three thouſand five hundred and four miles. Its now called *Ayaman*, or *Giamen*. Its probable to be the Country where *Saba* ſtood, whoſe Queen came to viſit *Salomon*, though the *Abaſſines* chalenge her to themſelves: It hath ſtore of Rivers, Lakes, Towns, Cities, Cattle, and Fruits of many ſorts. The chief Cities are *Medina*, *Mecca*, *Ziden*, *Zebit*, *Aden*, *&c.* Here is ſtore of Gold, ſilver, and variety of precious Stones: As alſo wild Beaſts of divers kinds. The Inhabitants uſe circumciſion at thirteen years old, after the example of *Iſmael*. Frankincenſe grows only in this Country, and not in every part, but in one part only, guarded, and almoſt unpaſſable by Rocks; the place is one hundred miles long, and about fifty in breadth; there are three hundered families appointed to attend this Wood, who are called *Holy*, and when they cut the trees, whence Incenſe ſweats, which is in the Spring and Autumn, they muſt abſtain from Women, Funerals, &c. when its gathered, they carry it on Camels by *Sabota*, where they pay the Tithe to a God called *Sabis*. They have in *Arabia* ſheep with great Tailes, ſome of which weigh forty pounds, ſome much more: they kill all the Mice they can, as ſuppoſing them Enemies to their Gods: the Women cover their Faces, being contented rather to ſee but with one Eye, than to proſtitute their whole Faces. They have alſo Balſom-trees. The *Arabick* language is now the moſt common in all the Eaſtern Countreys, eſpecially amongſt thoſe that imbrace the *Mahometan* Religion.

Tartary *Deſcribed.*

The *Tartars* inhabit a vaſt ſpace of ground in *Aſia*, and are divided into many Tribes different both in Name and Government one from another: The greateſt and mightieſt of them is the *Crim Tartar*, called by ſome the great *Cham*, that lyeth South, and South Eaſt from *Ruſſia*. Their Armes are Bows, Arrows and Swords; they are all Horſe-men, and uſe to ſhoot as readily backward, as forward: the common Souldiers have no Armour more than their ordinary apparel, which is a black ſheep-skin with the wool ſide outward in the day time, and inward in the night, with a cap of the ſame; the Nobles imitate the *Turks*, both in apparrel and Armour. In their Wars they chiefly ſeek to get ſtore of Captives, eſpecially of Boyes and Girles, whom they ſell to the *Turks*, or other neighbour Nations, they are moſt of them *Mahometans*. They have certain Idol-puppets made of Silk or other ſtuff in the likeneſſe of a man, which they faſten to the Door of their walking Houſes to keep them in ſafety; beſides they have the Image of their great *Cham*, of an huge Bigneſſe, which they erect at every Stage when they March, and every one as he paſſeth by, muſt bow down to it; they are much given to Witchcraft, and Sorcery. They are divided into Hoords, over each of which is a Duke, who are bound when the Emperor ſends for them, to attend him with ſuch a number of Souldiers, every one having two Horſes, one to Ride on, and the other to Kill, when his turn comes to have his Horſe eaten: for their chief food is Horſe-fleſh, which they eat without any Bread: They keep alſo great heards of Kine, and black Sheep, rather for their skins and Milk (which they carry with them in great Bottles,) then for their fleſh, which (they ſay) is not ſo ſtrengthening as Horſe-fleſh; they drink Milk and Blood mingled together: Sometimes as they travel, they let their Horſes Blood, and drink it warme. They have no Towns, but walking Houſes built upon Wheels, like Shepheards Cottages: theſe they draw with them, and drive their Cattel before them; and when they ſtay, they plant their Cart-houſes very orderly in Rank, ſo making the form of Streets, and of a large Town: the Emperor himſelf hath no other City but ſuch as theſe. In the Spring, they move with their Cattel Northward, grazing up all before them, and then return Southward again, where they remain all the winter. Towards the *Caſpian* Sea, and on the frontiers of *Ruſſia*, they have a goodly Country, but marred for want of Tillage.

They uſe no Mony, and prefer Braſs and Steel before all other Mettals: They have broad and flat viſages, much tanned; have fierce and Cruel Looks, thin Hair on their upper Lips; they are light and nimble, they have ſhort Leggs, as if they were made for Horſemen; their ſpeech is ſudden, and Loud, ſpeaking out of a deep hollow Throat: their ſinging is very Untunable. The *Circaſſes* that border upon *Lituania*, are more civil than the reſt, applying themſelves to the faſhions of the *Polonians*: The *Nagay Tartars* lie Eaſtward, and are far more Savage, and Cruel: The moſt Rude, and Barbarous, are the *Morduit-Tartars*, that worſhip for God, the firſt living thing they meet in the morning, and Swear by it all the Day after: when his Friends dyes, he kills his beſt Horſe, and carries his Hide upon a long Pole, before the Corps to the place of Burial, that ſo his friend may have a good Horſe to carry him to Heaven; they are void of Learning, and without written Laws, only ſome rules they hold by tradition, as to obey their Emperor and Governors: none to poſſeſſe any Land, but the whole Countrey to be common; not to uſe daintineſſe in Diet, &c.

This great Country is bounded on the Eaſt with the Eaſtern Ocean: On the Weſt with *Ruſſia*, and *Moldovia*: On the North with the *Sythick*, or Frozen Sea: and on the South with *Mare Caſpium*, the Hill

Taurus, and the Wall of *China*: Its in length from Eaſt to Weſt, five thouſand four hundred Miles, and in breadth from North to South, three thouſand and ſix hundred Miles. It was formerly called *Scythia*. It hath been ſo fruitful of People, that it was called, *Vagina gentium, & officina generis humani*; the Mother of all inundations.

From hence indeed Huns, Herules, Franks, Bulgarians.
Circaſſians, Sueves, Burgundians, Turks, Tartarians,
Dutch, Cimbers, Normans, Almaines, Oſtrogothes,
Tigurines, Lombards, Vandals, Viſigothes,
Have ſwarm'd like Locuſts, round about this Ball,
And ſpoil'd the faireſt Provinces of all.

The Iſland of Cyprus *Deſcribed.*

In the *Mediterranean* Sea: there are only two Iſlands belonging to *Aſia*, *Cyprus*, and *Rhodes*.

The Iſland of Cyprus *Deſcribed.*

Cyprus is ſeated in the Sea of *Syria*, and is in compaſs five hundred and fifty Miles: Its in length from Eaſt to Weſt, two hundred Miles: In breadth but ſixty five Miles. Its about ſixty Miles diſtant from *Cilicia*, and one hundred from the main Land of *Syria*. In ſummer its very Hot: the greateſt ſupply of Water is from the Clouds: So that in *Conſtantines* time, there being a great, and long Drought, the Iſland was almoſt unpeopled for thirty ſix Years together. Ordinarily its very fruitful, and ſo ſtored with Commodities, that without the help of other Countryes, its able to build a Ship from the Keel to the top-ſail, and to furniſh it to Sea, with all things neceſſary, either for a voyage or Sea-fight. Its yeilds plenty of Wine, Oile, Corn, Sugar, Honey, Wool, Cotton, Turpentine, Allum, and Verdegreece: As alſo all ſorts of Mettals, Salt, Grograms, and other Commodities; whence it was called *Macaria*; or the bleſſed *Iſland*. There are abundance of *Cyprus* Trees growing in it. The Inhabitants are warlike, ſtrong, and nimble, civil, Hoſpitable, and friendly to ſtrangers. The *Jews* in *Trajans* time ſlew in this Iſland, two hundred and forty thouſand living ſouls, whereupon ever ſince they ſuffer no Jew to come amongſt them.

The Iſland is divided into eleven Provinces: the chief Rivers are *Pedeus* and *Tenus*: The chief Cities are *Paphos*, once famous for the Temple of *Venus*. *Famaguſta* on the South Sea. *Nicoſia* almoſt in the center of the Country. *Amathus*, *Ceraunia*, now called *Cerines*: And *Arſione*, now *Leſcare*. Its now under the *Turks*, who took it from the

the *Venetians*, *Anno Chriſti*, One thouſand five hundred threeſcore and ten.

The Iſland of Rhodes *Deſcribed.*

Rhodes is ſituated in the *Carpathian* Sea, over againſt *Caria* in the leſſer *Aſia:* Its in circuit one hundred and twenty miles: The chief City is of the ſame name, where ſtood that huge *Coloſſus* of Braſſe, in the Image of a Man fourſcore Cubits High, whoſe little Finger was as big as an ordinary Man: it was the Work of twelve Years, made by *Chares* of *Lindum.*

The Inhabitants of this Iſle were alwayes good Seamen. *Anno Chriſti* 1308. the Knights of St. *John* in *Hieruſalem*, being driven out of *Aſia* by the *Saracens*, ſeized upon this Iſland, and were alwayes troubleſome neighbours to the *Turks*, till the yeare 1522. at which time *Solyman* the Magnificent, wreſted it from them. The forenamed City of *Rhodes* ſtands on the Eaſt part of the Iſland, at the bottome of a Hill, and on the ſhore of the Sea; having a ſafe and fair Haven: it hath alſo two Walls for defence, thirteen high Towers, five bulwarks, beſides ſconces and outworks: Its inhabited only by Turks and Jews: for though the Chriſtians are ſuffered to trade freely all day; yet at night, upon pain of death they muſt leave it.

The Rhodian Coloſſus *more fully Deſcribed.*

In the Iſle of *Rhodes* ſtood one of the worlds ſeven wonders, which was a huge *Coloſſus* made of Braſſe in the form of a Man, ſtanding with his two leggs ſtriding over an haven, under which, ſhips with their Maſts and Sails might paſſe: It was fourſcore cubits high, with all the parts proportionable, and all Gilt over. When *Muani* the fifth *Caliph* of *Babilon*, overcame *Conſtance* the Emperour in a Sea-fight, and had taken the Iſle of *Rhodes*, this image being formerly thrown down by an Earthquake, was ſold by him to a Jew, who loaded nine hundred Camels with the Braſſe of it. *Theoph. Pez. Mel. Hiſt.*

The Iſlands and Countries in the Eaſt-Indies *Deſcribed.*

Malabar *Deſcribed.*

Malabar is neer to Cape *Comeryn:* Its four-hundred Miles in length, but not above a hundred in breadth: yet ſo populous that one of the *Samorines*, or Kings, hath brought into the field two hundred thouſand Men: The Country is Green and full of all delights, Cattel, Corn, Fruit, Cotton, Silk-wormes, and other Merchandiſe: it hath ſtore of ſtrong Towns, and ſafe Harbours. Its divided into many Toparchies, but all obeying the *Samorine*, a naked *Negro*, yet as proud as *Lucifer:* The *Nayroes* are his Lords, a ſort of *Mammeluks*, that live by the ſweat of other mens brows, luſt wholly Maſtering them: they always

ways go armed with Sword and Buckler: The People generally are Big-Limmed, Strong, Cole-Black, wear their Hair, (which is like Wool) long and Curled: about their Heads they have a wreath of curious ſort of Linnen wrought with Gold, and Silk: about their Waſt a peece of Calico, all the reſt Naked: the vulgar ſort pink their Skins in many places: ſome are *Mahometans*, others *Gentiles*: the *Mehometan* Women uſe Vails like other *Indians*: ſuch as are *Gentiles* affect nakedneſs: their greateſt pride is in their Noſes, and Ears; and they judge them moſt brave which are Biggeſt, and Wideſt: their Ears they make big by weighty Bables which they hang in Them: they wring their Snouts with Silver, Braſs, or Ivory: their Armes and Legs are chained Richly. Their *Braminies*, or Prieſts, have the Maiden-Heads of all that are Married: they are couragious and Politick.

The City of Callecut *in* Malabar *Deſcribed.*

Callecut a City is not large, nor of any Beauty: the houſes are Low, Thick, and Dark: The *Samorine*, or Emperor uſually abides here: many deformed *Pagathoes* are here Worſhipped: The Chappel where their grand Idol ſits, is covered, and about three Yards High: the wooden entrance is ingraven with infernal Shapes: within their beloved *Priapus* is imperiouſly enthronized upon a Braſen Mount: his Head hath a reſplendent Diadem, from whence iſſue four Great Rams-Horns: his Eyes ſquint: his mouth is wide, from whence branch four Monſtrous Tusks: his Noſe is Flat: his Beard like the Sun-Beams, of an affrighting aſpect; his hands are Like the claws of a Vulture; his thighs and legs big, and Hairy; his Feet, and tail reſembles a Munkies; Other Temples, have other *Pagods*, ugly all, yet all differ in invention. They commonly exchange their Wives; As men have many Wives, ſo one Woman may have many Husbands.

The Ile of Zeiloon *Deſcribed*

Zeiloon, or *Ceilon*, is two hundred and fifty Miles in Length, one hundred and forty in Breadth. It abounds with ſundry ſorts of aromatick Spices: but eſpecially with Cinamon: It hath plenty of Orenges; Dates, Cocoes, Ananas, Plantans, and Maſtick; It hath Elephants, Bufolos, Cowes, Sheep, Hogs, &c. Smaragds, Rubies, Ambergreece, &c. The King hereof to ſhew his bravery to the *Portugal*, invited them to ſee him walk upon Tarras, arrayed in an Imbroidered Coat, poudered with Gold, Smaragds, Diamonds, and Pearl; altogether darting out rayes wonderful, Delightful and Pleaſant: Hereupon *Selveira*, the Portugeſe Governor, builds a ſtately and ſtrong Caſtle amongſt them, under pretence of defending them from the *Mallabars*; but it was rather to be his Jewel-Keeper: for in a ſhort time he Raviſhed the King of all his Riches; In this Iſland there is ſcarce any Village, or Mount, without its *Pagod*: amongſt which, that *Apes-Tooth* God was the principal, reſorted to by Millions of *Indians*: and when *Columbo*, the Vice-Roy of *Goa* took it away, they proferd to redeem it with three hundred thouſand Duckets; Their Idols are horribly Deformed, and Ugly: yea the more Ugly, the more venerable.

The Manner of fiſhing for Pearls in the Iſle of Zeilan.

They begin their fiſhing every Year in *March* or *April*, and it laſteth fifty Dayes, and when this time draweth near, they ſend very good Divers to diſcover where there is the greateſt Plenty of Oiſters under Water, and right againſt that place they pitch their Tents on the Shore, making as it were a little Village; and ſo when the time is come, they go out in their Boats, and Anchor in fifteen or eighteen fathom of Water, and then they caſt a Rope into the Sea with a Great Stone faſtened at the End of It: Then a Man that hath his Noſe and Ears well ſtopped, and anointed with Oile, with a Basket under his left Arm, goes down by the Rope to the bottome of the Sea, and as faſt as hee can fills the Basket with Oiſters, and then ſhaking the Rope, his fellowes in the Boat pull him up with his Basket; and thus they go on till they have filled their Boats with Oiſters, and ſo at evening when they come to their Tents, each lay their heap of Oiſters by themſelves, and none of them are opened, till their fiſhing bee ended: At which time they open every man his own, which is eaſily done, becauſe then they are dry, and brittle: There are but few of theſe Oiſters in compariſon, that have Pearles in them. There are alſo certain that are expert in Pearles, preſent, that ſet the price upon them, according to their carracts, beauty, and goodneſs: the round ones are beſt.

Choromandel *Deſcribed*.

Coromandel ſtretches from Cape *Comoryn* to the famous Gulph of *Bengala*, and hath in it theſe Famous Towns of Trade: *Negapatan*, *Meliapore*, *Polycat*, *Armagun*, *Narſinga*, *Meſulipatan*, and *Bipilipatan*.

Negapatan is hot, and unwholeſome, the Wind and Raines being for the greateſt part of the Year high, and unſeaſnonable. The Town hath good Water, and Fruits well Reliſhed, cooling and Nutritive, yet the People are much vexed with Feavers, Fluxes, &c. they are Blackiſh, Blockiſh, unapt for ſtudy or exerciſe, by reaſon of the heat: A ſmall thin ſhuddery or Lawn is drawn before their ſecret Parts: their Head hath a ſmall Wreath, the reſt is all Naked: they have Gold, and precious Stones, which they eſteem as we do Trifles. The *Bannians* Wives have here more freedome to burn themſelves when their Husbands Die, than in other Places; ſo that in this Place the cuſtome is uſual. If any refuſe to burn, they muſt ſhave, and are acounted as Monſters.

The

The City of Goa *Deſcribed.*

Goa is the braveſt, and beſt defenced City in all the Orient, where the Vice-Roy of *Portugal* keeps his reſidence, and ſeats of Juſtice. Its built three hours journey within land, in an Iſland thirty miles compaſs. ſurrounded by a River that flows from the mighty mountain *Bellaguate*. Its compaſſed with a ſtrong and beautiful Wall, proud in her aſpiring Turrets, dreadful in many tormenting Cannons. The Market-place or Buzzar is in the Center of the City, Richly Built, pleaſant, and capacious: the other ſtreets (after the *Indian* mode) are narrow, and naſty: the buildings in general are ſpacious and comely: Tis watered with a delicious Stream: the Gardens are filled with ſweet and Eye-pleaſing Flowers: the whole Iſle abounds with Graſs, Corn, Groves, Cattel, Fruits, and many other Senſe-Raviſhing Delights, wherein there are above twenty Villages: The field peeces here are above three hundred; the Palaces are ſtrong, of good Stone, furniſhed within with Rich *Arras*, and painting, and the Churches Beautiful, and comely. *Herb. Travels.*

The City of Amadavar *Deſcribed.*

Amadavar is the Metropolis of *Cambaya*, or *Guzurat*, watred by a ſweet River, and circled by a beautiful ſtrong Stone Wall of ſix miles compaſs, well and orderly adorned with many pretty Towers, and twelve Poſterns. The Streets are many, indifferently large, and comely: moſt Shops abound with Aromatick Gums, Perfumes, and Spices: as alſo with Silks, Cottons, Calicoes, and choice of *Indian* and *China* Rarities, owned and ſold by the fair-ſpoken, but crafty *Bannians*. The Market-place is Rich, and uniform, the Caſtle ſtrong, large, and moated about. The houſes in general are built of Sun-dryed Bricks, low, large, and tarraſſed.

The Iſland of Socotora *Deſcribed.*

Socotora is an Iſland in the mouth of the *Red-Sea*: a little Iſland, but pleaſant, and abounding with good things, one part riſing into wholeſome Hills, other parts falling into Fruitful Dales; all places garniſhed with ſpreading Trees, ſweet Graſs, Fragrant Flowers, and Rich Corn: hath ſtore of Olives, Aloes, Sempervive, *Sanguis Draconum*, Cocoes, Dates, Piſtachoes, Orenges, Pomegranats, Pomecitrons, Lemons, Melons, Sugar-Canes, &c. It abounds with Fiſh, Foul, and Fleſh: Here are Civet-Cats. The inhabitants are Black; they are Chriſtians by profeſſion; their Churches are built in the form of a Croſs, kept ſweet, and neat, without Seats and Images: they have a Patriarch whom they Reverence, and duly pay their Tithes to the Clergy: their Feaſts and Faſts like ours. Age is much regarded, humility commanded, and commended: ſecond Marriages are not allowed, except they had no Children by the firſt: have their Sacraments; wrap the dead in clean Linnen, and ſo bury them without Lamentation.

Ormus *Deſcribed.*

Ormus is ſituated in the *Perſian Gulph*, a miſerable and forlorn City, and Iſle at this day; though not many yeares ſince, it was the braveſt place in all the Orient.

If all the World were made into a Ring,
Ormus the Gem, and grace thereto ſhould bring.

The whole Iſland is a Sulphurious Earth, which together with the heat of the Sun, from *May* to *September*, makes it almoſt intollerable; ſo that their coſtome is to ſleep in Beds of Water all day, Naked; the City had a fair Buzzar, many Churches, Monaſteries, brave Magazeens, ſtately Houſes, and as gallant a Caſtle as any was in the Eaſt. The whole Iſle exceeds not fifteen Miles in compaſs, and is the moſt Barren place in the World, neither affording Tree, nor ſpring of good Water: yet from the advantagious ſtanding, the induſtrious *Portugal* made it the ſtaple, and Glory of the World, till in the year 1622. the *Engliſh* joyning with the *Perſians*, made it a ruinous Heap, as it continues till this Day.

Narſinga Deſcribed.

Narſinga is famous all over *Aſia*: its confined by *Mallabar*, *Gulcunda*, *Bengala*, and the Ocean; the King is very Rich, and powerful in Men, Armes, and Ammunition: His Countrey full of all things requiſite for uſe, and pleaſure: Hath many fair Towns, ſtrong Forts, pleaſant Fields, and choiceſt Minerals, abounding in Rivers, Hills, Dales, Cattel, Corn, Fruits, &c. The Temples have in them many Rich, and Maſſy Idols, of ugly Shape, as beſt pleaſeth the Devil for his ſervice, and Devotion.

Biſnagar is the ſecond City in *Narſinga* for Grandeure, and Bravery; being circuled with a Wall of four miles compaſs, and as well fortified: well built and Wealthy; It is much frequented by our *European* Ships, and Junks from all parts of *India*. Few ſtrangers come thither but they are invited by the King, who delights to ſhew them his fine cloathes, being ſet thick with Stones, and Gems of infinite value: He hath for his Guard a thouſand Penſioners: He affects Poligamy, and therefore ſtiles himſelf, *The Husband of a thouſand Women*, who at his death makes his Flaming Grave their conſuming Sepulcher.

Meſulipatan is ſeated neer the *Bengalan* Ocean; The Town hath little Beauty, not many years ſince a Raging Mortality, and Famine having well nigh depopulated it; The Fields, and Gardens, are parched by the Sun from *March* to *July*; the four next months are diſturbed with Wind, and inceſſant Rains; only from *November* to *March*, they have kindly weather. The *Engliſh* have here a reſidence, where they traffick for Calicoes, Rice, &c.

Malacca *Deſcribed.*

Malacca is a Peninſula, whence abundance of Gold is carried into *Pegu*, *Siam*, *Borneo*, and *Sumatra*; Its judged to be part of the *Ophir* whence *Solomon* fetched his Gold.

Malacca, the Royal City obeyes now the *Siam* Monarchy; being conquered by the King thereof, *Anno Chriſti* 1508. by the help of the *Portugals*, at which time they gat an incredible Maſſe of Treaſure, three thouſand peeces of great Ordinance, and ſo much minted coin that the King of *Portugals* part came to two hundred and fifty thouſand Ryals of eight. The City is above three Miles long, but narrow; built upon the Banks of a pleaſant River as broad as our *Thames*. A rivolet of ſweeter Water runnes through the Town, over which is raiſed a ſtrong Stone Bridge, the Buildings are generally Low, and but meanly Furniſhed, though they want no Gold to purchaſe better. The Streets and Fields ſhew many delightful Arbours, and choice Fruits, with Corn, Sugar, and Durapen Trees, prefered before Gold, and Silver.

Patania *Deſcribed.*

Pantania ſtands between thoſe two Famous Ports of *Malacca*, and *Siam*: the Town is ſtrong, and defended by twelve Great Braſſe Guns, whereof one is a Baſiliſco of twenty ſix foot Long. The People are Black, and go almoſt Naked: they delight much in Eating Bettle, and Opium: they uſually eat in Plates of Gold; they are very hoſpitable to Strangers, and the better ſort of them Bluſh not to proffer their Daughters, and Neeces to be their Bed-fellows during their ſtay there. Adultery they puniſh ſharpely, Fornication lightly; they delight much in Wine, Rack, Rice, Fruits, &c.

Siam *Deſcribed.*

Siam is a powerful and Wealthy Kingdom: The King hath under him many Countries watred by *Ganges*: he uſually goes to War with a thouſand Elephants; and two hundred thouſand men: The Inhabitants are Black, and almoſt Naked: As a Badg of Devotion, they gird their Middles with a peece of Leather, and carry an Umbrella in their Hands to lenifie the Flaming Sun; they are Great Idolaters, Worſhiping Gods in the ſhape of *Priapus*, or *Pan*: They have Groves and Altars, whereon they offer Fleſh, Fruit, and Flowers; their *Tallapois*, or Prieſts, are great Conjurers, and much eſteemed by the People. Here are abundance of Diamonds, Chryſolites, Onix-ſtones, Magnets, Bezars, with Lignum Aloes, Benjamin, Cotton, and Mines of Gold, Silver, Iron, Copper, &c. Victuals, and other Commodities are very cheap: But its moſt memorable in the *Cabriz*, or Blood-ſtone here generated.

The Riches of the King of Pegu.

The King of *Pegu* in the *Eaſt-Indies* for people, dominions, Gold, Silver, and precious Stones, far exceeds the power of the great *Turk*. This King hath diverſe Treaſuries full of Riches: Hee is Lord alſo of the Mines of Rubies, Saphires, and Spinels. Near unto his Royal Palace there is an ineſtimable Treaſure, whereof hee makes no account, for it ſtands in ſuch a place as every one may ſee it. It is a great Court, Walled about with Stone, with two Gates which ſtand alwayes open; and within this Court are four gilded houſes covered with Lead, and in each of them are Idols of a very great value. In the firſt there is the Image of a Man, of Gold, very great, and on his head a Crown of Gold, ſet with moſt rare Rubies, and Saphires, and round about him are four little Children of Gold. In the ſecond, there is the Statue of a Man of Silver, ſitting on heaps of Mony, whoſe ſtature in height, as he ſits, is higher than the roof of an Houſe: I meaſured one of his Feet (ſaith mine Author) and it was as long as all my body, with a Crown on his Head like the firſt. In the third, there is a Statue of Braſs of the ſame bigneſſe, with the like Crown on his Head. In the fourth, there is a Statue as big as the other of *Ganſa*, which is the Mettal they make their mony of, which is Copper and Lead mingled together: this alſo hath a Crown on his Head like the firſt. They have many Idol-houſes, which they call Pagods, all the tops whereof are covered with Leaf-Gold, and ſome of them are covered with Gold from the top to the bottome, and once in ten Years they gild them a new. This King ſtiles himſelf *King of the White Elephants*, and when he Rides abroad, four White Elephants are led before him Veſted with Gold, having their Teeth incloſed in Sheaths Wrought with Jewles. Hee keepeth above four hundred tame Elephants, and hath many wild ones in the Woods, which they can catch at their Pleaſure.

The City of Pegu *Deſcribed.*

Pegu is a very great, ſtrong, and fair City, and very populous: Its made ſquare, with very fair Walls, and a great Trench round about it, full of Water, wherein are many Crocodiles: It hath twenty fair Gates made of Stone, on every ſide five Gates, there are upon the Walls many Turrets, gilded with Gold very fair; the ſtreets are as ſtreight as a line, from one Gate to another, and ſo broad, that twelve men may ride abreaſt in them: On both ſides, at every mans door there growes a Palmer Tree, which yeilds a pleaſing ſhadow, ſo that a man may walk in the ſhade all day long: their houſes are covered with Tiles. The Kings houſe is in the midſt of the City, Walled, and trenched about, the buildings within are very curious, and ſumptuouſly gilded, having coſtly workmanſhip on the front, which is alſo fairly Gilt. The houſe wherein his Idol ſtands, is covered with Tiles of Silver, and all the Walls are gilt with Gold.

Not far from this City there is an Idol-Houſe of a Wonderful bigneſſe, and all Gilt from the top to the bottom; unto which adjoyneth an Houſe for their *Tallipoies*, or Prieſts to Preach in. It is five and fifty paces long, and hath three walks in it, and between them four great Pillars Gilded: The Houſe it ſelfe is Gilded with Gold within, and without, and round about it are very fair houſes for Pilgrims to lodge in: and many goodly houſes for their Prieſts, which are full of Images of Men and Women, all covered with Gold. Sir *Walter Rawly* in his Hiſtory of the World, proves by many probable arguments that this was the *Ophir* from whence *Solomon* fetched his Gold, and Ivory. *Pur. Pil.*

This Kingdom of *Pegu* is bounded by *Siam*, *Ganges*, and the Ocean, and is Commandreſs of many Iſlands, as *Monim*, *Barongo*, *Nogomallo*, *Cocos*, *&c.* It is a Kingdome full of all earthly delights, and bleſſings of nature, as Gold, Silver, Lead, and Iron: Alſo Smaragds, Topaz, Rubies, Saphires, Garnats, Emeralds, Eſpinels, and Cats-Eyes. As alſo of Rice, long Pepper, Sugar, Benoin, Musk, Gum-Lack, Cotton, Calicoes, and what elſe a reaſonable man can deſire. Their habit is thin and fine; they wear no Beards: they dye their Teeth Black, becauſe Dogs Teeth are white; they cut and pink their Fleſh as a mark of Bravery.

The King of *Pegu* on feſtival dayes rides abroad in his triumphant Chariot all Gilded, which is drawn by ſixteen goodly Horſes: His Chariot is High, with a rich Canopy over it. About, and behind it go twenty of his Nobles, each of them having a rope in his hand that is faſtened to the Chariot, to hold it upright from falling. The King ſitteth in the midſt of the Chariot, and about him ſtand four of his Nobles that are in greateſt favour, &c. Hee hath one Principal Wife, and at leaſt three hundred Concubines. Every day hee ſits to hear the ſuits of his Subjects in this manner: Hee ſits on an high ſeat in his great Hall, and under him ſit his Nobles; and they which deſire audience, come and ſet them down before him at forty paces diſtance, holding up their ſupplications in one hand, and in the other a Preſent, according to the weightineſſe of the matter; then come the Secretaries, take their petitions, and read them before the King; and if he grants their requeſts, he ſends one to take their preſent, otherwiſe not: but never ſpeaks to them himſelf.

The Noble and ſimple are all apparelled alike for the faſhion, only differing in the fineneſſe of the Cloath, which is of Bombaſt: Firſt they have a ſhirt of white Bombaſt; then another painted cloath which they bind up betwixt their legs, and on their heads they wrap another cloath in faſhion of a Miter: they go all barefooted: all ſorts of women wear a ſmock that reacheth to their middle, and from thence downward they wear a cloath open before, ſo that they cannot go but they diſcover natures ſecrets, which they ſay was invented to keep men from ſin againſt nature; they go alſo barefooted, having their armes adorned with hoops of Gold, and Jewels, and their fingers full of precious Rings.

Sumatra *Deſcribed.*

Sumatra is that famous Iſle formerly called *Trapabone*: Its ſix hundred Miles long, and two hundred and forty broad. Its Rich in Gold, Fruits, and precious Stones, but miſerably overſpread with ignorance, and ſuperſtition; the Inhabitants Worſhiping Cats, Rats, Dogs, yea and the Devil himſelf: both Sexes go for the moſt part Naked: The Soil is good where the Rivers Water it, but barren where the veins of Gold are found. There are many good in-land Towns, but the Ports are beſt known, as *Aken*, *Aru*, *Daru*, *&c.* but eſpecially *Paſſaman*, where is moſt ſtore of Gold; the Rivers abound in Fiſh, and Crocodiles, which Creature is a Wonder in nature, comming from a little Egg, and growing till it be eight or ten Yards long: their Tailes are as long as their bodies; their Mouths and Throats ſo wide, that they are able to ſwallow a Horſe, and Man at one bit; their Teeth are engrailed; they have no Tongue, and contrary to all other Creatures move only the upper jaw; their Bellies are penetrable, their Backs hard to be peirced. In the Winter quarter they faſt from Food; all the reſt of the Year devour their prey with much greedineſſe; ſixty Dayes paſs before the Female layes her Eggs, which are commonly ſixty in number, and ſhe is ſixty Dayes in Hatching them, and uſually they live ſixty Years: ſome call them *Aligartos*. The *Ichneumon* ſteals into his belly, and gnaws in ſunder his Guts whilſt hee lies gaping that the little *Trochil* may pick his Teeth, which gives it feeding.

Java Major *Deſcribed.*

Java the greater is an Iſland neer the *Bengalan* Sea, in length four hundred and fifty miles, in breadth two hundred and ſeventy: the midland is for the moſt part Mountainous, and ill peopled; the Sea-coaſts low, and populous, yet unhealthful. The Sea-coſts by reaſon of trade for Pepper, hath well-built Towns, eſpecially *Bantam*, *Palamban*, *Jackatra*, *Japurra*, *Tuban*, *Jortan*, *&c.*

Bantam is the biggeſt City in the Iſland, nigh two miles long: It yeelds Rice, Pepper, and Cotton-wool; though moſt of the Pepper bee brought thither by the *Chineſes* from *Janeby*, *Borneo*, and *Malacca*. Four Vice-Royes are under the *Mattarans*, or great Kings command; who is able to bring into the Field two hundred thouſand deſperate ſlaves, Black, but Valiant: the Climate is ſo hot, that for the moſt part they go Naked; their Weapons are Lances, Darts, Arrows, but eſpecially creezes, two foot long, broad, waved, ſharp, and ſmall pointed, and baſely poiſoned: the hilt of Wood, Horn, the better ſort of Gold, Silver, or Ivory, cut in the figure of a deformed *Pagod*: They are given to murders, theſt, Adultery, deceit, &c. alſo Magick, and Aſtrology delight them, in which Satan inſtructs them, the better to oblige them to his Worſhip. They are excellent ſwimmers; they delight in hunting Tygers, Ouzces, &c. They are friendly to the *Engliſh*, eſpecially ever ſince the *Dutch* took *Jackatra* from them, Their *Orankayes*, or great men, are idle, ſociable, but not to be truſted.

The Iſle of Celibes *Deſcribed.*

Celibes is by ſome called *Makaſſar*, from her beſt City in the Iſland: Its oval, and above two hundred miles long: well peopled, but with bad people: Its Fruitful, though under the hoteſt part of the burning zone; They are Black, Naked, only having a few Plantane Leaves tyed about their Middles; the better ſort were Tulipants, and white Shirts upon their Cole-black Skins. The Women are very immodeſt. The men uſe long Canes, out of which they can blow a little pricking quill, which if it draw Bloud in any part of the Body, it kills immediately, ſo ſtrong is the Poyſon.

The Molucco *Iſles Deſcribed.*

The *Molucco* Iſles are five in number: *Molucco*, *Gillolo*, *Tirnate*, *Tidore*, and *Machan*: The *Engliſh* were the firſt Traders hither, and the natives acknowledged our King their Sovereign, though ſince the *Dutch* thruſt us out, as if all *India* was theirs by title from the Creation. *Gillolo* is the greateſt, but in Cloves, Mace, Nutmegs, Ginger, Pepper, Oile, Aloes, and Hony, all of them alike plentiful.

The Bandaneza *Iſlands Deſcribed.*

Neer unto the former, are the Iſlands of *Amboyna*, *Banda*, *Puloway*, *Pulerone*, *Lantore*, *Batan*, *Labatacka*, *Nero*, *Ticobaſſa*, *Cumber*, *Salamo*, *&c.* All of them eſpecially *Pulerone*, and *Puloway*, ſeeming continued wilderneſſe of Nutmeg, and Clove-trees, Pepper, Vines, and Olives. Theſe two laſt, firſt traded with our Merchants, and acknowledged fealty to our King *James*, till the uncivil *Dutch* diſpoſeſſed us, cruelly abuſing our Men, and entitling themſelves Lords of the *Banda*-Iſlands.

The Iſle of Borneo *Deſcribed.*

Borneo reſembles an Oval-ſhield, and for the moſt part groans under the *Spaniſh* ſervitude: It hath many villages and people which are great Idolaters: It yeilds Mines of Gold, and Diamonds, Bezar, Musk, Lignum Aloes, Amber, Sanguis Draconum, Wax, Rice, and Rattoons. Her chief haven Towns are *Socodania*, and *Bemermaſſin*.

The Iſle of Japan *Deſcribed.*

Japan is in length ſix hundred miles: in bredth One hundred four ſcore and ten: The beſt towns and Ports in it are *Meacco*, *Ozacco*, *Tenze*, *Firando*, *Fuccate*, &c. *Macco* is an in-land City as big as *Florence*, but not ſo beautiful; Hath a ſweet and large River: low but comely Houſes: abundance of ſtately *Fotiquees*, or Temples full of gilded Idols, called by them *Mannada's*. The Government is Monarchical, above ſixty petty Kings do homage to the Emperor: whoſe frowns are worſe than an ordinary Death. The Country is for the moſt part mountainous, full of Rivers, Trees, Corn, Graſs, and Mines: It hath plenty of villages ſwarming with Heathen Idolaters. The people in the North, and Eaſt parts of it are more ſavage, treacherous, idle, Laſcivious, and awed by no Law: Maleſactors they Crucify. The Civil *Japonians* are valiant, courtious, and great affectors of Novelties. The beſt port in it is *Ozacca*, Strong and, Beautiful, famous for its Royal Caſtle, Varniſhed, Tiled, and Burniſhed over with pure Gold: Rich, and Majeſtical, of exellent Stone, and well built; the Walls are every where twenty foot thick, well poliſhed, and curiouſly Cemented; Circled with deep trenches full of Water, having above twelve Iron Gates, with draw-bridges.

Fuccate is a pretty ſweet Town, well Watered, having a ſtrong, and defenſive Caſtle, Its environed for three Miles compaſs with ſpreading Sycamore Trees, wherein are many ſmall, but Richly-Tiled *Fotiquees*, or Temples, in which they Worſhip *Pan*, or *Priapus*, yea the Devil in his ugliest ſhapes.

In *Meacco* are ſeventy Temples, wherein they number three thouſand three hundred thirty and three little Gilded Devils: but more memorable is that in *Meacco*, Huge, and Wonderful, of gilt Copper: Its poſture is ſitting in a Chair ſeventy foot High, and fourſcore Broad: fifteen men may conveniently ſtand upon his Head, his thumb is forty inches about, and his other Limbs proportionable. At *Dabis* is another of theſe Idols, made of Copper; hollow, vaſt, thick, and double Gilt: his Heighth is twenty four Foot; though formed kneeling, his Buttocks reſting on his Legs, his Armes are ſtretched out, and ſometimes making a Fire in him, they ſacrifice a Child, which in his embraces is fryed to Death with Horrible Torture.

The Women of *Japan*, if they want means to bring up their Children, moſt unnaturally deprive them of that Life which not long before they had given them. Their houſes are moſt of Wood, becauſe of their frequent Earth-quakes: With them Black is a feaſtival Colour, and White a Funeral. They dye their teeth black. Reproaches, Thefts, Perjury, and Dice-play, is very hateful to them. *Herb.* and *Purch.*

The Kingdom of China *Deſcribed.*

China hath on the Eaſt, the Sea of *Japan*: On the Weſt the Deſerts of *Induſtan*: On the North the *Tartars*: On the South the *Philippine* Iſlands: And on the South Weſt, *Cochinchina*, *Pegu*, with part of *Siam*. In form its ſquare, each way One thouſand five hundred miles over: The circuit above four thouſand miles: The Country is generally plain, and fruitful, full of ſweet and Navigable Rivers, which are no leſſe inhabited than the Cities, and villages: There are in it ſix hundred Cities; two thouſand Walled Towns, and four thouſand unwalled; one thouſand Caſtles, and Villages numberleſſe: it feeds above ſixty millions of Men, and Boyes, beſides Women which bee not inrolled: The whole Empire is divided into fifteen Provinces; each of which hath a Metropolis, full of people, fairly built, and very ſpacious. One of their Kings to keep out the *Tartars*, built a Wall of one thouſand and two hundred miles in length, ſix fathom high, twelve yeards thick: it was twenty and ſeven yars in building, though conſtantly wrought upon by ſeven hundred and fifty thouſand men.

Pequin *the now Regal City of* China *Deſcribed.*

Pequin is in compaſſe thirty Leagues, or fourſcore and ten Engliſh miles, environed with two Walls, upon which are innumerable Towers and Bulwarks. It hath three hundred and ſixty Gates, each having over it a Caſtellet with two Towers, and a Draw-Bridg. There are in it three thouſand eight hundred Temples, wherein are continually ſacrificed Birds, and wild Beaſts, and amongſt theſe, four very admirable, for their curioſity, and coſtlineſſe. The ſtreets are long, and large; the houſes fair, encompaſſed with Iron, and Latten Grates: at each ſtreet end is a *Triumphal Arch*, ſhut up at nights, in the chief whereof are Watch-bells. There are one hundted and twenty Large Channels of Water, and over them eighteen hundred Rich, and fair Bridges.

There are in this City one hundred and twenty Shambles, one hundred and twenty market-places; beſides in every ſtreet five or ſix Shops, wherein they ſell Fleſh, Poultry, and Bacon. There are without the City ſixteen hundred Garden-houſes belonging to perſons of Principal note: And twenty four thouſand Sepulchers of *Mandarines*, [Juſtices of Peace] with their little-gilded Chappels, encompaſſed with Grates of Iron, and Latten, with Rich Arches at their entries. The Gardens, Groves, Tanks, and Fountains, have their Walls lined within with fine *Porcelane*, which makes a gallant Shew. There are alſo ſtore of other houſes with great Walls, in which are Gardens, and Groves, with game for hunting, which belong to ſeveral companies.

The City of Nanquin *Deſcribed.*

The City of *Nanquin* is thirty and ſix miles in compaſſe, circled with three ſtrong Walls and Ditches: the Kings Palace in it is Vaſt, and glorious: the other buildings many: the inhabitants are reckoned to bee twenty thouſand: the Temples are above a thouſand: the Streets fair, and the People induſtrious.

The Country of Quinſay *Deſcribed.*

Quinſay borders upon *Cochin-china*:
The whole Countrey is well Watered, and the Rivers abound with

ſiſh; which they uſe to take with Cormorants. The People are of an Olive Colour, wear their Hair very long: their Eyes are commonly black, their Noſes little, their Eyes ſmall, their Beards deformedly thin; their Nailes oft-times as long as their fingers, ſerving as a mark to diſtinguſh the gentry by: The better ſort are cloathed in the ſilk, and Satten: the meaner in black cloth made of Cotton: their coats long and quilted, made to tye under the left arme, after the *Aſiatick* mode: their ſleeves are long and ſtrait at hand: their ſhooes oft of the ſame ſtuff with their coats: ſome have them richly imbroidered, ſome knit their Haire in Cawls of ſilk, in Horſe-hair ſome, and ſome in fillets of Gold, or Silver: Others wear high Caps, or Felts, made of fine twigs, round, and mixed with ſilk of divers colours, &c. The women are modeſt, a light vail of fine linnen wholly covering them. They are generally proud, crafty, jealous, voluptuous, and given to muſick, Poetry, Painting, and Stage-playes; They eat in porcellane, and have their diet in many ſmall diſhes, minced, which they take up with two ſticks of Bone, or Ivory: for to touch their meat, or their mouths with their fingers, is held abſurd, and impious; they all ſit on ſtools, and eat on Tables.

No beggars are ſuffered amongſt them, for if they bee young, the whip rewards them: but if they bee old, and lame, the Hoſpital relieves them: Murther they puniſh with death: Adultery, and Theft, with the Strappado. They exceedingly honour, and reverence their Parents: they obey them at all times, in all places: marry not without their aſſent: they honour them be they never ſo mean: relieve them, be they never ſo poor: at their death ſhew loyalty and duty, and ſeldome mourn leſſe than two or three years. They arrogate all ſorts of excellencies in Art, or ſcience as peculiar to their Nation; they think their ſpeech, (which moſtly conſiſts of Monoſyllables) the moſt ſweet, and Rhethorical of any in the world: They ſay they are the antienteſt of all other People, and that they borrow nothing from any other, but all other from them: They ſay they were the firſt inventers of Letters, Guns, Painting, Tillage, and Navigation: For all which they ſay *That they only ſee with two Eyes, and all others with but with one.* They are great Gameſters, and when they have loſt all, ſtake their Wives, and Children, whom they part with, till they can redeem them; they ſo firmly believe the Reſurrection, that ſometimes they lend mony to bee repayed in the world to come: Though their houſes outwardly are but mean, yet oft times the inſides are lined with excellent good Marble, Porphyry, and Serpentine. When the Husband dyes, the Wife mourns exceedingly, puts ſackcloth next her skin, for three years is ſcarce ſeen to laugh, and abſtains from publick Feaſts, and Paſtimes.

There hath often been great wars between the *Tartars*, who lived beyond the vaſt wall before mentioned; and the *Chineſes*, as *Anno Chriſti* 1206. which laſted for ſeventy and ſeven years, at which time the *Tartars* wholly conquered that potent Empire, extinguiſhed the imperially family of the *Sungai's*; erected a new family of there own, which they called *Ivena*, of which *Tartarian* race nine Emperours governed ſucceſſively the Kingdom

of

which they called *Ivena*, of which *Tartarian* race nine Emperors governed ſucceſſively the Kingdome of *China*, for the ſpace of ſeventy years in peace: but at the end thereof a contemptible perſon of the *Chineſes*, called *Hugh*, preſumed to riſe up againſt them, acting firſt the part of an high-way man, & wanting neither courage, nor companions, in a ſhort time made up the vaſt body of an army, fought with; and after many ſignal victories in the year 1361. finally drove them out of the Kingdom of *China*, receiving for his pains the whole Empire, and was the firſt erector of the Impereal family of the *Taiminges*, who enjoyed the Kingdom in peace for two hundred and fifty years: The laſt of them was called *Vanley*, who from the year 1573 to 1620. governed the Kingdom of *China*, with much prudence, and equity: But about that time the *Tartars* being multiplied; and receiving many injuries from the *Chineſes*, they again take armes, invade *China*, and with mighty ſucceſſe began, and continued the wars till the year 1653. at which time they had made a full conqueſt of it, no conſiderable party oppoſing them in their peaceable poſſeſſion; as you may read more fully in a book called *Bellum Tartaricum*.

The City of Quinſay Deſcribed.

Quinſay was formerly the Regal City of *China*, ſituated about the heart of the Country, and yet not far from the Sea: In it were to bee found ſo many delights, that it ſeemed an earthly Paradiſe: It was one hundred miles in compaſs, for the ſtreets, and channels thereof were very wide, and the Market-places very large. It had on the one ſide, a clear lake of freſh water, and on the other, a great River, which entring into many places of the City carryed away all the filth, and occaſioned a good air. There were ſtore both of Carts, and Barks to carry neceſſaries. It had in it twelve thouſand Bridges, great and ſmall; thoſe on the chiefeſt Channels being ſo high, that ſhips might paſs under them. On the other ſide of the City was a great Trench forty miles long, larg, and full of water from the River, which ſerved both to receive the overflowings of the River, and as a fence to that ſide of the City, the earth, that was taken out, being laid as a bank, or hill on the inſide. There are ten chief Market-places (beſides infinite others along the ſtreets) all of them ſquare, the ſquare being half a mile on each ſide, and from the fore part of them runs a principal ſtreet forty paces wide, reaching from one end of the City to the other, with many Bridges traverſing of it; and at the end of every four miles is ſuch a Market-place. There is alſo a larg channel running over againſt the ſtreet behind the Market-places, on the banks whereof are erected ſtore-houſes of ſtone, where Merchants out of all Countries laid up their Commodities, being commodious to the Markets. In each of the Market-places three dayes in a week was a concourſe of forty, or fifty thouſand perſons which brought in whatſoever was requiſite for the life of man, beſides beaſts, and Fowls of Game. Then followed the Butchers rows of Beef, Veal, Kid, and Lamb: Beſides there were all ſorts of Herbs; and fruits, and amongſt them huge Pears weighing ten pound a peece, and very fragrant: Peaches yello, and white, very delicate. Every day from the Ocean, which is but five and twenty miles off, is brought up abundance of fiſh, beſides what the Lake and the River yeeld. All the Market-places, are encompaſſed with high and fair houſes, and underneath are ſhops of Artificers, and all ſorts of Merchandiſes, Spices, Jewels, Pearls, Rice-wine, &c. Many ſtreets anſwer one another in theſe Market-places, wherein are many Bathes, both of cold, and hot waters, and people waſh every day before they eat any thing. At the end of each Market-place is a Palace where Magiſtrates determine all controveſies which happen amongſt Merchants and others.

There are twelve Principal trades, each of which have one thouſand ſhops, and yee ſhall ſee in every ſhop ten, twenty, thirty, or forty men at work under one Maſter. The Maſters themſelves work not, but ſtand richly apparreled, and their wives with Jewels ineſtimable: their houſes are well ordered, and richly adorned with Pictures, and other ſtupendious coſts.

About the Lake are many fair buildings, and great Palaces of the Nobles, and chief men; and Temples of their Idols, and Monaſteries of many Monks. In the middeſt of the Lake are two Iſlands, upon each of which is a Palace with incredible number of rooms, whither they reſort upon occaſion of marriages, or other feaſts, where are proviſions of Veſſels, Nappery, and other things, kept in common for ſuch purpoſes. In the Lake alſo are Boats and Barges, for pleaſure, adorned with fair ſeats, and Tables, and other proviſion for banquets, covered over head: within they are neatly painted, & have windows to open, and ſhut at pleaſure. Nor can any thing in the World ſeem more pleaſant, than from the Lake to have ſuch a proſpect, the City ſo fully preſenting it ſelf to the eye, with ſo many Temples, Monaſterys, Palaces, Gardens with high trees, Barges, people, &c. For their manner is to work one part of the day, and the other part to ſpend in ſolace with their friends, or with women on the Lake, or in riding in Chariots up and down the City. All the ſtreets are paved with ſtone, as are all the high wayes in *China*: The principal ſtreet of *Quinſay* is paved ten paces on each ſide, and in the midſt it's well gravelled with paſſages for the water, which keeps it alwayes clean: There are alſo multitudes of Chariots, accommodated with cloathes, and cuſhions of Silk, for ſix perſons in each of them; and in them the inhabitants ſolace themſelves in the ſtreets, or go to Gardens provided on purpoſe for their pleaſure. This City containes about ſixteen hundred thouſand houſholds, and together with the Country adjoyning, yeelding to the King ſixteen millions, and eight hundred thouſand Ducats of Gold yearly, beſides ſix millions, and four hundred thouſand Ducats for the cuſtomes of ſalt. *Pur. Pil.* v. 3. p. 98.

The Great Mogols *Empire Deſcribed.*

The Great *Mogols* Country is called *Induſtan*, which for ſpaciouſneſs, abundance of brave Towns, numberleſſe inhabitants, infinit treaſure, Mines, Food, and all ſorts of Merchandiſe exceeds all Kings and Potentates in the *Mahometan* World. This vaſt Monarchy extends from Eaſt to Weſt two thouſand ſix hundred miles: From North to South one thouſand four hundred miles: Its in circuit five thouſand. It is bounded with the *Bengalan* Gulph, and *Indian* Ocean: On the South with *Decan* and *Mallaber*: North and North-Weſt with *Tartary*, and *Perſia*: It contains thirty ſeven large Provinces: thirty great Cities: three thouſand walled Townes: His revenues are very great: He hath in continual pay three hundred thouſand Horſe, and keeps two thouſand Elephants at a vaſt charge; his Treaſurer yearly iſſuing out above forty Millions of Crowns. The names of the Provinces are

1. *Candahor*, The chief City is of ſame the name: It lies Northward, and confines upon *Perſia*.

2. *Cabul*, The chief City is of the ſame name: It lyes in the North Weſt part, and confines upon *Tartary*.

3. *Multan*, The chief City is of the ſame name: On the Weſt it joyns with *Perſia*.

4. *Hajacan*, It hath no great City: Its bounded Eaſtward with the famous River of *Indus*, and Weſtward with *Perſia*.

5 *Buckor*, The chief City is *Buckor-ſuccor*: *Indus* runs through it, and much inriches it.

6. *Tatta*, The chief City is of the ſame name: The River *Indus* maketh many fruitful, and pleaſant Iſlands in it: the chief arm of it falls into the Sea at *Synde*, a place famous for curious handy-crafts.

7. *Sorat*, The chief City is *Janagar*. Its a little Province but rich, bounded with the Ocean on the South.

8. *Jeſelmeere*, The chief City is of the ſame name.

9. *Attack*, The chief City is of the ſame name: It lyeth on the Eaſt ſide of *Indus*.

10. *Peniab*, It's ſeated amongſt five Rivers, which all fall into *Indus*: Its a great, and very fruitful Province. *Lahor* is the chief City, afterwards deſcribed; which is the chiefeſt City of Trade in all *India*.

11. *Chiſhmeere*, The chief City is called *Siranaker*: the River *Phat* paſſeth throw it that falls into *Indus*.

12. *Bankiſh*, The chief City is called *Biſhur*: Its divided from *Chiſhmeere* by the River *Indus*.

13. *Jengapor*, The chief City is of the ſame name: It lies upon the River *Kaul*.

14. *Jenba*, The chief City is of he ſame name: It lies Eaſt of *Peniab*.

15. *Delli*, The chief City is of the ſame name: which is a great City, where moſt of the Great *Mogols* lye interred.

16. *Bando*, The chief City is of the ſame name. It hath *Agra* on the Weſt.

17. *Malway*, A very fruitful Province: The chief City is *Rantipore.*

18. *Chitor*, A great Province, where the chief City is of the ſame name.

19. *Guzarat*, A goodly Kingdome, and exceeding rich, incloſing the bay of *Cambaia*: The cheif City is *Surat*, a place of great trading.

20. *Chandis*, Where the chief City is *Brampoch*, large, and populous, and the South-bounds of this Empire.

21. *Berar*, The chief City is *Shapore*, the South part of it alſo bounds this Empire.

22. *Narvar*, Where the chief City is *Gehud*, watered by a fair River that empties, it ſelf into *Ganges.*

23. *Gualier*, The chief City is ſo called, where the *Mogol* hath a great Treaſure. In this City alſo is a ſtrong Caſtle, whre hee uſeth to keep his Priſoners.

24. *Agra*, Where the chief City is of the ſame name, and afterwards deſcribed.

25. *Sanbal*, The chief City is of the ſame name: Its watered by the River *Jemini*, which falls into *Ganges.*

26. *Baker*, where the chief City is *Bicaneer*: It lies on the Weſt ſide of the River *Ganges.*

27. *Nagracut*, the chief City is of the ſame name, where is a Chappel richly ſceeled, and paved with plates of pure Gold. The Idol is called *Matta*, viſited; by many thouſands yearly, which out of devotion cut off a part of their tongues to ſacrifice to it.

28. *Syba*, Where the chief City is *Hardwair*: Here the famous River *Ganges* ſprings out of a Rock, whether the ſuperſtitious Gentiles go daily in troops to waſh their Bodies.

29. *Kakares*, Where the principal Cities are *Dankalee*, and *Purhola*: Its very large, and exceeding mountainous, and is parted from *Tartary* by the Mountain *Caucaſus*, being the *Mogols* moſt Northerly bound.

30. *Gor*, The chief City is of the ſame name: The River *Perſilis* begins here, which runs into *Ganges.*

31. *Pitan*, the chief City is of the ſame name: Its watered by the River *Kanda*, which falls into *Ganges.*

32. *Kandua*, Where the chief City is *Karhakatenka*: the River *Serſili* parts it from *Pitan*, and lies Northward.

33. *Patna*, The chief City is of the ſame name: A fertile Province, bounded by *Ganges* on the Weſt.

34. *Jeſual*, Where the chief City is *Raiapore*: It lies Eaſt of *Patna.*

35. *Mevat*, Where the chief City is *Narnol*: Its a very mountainous Country.

36. *Udeſſa*, Where the chief City is *Jocanat.* Its the Eaſtermoſt part of this vaſt Empire.

37. *Bengala*, Its a very ſpacious and fruitful Kingdom, bounded by the Gulph of *Bengala*, into which the River *Ganges* emptieth it ſelf at four Mouthes.

This Empire hath plenty of excellent Wheat, Rie, and Barley, whereof they make pure white Bread. As alſo of Kine, Sheep, and Goats, with whoſe Milk they make much Butter, and Cheeſe: they have ſtore of Bufelo's that give good milk: Its a very large Beaſt, having a ſmooth thick skin without hair. They have ſtore of red Deer, fallow Deer, Elks, and Antilops, which are good Veniſon; and every mans Game, not being encloſed in Parks. They have Geeſe, Ducks, Pigions, Partridges, Quails, Peacocks, and many other ſingular good fowl: a ſheep is uſually ſold for twelve pence, four couple of Hens for twelve pence: A Hare for a penny, three Partridges for a penny, &c. They have ſtore of Salt and Sugar, They have abundance of Musk-melons, Water-melons, Pomegranats, Pomecitrons, Lemmons, Orenges, Dates, Figs, Plantans, Mangoes, in ſhape like our Apricoks, but more luſcious: Ananas, a delicate fruit: ſtore of Potatoes, Carrets, and other good Roots: as alſo Pears, and Apples, in the northerly parts: many good Garden Herbes, and Ginger: alſo Taddy, an excellent Drink that iſſues out of a Tree; For three months they have abundance of rain, with much thunder, and lightening; the other nine months ſo clear, that a cloud is ſcarce to bee ſeen.

The Country is beautified with many Woods, and great variety of fair goodly Trees, ſome having leaves as big as Bucklers, others parted ſmall as Fern, as the *tamarine* Trees that bare a ſower Fruit; ſomewhat like our Beans, very good to cool, and cleanſe the Blood: all their Trees are green all the year about. There are rare Flowers of admirable colours, but few of them ſweet, ſave their Roſes, and two or three more ſorts.

The Country is watred with many goodly Rivers, eſpecially *Indus*, and *Ganges*; beſides which, they have ſtore of ſprings, upon many of which they beſtow great coſt of Stone-work, making Tanks, or Ponds, ſome of them a mile in compaſs, others more, ſurrounded with Stone Walls, and within them fair ſtone ſteps round about. Some of them are filled with rain-water. They have a ſtrong drink called Rack, diſtilled from Sugar, and the ſpicie rind of a tree called *Jagra*: they have alſo Cohha made with a Black ſeed boiled in water, that helps digeſtion, quickens the ſpirits, cleanſes the Blood, and provokes luſt. Many of their houſes are flat on the top, on which in the cool ſeaſons of the day, they take the cool air: they have no chimnies, uſing no fire, but only to dreſſe their meat. The upper rooms have many lights to let in air, but they uſe no Glaſs: Amongſt their houſes are many fair Trees, which are a great defence againſt the Sun. Moſt of their houſes in the Cities are of Brick, or ſtone, well ſquared. Their ſtaple commodities are Indico, and Cotton-wool, of which they make divers ſorts of cloath, ſome finer, and purer than our beſt Lawns: ſome of it they ſtain in variety of curious Figures. They have alſo ſtore of ſilk which they weave curiouſly, ſometimes with Gold and Silver, whereof they make Velvets, Sattens, and Taffaties, but not ſo good as in *Italy*. They have ſtore of Drugs, and Gums, eſpecially *Gum-Lac*, of which we make hard wax. The Earth hath ſtore of Minerals of Lead, Iron, Braſs, Copper, and Silver, which yet they need not open, having ſo much brought out of all other Countries. They have curious Gardens, planted with fruitful trees, and dainty Flowers, which never fade: in which they have fountains to Bathe in, and other Water-Works for delight. There are Lyons, Tygers, Wolves, Jackals: Over-grown Snakes, and in their Rivers Crocodiles. There are many Scorpions, and Flies that are very troubleſome; and Muskitees.

The Wind, called the *Monſon*, blows ſix months Southerly, and ſix months Northerly, ſeldom varying: *April, May*, and the beginning of *June*, till the Rains fall, are exceeding hot: Thus hath the wiſe diſpoſer of all things tempered bitter things with ſweet, to teach us that there is no true, and perfect content in any Kingdome, but that of Heaven.

They have ſtore of good Horſes, and Camels, Dromedaries, Mules, Aſſes, Rhynocerots; which are as long as the faireſt Ox in *England*, their skines lye plaited in wrinkles on their backs. They have many Elephants; their King having uſually fourteen thouſand, and many of the Nobles a hundred a peece. There are ſome of them fiſteen foot high, all of them Black, their Skin thick, and ſmooth, without Hair; they take much delight in the Water, and will ſwim excellent well, they are exceeding docible, ſo that they will do almoſt any thing the keepers bids them: If he would have them affright a man, he will make towards him as if hee would tread him in peeces; and yet when he comes to him, not touch him. If hee bid him abuſe a man, hee will take dirt, or kennel Water in his trunk, and daſh it in his Face, &c. They are moſt ſure of foot, never ſtumbling: they are governed with a Hook of Steel, with which their keeper ſitting on their Necks, pull them back, or prick them forward at their pleaſure. Every Male hath allowed to him four Females.

The Inhabitants of Indoſtan *Deſcribed.*

The Inhabitants, before they were conquered by *Tamerlane*, were all *Gentiles*, but now they are mixed with *Mahometans*: they are of ſtature, like us, very ſtreight, ſeldome or never is there a crooked perſon amongſt them: They are of an Olive colour, have black Hair, but not curled; they love not any that are white, ſaying that they are like Lepers; their Chins are bare, but have long hair on their upper lips; ſhave their Heads, only reſerve a lock on the Crown for *Mahomet* to pull them to Heaven by. The habits of men and women differ litle, moſtly made of white Cotton cloth, made cloſe to the middle, then hanging looſe down below the knee: under them they have long breeches reaching to the ancle, and cloſe to their bodies: their feet are bare in their ſhooes, which they commonly wear like Slipers, which they put off when they come into their Houſes, whoſe Floores are covered with excellent Carpets, upon which they ſit when they talk or eat, like Taylors on their Shop-Boards: on the mens Heads are Shaſhes, which is a long thin wreath of Cloath, white or coloured. The *Mahometan* women cover their heads with vailes, their hair hangs down behind twiſted with ſilk: oft bedecked with jewels, about their necks and wriſts: their ears have pendants, their noſtrils pierced to put in rings at their pleaſure: Their eaſe in child-bearing is admirable, for it is a common thing there, for women great with child, one day to ride carrying their Infants in their bodies, and the next day to ride carrying them in their armes.

The great *Mogol*, every year at the entring of the Sun into *Aries*, makes a feaſt to his Nobles which laſts nine days, at which time they preſent him with gifts, and he again repays them with Princely rewards: I was aſtoniſhed (ſaith mine Author, who was an eye witneſſe of it) when I beheld at that time the incredible riches of gold, pearls, Pretious Stones, Jewels, and many other glittering vanities which were amongſt them.

The walls in the Kings houſe are painted, or beautified with pure white Lime: the floores are covered with rich, and coſtly Carpets: there lodg none with him in his houſe but his Eunuches, and women, and ſome little boys, that he keeps for deteſtable uſes: hee alwayes eats in private amongſt his women, upon great variety of excellent diſhes, which being prepared, and proved by the Taſter, are ſerved up in veſſels of Gold covered, and ſealed up, and ſo by the Eunuches brought to him.

In this Empire there are no Inns to entertain ſtrangers, onely in great Towns are fair houſes built for their receit, which they call *Sarrays*, not inhabited, where Travellers have room freely, but they muſt bring with them beds, food, and other neceſſaries which they uſually carry upon Camells, or in Carts drawn with Oxen, wherein they have tents to pitch when they meet with no *Sarray's*.

The inferior ſort of people ride upon Oxen, Horſes, Mules, Camels or Dromedaries; and the women like unto the men, or elſe in ſlight Coaches drawn with Oxen, many whereof are white and large, and they are guided with cords, which go through the parting of their Noſtrils, and ſo betwixt their horns, into the Coach-mans hands: they are nimble, and and will go twenty miles a day. The better ſort ride upon Elephants, or are carried on mens ſhoulders in Sedans, which they call *Palankeenes*.

In all their great Cities they have Markets twice a day, early in the morning, and in the evening; wherein they ſell almoſt every thing by weight. They are generally ſo ſuperſtitious, that they will rather dye than eat, or drink any thing that their Law forbids.

The chief Cities in the great Mogols *Countries Deſcribed.*

Lahore in the great *Mogols* Country, is a vaſt and famous City, not much inferiour to *Agra*, the Metropolis; yea, for circuit and bravery, it much excells it: The air for eight months is pure, and reſtorative: the ſtreets are paved, and graceful, which are cleanſed, and watered by the River *Ravee*, which flows moſt pleaſantly into this City from the *Caſmirian* Mountains, and after a ſtately courſe of three thouſand *Engliſh* miles, deep enough for Junks of ſixty Tun, it falls into *Indus* at *Tutia.* This City is beautified with ſtately places, Moſques, Hummums, or Sudatories, Tanks or Ponds, Gardens, &c. The Caſtle is large, ſtrong, uniform, pleaſant, and bravely ſeated, being built of hard, white, and poliſhed ſtone: armed with twelve Poſterns: within which is a Palace, ſweet, and comely, entred by two Gates, and Courts: on the walls, are pictured ſundry ſtories, and paſtimes.

From this City to *Agra* is five hundred miles, the Country in all that diſtance being even without Mountains, and hills, and the high way planted on both ſides, with ſhady *Aſh-trees,* whoſe ſpreading green tops lenefies the ſchorching heat of the Sun: At the end of each eight miles is a fair, and convenient lodg built for travellers to repoſe themſelves in: *Herb. Trav.* p. 69. *Pur. Pil.* v. 2. p. 1468.

Brampore in the ſame Countrey, is a City ſeated low, and in an unhealthful plain, very larg, and ſpacious, and inhabited moſt by the *Bannians:* the ſtreets are many and narrow; the houſes not high, and but meanly beautiful. In the North-Eaſt end it hath a Caſtle ſtanding by the River ſide, large and defenſive: In the River is an Artificial Elephant, ſo skilfully ſhaped, that by the *Bannians* it is adored, and others admired. *Idem.*

Fettipore, if the water were good, it had triumphed over all the Cities in *India*; It is walled about, and to the North, North-Weſt hath a lake, or fiſh pond five miles over: The North-Eaſt hath a fair Buzzar, or market place five hundred paces long, well paved, and built on all ſides with pleaſant houſes: At one end is the *Mogols* houſe, and a Mohol moſt excellently framed: the other ſide is glorious by a curious Moſque, or Church aſcended by thirty ſteps, adorned with a brave gate: the top is full of *Pyramids,* the Court within is ſix times bigger than the *Royal Exchang* in *London,* excellently paved with free ſtone, the Iſles are large and well paved, the Pillars all of one ſtone and beautiful: and affronting this Gate is a moſt ſumptuous Monument, covered with painting, and Pearl-ſhell: proud in the many Princes there buried. *Idem.*

Candahor is ſeated in a reaſonable fruitful Country, redundant in all good things, yet by reaſon of ſo many *Caravans* paſſing, and repaſſing from *Lahore* to *Perſia,* all ſorts of proviſion is very dear, and the paſſage much peſtered with theeves: the City is not very ſpatious but ſtrong, made defenſive by many helps of Nature, and Art: In the South, and Eaſt; its ſurrounded with an advantagious wall: In the Weſt, and North, with high and precipitious Mountaines: the Suburbs are large, adding to the City both beauty and Wealth. *Idem.*

Mandow is a City both antient, and famous, ſeated on the ſide of a lofty and ſteep hill, and beautified with a ſtrong and ſtately Caſtle, encompaſſed with a defenſive wall of five miles compaſs; the City is very beautiful, adorned with Temples (in one of which are buried four Kings) Palaces, Fortreſſes, eſpecially with a Tower aſcended by one hundred and ſeventy ſteps; ſupported by Maſſy Pillars, and adorned with gates and Windows very obſervable. *Idem.*

Surat is at this day a City, great, famous, rich, and populous; yet neither air, nor ſoil agrees with ſtrangers; the one being extream hot, the other ſandy, and ſulphurious. From *June* to *September* the clouds ſhowre down continually unhealthful rains, the wind and thunder ſo commixing, that no place in the world ſeemes more unhealthful: Its counted the third beſt Town in the *Guiarat* Kingdom: *Amadavar,* and *Cambaya* excelling her: Its watered with a ſweet River called *Tappee,* which ariſing out of the *Decan* mountains, glides through *Brampore,* and ſo to *Surat.* Its circled with a mud-wall, a ſtrong ſtone Caſtle is built at the South-Weſt ſide, the River waſhing it: the Weſt opens into the Buzzar through a fair gate of ſtone: The Medan is of no great beauty, nor do the ſhops give any ſplendor. The houſes are indifferently beautiful, ſome of carved wood, others of Brick: the *Engliſh,* and *Dutch* houſes at the North end, excelling the other for bigneſſe, and furniture: adjoyning to one gate is a Tank of water, made of good free-ſtone, circling in above, one hundred ſides, or angles, in compaſs near one thouſand paces.

Agra is the navel of the *Mogols* territories, and Empreſſe of *India:* Its watered by the River *Jeminey,* which from *Delly* glides hither, and commixing with *Ganges,* flows into the *Bengalan* Sea: Its in ſhape like an half Moon; the ſtreets long, and narrow, and naſty, of ſeven miles continuance: part of it is walled about, the reſt ditcht. Here the Great *Mogol* hath a Palace, wherein are two large Towers, at leaſt ten foot ſquare, which are covered with Plates of the pureſt Gold.

Aſmeer is ſeated upon an high impregnable mount, the greater part of the City being below, fairly built, walled with good ſtone, and moated about: the Counrry about it is Champaigne, and very fruitful.

The Kingdom of Bengala *Deſcribed.*

Bengala is a very large Kingdom, lying along the Sea-coaſt one hundred and twenty leagues, and as much into the land: Its watered by the River *Cabaris,* called by ſome *Guenga.* It abounds with Rice, Wheat, Sugar, Ginger, long Pepper, Cotton, and Silk, and enjoyeth a very wholſome air. *Gouro* is the Regal City, ſpacious, and beautiful; and ſo is *Bengala,* which hath given name to that part of the Sea called the *Gulph of Bengala: Chatigan* is alſo another of their Cities. The inhabitants are a moſt ſubtile, and wicked people: Men, and Women given much to uncleanneſs; they never dreſs or ſeeth meat twice in one pot, but every time have a new one. Adultery is puniſhed with the loſſe of their noſes. In this Country are many *Rhinocroces.* It is now ſubject to the Great *Mogol.*

Cambaia *Deſcribed.*

Cambaia is called alſo *Guſarat,* containing in length from the River *Bate* to *Circam,* which is a Country belonging to *Perſia,* five hundred miles upon the Sea-coſts: On all other parts its invironed with the Kingdomes of *Dulcinda,* and *Sanga* on the North: *Mandao* on the Eaſt; and with the *Credoſians* on the Weſt; the Sea, and the confines of *Decan* being the Southerly bounds. It hath in it ſixty thouſand Cities, and villages. Its watered with many Rivers, whereof *Indus* is the chief, which divides it in the middle, ariſing from *Caucaſus,* and after a courſe of nine hundred miles, at two mouths diſembogues it ſelf into the Ocean. Its a fertile Country, not inferior to any other in *India:* the earth and trees bring forth plenty, and variety of fruits, It hath ſtore of Elephants, Precious Stones, Silk, Cotton, &c. The people are of an Olive colour, and go naked, except about their privities: They eat no fleſh, but Rice, Barley, Milk, and other liveleſſe Creatures; their chief Sea-Towns are *Daman, Bandora. Curate, Ravellum,* and *Bazuinum*; and within land, *Cambaia, Madabar, Campanel, Tanaa, &c. Cambaia* being the chiefeſt, ſituate three miles from *Indus:* Its called the *Indian Cairo,* having much trafick to it by *Indians, Portugals, Perſians, Arabians, Armenians, &c.* The Women die their teeth black, thinking it a great part of their beauty, and therefore alwayes go with open lips to ſhew it. When men die they they burn their bodies, and their wives dreſſed as for a wedding, burn with them.

Six leagues from *Decan* is a Hill out of which Diamonds are taken; it is walled about, and kept with a Garriſon: Their Religion is partly *Mooriſh,* partly *Heatheniſh.* They have Hoſpitals for ſick, or lame Birds, Beaſts, &c. yea they redeem Beaſts, and Birds lives, and if maimed, or hurt, carry them to their Hoſpitals. In the high wayes, and woods they ſet pots with water, and ſcatter meat to feed them. If they catch a Flea, or a Louſe, they will not kill it, but let it go: and you can do them no great injury, than to kill either in their preſence, and if by intreaty they cannot perſwade you to forbear, they will redeem its life with mony. They drink no Wine, eat no Vinegar, uſe water only; they will eat no Eggs, as ſuppoſing blood to be in them; they are very careful before they ſit down, that no living Creature be under them. *Pur. Pilgrimage.*

The Philippine *Iſlands Deſcribed.*

The *Philippine* Iſlands were diſcovered by the *Spaniards* out of new *Spain, Anno Chriſti* 1542. who in honour of their King *Philip* the ſecond, gave them that name: They are many in number, lying far into the Sea before *Cauchin-China,* and *Chambaia:* ſome of them are great, and very rich in Rice, Honey, Fruits, Birds, Beaſts, Fiſhes, Gold, &c. and inriched more by trade from *China:* ſeventy of theſe

Iſlands are ſubjects, or friends to the *Spaniards*, their inteſtine diviſions making an eaſy way to the *Spaniſh* Conqueſt. They worſhipped the Sun, and Moon. Now they have amongſt them many Monaſteries of Friers, and Jeſuites: But the wicked lives of the *Spaniards*, makes the Inhabitants abhor their Riligion: They carve, and cut their skins in ſundry faſhions, and deviſes, all over their body.

The Iſland of Mauritius *Deſcribed.*

The Iſland of *Mauritius* lies within the torrid Zone, about one hundred Leagues from *Madegaſcer*. It abounds with all good things, requiſite for mans uſe: The Land is high, and mountainous; the ſhape ſomewhat round; in circuit about one hundred miles, every where ſweet and flouriſhing; having an healthful air, and the blooming fragrant trees abating the heat of the Sun: beſides the gentle Breezes moderating the weather: There are delicious Rivers which make the Earth fruitful: Infinite ſtore of lofty ſpreading trees, green all the year; their boughs being never unapparrelled of their Summer livery: The ground is ever ſpread with natures choiceſt Tapeſtry, the mirthful Sun ever re-inforcing a continued vigor, and activity: Of the trees, ſome are good for timber, others for food; all for uſe: Here is ſtore of Box, and of Ebony of all ſorts, black, white, red, and yellow: the tree is high, ſmall, and ſtreight: and the wood of ſuch eſteem, that many ſhips come yearly to it to load with Ebony; beſides which, there are Coquo trees, Pines, Aſhes, Cypreſſes, &c. As alſo ſtore of rare fruits: birds, and fowl: Hawks of all kinds: Batts as big as Goſ-hawks, Paſſo-Flemingos, Herons, Geeſe, and many others, good in their fleſh, and excellent in their feathers: Fiſh there are plenty, as the Gow-fiſh, Dolphins, Abicories, Cavalloes, Whale, Porpice, Grampaſſe, Mullet, Bream, Trout, Tench, Soles, Flounders, Tortoiſes, Eeles, Sharks, Pikes, Crabs, Lobſters, Oyſters, Cuttle-fiſh, Rock-fiſh, and other ſtrang fiſhes: ſome like Hedg-hogs; ſome like Cats, others with briſtles, &c. This Iſle alſo affords Goats, Hogs, Beeves, and land Tortoiſes ſo big, that two men may ſit on one of them, and ſhee will go away with them.

Africa *Deſcribed in General.*

Africa is divided on the North from *Europe*, by the *Mediterranean* Sea: On the South it runs on a point to the Cape of *Good Hope*, and is bounded with the vaſt Ocean, called there the *Æthiopick* Sea: On the Eaſt with the *Red-Sea*; and on the Weſt with the *Atlantick Ocean*, called *Mare del Nort*, ſo that her longitude and latitude contains about four thouſand and two hundred *Engliſh* miles. Its much leſſe than *Aſia*, and far bigger than *Europe*.

In moſt parts its very barren, and therefore hath no great plenty of Inhabitants. Its full of ſandy deſarts, which lying open to the winds, and ſtorms, are often moved like to the waves of the Sea; by which means *Cambyſis* with his Army was much hazarded. Its full of venemous ſerpents, which much endanger the Inhabitants; beſides other ravenous beaſts, which ranging about, poſſeſſe themſelves of a great part of this Country, and make it a Wilderneſſe of Lions, Leopards, Elephants, and in ſome places Crocodiles, Hyena's, Baſilisks, and Monſters without number, and name: for when, for want of water, Creatures of all kinds, at ſometimes of the year, come to thoſe few rivolets that be, to quench their thirſt; the Males promiſcuouſly forcing the Females of every ſpecies that comes next him, produceth this variety of forms. *Saluſt* reports, that there dye more of the people by beaſts, than by diſeaſes: And in the tracts of *Barbary*, the Inhabitants every tenth, fifteenth, or five and twentieth year, are viſited with a Plague, and with the *French* diſeaſe in ſuch violence, that few recover, except they remove into *Numidia*, or the land of *Negros*; the very air whereof is an excellent Antidote againſt thoſe diſeaſes.

Their commodities are Elephants, Camels, Barbary-horſes, Rams with great tailes weighing above twenty pound, &c.

Africa is divided into ſeven parts: *Barbary*, or *Mauritania*; *Numidia*, *Lybia*; The land of *Blacks*, *Æthiopia ſuperior*, *Æthiopia inferior*; and *Egypt*, beſides the Iſlands.

Barbary hath on the North, the *Mediterranean* Sea: on the Weſt, the *Atlantick*: on the South, the mountain *Atlas*; and on the Eaſt, *Egypt*. The Inhabitants are crafty, covetous, ambitious, jealous of their Wives: their Country yeelds Orenges, Dates, Olives, Figs, and a kind of Goat; whoſe hair makes a ſtuff as fine as Silk. It contains in it the Kingdomes of *Tunnis*, *Algier*, *Feſs*, and *Morocho*.

Tunnis is famous for the chief City of the ſame name, five miles in compaſſe, and *Carthage*, two and twenty miles in circuit, that contended ſo long with *Rome* for the Monarchy of the world; and *Utica*, memorable for *Catoes* death there.

Algier contains in it a ſtrong harbor for *Turkiſh* Pirates: before the chief Town whereof the Emperor *Charles* the fifth received a mighty loſſe of ſhips, Horſes, Ordinance, and men.

Feſs hath in it a City with ſeven hundred Churches, one of which is a mile and an half in compaſſe.

Morocho, where the chief City of the ſame name hath a Church larger than that of *Feſs*, and thereon a Tower ſo high, that from thence may be diſcerned the top of the Mountains *Azaci*, which are at one hundred and thirty miles diſtance.

Here is alſo a Caſtle famous for Globes of pure gold that ſtand on the top of it, weighing one hundred and thirty thouſand *Barbary* Duckets.

Numidia, the ſecond part of *Africa* hath on the Eaſt, *Egypt*: on the Weſt the *Atlantick* Ocean: on the North the Mountain *Atlas*; and on the South the deſarts of *Lybia*: Its called alſo the *Region of Dates*, from the abundance that grows there. The Inhabitants are very wicked: ſtay in a place but till they have eaten down the graſſe: Hence there are but few Cities, and thoſe in ſome places three hundred miles diſtant.

Lybia on the Eaſt is bounded with *Nilus*, on the Weſt with the *Atlantick*: on the North with *Numidia*; and on the South with the Country of the *Blacks*: Its ſo dry, that a traveller can ſcarſe meet with any water in ſeven dayes journey; the Inhabitants live without any Law, almoſt ſo much as that of nature.

The Land of *Blacks* or *Negroes*, hath on the Weſt the *Atlantick*; on the Eaſt *Æthiopia ſuperior*; on the North *Lybia*; and on the South the Kingdom of *Manicongo*. The River *Niger* runs through it, almoſt as famous as *Nilus* for her overflowing: It yeelds ſtore of Gold, Silver, Ivory, and other commodities. It hath in it four Kingdoms: *Tombuto*, infinitely rich. *Bornaum*, where the people have no names proper, no wives peculiar; and therefore no children which they call their own. *Goaga*, the King whereof hath no eſtate but from his ſubjects as he ſpends it. And *Gualatum*, a very poor Country.

Of this Land of *Negroes* one makes theſe verſes.

The Land of Negroes *is not far from thence,*
Neerer extended to th' Atlantick *main,*
Wherein the Black *Prince keeps his reſidence,*
Attended by his Jetty-coloured train;
Who in their native beauty moſt delight,
And in contempt do paint the Devil White.

Æthiopia ſuperior, or the Kingdom of the *Abyſſines*. Is bounded on the North with *Egypt*; on the South with the Mountains of the *Moon*; on the Eaſt with the Red-Sea, and on the Weſt with the Country of the Blacks. The King hereof is called *Prety Janny*, or *Preſbiter-John*: they are mungril Chriſtians: The King hath under him ſeventy petty Kings, which have their ſeveral lawes, and cuſtomes: The Country yeelds Orenges, Lemmons, Citrons, Barley, Sugar, Honey, &c.

Æthiopia inferior is on every ſide begirt with the Sea, except on the North, which is bounded with the Mountains of the *Moon*. It conſiſts of five Kingdoms; 1. *Aiana* which abounds with Gold, Ivory, Honey, Wax, Corn, large ſheep, &c. 2. *Zanguabar*, in which is *Moſambique*. 3. *Monomopata*, wherein are plenty of Gold-Mines. The King is ſerved with great pomp, and hath a guard of two hundred Maſtiffs. 4. *Cafraria*, in which is the cape of *Good hope*: alwayes ſtormy to the *Spaniards*; whence one was very angry with God, for ſuffering the *Engliſh* Hereticks to paſſe by it ſo eaſily, and not giving his good Catholicks the like ſpeed. 5. *Manicongo*, where in many parts the Inhabitants are men-eaters, ſelling ſuch fleſh in their Shambles.

Egypt hath on the Eaſt the *Red-Sea*, on the Weſt *Barbary*, on the North the *Mediterranean*, and *Æthiopia ſuperior* on the South. It was called the Granary of the World: for though it hath rain but ſeldom, yet *Nilus* overflowing, makes it very fruitful: the chief Cities, are *Grand Cairo*, and *Alexandria* : ſee afterward a more full diſcription of it.

The Iſlands belonging to Africa *Deſcribed.*

The *Atlantick* Iſlands are ; 1. that of Saint *Thomas*, lying directly under the *Æquinoctial* line, inhabited by the *Portugalls*, and yeilding plenty of Sugar. 2. *Prince Iſland*, lying between the *Æquator* and *Tropick* of *Capricorn*, a fertile place. 3. The *Gorgades* being nine in number, lying neer to *Cape Virde* : they abound in Goats, and the chief of them is called St. *James*. 4. The *Canaries*, for their fruitfulneſſe, called *The fortunate Iſlands* : they are ſeven in number, the chief is called the *Grand Canary*, they yeild excellent wines. 5. The *Heſperides*, not far from the *Gorgades*, where the ſoil is very fruitful ; the weather continually fair, and the air very temperate.

The *Æthiopick* Iſland are :

1. The Iſlands of Saint *Laurence*, or *Madagaſcar* ; which is four thouſand miles in compaſſe, and longer than Italy ; rich in all commodities for mans uſe : The people are very barbarous, and moſt of them black, yet there is ſome white amongſt them, ſuppoſed to bee tranſplanted out of *China*.

2. *Socatrina*, or *Socotera*, which lyes at the mouth of the *Red-ſea*, and is ſixy miles in length, and twenty five in breadth : Its very dry and barren, yet hath diverſe good drugs in it. From thence cometh our *Aloes Socotrina*.

The Principal Countries in Africa *more largely Deſcribed.*

Africa is uſually divided into, 1 *Egypt*. 2 *Barbary*. 3 *Numidia*. 4 *Lybia*. 5 The land of *Negro's*. 6 *Æthiopia interior*. 7 *Æthiopia exterior*. 8 And the Iſlands, as was aforeſaid.

A more full Deſcription of Egypt.

This Country of *Egypt* containeth in length from *Siene* to the *Mediterranean* Sea, five hundred ſixty and two miles, and in bredth from *Roſetta* to *Damietta* above one hundred and forty miles : yet in ſome places its not above thirty ſeven miles broad : The Inhabitants are tawny, and brown. From its fruitfulneſſe it was called *Horreum Populi Romani* : The *Roman* Granary, where *Lucan* ſaith :

The Earth content with its own wealth, doth crave
No forreign Marts : nor Jove himſelf : they have
There hopes alone in Nilus fruitful wave. Dr. Heilen.

This *Nilus* is divided towards the Sea, into ſeven Channels. It ſwelleth above its banks by the ſpace of forty days, beginning upon the 15 th day of *June*, and is forty days more decreaſing, and returning

ing into its banks. During this inundation, the Cattle live on hills, and in the Towns, unto which they are aforehand driven, and foddered till the return of the water into its Channel. The Towns, and Villages ſtand all upon tops of hills, and in the time of the flood appear like ſo many Iſlands: and the people by boats have free intercourſe all the while. In the mud left upon the fields, are many creatures ingendred by the heat of the Sun: Whence *Ovid*,

And when the ſeven-mouth'd Nile the fields forſakes,
And to his ancient Channel him betakes:
The tillers of the Ground live creatures find
Of ſundry ſhapes, inth' mud that's left behind. Dr. Heilen.

This River is almoſt three thouſand miles long, and being the only River of *Egypt*, affords the only drink to the *Egyptians*, and indeed its very good water. The Paper made of Sedges, called *Papiri* growing by this River, afforded *Ptolemy Philadelphus* materials for Books in that brave Library of *Alexandria*: but underſtanding that *Attalus*, King of *Pergamus*, uſed this *Egyptian* Paper, for to exceed him in another Library, hee prohibited the carrying of it out of *Egypt*, whereupon *Attalus* invented Parchment, called from his City *Pergamena*: and before theſe inventions, they wrote either on the inſide of the bark of a tree called *Liber*, whence wee call our Books *Libra*, Or on Tables of wood, called *Caudex*, whence came our *Codex*. Or on Tables covered over with wax: whence *Tabellarius* is a letter Carryer: and the pin which they wrote with, was called *Stylus*, which was afterwards uſed for that peculiar phraſe uſed by any: as *Negligens Stylus: exercitatus Stylus*. Sometimes they wrote in leaves, as the *Sybils* did their Propheſies, called *Sybilla folia: whence* we call it a leaf of paper.

Pharos is a little Iſland over againſt *Alexandria*, in which *Ptolemæus Philadelphus* built a watch-tower for the benefit of Saylors: the chief workman was *Soſtratus* of *Gnidos*. It was all of White Marble, of a wonderful height, aſcended by degrees, and in the top were many Lanthorns with lights in the night, to direct thoſe that travelled by Sea; for the admirable ſtructure, it was counted one of the wonders of the world.

The Chief Cities in Egypt *Deſcribed.*

The Grand Cairo *Deſcribed.*

The *Grand Cairo* in *Egypt* is accounted one of the greateſt Cities in the world. It is ſituated upon a moſt beautiful plain, neer unto a certain Mountain called *Mucatun*, about two miles from the River *Nilus*, It's invironed with ſtately walls, and fortified with Iron Gates. In it are built moſt ſtately and admirable Palaces, and Colledges, and moſt ſumptuous Temples. There are alſo many Bath-ſtoves, very artificially built: It aboundeth with all ſorts of Merchandiſe out of all parts of the World. There is in it a famous Burſe [Exchange] called *Canen Halili*, wherein the *Perſian* Merchants dwell; It's built very ſtately in the manner of a King's Palace, of three ſtories high: Beneath it are many rooms, whither Merchants reſort for the exchange of their coſtly wares; as all ſorts of Spices, precious ſtones, Cloth of *India*, &c. There is alſo a ſtately Hoſpital, the yearly revenues whereof, amount to two hundred thouſand peices of Gold called *Saraffi*. The Suburbs are very large, wherein alſo are many ſtately buildings, eſpecially a Colledge being of a wonderful height, and great ſtrength: Beſides many other Palaces, Colledges, and Temples. Here they have great ſtore of poultry: For in certain Ovens built upon ſundry lofts they put abundance of Eggs; which Ovens being kept in a moderate heat, will in ſeven days hatch all thoſe eggs into chickens. *P. Pil.*

There are in it eighteen thouſand ſtreets. It is ſo populous, that its reputed in very good health, if there die but a thouſand a day, or thirty hundred thouſand in a year. I mean when the Plague, which comes once in ſeven years, is amongſt them. *Heil.*

In one of the ſtreets are about threeſcore Cooks-ſhops: then follow other ſhops, wherein are to be ſold delicate Waters, and Drinks made of all kinds of fruits, which are kept charily in fine veſſels: next to theſe are ſhops, where diverſe confections of honey, and Sugar, like to ours in *Europe*, are to be ſold: Then follow the Fruiterers ſhops, who have Out-landiſh fruits out of *Syria*, as Quinces, Pomgranats, &c. Next to them are ſhops wherein they ſell Eggs, Cheeſe, and Pancakes fryed with Oyle: Next is a ſtreet, wherein all manner of Artificers dwell: Then there are diverſe ranks of Drapers ſhops; In the firſt rank they ſell excellent fine linnen, fine cloth of Cotton, and cloath called *Moſal*, of a marvellous bredth and fineneſſe, whereof the greateſt perſons make ſhirts, and ſcarfs to wear upon their Tulipants: Then are Mercers ſhops, wherein they ſell Silks, Damask, Cloth of Gold, and Velvet brought out of *Italy*: The next are woollen Drapers, with all ſorts of *European* cloth: next of all are ſtore of Chamblets to be ſold. At the gate of *Zuaila* dwell great ſtore of Artificers. Next to the forenamed Burſe is a ſtreet of ſhops, where are all kind of Perfumes, as Civet, Musk, Ambergreece, &c. Next follows the ſtreet of Paper Merchants, with moſt excellent ſmooth Paper: There are alſo to be ſold pretious ſtones, and Jewels of great value, which the Brokers carry from ſhops to ſhop: Then come you to the Gold-Smiths ſtreet, inhabited moſtly by *Jews*, who deal in rich commodities: Then are there Upholſters, and Brokers who ſell apparel, and rich furniture at the ſecond hand, as Cloaks, Coats, Nappery, &c.

It hath many large Suburbs, as that of *Bed Zuaila*, containing about twelve thouſand Families, being a mile and an half in length, The Suburb called *Gemeli Tailan*, adorned with a moſt admirable Palace, and ſumptuous Temple: where alſo dwell great ſtore of

Merchants, and Artificers. The Suburb called *Bell-Elloch*, containing neer three thouſand Families, inhabited by Merchants, and Artizans of diverſe ſorts; there is alſo a great Palace, and a ſtately Colledge: Here are many ſtage-players, and ſuch as teach Camels, Aſſes, and Dogs to dance, very delightful to behold. The Suburb *Bulach* upon the bank of *Nilus*, containes four thouſand Families: here are many Artificers, and Merchants, eſpecially ſuch as ſell Corn, Oyle, Sugar, &c. Its alſo full of ſtately Temples, Colledges, and Hoſpitalls; under this Suburb you may ſometimes ſee above a thouſand Barks upon the River. The Suburb of *Cereſa* contains about two thouſand Families: Here are many Sepulchers built with high and ſtately vaults, and Arches; adorned within with diverſe Emblems, and colours, the pavement ſpread with ſumptuous, and rich Carpets.

The Inhabitants of *Cairo* in the Winter time, wear garments of cloth lined with Cotton: In the ſummer they wear fine ſhirts, over which ſome have linnen garments, curiouſly wrought with ſilk: others wear Chamlet, and great Turbants on their heads, covered with cloth of *India*: The women go in coſtly attire, having on their foreheads frontlets, and about their necks chains of Pearl: on their heads they wear a ſharp, and ſlender Bonnet, about a ſpan high, very pretious, and rich; their Gowns are of woollen cloth with ſtrait ſleeves, curiouſly imbroidered with needle-work, over which they caſt veils of excellent fine cloth of *India*: their faces are covered with a black ſcarff: on their feet they wear fine ſhooes, or Pantoffles, &c.

The City of Alexandria *Deſcribed.*

The great City of *Alexandria*, was founded by *Alexander* the great, not without the adviſe of moſt famous, and skilful Architects, upon a beautiful point of land ſtretched into the *Mediterranean* Sea, being diſtant forty miles Weſtward from *Nilus*: It was moſt ſumptuouſly, and ſtrongly built, four ſquare, with four Gates for entrance: One on the Eaſt-ſide towards *Nilus*: Another on the South towards the Lake of *Buchaira*: the third Weſtward towards the Deſert of *Barca*: and the fourth towards the Haven. Neer unto the City walls, are two other gates, which are divided aſunder by a fair walk, and a moſt impregnable Caſtle which ſtands upon the Wharf, in which Port the beſt ſhips out of theſe parts of the World ride: Here the Chriſtians pay a tenth of all their wares, whereas the *Mahometans*, pay but a twentieth part. At this time that part of the City that lyes towards *Cairo* is beſt inhabited, and furniſhed with Merchandize, and ſo is the other part that lies next to the Haven: under each houſe in the City is a great vaulted Ciſtern, built upon mighty Pillars, and Arches, whereinto at the overflowing of *Nilus*, the water is conveyed, under the City walls, by a moſt artificial Sluce, that ſtands without them. The City ſtands in a ſandy Deſert, ſo that its deſtitute of Gardens, Vines, and Corn, but what is brought from places at forty miles diſtance.

The City of Roſetto *Deſcribed.*

Roſetto was built by a Slave to one of the *Mahometan* Governours, upon the Eaſtern bank of *Nilus*, three miles from the *Mediterranean* Sea, and not far from the place where *Nilus* emptieth it ſelf into the ſea: In it is a ſtately Bath-ſtove, having fountains both of cold, and hot water belonging thereunto.

The City of Thebe *Deſcribed.*

Thebe at this preſent contains but about three hundred Families: but the buildings are very ſtately and ſumptuous. It abounds with Corn, Rice, and Sugar, with a certain fruit of a moſt excellent taſt, called *Muſe*: It hath in it great ſtore of Merchants, and Artificers: The Country about it, abounds with Date-trees, which grow ſo thick, that a man cannot ſee the City till he comes neer the Walls: Here grow alſo ſtore of Grapes, Figs, and Peaches: Over againſt the City the River of *Nilus* makes an Iſle, which ſtanding high, brings forth all ſorts of fruits but Olives.

The City of Chanca *Deſcribed.*

The great City of *Chanca* is about ſix miles from *Cairo*, at the very entrance into the Deſert, through which is the way to Mount *Sinai*: Its repleniſhed with moſt ſtately houſes, Temples, and Colledges: All the fields between *Cairo*, and it, are full of Dates. From *Chanca* to Mount *Sinai* are one hundred and forty miles, in all which way there is no habitation: Through this City lie the two main roads, one leading to *Syria*, and the other to *Arabia*: They have no water, but what remains in certain channels after the inundation of *Nilus*. In the other Cities there is nothing remarkable.

The Egyptian *Pyramids Deſcribed.*

In *Egypt* are diverſe ſtupendious ſtructures called *Pyramids*, the greateſt whereof is ſituated on the top of a rocky hill, which riſeth above the plain about an hundred feet, with a gentle, and eaſy aſcent, the height of the ſituation adding beauty to the work, and the ſolidity of the rock giving the ſuperſtructure a permanent, and ſtable ſupport: each ſide of this *Pyramid* is ſix hundred ninety three feet according to the *Engliſh* Standard; ſo that the whole *Baſis* contains four hundred eighty thouſand two hundred, and fourty nine ſquare feet, or eleven *Engliſh* acres of ground. The height is the ſame with the bredth: *viz.* ſix hundred ninety three feet.

The aſcent to the top is contrived in this manner: From all the ſides without, the aſcent is by degrees; the lowermoſt ſtep or degree is about four foot in height, and three in breadth, which running about the *Pyramid* in a level, makes on every ſide of it a long, but narrow walk; the ſecond row is like the firſt, retiring inward from the firſt three feet, and ſo runs about the *Pyramid*. In the ſame manner is the third row placed above the ſecond, and ſo in order the reſt like ſo many ſtaires riſing one above another to the top, which contains about nine foot ſquare. The degrees by which men aſcend are not all of an equal depth, for ſome are about four foot, others ſcarſely three, and the higher they aſcend, the more they diminiſh, both in breadth, and thickneſſe: ſo that a right line extended from any part of the *Baſis* to the top, will equally touch the outward angle of every degree.

Theſe are all made of Maſſie, and poliſhed ſtones, hewn out of the *Arabian* Mountains, which bound the upper part of *Egypt*, being ſo vaſt, that the breadth and depth of every ſtep, is one ſingle and intire ſtone, ſo that in moſt of them is contained thirty feet of ſtone: The number of theſe ſteps is two hundred and ſeven.

On the North ſide aſcending thirty eight feet upon an artificial bank of earth, there is a ſquare, and narrow paſſage, leading into the inſide of this *Pyramid*, containing in length ninety two feet, and an half: The ſtructure of it hath been the labour of an exquiſite hand, as appears by the ſmoothneſſe and evenneſſe of the work, and by the cloſe knitting of the joynts: it is now an habitation for great ugly bats of about a foot long.

At the end of this entrance, you muſt climb up a maſſy ſtone, eight or nine foot in height, where you enter into a Gallery, the pavement conſiſting of ſmooth, and poliſhed white Marble; the breadth is about five foot, and the height the like: the length of this Gallery is an hundred, and ten feet: At the end whereof begins a ſecond Gallery, a very ſtately peece of work, and not inferiour either in reſpect of the curioſity of Art, or richneſſe of materials, to the moſt ſumptuous or magnificent buildings: Its divided from the former by a wall, at the end whereof is a well about three feet in the diameter, the ſides whereof are lined with white Marble, its eighty ſix cubits in depth, hewn through the Rock on which the *Pyramid* ſtands: Beyond the Well about fifteen foot is a ſquare paſſage, the ſtones whereof are exceeding maſſie, and exquiſitly joyned, which contains one hundred and ten feet, at the end whereof is an arched Vault, or little Chamber, the length about twenty feet, the breadth ſeventeen, the height about fifteen.

The length of this ſecond Gallery before-mentioned is one hundred fifty and four feet, of white, and poliſhed Marble, both roof, walls, and bottome; the joynts are ſo well knit, that they are ſcarce diſcernable: The height of this Gallery is twenty ſix feet, the breadth ſix feet, bounded on both ſides with two banks, like benches of poliſhed Marble.

At the end of this Gallery you enter into a ſquare hole which brings you into a little room lined with rich, and ſpeckled *Thebaick* Marble; out of which through another paſſage, being all of *Thebaick* Marble, moſt exquiſitely cut, you land at the North end of a very ſumptuous, and well proportioned room, wherein Art ſeems to contend with Nature, the curious work not being inferiour to the rich materials. It ſtands in the heart, or center of the *Pyramid*, equidiſtant from all the ſides, and in the midſt between the *Baſis*, and the top: The floor, ſides, and roof, are all made of vaſt, and exquiſite tables of *Thebaick* Marble: from the top to the bottome are but ſix ranges of ſtone, all of an equal height. The ſtones which cover this room are of a ſtrange, and ſtupendious length, like ſo many huge beams lying flat, and traverſing the room, and bearing up that infinite weight, and Maſs of the *Pyramid* above. Of theſe there are nine which cover the roof; the length of this room is thirty four *Engliſh* feet: the bredth ſomewhat above ſeventeen feet, the height nineteen feet and a half.

In the midſt of this glorious room ſtands the Tomb of *Cheops* of one peece of Marble, hollow within, and ſounding like a bell; but empty: For (ſaith *Diodorus*) although the *Egyptian* Kings intended theſe for their Sepulchres, yet it happened that they were not buried therein: For the people being exaſperated againſt them, by reaſon of the toilſomeneſſe of theſe works, and for their cruelty, and oppreſſion, threatned to tear in peeces their dead bodies, and with ignominy to throw them out of their Sepulchres, wherefore they commanded their friends when they were dead to bury them in ſome obſcure place. The Tomb is cut ſmooth, and plain, without any ſculpture, and ingraving: The outſides contain in length ſeven foot, three inches, and a half. In depth its three foot, and almoſt four inches, and the ſame in breadth: The hollow part within is ſomething more than ſix foot long, the depth is ſomewhat above two feet; whereby it appears that mens bodies are now as big as they were three thouſand years ago: For it is almoſt ſo long ſince this Tomb was made. This Pyramid was twenty years in making, and yet there were three hundred threeſcore, and ſix thouſand men continually working about it, who only in Rediſhes, Garlick, and Onions, are ſaid to have conſumed eighteen hundred Talents. *Collected out of Mr.* Greaves, *a curious obſerver of it.*

The Egyptian *Mummi's Deſcribed.*

Not far from this Pyramid in *Egypt* are the *Mummi's* which were the graves of the ancient *Egytians*, into which are diſcents not unlike to the narrow mouthes of Wells, ſome near ten fathoms deep, leading into long vaults, hewn out of the Rock with pillars of the ſame. Between every Arch lie the Corpſes ranked one by another of all ſizes, which are innumerable, ſhrowded in a number of folds of Linnen, and ſwathed with bands of the ſame, the breaſts of divers being ſtained with *Hierogliphical Characters:* The Linnen being pulled off, the bodies appear ſolid, uncorrupt, and perfect in all their dimenſions; whereof the muſculous parts are of a brown colour, hard as ſtone-pitch, and hath in *Phyſick* the like operation; only more ſoveraign.

To keep theſe from putrefactions, they drew the brains out at the noſtrils with an Iron inſtrument, replenſhing the head with preſervative ſpices: then cutting up the belly with an *Æthiopian* ſtone, they took forth the bowels, cleanſed the inſide with Wine, and ſo ſtuffing it with a compoſition of *Myrrhe*, *Caſſia*, and other odours, they cloſed it up again: The like the poorer ſort effected with *Bitumen*, fetched from the Lake of *Aſphaltites* in *Jury*, whereby they have been preſerved till this day, having lyen there for about three thouſand years.

The Lake of Mæris *Deſcribed.*

Mæris, one of the *Egyptian* Kings, undertook, and finiſhed that moſt admirable Lake, which for greatneſſe, and colour, is like a Sea: Its about ſix hundred furlongs from the City of *Memphis*, the circumference of it contains CIↃ. CIↃ. CIↃ. IↃC. furlongs, the depth of it is fifty fathom, or three hundred feet; many myriads of men were imployed for many years about it.

The benefit of it to the *Egyptians*, and the wiſdom of the King, cannot be ſufficiently commended: For ſeeing the riſing of *Nilus* is not alwayes alike, and the Country is more fruitful by the moderateneſſe thereof: He digged this Lake to receive the ſuperfluity of the water, that neither by the greatneſſe of the inundation, it ſhould cauſe Marſhes, or by the ſcarcity of water, the earth ſhould not yeeld her ſtrength, he therefore cut a ditch from the River to this Lake fourſcore furlongs long, and three hundred feet in breadth, by which ſometimes receiving in, and ſometimes diverting the River, he gave at his pleaſure a ſufficient quantity of water to the husbandmen. After the Kings name, its called the Lake of *Mæris*.

In the midſt of this Lake he built a Sepulchre, and two Pyramids, each of them of an hundred fathoms high, placing upon them two Marble ſtatues, ſitting on a Throne, one repreſenting himſelf, the other his wife; ſeeking hereby to make his memory immortal. The revenews which came by the fiſh of this Lake, he gave to his wife to buy her unguents, and ornaments, which was ſo great, that it amounted to a Talent a day: For it was mightily repleniſhed with fiſh of twenty ſorts, ſo that very many were continually imployed in catching, and ſalting of them. *Diod. Sicu. Herod.*

Barbary *Deſcribed.*

Barbary hath on the Eaſt *Cyrenaica*: on the Weſt the *Atlantick* Ocean; On the North the *Mediterranean* Sea; and on the South the Mountain *Atlas*. Its now uſually divided into the Kingdomes of *Tunnis*, *Algiers*, *Feſs*, and *Morcoco*. It produceth Figs, Olives, Dates, Sugar, and horſes excellent for ſhape, and ſervice. The men are comely of feature, of a duskiſh colour, ſtately of gate, implacable in hatred, laborious, and treacherous. The women are rich in Jewels, beautiful in blackneſſe, and have delicate ſoft skins.

The Kingdom of Tunis *Deſcribed.*

Tunnis hath on the Eaſt *Cyrenaica*, and on the Weſt *Algier:* It containeth all that which the Ancients called *Numidia antiqua:* The ſoil is fertile, eſpecially the Weſtern part: The Inhabitants are healthful, ſeldom vexed with any ſickneſſe; its divided commonly into five parts.

1 *Ezzab* in the Eaſt, having many Towns and Regions in it.

2 *Tripolis*, where the chief City is of the ſame name; and where the Great *Turk* hath a *Baſſa*, or Vice-Roy: Its at this day a receptacle of Pyrats, that rove and rob in thoſe Seas. *Anno Chriſti* 1551. It was won from the Knights of *Malta* by *Sinan* Baſſa.

3 *Tunis*, where the chief City of the ſame name ſtandeth, near to the ruines of *Carthage:* It hath in it about ten thouſand houſholds, and many temples, and eſpecially one of ſingular beauty, and greatneſſe. *Cairoan* alſo hath been a famous City ſix and thirty miles from the Sea, and one hundred from *Tunis*; where is an admirable Temple, built upon Pillars of Marble.

4 *Conſtantina*, having the chief City of the ſame Name, wherein are eight thouſand families, and many ſumptuous buildings, a great Temple, and two Colledges.

5 *Burgia*, which for one hundred and fifty miles ſpace extends it ſelf by the Sea ſide to the River *Major*; the Principal City is called *Bugia*, ſometimes adorned with Temples, Hoſpitals, Monaſteries, and Colledges of ſtudents in the *Mahometan* Law. There is alſo in *Bugia*, *Necotus* a very pleaſant City; and *Chollo*, very rich. In this Country alſo is ſeated *Bona*, formerly called *Hippo*, where St. *Auguſtine* was Biſhop.

The Kingdom of Algier *Deſcribed.*

Algier formerly called *Mauritania Cæſarienſis*, is bounded on the Eaſt with *Tunis*, on the Weſt with *Feſs*, and *Morocco*. It hath in it five Principal Cities. 1 *Hubeda.* 2 *Tegdenit.* 3 *Guagido.* 4 *Teleſine*, which ſometimes contained ſixteen thouſand families, and is adorned with many beautiful Temples, and hath in it five dainty Colledges, curiouſly wrought with Moſaick work. And 5 *Algier.*

The City of Algier *Deſcribed.*

Algier is ſeated on the *Mediterranean* Sea, upon the ſide of an hill, whereby one houſe hinders not the proſpect of another: Its in faſhion like a Bow: the old Town is in compaſs three thouſand four hundred paces;

paces: the Iſland wherein it ſtands is walled about, except that part which is open to the Port, and City; where lately they have erected a five-cornered Tower to ſecure both: Its well ſtrengthened with Turrets, Fortreſſes, and Bulwarks: without the Wall is a ditch of ſixteen paces broad: without the Town there are three Caſtles: the Streets are generally narrow, and in the Winter Dirty: The Houſes toward the ſtreet are dark: but being inwardly built with ſquare Cloiſters, it makes them light: the roofs being flat ſerve them for galleries and Proſpect: In the middeſt is a well, but the water brackiſh: they uſe no chimnies, but make fires in Pans. The Kings Palace, and great mens houſes have ſpacious Courts, with ſpecious Pillars about, and many by-rooms ſpread with Mats, and Carpets, their Cuſtome being to put off their ſhooes when they enter.

Their houſhould furniture is generally mean: their common lodging is upon a Mat, or Carpet upon the ground: Pelts are their Nappery, water their drink, Rice with pulſe their meat, &c. five Ciſterns without the City ſupply them with water, fetched in upon the ſhoulders of their ſlaves: There are ſeven fair Moſques, five Colledges of Janizaries, where ſix hundred of them live together in one houſe. One Hoſpital, four fair Baths, whereof two for waſhing with hot, and cold water, paved with Marble: Two Royal Porches, one of thirty ſix foot ſquare, with colums for the Janizaries, and the other is before the Palace: within the Walls are neer thirteen thouſand houſes, many of them containing thirty Families, and ſome more: There are in all above one hundred Moſques, beſides the Oratories of Hermites: Sixty two baths, fourſcore and ſix Schools, wherein children learn to read, and write, and a few others for the *Alcoran:* In the Suburbs are fourteen thouſand ſix hundred ninety eight Gardens, each having Chriſtian Slaves to keep them: yea there is ſcarce a family in the City, wherein they have not one or more Chriſtian Slaves of both Sexes: Beſides in the Kings Priſon are commonly two thouſand, and two or three thouſand more in their Gallies; ſo that in all, there are ſeldome fewer than thirty thouſand of theſe poor ſlaves. See what miſery theſe poor captives indure before in the Chapter of *Cruelty.*

Feſſe *and* Morocco *Deſcribed.*

Feſſe and *Morocco*, formerly called *Mauritania Tingitana*, have on the Eaſt *Algiers*; On the Weſt the *Atlantick* Ocean: and are parted one from the other by the River *Omiramble:* The other principal Rivers in them are *Tenſilt*, *Sus*, *Suba* and *Lyſſus*.

Feſſe is divided into ſeven Provinces, in the which the chief City is *Feſſe*, ſo called from the abundance of Gold that was found at the laying of the foundation of it.

The City of Feſſe *Deſcribed.*

The City of *Feſſe* is both great, and ſtrong: the ſoil about it, is diverſified with little Hills, and pretty vallies, which make it very pleaſant: The River neer it diſperſeth it ſelf into many channels, and when it enters into the City, it divideth it ſelf into two arms, and theſe again are ſubdivided into variety of water-courſes, paſſing through every ſtreet, and by pipes under ground is carried into every Temple, Colledge, Inne, Hoſpital, and almoſt into every private houſe, whereby it carrieth away all the filth that might annoy either the ſight or ſcent. The buildings are of Moſaick-work, with fine bricks, and ſtones framed after a moſt curious manner, lovely for delight, and ſtately for admiration. The roofes of the houſes are adorned with Gold, Azure, and other excellent colours: on the top they are flat for the Inhabitants uſe and pleaſure: within they are richly furniſhed, every Chamber having in it a Preſſe curiouſly painted, and varniſhed. The Portals, Pillars, Ciſterns, and other Ornaments of theCity are very exquiſitly framed: There are of Temples in it about ſeven hundred, whereof fifty are very great and fair, adorned with Marble Pillars, and other Ornaments, the Chapiters whereof are wrought with Moſaick and carved works: each of them hath his Fountain of Marble, and other coſtly ſtones: the floores are covered with Mats cloſely joyned; the walls alſo for a mans height are lined with the ſame; every Temple hath its Steeple after the *Mahometan* manner, whereon their Prieſts call the People to prayer at the appointed hours. The principal Temple is that of *Caruven*, ſo great, that it contains in circuit a mile, and a half. It hath thirty one Gates great and high: the Roof is one hundred and fifty *Tuſcan* yards long, and neer fourſcore broad. Its ſupported with thirty eight Arches in length, and twenty in bredth: Round about it are Porches on the Eaſt, Weſt, and North, every one in length forty yards, and in bredth thirty, under which are ſtore-houſes, wherein are kept Lamps, Oyle, Mats, and other neceſſaries: every night are lighted nine hundred Lamps, for every Arch hath his Lamp, eſpecially that row which extends through the midſt of the Quire, which alone hath one hundred and fifty Lamps: amongſt which are ſome great lights made of Braſſe, every of which hath ſockets for one thouſand five hundred Lamps: The Steeple is exceeding high. Not far from the City are twenty Lime-kills, and as many brick-kills, ſerving for the reparation of the Temple, and houſes that belong to it. The revenues of this Temple are two hundred Duckets a day.

In the City there are two Principal, and moſt ſtately Colledges, adorned with Moſaick, and carved works, paved with Marble, and ſtones of *Majorca*; in each of them are many Chambers: One of them containing above one hundred Chambers, is adorned with a goodly Fountain of Marble, and a continual running ſtream: about it are three cloiſters, or galleries of incredible beauty, ſupported with eight ſquare

Pillars of diverſe colours: the Arches adorned with Moſaick of Gold, and Azure: the roof of carved work. The Gates of the Colledge are of Braſs finely wrought, and the Chamber doors are well carved. In the great Hall where they ſay their Prayers, is a Pulpit, aſcended by nine ſtairs, all of Ivory, and Ebony.

There are many Hoſpitals in *Feſſe* not inferior to the Colledges for building: there are alſo a hundred Bath-ſtoves well built, each of them having four Halls, and certain Galleries without; in which they put off their cloaths, moſt of them pertaining to the Temples, and Colledges, and yeilding them a great rent.

Their Inns are almoſt two hundred, built three ſtories high, each of them having one hundred and twenty Chambers in them, with Galleries before all the doors: but yeilding neither beds, nor food for ſtrangers. There are alſo a thouſand Mills, the revenues whereof belong to the Temples, and Colledges. Each trade in *Feſſe* hath a peculier place allotted thereto. There are ſix hundred fountains walled about, which ſupply the Temples, and other places with water, becauſe the River is ſometimes dry.

In the territories of *Feſſe* is the City of *Sella*, where the buildings are of Moſaick work, ſupported with Marble Pillars. The ſhops are under fair, and larg Porches: in which, there are Arches to part the ſeveral Occupations: it hath in it fair and beautiful Temples: hither the *Engliſh*, *Genowayes*, *Flemings*, and *Venetians*, uſe to trade.

Morocco *Deſcribed.*

Morocco is divided into ſeven Provinces, in all which the chief City is *Morocco*, once the Metropolis of *Barbary*, containing one hundred thouſand Families, but now inferior to *Feſſe* for voluptuouſneſſe, ſpaciouſneſſe, and beauty: yet there is a large Church in it bigger than that of *Feſſe*, though not ſo beautiful, having a Tower on it ſo high, that from thence may be ſeen the hills of *Azaſi* at one hundred and thirty miles diſtance. There is alſo a large and ſtately Caſtle, on whoſe Tower there ſtand three Globes made of pure Gold, weighing one hundred and thirty thouſand *Barbary* Duckets, ſome Kings have been about to take them down, but have always been hindred by ſome diſaſters, which makes the common people judge, that they are kept by ſpirits.

Numidia, *and* Lybia *Deſcribed.*

Betwixt *Barbary*, and theſe, is the Mountain *Atlas*, ſo high that the top of it cannot be ſeen: It was ſo called from one *Atlas* a King, that dwelt at the bottom of it.

Numidia hath on the Eaſt *Egypt*: on the Weſt the *Atlantick* Ocean: on the North *Atlas*: and on the South *Lybia*: The Inhabitants live like the *Nomades*, not in houſes, but in Waggons, and Carts: whence *Lucan* ſpeaking of them, ſaid,

They dwell in Waines, not houſes, and do ſtray
Through fields, and with them lead their gods each way. Heilin.

They ſpend their time in hunting, ſtaying but three or four dayes in a place, whileſt the graſſe will ſuſtain their Camels; ſo that there are few Towns in this Country, and thoſe far remote one from another. *Teffet* is their greateſt City, which yet conſiſts not of above four hundred houſholds, and hath no other Town within three hundred miles of it. In this Country are abundance of Dates, whence its called *Dactylorum regio.* This fruit is moſt of their food, and with the ſtones of them they feed their Goats, which makes them fat, and causeth them to give ſtore of milk. The air hath this property, that it preſently cures all that have the *French* diſeaſe, and come into it. The chief Cities are *Stafilet*, *Dauſen*, *Dara*, *Lapſa*, and *Teffet.*

Lybia hath on the Eaſt *Nilus*; on the Weſt the *Atlantick* Ocean; On the North *Numidia*; and on the South the Land of *Negroes.* In this Country *Arius*, the Heretick was born, who denyed the perpetual divinity of Chriſt. It is now called *Sarra*, i. e. a *Deſart* becauſe the whole Country is full of ſandy Deſarts, through which Merchants uſe to travel eight dayes together, without the ſight of either River, Lake, Buſh, or Tree. The chief Cities are *Huadan*, *Guargata*, and *Toherraum.* They have neither King nor Lawes, but are governed by the chief man in every Tribe: They are moſt Gentiles, they have ſome *Mahometans* amongſt them.

The Land of Negroes *Deſcribed.*

The Land of *Negroes* hath on the Eaſt *Æthiopia ſuperior:* On the Weſt the *Atlantick* Ocean: On the North *Lybia*; and on the South the Kingdom of *Manicongo:* The people are very ignorant and bruitiſh: moſt of them Gentiles, yet are there ſome *Mahometans* and Chriſtians amongſt them: They took the *Portugal* ſhips when they firſt ſaw them, for great birds with white whings: their guns for the work of the Devil, and bag-pipes for living Creatures. The Nobles in the preſence of the King, never look him in the face, but ſit on their buttocks with their elbowes on their knees, and their hands on their faces; they anoint their hair with fat of fiſhes, which makes them ſtink abominably. They have a bundance of gold & ſilver, very pure, and fine. Its watred with the River *Niger*, which from the fifteenth of *June* overflows its banks for the ſpace of forty dayes, and is ſo many more before it returns into its channel, which makes the fields very fruitful: In one place *Niger* hides it ſelf for ſix miles under ground: The ſecond River is *Senega*, upon whoſe Northern bank, the people are cole-black; but on the South only tawny.

The Chief Kingdomes are

1 *Gualata*, where they have no Lawes.

2 *Guinie*, where there is neither Town nor Caſtle, except *Mina* built by the *Portugals.*

3 *Tombutum*, where the Inhabitants ſpend all their time in ſinging, and dancing. The King hereof is the richeſt of all the Princes in thoſe parts of *Africa*, keeping a royal Palace, and hath for his guard three thouſand horſemen, and footmen ſance number.

4 *Melli*, which is three hundred miles long, the Inhabitants are rich, civil, and induſtrious.

5 *Cana*, where are plenty of Lemons, and Pomegranats.

6 *Gialoſie*, where the people are ſo nimble, that they will leap upon a horſe when he gallops, and ſtand upright when he runs, turn themſelves about, and ſuddenly ſit down; mount, and diſmount in a trice.

7 *Benin*, where the people raſe their skin with three lines drawn to the Navel, without which they think they cannot be ſaved; Both men and women go naked till they be married, and then they wear a cloth from the waſt to the knees.

8 *Nubia*, where there is a poiſon ſo exceeding ſtrong, that the teenth part of a grain will kill a man in a quarter of an hour: Its ſold for one hundred Duckats the ounce.

9 *Bornum*, where the people have neither wives, nor children that they call their own, nor names, but are only diſtinguiſhed by ſome external accident.

10 *Goaga*, where the King hath no revenues, but what he winnes from his enemies.

11 *Ganaga*, where the King hath nothing, but what his Nobles pleaſe daily to allow him.

The Country of the Mandigos *Deſcribed.*

In *Guinie* upon the River *Gambra* live the *Mandigos:* The River abounds with Crocodiles, River-horſes, Torpedoes, running-fiſhes, &c. On the banks of it are many Geeſe, Ducks, Hernes, Curlews, Storks, Plovers, &c. On the Land are Beeves, Goats, *Guinie* Hens, &c. The people are perfectly black, and live a very idle life, except it be in their ſeed-time, and harveſt: their uſual food is Rice, or ſome Grain boiled; their drink is water, or *Dullo*, made of Gain like our Ale. Their houſes are round covered with Reeds, many of them built together, and compaſſed with a wall of Reeds ſix foot high, to defend them from wild-beaſts, which yet many times, much endanger them. There are Ant-hills caſt up by Piſmires; ſome of them twenty foot high, and in compaſs able to contain twelve men, which with the heat of the Sun are baked into that hardneſs, that our *Engliſh* which trade thither for Gold, uſe to hide themſelves in the ragged tops of them, when they take up their ſtands, to ſhoot at Deer, or other beaſts. The Town wherein the King dwels is ſeated on the River; compaſſed about with Hurdles ten foot high, and faſtned to ſtrong poles: On the outſide is a Trench of great breadth, beyond which the Town is again circled with Poſts, ſet cloſe together of about five foot high: their Armes are Azegaies, or Javelins, made of Reeds ſix foot long, with an Iron Pike artificially made, and dangerous: they have others that they caſt like Darts, with barbed heads: as alſo ſwords about two foot long. Some have Bows and Arrows made of Reeds, headed with Iron poiſoned: when any of them come to the King, they preſently kneel down, and comming nearer, they lay their hands firſt upon the ground, then upon their head, then comming to him, they lay their hand with much ſubmiſſion upon the Kings thigh, and ſo retire back: the King anſwers them with nodding his head: They are generally cloathed in cloth made of Cotton, whereof there is plenty; their apparrel is a ſhirt to their knees, and a pair of breeches; they are moſtly bare-headed, their hair bedecked with *Gregories*, made of leather, of ſeveral faſhions, which whileſt they wear, they think that no evil can betide them.

The King hath two wives ſitting by him, laying their hands on his naked skin, ſtroaking, and gently pulling the ſame. When the woman is with child, ſhe lyes no more whith her husband till the child be weaned. The wives live in great ſervitude, beating their Grain in Morters: they never are admitted to ſit, and eat with their husbands: you ſhall never ſee kiſſing, or dalliance betwixt husband and wife, nor brawling amongſt the wives, though one man hath many, and they equal: each woman hath her ſeveral houſe for the night, and when they appear in the morning, they ſalute their husbands, kneeling, laying their hands on his thigh: her apparrel is looſe, and party-coloured: from the waſt upward ſhe is bare, to ſhew her painted razed body, whereof they are proud, turning themſelves to ſhew it, and well pleaſed when you handle it. Few either of men or women are without Tobacco-pipes made of earth well glazed, about two inches long, the bowle will hold half an ounce of Tobacco: into theſe they put Reeds about a yard long, and ſo draw the ſmoak.

They have ſtore of Palmita wine: and gourds which grow like our Pumpions carryed up their walls, of unequal ſize, from an egge to a buſhel, yeelding variety of houſhold veſſels to eat, drink, and waſh cloaths in: they have ſtore of great Locuſts trees, which yeeld cluſters of Cods, ripe in *May*, which they eat. They have ſtore of Bees, and Honey. They have a ſort of trees, which on a long ſtalk have a great and round fruit with a pleaſing pith therein, on which Baboons and Monkeys feed. There is a tree or ſhrub commonly growing on the River bank like our great briers, having a ragged leaf, which leaf with the gentleſt ſtealing touch, betwixt the finger, and thumb, will make the whole bough to cloſe up all his leaves, and the touch of a ſprig, will cauſe the whole tree to cloſe up all his leaves: It bears a yellow flower like our Eglantines. There are many Lions, Jackals, Ouzes, and Leopards. The Civit-Cats, and Porcupins rob them of their Poultry. There are alſo abundance of Elephants, which going in companies ſpoil their Corn, and Cotton gro wnds: they feed amongſt ſedges, and upon boughs of trees: the blacks eat their fleſh. There are Deer of all ſorts, Antilops, wild Bulls, and huge Bears. The Baboons go by three or four thouſand in a heard, ſome of the biggeſt being leaders, which are as big as Lions: the Females carry their young under their bellies, and if any have two, ſhee carries one on her back.

There are infinite ſtore of Guinie-hens, Partridges, Quails as big as Woodcocks, Pidgeons, Parrats, and Parakitos: Their greateſt fowl is a *Stalker*, who ſtanding upright is taller than a man: the next is a *Wake*, which makes a great noiſe as he flies, and doth much hurt in their Rice-grounds: of ſmaller birds there are many ſorts, pleaſant to the eye, and delighting the ear.

Æthiopia inferior *Deſcribed.*

Æthiopia inferior hath on the Eaſt the *Red-ſea*, on the Weſt the *Æthiopian* Ocean: on the North the Land of *Blacks*, and *Æthiopia ſuperior*: and on the South the Southern Ocean. It hath in it theſe Kingdomes.

Aian between the mouth of the *Red-ſea*, and the River *Calimanci*. It abounds with Fleſh, Hony, Wax, Corn, Gold, Ivory, and abundance of Sheep, whoſe tails uſually weigh five and twenty pounds.

Zanziber extending from the River *Calimanci* to *Monomopata*: Its divided into fifteen Provinces, or Kingdomes, the chiefeſt whereof is *Sofila*, where there is ſo much Gold, and Ivory, that ſome would have it to be *Solomons Ophir*.

Cafraria, which hath on the Eaſt the River *de infanto*: on the Weſt and South the Ocean: and on the North the Mountains of the *Moon*: it extends Southward to the Cape of *Good hope*, firſt diſcovered by the *Portugals*, *Anno Chriſti*. 1497.

The Africans *at the Cape of* Good Hope *Deſcribed.*

At the Cape of *Good hope*: the *Africans* are ugly black, ſtrong-limmed, deſperate, crafty, and injurious. Their heads are long, their hair woolly, and criſpt; of which ſome ſhave one ſide, leaving the other long and curled: Another ſhaves all, ſaving a little tuft on the top: Another (thinking his invention better) ſhaves here, and there, the bald skull appearing in many places: other ſome ſhave away all ſave a lock before. Such as have tufts of hair, hang in them braſſe buttons, ſpur rowels, peeces of Pewter, &c. Their ears are long, and made longer by heavy bables they hang in them, as links of braſs, or Iron, chains, glaſs-beads, blew-ſtones, bullets, or Oiſters-ſhels: and ſuch as cannot reach to ſuch Jewels, have ſingles of Deer, Beaks of Birds, Dogs or Cat-ſtones, &c. Their Noſes are flat, cruſht ſo in their infancy, their Lips great: quick, crafty eyes: and about their necks, they have guts, or raw puddings, ſerving both for food and Ornament: The better ſort inſtead of them get hoops of Iron, chains of braſſe, or greazy thongs of ſtinking Leather: Their armes are loaden with voluntary ſhacles of Iron, Ivory, ruſty braſs, or muſty Copper: the reſt of their bodies are naked, ſaving that they are girded with a thong of raw leather, to which is faſtened, a ſquare peece like the back of a Glove to cover their privities: but the women, when they receive any thing, return their gratitude by taking up that flap, and diſcovering their ſhame: But their great ones have better cloathing: A naſty untanned hide of a Lyon, Leopard, Calf, Baboon, or Sheep (the hair inward) which they put upon their ſhoulders, reaching to their waſts: for their thighs and legs are never covered: To their feet is faſtened a broad peece of Leather, tyed by a little ſtrap, which for the moſt part they hold in their hands, that their feet may have liberty to ſteal, which with their toes, they can do moſt cunningly, all the while looking you in the face, as if they meant no harm. Moſt of the men are ſemi-Eunuches, one ſtone being exſected in their infancy by their nurſes. Both ſexes hideouſly cut, gaſh, and pink their brows, noſe, cheeks, armes, breſts, back, belly, thighs, and legs in ſundry works, and Figures. They have no houſes, they delight moſt in Caves, Holes, or Lyons dens, unfurniſhed; a whole Tribe commonly keeping together, coupling without diſtinction, the name of Wife, or Brother, being unknown amongſt theſe inceſtuous perſons.

They feed, ſleep, and ſpeak altogether without order, or Law: In the night they ſleep round a fire, a Centinel watching the Lyons, their adverſaries: *Vivitur ex rapto:* the one eating the other, the Lyon tearing ſome of them, and they other times training him over covered pits, which catches him: and ſo they ſlay, and eat him to day, who perhaps was a Sepulcher to their friends, or parents the day before. They dawb, and rub their skins with greaſe, and coals, indenting, and drying them in the Sun whereby they become Monſters to all civil eyes. They eat men alive, or dead, which when they fail of, dead Whales, Seals, Pengwins, greaſe, or raw puddings are their diet: and when the froſt of old age benums their limbs, whereby they are unapt to provide their own food, they either eat them, or expoſe them upon the Mountaines, either to be killed by famine, or devoured by Lyons.

With theſe no violent death, nor ſtroying rage
Of Luſt, is half ſo dreadful as old age.

They have no ſpark of devotion, no knowledg of God, Heaven, Hell, or immortality; no place of worſhip, no day of reſt, no order in nature, no ſhame, no truth, no ceremony in births, or burials, meer brutiſhneſs, and ſtupidity overſhadowing them. The women carry their children on their backs, and give ſuck with their long dugs ſtretched over their ſhoulders. *Anno Chriſti.* 1600. Sir *James Lancaſter* had amongſt them a thouſand ſheep, and fifty Oxen for trifles. They train their Cattle to ſuch obedience, as with a whiſtle, great Heards will follow them like Dogs, and being ſold, with a like call will run away after them, to the buyers coſtly mirth and admiration: to prevent which, the Marriners upon the delivery of each beaſt; either kill it quickly, or faſten their horns with cords to ſtakes placed there on purpoſe.

The Kingdom of Sofala *Deſcribed.*

Sofala is ſituate on the coaſt of Eaſtern *Æthiopia*, neer the Sea: here the *Portugals* traffick to *Manica*, a Land of much Gold, within land above threeſcore Leagues; the Women perform the offices of Tillage, and Husbandry: In it are many ſorts of fruit, as Pomgranats which beare all the year, ſome green, ſome ripe, and ſome in flowers: Fig-trees which yeild black Figs all the year about: Orenges, Limes, Vines, which bear twice a year, in *January*, and *July*; Ananas, Sugar canes, Palm-trees, which yeild infinit Cocoes, and Wine; *Guiny*-Wheat, and Rice: There are abundance of Hens, Goats, Kine, wild Beaſts, and wild Swine. In *Manica* grow little trees on Rocks; which are dry moſt part of the year, but if you cut off a bough and put it into water, in the ſpace of ten hours it ſprings, and flouriſheth with green leaves: In ſome parts they have ſtore of Orenges and Lemons. The King of this Country is called the *Quitive*, they are Gentiles; He hath above one hundred Women, whereof one or two are his Queens: and many of them are his Aunts, Coſins, Siſters, and Daughters, all whom he uſeth promiſcuouſly; when he dies his Queens muſt dye with him, to do him ſervice in the other world.

The Kingdom of Monomopata *Deſcribed.*

Monomopata is above two hundred Leagues long: On the North-Weſt lies the Kingdom of *Abutua*, where is much fine Gold, yet their greateſt riches they count their Cattle: On the Eaſt it hath the River *Zambeze*: On the South-Weſt it extends to the Ocean, and Southward its bounded with the River *Inhanabane*: The King hath many Women, whereof one is principal: None may ſpeak with him, except he bring a preſent; The King and his ſubjects wear a white *Perewinkle* in their foreheads for a jewel, faſtned in their hair, and the King hath another great one on his breaſt. None of them cut the hair of their heads or beards, yet they grow not long; they live commonly to ninety, or one hundred yeares: when the King dies, his Queen muſt drink poyſon to ſerve him in another World. It abounds ſo with Elephants, that about five thouſand are yearly killed for their teeth-ſake: There are ſaid to be three thouſand Mines of Gold.

The Kingdom of Congo, *or* Manicongo *Deſcribed.*

The Kingdom of *Congo* hath on the Weſt the Ocean: On the South the *Caphars* and Mountains of the Moon: On the Eaſt thoſe Hills from which the Rivers iſſue, and run into the Fountains of *Nilus*: and on the North the Kingdom of *Benin*: The moſt Southerly part is called *Quimbibe*: a great and mighty Kingdom, extending from *Bravagal* to *Bagamidri*; the air is wholeſome, the earth outwardly furniſhed with ſtore of fruits, inwardly with Mines of Chriſtal, and other mettals. *Angola* is another Province of *Congo*, a great Kingdom, and very populous. *Cabazza* is the Royal City, one hundred and fifty miles from the Ocean: from this Country the *Portugals* uſe to carry above twenty thouſand ſlaves yearly into *Braſile*. They are Heathens, have their Idols of wood in the midſt of their Towns, in faſhion like a *Negro*, which they call *Mokiſſo's*: they take as many wives as they pleaſe; there are Mines of Silver, and excellent Copper: they have many Kine, but love Dogs-fleſh better, which they feed for the Shambles; their houſes are faſhioned like Bee-hives: Horſe-tailes are great Jewels amongſt them, for one of which they will give two ſlaves.

Congo properly ſo called, extendeth Weſtward three hundred ſeventy five miles; Northward five hundred and forty; Southward ſix hundred, croſſing over the Mountaines of the Sun, and the Mountain of Chriſtal: Its divided into ſix Provinces, *Bamba*, *Songo*, *Sundi*, *Pango*, *Batti*, and *Pemba*. *Bamba* is the greateſt, and richeſt; there are Mines of ſilver, and on the Sea-ſhore, ſhells which they uſe in ſtead of mony: Amongſt them there are ſome very ſtrong men, who will cleave a ſlave in the middle, or cut off a Bulls head at one blow: There are certain creatures as big as Rams, having wings like Dragons, long tails, and chaps with diverſe rows of teeth; they live upon raw fleſh; their colour is blew, and green, and they have but two feet; the Pagan *Negroes* worſhip them for Gods. The Rivers of *Congo* are many, the greateſt whereof is *Zatre*: In all of them are River-horſes, and Crocodiles, and they overflow as doth *Nilus*. There are whole Mountains of Porphiry, Jaſper, white Marble, and other Marbles; and one, that yeelds fair Jacinths, ſtraked with natural veins. When any of the Inhabitants die, they have no power to bequeath their goods to their kindred, but the King is heire general to all men.

The Kingdom of Loango *Deſcribed.*

Loango is the Northerly neighbour of *Congo* right under the Line: the Country ſtretcheth two hundred miles within Land: the people are called *Bramanes*, and the King *Mani Loango*: they are circumciſed after the manner of the *Jews*, as all the reſt of the Nations in thoſe Countries uſe to be: they have abundance of Elephants, and wear cloaths of Palm: they are Heathens, and uſe many ſuperſtitions; they have their *Mokiſſo's*, or Images, to which they offer ſeveral things.

Beyond the Country of *Loango* are the *Anzigues*, the cruelleſt Cannibals that are under the Sun: for in other places they eat their enemies, or their dead, but here they eat their Country-men, and kins-folk, and keep ſhambles of mans fleſh, as with us of Beef, or Mutton. They have many Mines of Copper, and great quantity of Sanders, both red, and gray. They are excellent Archers; they are circumciſed, and worſhip the Sun for their greateſt God, and the Moon next.

Ethiopia Superior; *called alſo* Abaſſia, *deſcribed.*

It is watered with four principal Rivers, & as many huge Lakes: The firſt River is *Taucea*, running Northward, but drunk up by the thirſty ſands, before it can come to the Sea: It hath bordering upon it,Mountains of admirable height,& inacceſſible: The ſecond River is *Oara*, larger then *Nilus*, that emptieth it ſelf into the Sea of *Zeila*: The water is very clear,but the ſuperſtitious *Abaſsines* refuſe to drink of it, becauſe in its paſſage it watereth ſome *Mahometan* Regions. The third is *Gabea*, and the fourth is *Nilus*: One of the Lakes is called *Dambea*, threeſcore mile long, and five and twenty broad: It abounds with fiſh,and River-horſes; and in it are many Iſlands, in which traitors are confined.

The *Abaſsine* ſoil is for the moſt part hollow,and in the midſt of the plains, riſe many Rockie-hils, which in times of war ſerve them for Fortreſſes: The whole Country abounds with Mettal-Mines; but the inhabitants, partly through ignorance, and partly for fear of the *Turks*,if the riches of their Country ſhould be diſcovered,ſuffer them to lye hidden in the earth, only they make uſe of ſo much Iron as lyes upon the ſurface of the earth. Of plants and trees there is great variety: There are Hares,Goats, Bores, Harts, Elephants, Camells, Buffalls, Lions,Panthers, Tigers, Rhinocerotes, and Jaraffs.

The air in this Country is moſt part warm,and temperate: In ſome parts very hot, and unwholeſome. The Winter is from the end of *May*, to the beginning of *September*; in which time it rains almoſt every day, which is often accompanied with thunder: their Wine is made of Honey; their Churches are uſually compaſſed with trees for ſhade.

The richer ſort buy garments of the *Saracens*,the reſt both men and women cover their bodies either with a skin,ot ſome courſe Hempen-cloth: when they do reverence to any, they put off their cloth from the ſhoulders to their navel; their hair is long,which ſerves them for a Hat: the better ſort curle and anoint their hair with butter; they brand marks in their bodies, eſpecially in there face; on their little fingers they ſuffer their nails to grow as long as they will; their hands & feet are bare,which they colour reddiſh;there are artleſſe & lazie: the lye on Ox hides, they eat their meat out of great bowles of wood without any Napperie: they have no Cities, but great unwalled Villages; their greateſt Town hath ſcarce ſixteen thouſand houſes: Theſe houſes are ſmall, without elegancy or ſtory, round, and covered with earth, and ſtraw: They paint Chriſt, the Virgin, and other Saints,black as Devils, and wicked men white. Their Temples are round,having a double Porch: they neither walk, nor talk,nor ſit, nor ſpit, nor laugh in the Church, nor admit Dogs into the Church-yards: ſome Churches are only for men, others for women: In ſmall Villages they are common to both, but with diviſions that they cannot ſee one another.

The chiefeſt Port belonging to the *Abiſsines* is *Suaquen*, ſituated in the *Arabian Gulph*: It excels moſt of the Cities in the Orient, in four things: Firſt, in the goodneſſe & ſecurity of the Haven, which is fenced by nature againſt all ſtorms, and will contain two hundred ſhips, beſides multitudes of ſmall Veſſels.

Secondly, In the eaſineſſe of loading, and unloading of them: For the City being built in an Iſland, they ſet the beak-heads of their ſhips and Gallies over the ſtreets, and by caſting a plank over, they are emptied into the ware-houſes.

Thirdly, For traffick with ſtrange Nations; for there repair thither Merchants from all parts of *India*, *Cambaia*, *Pegu*, *Malacca*, *Arabia*, *Ethiopia*, *Egypt*, *&c.* which trade for abundance of gold, and Ivory.

Fourthly, For the ſtrength of the City, which is very great, by reaſon of Sholds, Flats, Iſlands, Rocks, Banks of ſand, &c. which makes the approaches very difficult, and dangerous. This Country of *Abaſsia* is as big as *Germany*, *France*, and *Italy*, and hath in it plenty of Rice, Barley, Beans, Peaſe, Sugar, &c,

The Hill Amara *in* Ethiopia *deſcribed.*

In *Ethiopia* under *Prete Janny*, commonly called *Preſter*, or *Presbyter John*, is an hill called *Amara*, ſituated in the navel of the *Ethiopian* body under the *Equinoctial* line, adorned with all variety of fruits, wholeſome air, pleaſant aſpect, and proſpect: yea Heaven, and Earth, Nature and Induſtry have all been corrivals to preſent their riches to it.

It ſtands in a great plain, having no other hill near it by thirty leagues, the form of it is round: the rock is cut ſo ſmooth without any unequal ſwelling, that to him that ſtands beneath, its like an high wall: the top is over hanged with rocks, jutting forth for the ſpace of a mile: Its above twenty leagues in the circuit, compaſſed with a wall on the top, well wrought, that ſo neither man nor beaſt in chaſe may fall down.

The top is a level, only towards the South is a riſing hill beautifying this plain, whence iſſueth a pleaſant Spring which paſſeth through all that plain, & payeth its tribute to every Garden that will exact it, and ſo maketh a Lake at length, whence iſſueth a River that from thence runneth into *Nilus*.

The way up to it is cut out of the Rock, not with ſtairs, but by an eaſy aſcent, ſo that one may ride up with eaſe; at the foot whereof is a fair Gate with a *Corps du Guard*: Half way up is a fair & ſpacious Hall, cut out of the Rock, with three large windows to it, and at the top is another gate with the like *Guard*: The air above is wholeſome, & delectable, ſo that they live long there without ſickneſſe. There are upon it thirty four Palaces ſtanding by themſelves, ſpacious, ſumptuous and beautiful, where the Princes of the Royal blood have their abode with their Families. There are two Temples alſo, the moſt beautiful in all *Ethiopia*.

There are many flouriſhing and fruitful Gardens, curiouſly made, and plentifully furniſhed with *Europian* fruits, as Pears, Pippins, &c. and of their own, as Oranges, Citrons, Lemons, &c. Its alſo adorned with Cedars, Palm-trees, &c. as alſo with variety of herbs and flowers to delight the ſight, taſte, and ſent: There are alſo *Cubaio* trees, pleaſant in taſte beyond all compariſon, and great ſtore of Balm-trees. There is plenty of all ſorts of Grain, and Corn, and ſuch charms of Birds as delight the ear with their melodious warbling notes, and pleaſe the eye with their variety of colours, and other creatures that adorn this *Paradiſe*.

The aforenamed Churches have their Pillars, and Roofs of ſtone, richly, and cunningly wrought, the matter and workmanſhip contending for magnificence: That of *Jaſper*, *Alabaſter*, *Marble*, *Porphyrie*; This of painting, gilding, and much curioſity: To theſe are adjoyning two ſtately Monaſteries; in one whereof are two rare peeces, whereon wonder may juſtly faſten both her eyes.

The Treaſury, and the Library of the Emperour, are ſuch as neither of them is thought to be matchable in the world; neither that of *Conſtantinople*, wherein were one hundred and twenty thouſand Books; nor that of *Alexandria*, wherein were ſeven hundred thouſand Books: For the number in this Library is numberleſſe, their price ineſtimable. There are three great Halls, each above two hundred paces large, with Books of all Sciences, written in fine Parchment, with much curioſity of Golden Letters, and other work, and coſt in writing, binding and covers: There are all the *Greek Fathers*: The Writers of *Syria*, *Egypt*, *Africa*, and the *Latine Fathers*, with others innumerable in *Greek*, *Hebrew*, *Arabick*, *Abyſſine*, *Egyptian*, *Syrian*, and *Chaldee*. There are *Poets*, *Philoſophers*, *Phyſicians*, *Rabbines*, *Talmudiſts*, *Cobaliſts*, *Hieroglyphicks*, *&c.*

The Treaſury, leaves them of all other Princes behind it. Its a Sea that every year receiveth new Rivers, which never run out: every Emperor yearly laying up part of his revenue there. The Jewels here kept are incomparable, *Topazes*, *Amethiſt*, *Saphires*, *Diamonds*, &c. He hath one Jewel that was found in the River *Niger* (that brings forth more Gemmes than any other in the world) which is one peece diverſified with a thouſand variety of ſtones: its about two ſpans, and an half ſquare: there are in it one hundred and ſixty *Diamonds*, one as large as the palm of ones hand: It hath in it above three hundred *Emeralds*; *Rubies* the greateſt in the World: Above fifty *Saphires*, *Turqueſes*, *Balazes*, *Amethiſts*, *Spinels*, *Topazes*: *Jacinths*, *Chryſolites*, &c. Nature here playing the Jeweller, and repreſenting a Map of the worlds Gemmes in this one Jewel; without, and infinitely beyond all Art of Man. *Bernerdo de Vecheti*, a Jeweller, being ſent thither by *Frances de Medicis* Duke of *Florence* to ſee it, accounted it beyond all eſtimation, and value. The Emperor alſo hath made him Tables with thouſands of ſtones ſet in them.

In this hill are kept the Princes of the Blood Royal, as in a priſon, and never return thence, except they be choſen Emperors. *Anno*

Chriſti 1608. there were ſix of them: Theſe meet all together when they pleaſe to recreate themſelves by hauking, hunting, &c. and they have grave perſons to inſtruct them in learning, and vertue. *Purchas Pilgrimage*. p. 677. &c.

The chiefeſt Cities in Abaſſia, *or* Æthiopia ſuperior, *Deſcribed.*

The chiefeſt Cities in this Empire are: 1. *Saba*, in which are four Gates made of Alabaſter, and Jaſper, wrought with antique work, and the doors thereof curiouſly carved. It hath in it five thouſand great and ſumptuous houſes: the ſtreets are ſpacious, and ſo ſhaded with Pent-houſes, that a man may walk without being offended by either Sun or rain. The other Cities are 2. *Aruma*. 3. *Coſſomum*. 4. *Zameta*, the ſeat of *Barnagaſſo*, or the Vice-Roy. 5. *Suacen*, before deſcribed. 6. *Tanape*. 7. And *Zembra*: The Kings Court alſo is a wandring City; For his Pavilions, and Tents belonging to him, and his retinue being pitched, take up ten miles in compaſſe.

In this Empire are ſeventy Tributary Kingdomes, the chief whereof are 1. *Barnagaſſum*, which lyeth towards the *Red-ſea*, and borders on the *Turks*. 2. *Tigremaon*, famous for her Mines of Gold. 3. *Angote*, where the Inhabitants uſe Salt, Pepper, and Iron inſtead of mony, and feed on raw fleſh. 4. *Amara*, where is that famous Mountain before deſcribed. 5. *Guagere*, which is an Iſland in the River *Nilus*, one hundred ſeventy and five miles long, and one hundred twenty and five broad, &c. The Natives call this Emperor, *The Negus*. His revenues are ſo great, that beſides the expences of his Court. and Camp, he coffers up three millions every year.

The Iſlands in the Red-Sea, *belonging to* Africa *Deſcribed.*

That which is now called the *Red-Sea*, or *Arabian Gulph*, that parts *Aſia* from *Africa*, is in length one thouſand and two hundred miles, in breadth for the moſt part one hundred: Its ſo full of ſholds, that except they keep the channel in the middeſt, there is no ſailing but by day-light: At the entrance into it, ſtands the Ile of *Babel mandel*, or *Babmandel*, which the ancient Kings of *Egypt* uſed to chain up to keep the paſſage.

Sues is neer the bottome of this Sea, where the *Turk* hath his Arſenal, and Gallies for thoſe Seas: The Timber is brought out of *Caramania* by Sea, by the River *Nilus*, and by Cammels the reſt of the way, at incredible charges: Some think that *Pharaoh* was here drowned: Others think that the paſſage of the *Iſraelites* was at *Tor*, where this Sea is not above nine miles over. *Ezion Geber* was a Port hereabouts whence *Solomon* ſent his Fleet to *Ophir* for Gold, &c.

Bernice was a Port in the *Red-ſea*, where the *Indian* Drugs, and Spices were unladen in the time of the *Roman* Empire, & from thence carried to *Alexandria* in *Egypt*. *Zidem* is twelve leagues from *Mecca*, where ſince the ſhips uſed to unlade theirSpicery,as formerly they did at *Bernice*.

A little further is the Ile of *Mehun:* and then the Ile of *Cameran*, one of the hotteſt places in the world: then *Dalaqua*, where they get pearles. Its one hundred twenty and five Leagues long, and twelve broad. *Mazzua* is another Iſland which makes *Ercocco* a good Haven, There are diverſe other ſmall Iles, in which there is nothing memorable.

The cheifeſt Iſlands belonging to Africa *Deſcribed.*

Madagaſcar *Deſcribed.*

Madegaſcar, or St. *Laurence* Iſland, is the greateſt Iſland in the World, being a thouſand miles in length, and in ſome places four hundred miles in bredth: Its full of Towns, People,Minerals, Beaſts, woods,waters,& what's requirable in a fruitful land. Its a good place for victualling, as they paſſe into the *Eaſt-Indies*; the air quick, and healthful: Its divided into four Kingdomes, each King with their Ebony Scepters ruling his people, being jealous of each others greatneſſe. The Sea Towns are infected with *Mahometiſme*, the midland eclipſed with black Idolatry. Nature hath taught them Laws, they puniſh Murther with death; adultery with publick ſhame, and theft with baniſhment. Fiſhing delights them more than Tillage. The people are generally ſtrong, couragious, and proper. The men cover their naked bodies in warre, with ſtrong and Maſſy Targets,their right hand, brandiſhing a long neat pike, or lance of Ebony, barbed with Iron, kept as bright as ſilver, which they can throw with excellent dexterity, and skill: Their colour is black,they anoint their naked bodies with Greaſe, and Tallow; proud to ſee their skin ſhine, and are not offended with the ſtink: their hair is long,black,and curled: They wear a few leaves plaited about their waſts, but are elſewere naked; their ears are bored, and wide; they pink, and cut their fleſh; & whileſt the men ſeek their prey abroad,the women keep conſtantly at home and ſpin. The boys marry at ten, and the maids at twelve years old. They know no Letters: *Nihil ſcire, nil jucundius.* The earth is rich in Minerals, Gold, Silver, Iron, Copper, &c. but hearing of the cruelty, and covetouſneſſe of the *Portugals*, they prohibit the diging of them. If you will buy any thing of them, they give it in exchange for Agats, Helitropians, Jaſper; and long red Cornelian beads, which they prefer before all the Diamonds of *India*, and of which they are ſo proud, that the owner, be he Subject or King, is oft dethroned for it, one ſtring of them being able to put them all into a combuſtion. Bracelets, Copper-chains, Beads, Bells, and Babies are much eſteemed, for which you ſhall have in exchange, ſheep with great tails, Beeves, Bufaloes, Camels, Antilops, Red-deer, Leopards, Goats, Milk, Hens, Eggs, Wheat, Barley, Rice, Orenges, Lemons, Lymes, Pomcitrons, Plantanes, Sugar-Canes, Ginger, Toddy, Coco nuts, &c. *Herb. Travels.*

Their time of marriages is for men at twelve, and for women at at ten. They have a kind of Bean growing on trees, the Cod whereof is two footlong.

The Iſlands of Mohelia *Deſcribed.*

Mohelia, another Iſland beyond it, where the houſes are made of Reeds, or ſtraw, fitted to the heat of ſuch a torrid climate. The Inhabitants are cole-black, have great heads, big lips, flat noſes, ſharp chins, huge limbs, go naked, having only a few plantane leaves about their waſts, to veil their modeſt parts; they cut and pink in ſeveral works their skins, face, armes and thighs, ſtriving to exceed each other in variety. Tobacco is of great account amongſt them, which they ſuck out of long Canes, called *hubble-bubbles:* They have ſtore of Buffols, Goats, Turtles, Hens, huge Bats, Camelions, Rice, Peaſe, Cuſcus, Honey, Oiſters, Breams, and much other fiſh: They have alſo Toddy, Cocoes, Plantanes, Orenges, Lemons, Lymes, Pomecitrons, Tamarind, Sugar-Canes, &c. The Iſle is alwayes green, each day a gentle breeze, and ſhower bedewing the earth, and mollifying the ſcorching Sun; ſo that it is always adorned in *Floraes* Livery, yea, roabed with Natures beſt *Arras*, pleaſantly refreſhed with ſilver purling ſtreames, and ſhaded with dainty trees of all ſorts. Here you may have thirty Orenges, or Lemons for a ſheet of paper: for two ſheets ten Coco-Nuts: An Oxe for a peece of eight, and a Goat for ſix pence.

The Iſle of St. Hellen *Deſcribed.*

This Iſland is on this ſide the Cape of *Good Hope*, and nearer to the *African*, than to the *American-ſhore*: the Seas about it are very deep, and the Land ſo high and precipitious that the Marriners uſe to ſay, *A man may chuſe whether he will break his heart going up, or his neck comming down:* But when up, no place yeeldes a more delightful object: Its even, and plain, cloathed with ſweet graſſe, long, and curious: The ſprings above are ſweet; there are but two Rivolets in the Iſland: there are abundance of Hogs, and Goats, there are alſo Pheſants, Powts, Quails, Hens, Partridges, and divers ſorts of uſeful herbs, as Wood-ſorrel, Trifolie, Baſil, Parſly, Mint, Spinage, Fennil, Annis, Radiſh, and Lemons.

The Iſland of St. Thomas *Deſcribed,*

The Iſland of St. *Thomas* is of a round figure, being one hundred and fourcore miles in compaſſe; It lyeth directly under the *Æquinoctial* line: it ſo aboundeth with Sugar, that forty ſhips are laded from thence yearly: The chief City is *Pavoaſan:* At the firſt diſcovery it was wholly overgrown with woods, now it is inhabited by the *Portugals* and *Negroes*; the latter often living till they be an hundred years old: the *Portugals* not exceeding fifty. It will bear no fruit that hath a ſtone in it. In the midſt is a woody Mountain continually overſhadowed with a thick cloud, which ſo moiſtens the Trees, which are many, that from thence droppeth water ſufficient to water all their Sugar ground.

Princes *Iſland Deſcribed.*

Princes Iſland lyes between the *Æquator*, and the *Tropick of Capricorn*, near unto the Iſle of St. *Hellen:* Its called *Princes* Iſland, becauſe, when it was firſt diſcovered, the revenues of it were allowed to the Prince of *Portugal*.

The Iſle of Cape Verde *Deſcribed.*

Next to *Cape Verde* are ſeven Iſlands full of birds, but empty of Inhabitants: But the Iſles of *Cape Verde* are nine; they were firſt diſcovered, *Anno Chriſti* 1440. None of them are inhabited but St. *Jago*, and *Del Fogo*, ſo called becauſe it burns perpetually: They were taken by Sir *Anthony Sherly*, *Anno Chriſti* 1596. who had in one night ſuch a ſhowre of aſhes, as he did lie by *Del Fogo*, that in the morning you might have written with your finger upon the Deck of his ſhip. St. *Jago* was taken by Sir *Francis Drake*, *Anno Chriſti* 1585. *Brava*, and *Bona Viſta* have better names, than natures; they yeeld no matter for Hiſtory: As neither do the Iſles of St. *Matthew*, *Sancta Cruz*, St. *Paul*, and *Conception*. The former of theſe are called the *Gorgades*, and abound with Goats. The latter the *Heſperides*, diſtant from *Africk* ten thouſand furlongs.

The Iſland of Maio *Deſcribed.*

Maio hath in it a Lake two leagues long, where the Sun congeals and turns the water into ſalt. Here the Sea looketh like a green field, being covered over with an herb called *Sergaſſo*, like to our *Sampher*, which lies ſo thick that a man cannot ſee the water, hindring the ſhips paſſage, except it hath a ſtrong wind: Its yellowiſh of colour, and beareth an empty berry, like *Gooſberries*. Its four hundred miles diſtant from the coaſt of *Africk*, and the Sea is ſo deep, that no ground can be found, and yet this herb is thought to come from the bottome. Theſe coaſts are troubled with continual thunders, and lightnings; and unwholeſome rains; and if this rain-water ſtand but a little, it turns into Worms, and it fills the meat that is hung up in it with Wormes. Here ſwims alſo upon the face of the waters another herb like a *Cockſ-comb*, which is ſo venemous, that it can hardly be touched without peril. In theſe Seas alſo they meet with great and tedious calmes.

The Canary *Iſlands Deſcribed.*

The *Canary* Iſlands are twenty leagues from the continent of *Lybia*, being ſix in number. *Canaria*, *La-Palma*, *Teneriffa*, *Lancerota*, *Hierro*, *La-Gomara*; and *Forteventura.* The ancient Inhabitants knew no God but Nature; were ignorant of the uſe of fire; ſhaved with flintſtones: Nurſed their Children by Goats; tilled the Earth with *Horns* of Oxen; abominated the ſlaughter of Beaſts; like Beaſts uſed women in common; had no *meum* and *tuum.*

The Woods their dwelling was, the Herbs their diet;
And on the leaves, and boughs, they ſlept in quiet.

They are now inhabited by the *Spaniards*, who have the Inquiſition amongſt them: The *Grand Canary* is the reſidence of the Inquiſitor whither all the other Iſles repair for Juſtice. Its one hundred and twenty miles in compaſſe: Hath ſtore of Goats, Bees, Aſſes, Hogs, Barley, Rice, variety of Flowers, Grapes, and other excellent Fruits.

Teneriff may compare with the *Grand Canary* in multitude of Inhabitants; and exceeds it in Grapes, yeelding yearly eight and twenty thouſand Buts of Sack; of the high *Pike* in this Iſland, ſee afterwards.

Hyerro is famous for that Tree, which (like the Rock in the Deſart) affords ſweet water to all the Inhabitants: The deſcription whereof, ſee afterwards.

Madara ſtands in two and thirty degrees, and is the greateſt of all the *Atlantick* Iſles: It was ſo called of the wilderneſſes of trees there growing, which when they were firſt fired, they burned ſo furiouſly, that the people for a time were forced to go ſome ſpace into the Sea from the violent heat, and the wood-aſhes made the ſoil ſo fat, that at firſt it yeelded threeſcore fold, ſince but thirty: The excellent Wines that we have from thence are made of Vines that were brought from *Candy*, and they bring forth more Grapes than leaves, the cluſters being two, three, and four ſpans long. At firſt here were many Pigeons that would ſuffer themſelves to be taken, not knowing, and therefore not fearing a man.

Forty miles from *Madara* is the Iſle of *Porto Santo*, or *All-Saints*, becauſe diſcovered upon that day *Anno Chriſti* 1428. Here were ſuch ſtore of Conies, bred of one ſhe Cony, brought hither great with young, that the Iſland was almoſt deſtroyed, and made unhabitable by them.

The Iſle of Malta *Deſcribed.*

Within the Streights there are only ſome few Iſlands belonging to *Affrica*, whereof the Iſle of *Melita*, or *Malta* is the chiefeſt: In old time famous for the Temple of *Juno*, ſpoiled by the *Roman* Verres. Its diſtant from *Sicilie* threeſcore miles, from *Africa* one hundred and ninety: It was ſometimes ſubject to the *Carthaginians*. It is now held by the Knights of *Malta*, whoſe valour appeared *Anno Chriſti* 1565. by defending it againſt their mighty and powerful adverſary the *Turk*.

The General Deſcription of Europe.

Europe by *Pliny* is called *Orbis domitorum genitrix*, and well ſhee may, if we read her ſtory in her *Greek* Monarchy of *Alexander* the great, and in her Latine Empire of the *Romans*, who ſcarce left a corner of the World, then known, unconquered. It is almoſt encompaſſed with the Sea, being as it were a *Peninſula*, whoſe *Iſthmus* is that part which lyes between the River *Tanais*, and the frozen Sea, by which it is joyned to *Aſia*. Weſtward it is bounded with the *Atlantick* Ocean, having no land till you come to *America*. On the Eaſt towards *Aſia*, it hath the *Ægean* Sea, called *Archipelagus*, and *Pontus Euxinus*, *Palus Meotis*, and the River *Tanais*: Southward it hath the *Mediterranean* Sea, and *Fretum Herculeum*. Northward the Pole *Artick*. She beares in length but three thouſand and eight hundred miles, and in breadth nigh one thouſand and two hundred miles: So that ſhe is the leaſt, but yet the moſt populous part of the world, and bleſſed with the Goſpel above all others.

The Kingdomes, and Countryes in the Cōntinent of *Europe* are, *Spain*, *France*, *Belgia*, *Germany*, *Italy*, *Denmark*, *Hungary*, *Poland*, *Sclavonia*, *Greece*, *Dacia*, *Norway*, *Sweden*, and *Muſcovy*.

Spain, not long ſince conſiſted of three Kingdomes, *Caſtile*, *Arragon*, and *Portugal*; but lately *Portugal* hath rent it ſelf from her, and choſe for King, the Duke of *Braganza*, under the name of *John* the Fourth, but we will ſpeak of her as ſhe was before, and ſo in compaſſe ſhe is about one thouſand eight hundred and ninety *Engliſh* miles. Its begirt with the Sea on every ſide, unleſſe on the Eaſtern, where it is joyned to *France* by a kind of *Iſthmus*, croſſed by the *Pyrenæan* Mountains from Sea to Sea. On the Weſt its bounded with the *Atlantick* Sea: On the North with the *Cantabrick*: On the South with the ſtraits of *Gibraltier*: and South-Eaſt with the *Mediterranean* Sea. It yeilds all ſorts of Wines, Sugar, Fruits, Oils, Mettals, Lamb-skins, Wool, Cork, Roſen, Steel, &c. The Inhabitants are not many, nor have they many great Cities, as in other parts of *Europe*: the poor are proud, the beſt ſuperſtitious, aud hypocritical: yet good Souldiers, becauſe patient to endure labor, hunger, thirſt, by which means they rather weary out, than overcome their enemies.

France begins at the Weſt from the *Pyrenean* Mountains, and is bounded on the Eaſt with *Germany*: On the North with our *Engliſh* Seas: Southward with the *Mediterranean*: and South-Eaſt with the *Alpes*, which divide it from *Italy*. The cheif Provinces are *Lorraigne*, *Burgondy*, and *Savoy*, which have Princes of their own: the reſt are

Normandy, *Britany*, *Bury*, *Aquitane*, *Picardy*, *Peictoires*, *Languedock*, *Anjou*, *Gaſconie*, *Provence*, and *Campaine*, &c. The Country is very fruitful, which cauſeth much Traffick from neighbouring Nations: their ſpecial commodities are Wine, Salt, Linnen, Paper, &c. Its well peopled, and hath many fair Cities, the Inhabitants are great Courtiers, and light of carriage.

Belgia hath *France* on the ſouth: *Denmark* on the North: *Germany* on the Eaſt: and the Ocean on the *Weſt:* Its called the *Lowcountrys*, or *Netherlands*. Its in compaſſe about one thouſand miles. Its divided into ſeventeen Provinces: whereof four are Dukedomes: ſeven Earldomes: five Baronies; and one Marqueſhip. The Dukedomes are 1. *Brabant*, in which is *Antwerp*. 2. *Luick*. 3. *Lutzenburg*, where is the vaſt Forreſt of *Ardenna*. 4. *Gilderland*. The Earldoms are 1. *Flanders*. 2. *Artois*. 3. *Heinolt*. 4. *Holland*. 5. *Zeland*. 6. *Zutphen*. 7. *Hamme*. The Barronies are 1. *Friezland*. 2. *Utrech*. 3. *Mecklen*. 4. *Overyſel*. 5. *Grauling*. The Marquiſat is that of the *Holy Empire*. Its a good land, and affords ſtore of Butter, Cheeſe, and very great Oxen. The people are induſtrious, and excellent Mechanicks. The men are big boned, excellent Seamen, and maintain their liberty by the ſword.

Germany lyeth Eaſtward from *Belgia*, and is bounded on the Weſt with *France*, and *Belgia:* On the Eaſt with *Hungary* and *Poland*, and the River *Viſtula*. On the North with the *German* Ocean, and on the South with the *Alps* that divide it from *Italy*. *Bohemia* is ſituated in the middeſt, compaſſed with the *Hyrcanian* Wood: whereof the Regal City is *Prague*. *Germany* comprehends many Provinces, as *Saxony*, *Brandenberg*, *Pomeren*, *Bavaria*, *Sileſia*, *Franconia*, *Auſtria*, *Helvetia*, *Eaſt-Frieſland*, *Weſtphalia*, *Cleveland*, *Alſatia*, *Brunſwick*, and *Haſſia*. The Emperor is now choſen by eight Electors, the Arch-Biſhops of *Iriars*, *Ments*, and *Colen*: the Count Palatine of the *Rine*, the Duke of *Saxony*, and *Bavaria:* and the Marqueſſe of *Brandenberg*, and the King of *Bohemia* with his caſting voice. Its a rich country in Corn, Wine, Fruits, and Mines, and hath in it healthful Baths: the People are warlike, and ingenious.

Italy hath *Germany* on the North, the *Mediterranean* on the South, the *Adriatick* Sea on the Eaſt, and on the Weſt *Mare Terrenum*. Its in length one thouſand and ten miles: the greateſt breadth is four hundred and twenty. Its divided into many States; the chief are the Kingdom of *Naples:* the territory of *Rome*, *Lumbardy*, *Tuſcany:* The Signiory of *Venice*, *Verona*, &c. Its of admirable fertility, and called the *Paradice of the world*. The Inhabitants are grave, but exceeding libidinous.

Denmark is joyned to *Germany* on the South: on the Weſt it hath *Mare Germanicum*, and is a *Peninſula*, the two principal Provinces are *Irglant* and *Holſtein:* moſt of the other are petty Iſlands, whereof *Zeland* is the chief, and *Loitland*. It breeds goodly Horſes, and ſtore of Cattle.

Hungary hath on the Weſt *Germany*, the River *Tabiſcus* and *Wala-*

chia on the Eaſt, *Poland* on the North, and on the South, is the River *Sauri:* Southward is *Sclavonia*. The famous River *Danubius* cuts her in the middle, nameing her parts *Citerior*, and *Ulterior*. The chief Provinces are *Solienſe*, where the earth ſends forth ſuch a ſtink, that it poiſons the birds that fly over it; and an Iſland in *Danubius* that is exceeding fertil, and ſo generally is the whole Country. The Inhabitants are ſtrong, their Daughters Portions are only a new attire; and all their ſons equally inherit without reſpect of primogeniture. The Emperor and Turk ſhare it betwixt them.

Poland hath *Sileſia* on the Weſt, the River *Boriſthenes* on the Eaſt, the *Baltick* Sea on the North, and *Hungary* on the South. Its in compaſſe two thouſand ſix hundred miles. The chief Provinces are *Livonia*, *Lituania*, *Volinia*, *Samogatia*, *Podolia*, *Ruſſia Nigra*, *Mazoria*, *Pruſſia Regal*, *Podlaaſia*, and the Dukedome of *Opwits*, and *Zator*, and *Polonia propria*. The land abounds with Hony, Wax, Mines of Copper, and Iron, Horſes fit for ſervice: the Kingdom is elective.

Sclavonia hath *Hungary* on the North, the *Adriatick* Sea on the South, *Greece* on the South-Eaſt, and *Italy* on the Weſt. It contains in length four hundred and fourſcore miles, and in breadth one hundred and twenty. Its divided into *Illiricum*, *Dalmatia*, and *Croatia*. The *Sclavonian* Language is uſed in many Countrys, both of *Europe* and *Aſia*. Its divided betwixt the Empire of *Germany*, the *Turk*, and the *Venetians*.

Greece hath on the Weſt the *Adriatick* Sea: on the Eaſt the *Ægean*, *Helleſpont*, and *Propontis*. Northward the Mountain *Hemus*, and Southward the *Mediterranean*. It was once the ſeat of the worlds Empire, and flouriſhed above other Countries with all ſorts of humane learning. It was one of the firſt that embraced the Goſpel, and bred many Fathers of our Church. Its now miſerably enſlaved to the *Turks*. Its commonly divided into *Peleponeſus*, *Achaia*, *Epirus*, *Albania*, *Macedonia*, *Migdonia*, and *Thracia*. It yeilds Gold, Silver, Coperas, Colours, Wines, Velvets, Stuffs, &c.

Dacia hath on the Weſt *Hungary*, on the Eaſt the *Euxine* Sea, on the South *Greece*, and on the North *Sarmatia*, from the which its divided by the *Carpathian* Mountains. It was formerly called *Miſia*. The cheif regions in it are *Tranſilvania*, *Moldovia*, *Walachia*, *Serva*, *Raſcia*, *Bulgaria*, and *Boſnia*.

Norway is in length one thouſand three hundred miles, in breadth about ſix hundred. Its under the Government of the King of *Denmark*. Theft is counted the greateſt ſin amongſt them. It yeilds Cables, Maſts, Furrs, Stockfiſh, which the poor eat inſtead of bread. The Metropolitan City is *Nidroſio*, beſides which there are but two of note, *Bergla* and *Aſloia*. On the North, and Weſt, lies the populous Province of *Finmark*.

Sweden is on the Eaſt of *Norway*, from which it is divided by the *Dofrine* Mountains, on the North and South its bounded by the Seas, On the Eaſt it joynes to *Muſcovy*. Its a fertile Country, and in ſome Provinces hath great plenty of Corn, Furrs, Mines of Gold, Silver, Copper, and Lead. Its divided into *Gotland, quaſi good land*, *Finland, quaſi finæ land*, *Bodia*, *Scrickfinia*, *Lapland*, &c. The inhabitants often live till they be one hundred & forty years old. Thence lately have come the two great Conquerors, *Guſtavus Adolphus*, that conquered much of *Germany*, and *Carolus Adolphus*, that now hath conquered *Poland*, and moſt of *Pruſſia*.

Muſcovy is the laſt country of *Europe* towards the Eaſt, and part of it ſtands in *Aſia*. Its bounded on the Weſt with *Livonia*, and part of *Sweden:* On the Eaſt with *Tartary*, on the North with the frozen ſeas: and on the South with *Lituania*. The length of it is three thouſand miles, the breadth of it is three thouſand threeſcore and five. Moſt of it is extream cold, but to help that, they have great ſtore of Furrs, as Sables, Martins, white Foxes, &c. It hath ſtore of Corn, Fruit, and Cattle. The people are very baſe, contentious, ignorant, and ſottiſhly ſuperſtitious. They bury their dead upright, with a ſtaff in his hand; and a penny in his Purſe, with a letter to St. *Nicolas* to procure him entrance into Heaven. The chief Provinces are *Muſcovy*, where ſtands the Regal City of *Moſco*. *Pernia* where they eat dryed ſtags fleſh inſteed of bread. *Rheſan* full of Corn, and Horſes, &c.

The Iſlands in Europe *Deſcribed.*

In the Weſtern *Atlantick* Seas are *Groenland*, *Groveland*, *Iſland*, and *Friſland*. Theſe are extream cold, yet yeild plenty of Fiſh. Oil, Whale-bones, and Morſes teeth.

In the Britiſh Seas, are *Ireland*, Great *Britain* with her train, the *Orcades*, *Hebrides*, *Silly*, *Man*, *Weight*, *Angleſey*, *Jerſey*, *Garnſey*, &c. Others there are of leſſe note in the *German* Seas, and thoſe which divide *Norway*, and *Sweden*, from *Germany*, and *Poland*. Towards *Spain* are the *Azores*, nine in number, the chief of them is *Faial*.

The Southern Iſlands of *Europe* lie in the *Mediterranean* Seas: As the *Baleans* neer *Spain*, *Corſica*, *Sardinia* neer *Italy*, *Sicily*, and *Malta*. In the *Adriatick*, and *Jonian* Seas, *Abſorrus*, *Curicta*, *Scardona*, *Inſulæ Diomedeæ*, *Iſſa*, *Tragurium*, *Pharia*, *Corſica*, and *Melitum*. More Southward, *Ericuſa*, *Cephalenia*, *Ithica*, *Echidnades*, *Zazinthus* the *Strophades* and *Cythera*.

In the mouth of the *Ægean* Sea is *Candy*, an Ile of five hundred and twenty miles in compaſſe, abounding with Cypreſſe trees, and a laſcivious wine called *Malmeſey*. The chiefeſt Iſlands in the *Ægean* ſea are *Melos*, *Chias*, *Bria*, the *Cyclades*, *Sporades*, *Delos*, &c. But I will write a little more particularly of the cheifeſt of theſe Iſlands; as

1 *Samothracia*, which is a ſmall Iſland, where the air is moſt cleer, and pure: the chief Town is *Samia*, beautified with a goodly harbour, but now by reaſon of the Pirates infeſting it, left almoſt deſolate.

2 *Lemnos* containing in circuit almoſt one hundred miles: here

is digged that ſoveraign Mineral called *Terra Lemnia*, and *Sigillata*, becauſe its ſealed when made into pellets, with a *Turkiſh* character: The Weſtern parts are dry, and barren, the Eaſtern more fruitful: It contains about ſeventy five Villages.

3 *Lesbos* is one hundred ſixty eight miles in compaſſe: the South, and Weſt parts are mountainous and barren, the reſt level, and fruitful.

4 *Chios* is one hundred twenty and five miles in compaſſe. It beareth that ſweet Gum called *Maſtick*. In it are an infinite number of Partridges that are of a red colour, they are kept tame, and fed in flocks in the ſtreets, and Villages, a little boy or girle driving them in to the fields, and with a whiſtle calling them home again. The moſt excellent *Greekiſh* Wines are made here, called *Vina Chia*

5. *Euboea*, over againſt *Chios*, now called *Negropont*, is in compaſſe three hundred ſixty five miles: A very fruitful Iſland; between the continent and it, is only a little *Euripus* that ebbs and flowes ſeven times in one day, the reaſon whereof, when *Ariſtotle* could not finde out, he threw himſelf into it, ſaying, *Quia ego non capio te, tu capis me:* In it are two Rivers, *Cireus*, and *Nileus: Strabo* ſaith, that if ſheep drink of the former, their wooll turns white; if on the latter, cole black.

The *Sporades* are twelve in number, the chiefeſt is *Milo:* fourſcore miles in circuit; the ſoil is fruitful of Grain, and Oil: Here is excellent Marble, curiouſly ſpotted: pitch and brimſtone, and hot ſprings good for many diſeaſes.

The *Cyclades* are in number three and fifty, the chiefeſt are, 1. *Delos*, wherein they had a cuſtome not to ſuffer men to dye, nor childred to be born in it, ſending their ſick men, and great-bellied women to *Rhena*, a ſmall Iſland hard by. 2 *Samos*, where the Tyrant *Polycrates* lived, who, becauſe he never had any miſchance, threw a Ring that he loved dearly, into the Sea; but ſhortly after, he found it in the belly of a fiſh that was brought to his Table: yet was he at length brought to a miſerable death by *Orontes*, a *Perſian*, ſhewing the inſtability of all earthly things. 3. *Patmos*, whither St. *John* was baniſhed by the Emperor *Domitian*, and where he had his *Revelations*.

In the *Cretan* Seas are, 1. *Crete*, in compaſſe five hundred and ninety miles, in length two hundred and ſeventy, in breadth, fifty: the ſoil is fruitful, eſpecially of Wines called *Muskadels:* it yeelds alſo Sugar-Candie, Gums, Hony, Sugar, Olives, Dates, Apples, Orenges, Lemons, Raiſons, Citrons, and Pomegranats, yet it wants Corn. Its very populous. *Paul* deſcribes the people out of *Epimendes: The Cretians are lyers, evil beaſts, ſlowbellies*. Its famous for three things. 1. They have no venemous Creature there. 2. If a woman bite a man hard, he never recovers again. 3. There is an herb called *Alimos*, which if one chaw in his mouth, he ſhall feel no hunger that day. It was once called *Hecatompolis:* becauſe it had in it a hundred Cities. It is in the *Venetians* hands.

The Jonian *Iſles Deſcribed.*

Cythera is in compaſſe threeſcore miles: It was formerly called *Porphyris*, from the abundance of that ſort of Marble called *Porphirie*, which the Mountains yeeld.

The *Strophades* are two Iſlands, wherein there is nothing remarkable, but a ſpring of freſh water in one of them, which hath his fountain in *Peloponeſus*, above five miles diſtant, which paſſing under the Sea, ariſeth there.

Zacinthus: now *Zant*, is threeſcore miles in compaſſe. Its wonderfully ſtored with Wine, Oil and Currans, of which laſt ordinarily they make yearly one hundred and fifty thouſand Chekins for their own Coffers, beſides eighteen thouſand Dolars, which they pay for cuſtome to the State of *Venice*: when the *Engliſh* firſt traded thither, the inhabitants were very poor, and when the *Engliſh* bought ſo many Currants of them, they asked our Merchants whether they dyed cloaths, or fed their Swine with them; which uſes themſelves put them to, but now they know better, and grow rich by the trade. This Iſland is much troubled with earthquakes, commonly once a week, whereupon they build their houſes low. The chief City is *Zant*, not big, the ſtreets rugged and uneven, and the houſes low for the cauſe aforeſaid. Over the Town-hall door in this City is this Diſtich inſcribed.

Hic locus odit, amat, punit, conſervat, honorat,
nequitiam, pacem, crimina, jura, probos.

The *Echinades* Iſlands are five in number, being but like Rocks, and are famous for nothing, but for the famous battle of *Lepanto* fought near them, betwixt the *Turks*, and the *Chriſtians*.

Cephalenia is in compaſſe one hundred ſixty and ſix miles, and contains two hundred Towns: the chiefeſt commodities it yeelds, are Wheat, Hony, Currants, Powder for dying Scarlet, Oil, and Wooll, &c.

Corcyra, now *Corfu*, is neer *Epyrus*, in length, four and fifty miles, in breadth four and twenty: Its ſeated in the midſt of the *Venetians* Lordſhips by Sea: The chief City is *Corfu*, where the *Turks* have received ſundry repulſes. Its very fruitful in Hony, Wax, Wine, Oil, &c.

The *Adriatick* Iſles have nothing of note in them, and therefore I proceed to the *Mediterranean* Iſles, the principal whereof is 1 *Scicily*, in compaſſe ſeven hundred miles. The people are ingenuous, eloquent, and pleaſant, but very unconſtant, and talkative. The ſoil is incredibly fruitful, in Wine, Oil, Hony, Saffron, Sugar, Salt: in Mines of Gold, Silver, Allom, having alſo Agates, and Emeraulds, with ſuch abundance of Corn, that it was called, *The Granary of the Romane Empire*. In this Country is the Hill *Hybla*, ſo famous for

Bees, and Honey: And *Ætna*, which continually ſendeth forth flames of fire: Here was once the famous City of *Siracuſe* two and twenty miles in compaſs: but now *Falermo* is the ſeat of the *Spaniſh* Vice-Roy.

In this Iſland lived those two great Tyrants, *Dionyſius* the elder, and *Dionyſius* the younger, who were ſo odious for their cruelty, that all the people hated, and continually curſed them, only one old woman prayed for the life of the latter; and being asked the reaſon, ſhe anſwered, that ſhe knew his Grand-Father to be very bad, and when at the Prayers of the people, he was taken away, his Son ſucceeded, that proved far worſe than his Father; and after their Curſes had prevailed alſo for the removal of him, came this preſent Tyrant, worſe than either: for whoſe life ſhe was reſolved to pray, leſt after his Deceaſe the Devil himſelf ſhould come amongſt them.

Malta is in compaſs about threeſcore miles; It's ſeated on a Rock, over which the earth is not above three-foot thick; yet have they abundance of Pomegranats, Citrons, Orenges; and other excellent Fruit: There is alſo great ſtore of Cotton-Wooll, which they ſow as we do Corn: In the *Acts* this Iſland is called *Melita*: It conſiſts of four Cities, and threeſcore Villages. It was by *Charles* the fifth given to the Knights of the *Rhodes*, newly expelled by the Great *Turk*: They are a thouſand in number, whereof five hundred muſt be always reſident in the Iſland: The others upon ſummons muſt make their appearance. None are admitted into their order, unleſs they bring a teſtimony of their Gentry for ſix deſcents. But ſome make this Iſland to belong to *Africk*, where you may ſee more of it.

3. *Corſica* is juſt againſt *Greece* in the *Ligurian* Sea, and is in length one hundred and twenty miles: in breadth threeſcore and ten: the whole circuit being three hundred twenty and five. It's a fine Country, yields excellent Dogs for game, good Horſes, fierce Maſtiffs, and a beaſt called *Muſoli*, found no where in *Europe*, but here, and in *Sardinia*: horned like Rams, and skinned like Stags, of incredible hardneſs. It produceth the beſt Wines, Oyl, Figs, Raiſons, and Honey, but bitter, and unwholſome. It abounds alſo with Allom, Box-trees, Iron-Mines, *&c.* It's under the Government of *Genoa*. The people are churliſh, ſtubborn, poor, and Illiterate.

4. *Sardinia*, which is ſeven miles diſtant from *Corſica*. It contains in length one hundred and fourſcore miles, in bredth fourſcore and ten, in circuit five hundred and threeſcore. It abounds in Corn, and Cattel, but wants Oyl. Their Bulls do naturally amble, and therefore the Country Peaſants uſually ride upon them. Here is the Beaſt *Muſoli*, of whoſe skins carried to *Corduba*, and there dreſſed, is made our true *Cordovan* Leather. The Inhabitants are little of ſtature, and prone to Rebellion, and therefore the *Spaniards* ſuffers neither Smith, nor Cutler to live there. The chief City is *Calearis*, juſt oppoſite to *Africk*, having a goodly Haven much frequented by Merchants, and is the ſeat of the *Spaniſh* Vice-Roy.

The Baleans *Iſland Deſcribed.*

The chief of theſe Iſlands are, 1. *Majorca*, about threeſcore miles diſtant from *Spain*, and is three hundred miles in compaſs; the chief Cities are *Majorca*, wherein is an Univerſity, and *Palma*.

2. *Minorca*, diſtant from the former nine miles; and is in circuit one hundred and fifty miles: The Inhabitants are effeminate: The Soil for the moſt part fruitful.

Nigh to theſe are two leſſer Iſlands. 1. *Ebuiſa*, one hundred miles in circuit; the chief commodity in it is Salt. 2. *Olhiuſa*, threeſcore and ten miles about. The Men and Women in both of them are excellent Swimmers.

The leſſer Iſlands ſcattered up and down, have nothing in them remarkable, but only in one of them called *Iſchia*, is a Fountain ſo hot, that in a ſhort time it will boyl any fleſh or fiſh put into it.

Somewhat without the mouth of the Straits of *Gibralter*, is the Iſland of *Gades*, or *Cales*, in length thirteen miles. *Anno Chriſti* 1596. it was ſuddenly taken by the *Engliſh* under the conduct of *Charles*, Earl of *Nottingham*, *Robert* Earl of *Eſſex*, and Sir *Walter Rawleigh*: at which time they burnt the *Spaniſh Indian* Fleet, conſiſting of forty Ships, whoſe Lading was worth eight Millions of Crowns. They overthrew alſo the *Spaniſh* Fleet, conſiſting of fifty ſeven men of War: They took two great Gallions with their luggage: They ſpoyled and carried away abundance of warlike Amunition: They ſlew and took Priſoners four thouſand Foot, and ſix hundred Horſe: whence one made this Diſtich.

Alcides *yields to* Devereux; *he did ſee*
Thy beauties, Cales, *but* Devereux *conquer'd thee.*

The Brittiſh *Iſlands Deſcribed.*

England is bounded on the Eaſt with the *German*, on the Weſt with the *Iriſh*, on the South with the *Brittiſh* Oceans, and on the North with the River *Tweed*, and a line drawn from it to *Solwal* Weſtward. Formerly the Northern limit was a Wall croſs the Iſland from *Carlile* in *Cumberland* to the River *Tine*. It was built by *Severus* as a Fortreſs againſt the *Picts*: At every miles end was a Caſtle; between every Caſtle many Watch-Towers, and through the Walls of ever Tower and Caſtle went a Pipe of Braſs, which from one Gariſon to another, conveyed the leaſt noiſe without Interruption: So that the Intelligence of an envading Enemy, was quickly made known to all the Borders. When the Wall failed, the ſtrong Townes of *Berwick*, and *Carlile* were the chief Bars againſt Invaſion.

It's in length three hundred and twenty miles: Concerning our Commodities, they are thus reckoned up.

England *is ſtored with Mountains, Bridges, Wooll,*
With Churches, Rivers, Women beautiful.

The Bridges are in number eight hundred fifty and ſeven. The Rivers are three hundred twenty and five, the chief is *Thames*, which ebbs and flowes twice a day more than threeſcore miles: The Banks of it are ſo adorned with fair Towns, and Princely Palaces, that a *Dutch* Poet made Verſes of them, thus *Engliſh*.

> *We ſaw ſo many Woods, and Princely Bowers*
> *Sweet Fields, brave Palaces, and ſtately Towers;*
> *So many Gardens, dreſt with curious care,*
> *That* Thames *with royal* Tiber *may compare.*

The ſecond River is *Severne*, whoſe head is in *Plinlimmon*-Hill in *Mountgomry*-Shire, and ends ſeven miles ſhort of *Briſtol*, waſhing in the mean ſpace the Walls of *Shrewsbury*, *Worceſter*, and *Glouceſter*.

The third *Trent*, ſo called from thirty kinds of Fiſh found in it. It's Fountain is in *Stafford*-Shire, and paſſing through the Counties of *Nottingham*, *Lincoln*, *Leiceſter*, and *York*, it meets with *Humber*, the moſt violent River in all *England*.

The fourth *Humber*, made up of the Rivers, *Dun*, *Are*, *Warfe*, *Toure*, *Darwent*, and principally *Ouze*, and *Trent*.

The fifth *Medway*, a *Kentiſh* River, famous for harbouring the Royal Navy at *Chatham*.

The ſixth *Tweed*, the North-Eaſt bound of *England*, on whoſe Northern bank ſtands the ſtrong Town of *Berwick*.

The ſeventh *Tine*, famous for *Newcaſtle*, and her inexhauſtible Coal-pits. Theſe with the reſt are thus ſet forth by *Dratlon* the Poet.

> *Our Floods Queen* Thames, *for Ships, and Swans is crown'd,*
> *And ſtately* Severn *for her ſhore is prais'd,*
> *The Chriſtal* Trent *for Foords, and Fiſh renown'd,*
> *And* Avons *fame to* Albions *Cliffs is rais'd.*
> Carlegion Cheſter *vaunts her Holy* Dee,
> York *many wonders of her* Ouſe *can tell:*
> *The* Peak *her* Dove, *whoſe Banks ſo fertile be,*
> *And* Kent *will ſay her* Medway *doth excel.*
> Cotſwol *commends her* Iſis *to the Tame,*
> *Our Northen Borders boaſt of* Tweeds *fair Flood:*
> *Our Weſtern parts extol their* Willies *fame,*
> *And the old* Lea *brags of th'* Daniſh *Blood.*

Our Women are the moſt beautiful in the world, without the help of any adulterate Sophiſtications. In a compleat Woman, ſay the *Italians* ſhould be the parts of a *Dutch* Woman from the girdle downward, the parts of a *French* Woman from the girdle to the ſhoulders, over which muſt be placed an *Engliſh* face. And as their perſons, ſo their priviledges are greater here than in any other Nation, they being not ſo ſervilely ſubmiſs as the *French*: Nor ſo jealouſly guarded as the *Italians*: Hence *England* is called the *Purgatory of Servants*; *the Hell of Horſes*; *and the Paradiſe of Women.* And the *Italians* commonly ſay, *That if there were a Bridge built over the narrow Seas, all the Women of* Europe *would run into* England: For here they have the upper hand in the Streets, and at the Table; the Thirds of their

Husbands Eſtates: Their equal ſhares in Lands; priviledges wherewith Women in other Countries are not acquainted.

The Wooll of *England* is excellent fine, eſpecially that of *Cotſwold* in *Gloceſter*-Shire, of *Lemſter* in *Hereford*-Shire, and in the Iſle of *Wight*. Of it, are made excellent Broad-cloaths, which are diſperſed all over the World, bringing in much money into the Realm, and ſetting on work ſo many poor people. And the giving of ſome *Cotſwold* ſheep by King *Edward* the fourth, to *Henry* King of *Caſtile*, *Anno Chriſti* 1465. is counted one of the greateſt prejudices that ever happened to this Nation. The Wooll tranſported hath brought into us no leſs than one Million and five hundred thouſand pound yearly, and our Lead half as much.

We have more Parks in *England* than in all *Europe* beſides. Lately we had Chaſes thirty, Forreſts fifty five, Parks ſeven hundred forty and five, repleniſhed with abundance of Game.

Our Mines are of Tin, Lead, and Coals. Beer we have plenty, which being tranſported into *France*, the *Low-countries*, and *Germany* is amongſt them highly eſteemed. We have ſo many well-tuned Bells, that Forreigners have called it *The Ringing Iſland*.

Our Aire is very temperate: No Seas in *Europe* yield more plenty of Fiſh. Our Oyſters were famous amongſt the old *Romans*. Our Herrings yield great profit to the *Netherlanders*. Our Nobility have not ſuch unlimited Power as in other Nations. Our Commonalty live in far greater Reputation than they do in other Countries, and have more civility in them.

Our Miniſtry is Learned and Religious, and have a more practical, and powerful manner of Preaching than in any other Nation. Their Printed Works are ſo famous, that many young Schollars of other Nations, come over on purpoſe to learn our Language, that they may be able to make uſe of our Books; they are alſo the beſt provided for of any Miniſters in the reformed Churches.

The Diet of *England* is for the moſt part Fleſh: In *London* alone, there are ſlain and uttered, no fewer than ſixty ſeven thouſand and five hundred Beefs, and ſix hundred ſeventy five thouſand Sheep, beſides Calves, Lambs, Swine, and Poultry, in a year; I believe now far more: The *Spaniſh Gondamor* when he was here, having often ſeen our Shambles, ſaid that their was more fleſh here eaten in a Month, than in all *Spain* in a Year. A Forreigner coming to *London*, and ſeeing ſuch multitudes of people in the ſtreets, wondred where there could be Meat to fill ſo many bellies: but when he had ſeen our Shambles, and Markets, he wondred where there could be bellies to eat ſo much meat.

Our Navy is called the Walls of *England*, the like Ships for ſervice are not to be found in the World, and our Marriners, and Souldiers are not to be equalled. In King *Edward* the Third his time, two hundred of our ſhips neer *Scluſe*, overcame four hundred of the *French*; of which, they ſunk two hundred Sail, and ſlew thirty thouſand Souldiers. In Eighty eight, a few of our Queens ſhips overthrew the *Spaniſh Invincible Armado*, conſiſting of One hundred thirty and four great Gallions: Sir *Francis Drake* with four ſhips, took from the *Spaniard* one Million, and one hundred eighty nine thouſand, and two hundred Duckets in his Voyage *Anno Chriſti*, 1587. And again, with five and twenty ſhips he awed the Ocean, ſacked St. *Jago*, *Domingo*, and *Carthagena*, bringing away with him beſides much Treaſure, two hundred and fourty pieces of Ordinance. Our Country-men *Drake*, and *Cavendiſh* have Sailed round about the World. I omit the Voyage to *Cales* mentioned before. Sir *Richard Greenvil* in one of the Queens Ships called the *Revenge*, wherein were but one hundred and fourſcore Souldiers, and of them Ninety ſo ſick, as not able to fight, yet maintained he a Sea-fight for four and twenty hours againſt above fifty of the *Spaniſh* Gallions, and though when his Powder was ſpent to the laſt Barrel, he yielded on honourable terms, yet before, he had killed one thouſand of the *Spaniards*, and ſunk four of their greateſt Veſſels. And what Victories we have had of late over all the Navies of the *Low-countries*, I omit to ſpeak of, becauſe they are freſh in every ones memory. In Land-ſervice our Souldiers are able to endure, and reſolute to undertake the hardeſt Enterpriſes: Witneſs our Wars, and Conqueſts in *Spain*, *France*, *Ireland*, and *Scotland*, and the *Netherlands* aſſiſted by us.

England is a moſt fertile, and a moſt potent Iſland, as well for Situation, as for Men and Ships: And the Inhabitants are good Souldiers both by Sea and Land, in Valour and Courage, not inferior to any one Nation whatſoever, and are more apt to offend by temerity, and over-much Forwardneſs, than by Cowardize. It excells all other Nations in Maſtiffs, Cocks of the Game, and Women, who are incomparably Beautiful, and therefore have great influence upon the Men: Yea, the Queens have commanded here more abſolutely, and have been much better obeyed and reſpected, than the Kings.

The diviſion of *England* is into forty Shires, and Nine thouſand ſeven hundred and twenty five Pariſhes, beſides Chappels: In theſe are five hundred fourſcore and five Market Towns, beſides Cities: The chief are *Shrewsbury*, *Northampton*, *Southampton*, *Leiceſter*, *Warwick*, &c.

Our Univerſities are two, *Cambridge*, and *Oxford*, which for number and beauty of Colledges, multitudes of Students, and largeneſs of Revenues, are not to be equalled in the Chriſtian World. I will not determine which is of greater Antiquity, this Queſtion having been agitated by ſo many.

In ſeveral places of *England* there is excellent white Salt made: I ſhall deſcribe the manner of the making of it at *Nantwich* only. There is one Salt-ſpring, which they call the *Brine-pit*, ſtanding cloſe by the river *Weever*, from whence the Brine is conveyed into the ſeveral *Wich-houſes*, and when the Bell rings, they begin to make fire under the Leads, wherein they boyl the ſaid ſalt-water, and as it ſeeths, the *Wallers* (which are commonly Women) do with a wodden Rake gather the Salt from the bottome, which they put into long wicker Baskets, and ſo the water voideth, and the Salt remains. In ſome other places they boyl it in Iron Pans with coals, but they ſay the Salt is not ſo white.

The

The Counties in England *Deſcribed Alphabetically.*

Barkſhire Deſcribed.

B*arkſhire*, is on the North, parted by the *Thames* from *Buckingham*, and *Oxfordſhires :* On the South, neer *Kennet*, it hath *Hampſhire*; on the Eaſt, *Surrey*; and on the Weſt, *Wiltſhire*, and *Gloceſterſhire*. The length of it from *Ingliſham* in the Weſt, to *Old Windſor*, in the Eaſt, is forty Miles : The bredth from *Inkpen*, in the South, to *Wightham* in the North, are twenty four Miles. The whole circumference about a hundred and twenty.

The Aire is temperate, ſweet, and delightful; the Proſpect for pleaſure, inferior to none. The Soyl is rich, and yields abundance of Corn, eſpecially in the *Vale of the White-Horſe*, which produceth yearly an admirable Encreaſe; in a word, for Corn, and Cattel; for Waters, and Woods, both for pleaſure, and profit, it gives place to no other County.

The *Danes* that were wholly given unto ſpoyl, in their Rovings, pierced into theſe parts, then under the Weſtern Kingdom of the *Saxons*, and at *Redding* fortified themſelves, between the Rivers of *Kennet*, and *Thames*, whither after their great overthrow received neer *Ingliſfield*, by the hand of K. *Ethelwolf*, there retired for ſafety.

The Town of *Redding* was beautified by K. *Henry* the Firſt, with a moſt ſtately Monaſtry, and ſtrong Caſtle, where, in the Collegiate Church of the Abbey, himſelf and Queen, with their Daughter *Maud*, the Empreſs, were Interred. The Caſtle, K. *Henry* the Second razed to the ground, becauſe it was a place of Refuge to the Followers of K. *Stephen*.

Wallingford was a Caſtle, and Town of very great ſtrength, and Antiquity, whoſe large circuit, and ſtrong Fortifications ſhew plainly, that it was a place where the *Romans* abode, and to it *Maud* the Empreſs, with her Aſſociates, in the Wars between her, and K. *Stephen*, reſorted, as to a place of their ſureſt defence.

But of far greater ſtate, and magnificence, is the Caſtle of *Windſor*, a moſt Princely Palace, which was ſo thirſted after by K. *William the Conquerer*; that by a compoſition with the Abbot of *Weſtminſter*, whoſe then it was, he made it to be the Kings Poſſeſſion, as a place, for the pleaſant Situation, fit for the entertainment of a Prince. In this Caſtle was that Victorious Prince, K. *Edward* the Third born : And in it (after he had ſubdued the *French*, and *Scots*) he held at the ſame time, Priſoners, *John* K. of *France*, and *David* K. of *Scotland*. In it he Inſtituted that moſt Noble Order of the Garter, as a ſignal Ornament of Martial Proweſs : The Original whereof is aſcribed to a Garter, falling from the Leg of *Joan*, Counteſs of *Salisbury*, a Lady of incomperable Beauty, as ſhe danced before him, which the King took up, and when ſome of the Nobles ſmiled to ſee it, he gave the *Empreſs*, to check all evil ſurmiſes, and in Golden Letters, imbeliſhed the Garter with this *French* Poſie, *Honi Soit Qui Maly Penſe*. i. e. Blame be to him that thinketh ill. The moſt ſtately Chappel hereof, is graced with the Bodies of K. *Henry* the Sixth, and K. *Edward* the Fourth, the one of *York*, the other of *Lancaſter*, whom living, the Kingdom was too little to contain, where yet now they reſt in one Mould, together with two great Branches of both thoſe Houſes, K. *Henry* the Eighth, and K. *Charles* the Firſt.

Other places of note in this County are *Sinodum* in the North, and *Watham* in the Eaſt, both of them places of the reſidence of the *Romans*, as by their Moneys there oſten found, appeareth. *Sunning* alſo was of great account, which had been the Seat of eight Biſhops, before the Sea was tranſlated from thence to *Shirburn*, and afterwards to *Salisbury*. *Wantage* alſo had it's ſhare of Honour, being the Birth-place of that Learned, and moſt Valiant K. *Ealfred*, the Scourg of the *Danes*, and the great Monarch of *England*. *Finchamſted* for wonder was inferior to none, where in the Year, 1100, a Well boyled up with ſtreams of Blood, which ſo continued for fifteen days, and made Red all other waters where they came.

This Shire is divided into twenty Hundreds, and formerly was ſtrengthened with ſix ſtrong Caſtles, and three Princely Houſes of our Kings: Traded with twelve Market Towns, and repleniſhed with one hundred and forty Pariſhes Churches.

Abbington is a pleaſant Town, ſituate upon the River *Iſis*, ſo called from an Abby, built here by *Ciſſa*, K. of the *Weſt Savons*.

Farendon in this County, was a famous Market Town, that had a very ſtrong Caſtle in it; and beſides, was remarkable for the Fort raiſed by *Robert*, Earl of *Glouceſter*, and defended by him againſt K. *Stephen*, who yet at laſt took it by deſperate Aſſaults.

Bedfordſhire, Deſcribed.

It's ſeated in the South-Eaſt of *England*, being moſtly a plain, and Champion Country. It's bounded on the North with *Huntington-ſhire*: upon the Eaſt with *Cambridg*, and *Hartford-ſhires*: upon the South with *Hartford*, and *Buckingham-ſhires*: and upon the Weſt with *Buckingham*, and *Northampton-ſhires*. It is not very large; for from *Tilbroke* in the North, unto *Studham* in the South, are but twenty four *Engliſh* miles: and from *Turvy* in the Weſt unto *Hatley-Coking* in the Eaſt, are not fully fourteen; the whole in circumference about ſeventy three miles.

The Air of this Country is temperate, and the Soyl rich, eſpecially the Northern part, whoſe Borders the fruitful *Ouſe*, with her many windings, watereth: And the South, though more barren, yet by the Induſtry of the Inhabitants, bringeth forth excellent Barley. In ſome places there are Woods, and Paſture: And the Legions of the *Romans* lay at *Sandy*, and *Dunſtable*, places of memorable note in this Shire; after them the *Saxons*, coveting ſo fair a Seat, firſt diſpoſſeſſed the *Britains* under the leading of *Cuthwulfe* the *Weſt Saxon*, about the Year 572. who making it their own, it was laſtly enjoyed by the *Mercians*, as a part of their Kingdom.

Anno Chriſti 1399. Immediately before the civil Wars between the two Houſes of *York*, and *Lancaſter*, the River *Ouſe* neer unto *Harwood*, ſtood ſuddenly ſtill, refuſing to paſs any farther, ſo that forward, men paſſed for three miles together on Foot in the very depth of her Channel, and backward, the waters ſwelled to a great heighth, which being obſerved by the Judicious, ſeemed to fore-tell ſome great Diviſions which ſhould ſhortly ariſe in the Kingdom, as afterwards it came to paſs.

This County, among the common calamities of the Land, when it was trampled under the Feet of the *Danes*, ſuſtained a part thereof: And afterwards, in the time of K. *Stephen*, in the heat of the civil Wars between him, and *Maud* the Empreſs, the Shire-Town [*Bedford*] was ſore waſted with great ſlaughter of her Inhabitants. And after that, in the Wars between K. *John*, and his Barons, the Town and Caſtle were ſurrendred into their hands: And laſtly by K. *Henry* the Third, laid level even with the ground; ſome ruinous part of the walls only appearing towards the *Ouſe*, but not a ſtone left upon the Mount where ſometimes this Caſtle ſtood.

Bedford, the Shire-Town, is pleaſantly ſeated in a moſt fruitful Soyl, having the *Ouſe* running through the middſt of the Town, and a fair ſtone Bridge built upon the ſame, whereon are two Gates to be locked up, and to impede the Paſſage when occaſion ſerveth. At the firſt entrance into this Town ſtands the Hoſpital of St. *Leonard* for Lazars; and farther inwards the Churches of St. *John*, and St. *Mary*: Within the Town, St. *Pauls*, a moſt beautiful Church, with St. *Cuthberts*, and St. *Peters*. Not far off ſometimes ſtood a Chappel upon the bank of *Ouſe*, wherein the Body of *Offa*, the great *Mertian* King was Inhumed; but by the over-ſwelling of that River, it was born down, and ſwallowed up therein. *Bedford* is governed yearly by a Mayor, two Bayliffs, two Chamberlains, a Recorder, a Town-Clerk, and three Sergeants with Maces.

Caſtles in this Shire are *Woodhil*, *Eaton*, *Tempsford*, and *Amphil*, an Honour pertaining to the Crown. And places built for Religious Perſons, but for their Idolatrous abuſes demoliſhed, were at *Bedford*, *Harwood*, *Hellenſtow*, *Newenham*, *Chickland*, *Wardon*, *Woborn*, and *Dunſtable*. This Country is divided into Nine Hundreds, wherein are ſeated Ten Market Towns, and one hundred and ſixteen Pariſh Churches.

Buckingham-ſhire, Deſcribed.

In Form it ſomewhat reſembles a *Lyon-Rampant*, whoſe Head, or North-point reacheth to the Countries of *Northampton*, and *Bedford*: His Back, or Eaſt-part extendeth to *Bedford*, and *Hartford-ſhires*: His Loins, or South-borders to *Barkſhire*, and his Breaſt, or Weſt-ſide is wholly butted upon by *Oxford-ſhire*. The length thereof from *Waisbury* in the South, to *Bradfeld* in her North are thirty nine miles: The greateſt bredth from *Aſtredge* in the Eaſt, to *Benwood* Forreſt in the Weſt, are eighteen miles: The whole circumference about a hundred thirty eight miles.

The Aire of this Country is very good, temperate, and pleaſant, yielding to the Body, health, and to the Mind, content. The Soyl is rich, fat, and fruitful, bringing forth abundance of Corn, and Graſs. It's chiefly divided into two parts by the *Chiltren* Hills, which run through the middſt of this Shire, and formerly were ſo thronged with Beech, that they were altogether unpaſſable, and became a receptable, and refuge for Thieves, who from thence daily preyed upon the Paſſengers: For which cauſe, *Leoſtan*, Abbot of St. *Albans*, cauſed them to be cut down: And now from the tops of thoſe Mountains, is a large and moſt pleaſing Proſpect. The Vail beneath is plain, and Champion, a clay'd Soil,ſtiff, and rough,but withal, marvellous fruitful; naked indeed of Woods, but abounding with Meddows, Paſtures, and Tillage, and maintaining an infinite number of Sheep, which yieldeth great profit to the owners.

After the *Romans*, the *Saxons* by ſtrong hand, ſubdued this County, and made it a part of their *Mercian* Kingdom: It was firſt brought under their yoak by *Cherdyke* the *Weſt Saxon*, whoſe memory is in part continued in the Town *Cherſey*; upon the Weſt-ſide of this County, where, in a furious, and bloody Battel; he over-came the *Brittains*. And after him *Cuthwulfe* a *Weſt-Saxon*, at *Aleſbury*, *Anno Chriſti* 592. over-came them again, bearing down all before him: Yet after their *Heptarchy*, was united into a *Monarchy*; before they were well ſetled, and confirmed therein, the *Danes* made incurtions upon them: And they, not able in ſo weak a condition, to hold faſt that weight of greatneſs which they had ſo lately graſped, ſunk under their Tyranny, who made great havock in this Country. For *Anno Chriſto*, 914. the *Danes* raged furiouſly as far as *Brenwood*, where they deſtroyed the ancient City *Burgh*, formerly the Seat of the *Romans*,and afterwards the Royal Houſe of K. *Edward the Confeſſor*, which they utterly deſtroyed.

Buckingham, the Shire-Town, is ſeated pleaſantly upon the River *Ouſe*, in a fruitful ſoil, and was fortified with Ramparts, and Sconces on both ſides the River: And in the heart of the Town,their ſtood a ſtrong Caſtle, mounted upon a high Hill, where now nothing remains beſides the ſignes that there was once ſuch a thing. The River environs this Town on every ſide, that on the North only excepted, over which three fair Stone Bridges led, and into which the ſprings of a dainty Well runs, called St. *Rumalds Well*, about which are many Fabulous ſtories. This Town is governed by a Bayliff, and twelve principal Burgeſſes. It was ſo called from it's fruitfulneſs in Beech-trees.

But a Town of more ancient note, is *Stony-Stratford*, called by the *Romans*; *Lactowdum*, being built upon that ancient Cauſey-way, called *Wathing-Street*, the marks whereof remain even unto this day. At this place K. *Edward* the Elder, ſtopped the paſſage of the *Danes*, whilſt he fortified *Touceſter* againſt them. Religious Houſes formerly in this County were at *Lauden*, *Luffeld*, *Bidleſdex*, *Bradwel*, *Nothy*, *Ankern*, *Miſſenden*, *Tekeford*, *Partrendune*, *Aſhbridg*,and *Aleſbury*, which laſt Town was much frequented for the Holineſs of S. *Edith*; who having this Town alotted her for her Dowry, bid the World, and her Husband adieu, and look upon her here the vaile of Devotion. It was won by *Cutwulph*, the *Saxon*, in the year,572. It's not far from the River *Tame*.

This Shire hath formerly been ſtrengthened with four Caſtles, Traded with eleven Market-Towns: Being divided into eight Hundreds, and hath in it a hundred fourſcore and five Pariſh Churches.

Cambridg-ſhire, Deſcribed.

IT lyeth bounded upon the North with *Lincoln-ſhire*, and *Norfolk*: Upon the Eaſt with *Norfolk*, and *Suffolk*: Upon the South with *Hartford-ſhire*, and *Eſſex*: And upon the Weſt with *Bedford*, and *Huntington-ſhires*. This County is not large, nor for Air grearly to be liked, having ſuch large Fenns upon her North, which make a groſe Air in her other parts. From whoſe fartheſt parts in the North, to *Royſton* in the South are thirty five miles; but the broadeſt parts are not fully twenty: The whole circumference, with her many Indentures are about one hundred twenty eight miles.

The Soyl doth differ both in the Air, and Commodities. The Fenny part aboundeth with water: The South is champion, and yieldeth Corn in abundance, and is intermixed with Meddows, and Paſtures upon both ſides of the River *Came*, which divides that part of the Shire in the midſt, upon whoſe Eaſtern Bank, the Scruſes have built their ſacred Seat, where, with plentuous Encreaſe, they have continued for many Hundreds of Years.

For from the Ancient *Grantceſter*, now famous *Cambridg* have flowed full ſtreams of the Learned Sciences into all other parts of this Land, and elſewhere. In this City, *Anno Chriſti* 141. (as the Monk of *Burton* reports) were nine Schollers, who being Baptized, went forth to preach the Goſpel among the *Brittaines*, which (ſaith he) was in the Reign of the Emperor *Hadrianus*. But when the *Pieds*, *Scots*, *Huns*, and *Saxons*, had laid all waſte by their barbarous Invaſions, all civil Learning lay forlorn, till the *Saxons* themſelves were civilliſed: At which time *Sigebert*, the firſt Chriſtian King of the *Eaſt-Angles*, taking his example from *France*, whither for a time he had been baniſhed, built Schools in his Kingdom, whereof the chiefeſt was here at *Grantceſter*, recalling thither the Profeſſors of Arts, and Sciences.

But afterwards when their number was much encreaſed, the Students complained that the place was too little for them, and going, enlarging their Tents more Northward, they ſeated themſelves near unto the Bridge, whereupon the place began to be called *Grant-Bridge*, and afterwards, from the name of the River, *Cambridge*. This place, the barberous *Danes* in their Invaſions, ſpared not, but in it they often wintered after their ſpoyls abroad. And, *Anno Chriſti* 1010. when *Swen* in his rage, bore down all before him, this place was wholly made unfit for Students. Yet when the *Normans* had got the Garland on their Heads, and the *Daniſh* ſtormes were turned into *Halcyon-dayes*, *Giſlebert*, the Monk, with *Odo*, *Terricus*, and *William*, all of the ſame Profeſſion, in the Reign of K. *Henry* the Firſt, reſorted to *Cambridg*, and their, in a Barn, for want of better Accomodation, they read Lectures of *Grammer*, *Logick*, *Rhitorick*, and *Divinity*: And this little Fountain made all *England* fruitful by the many Miniſters, and Teachers that proceeded hence, as out of an Earthly Paradiſe.

The firſt Colledge here built, and endowed with Poſſeſſions, was *Peter-Houſe*,

Houſe, built by *Hugh Balſham*, Biſhop of *Ely*, *Anno Chriſti* 1284. whoſe good Example being followed by others, there are now ſixteen moſt ſtately Colledges, and Halls: For Building, Beauty, Endowments, and ſtore of Students, not to be paralelled in the World, unleſs it be in her other Siſter, *Oxford*. See a more full Deſcription of *Cambridg* in my firſt Part.

Another City formerly of great fame, is *Ely*, which was had in great account for the Nuns their reſiding; built firſt by *Audrey*, Wife to one *Tombret*, a Prince in this Province, who had this place as a part of her Dowry: She, leaving her ſecond Husband, *Egbert*, King of *Northumberland*, built here a Monaſtry, whereof ſhe became the firſt Abbeſs. This afterwards, in the *Daniſh* Deſolations, was deſtroyed, but ſoon after re-edified by *Ethelwold*, Biſhop of *Wincheſter*, who planted Monks in it, unto whom K. *Edgar* granted the Juriſdiction over four Hundreds and an half, within theſe Fens, which to this day are called, *The Liberties of* St. *Audrey*: And many Nobles afterwards ſo enriched it, that, as *Malmsbury* ſaith, the Abbot thereof laid up yearly in his own Coffers, a thouſand, and four hundred pounds. And of latter times, the Monks grew ſo exceeding rich, that they renewed their old decaied Church with new, and moſt ſtately Buildings, which is now the Cathedrial of the Dioceſs, and for beauty gives place to no other in the Land.

The chiefeſt commodities of this country are Corn, which in the South, and Champion part doth grow abundantly; and Saffron, a very rich commodity. Some Woods there are, and Paſtures, both pleaſant and profitable. The North part thereof is Fenny, but withal fruitful, ſo that *Henry* of *Huntington*, and *William* of *Malmsbury* ſay, that there was in their time ſuch great ſtore of Fowl, and Fiſh ſo wonderous cheap, that five men might therewith be ſatisfied with leſs than an Half-penny.

Places of note in this Shire are, the *Erminſtreet-way*, which, upon the lower Weſt parts of this County, through *Royſton*, runneth forth right unto *Huntington*: And from *Reach*, a Market Town, ſtanding neer the River *Came*, a great Ditch, or Trench, is caſt up all along *Newmarket-Heath*, which for the Wonder conceived thereat, is vulgarly called, *The Devils Ditch*; but in truth it was made for a Defence againſt the *Mercians*, by the *Eaſt-Angles*, whoſe Kingdom bordered upon *Mercia*. Alſo the *Gogmagog* Hills neer *Cambridge*, retain the remembrance of the *Daniſh* Station, where, as yet upon their tops is ſeen, a Rampire, ſtrengthened with a threefold Trench, whereof there are many Fables.

This Shire is divided into Seventeen Hundreds, wherein are ſeated eight Market Towns, and hath been ſtrengthened with ſeven Caſtles, and containeth in it one hundred ſixty three Pariſh Churches.

The City of Ely *Deſcribed.*

The City of *Ely* is ſituated in the middeſt of great and large Fens, and was formerly famous for the reputed Holineſs of the Nuns there reſiding: And for a ſtately Monaſtry, ſo Rich, that the Abbot thereof, not long after *William* the Conquerors time, laid up every year in his own Coffers, a thouſand and four hundred pounds. King *Henry* the Firſt made it a Biſhops See, promoting thereto one *Hervey*, who ſought by all means to advance the Dignity of his Church: For which end he obtained of the King, that it might be Toll-free: He made a way alſo from *Exing* to *Ely* through the Fens, of ſix miles in length: And the Monks growing Rich, the Cathedrial Church being much decayed through Age, they by little and little built it, and brought it to the ample ſtatelineſs which now it hath. A Lanthorn it hath at the very top thereof, juſt over the Quire ſupported by eight Pillars, and raiſed upon them right Artifically, Built by *John Hothum* the Biſhop: And under the Church towards the North, ſtands St. *Maries* Chappel, a ſingular fine piece of Work, built by *Simon Montacute* Biſhop: The City it ſelf is not much to be accounted of either for beauty, or Reſort of People to it, as having an unwholſome Air by reaſon of the Fens round about it.

Cheſhire, Deſcribed.

The County Palatine of *Cheſter* is divided upon the North from *Lancaſhire* with the River *Mercey*: Upon the Eaſt by *Mercey*, *Goit*, and the *Dane* from *Darby*, and *Stafford-ſhires*: Upon the South it bordereth upon *Shropſhire*, and *Flint-ſhire*: and upon the Weſt, by the River *Dee*, it's parted from *Denbigh-ſhire*, From *Wiral*, to *York-ſhire*, from Eaſt to Weſt, are forty ſeven miles; and from North to South, twenty ſix: The whole circumference about one hundred forty two miles.

This County for Air, and Soyl, is very good: For although the Climate be cold, yet the warmth from the *Iriſh* Seas, melts the Snow, and diſſolves the Ice ſooner here than in other parts that are farther off: And ſo healthful a country it is, that many of the Inhabitants live to a great Age. The Soyl is moſtly fat, and fruitful, and the worſt parts by marling, yeild excellent Corn. The Champion grounds make glad the hearts of the Tillers: The Meddows are embroidered with variety of ſweet ſmelling Flowers: And the Paſtures afford plenty of Milk, which makes the beſt Cheeſe in *Europe*. After the departure of the *Romans*, this county became a Portion of the *Saxon Merrian* Kingdom; yet the City of *Cheſter*, it was held by the *Brtiains*, until all fell into the Monarchy of *Egbert*.

King *Richard* the Second, made this county a Principality: And King *Henry* the Third, gave it to his eldeſt Son Prince *Edward*, againſt whom, *Lewlin*, Prince of *Wales*, gathered a great Army wherewith he did the country great harm, even to the Gates of *Cheſter*.

The Commodities of this country are Corn, Cattel, Fiſh, Fowl, Salt, Mines, Metals, Mears, and Rivers; the Banks of *Dee* in the Weſt, and the *Vale-Royal* in the middſt, for fruitfulneſs of Paſturage equals any other in the Land, both in Grain, and gain from the Cow.

Cheſter, which gives Denomination to the county, is an ancient, and fair City, which was raiſed from the Fort of *Oſtorius*, Leiutenant of *Britain* for the Emperour *Claudius*, whither the thirteenth Legion (called *Victrix*) was ſent by *Galberto* to reſtrain the Incurſions of the *Brittains*: But when themſelves were grown out of order, *Julius Agricola* was appointed their General by *Veſpaſian*, as appears by Moneys then coyned; and there found.

Over *Dee* is a fair ſtone Bridge, Built upon nine Arches, at either end whereof is a Gate, and the Walls about the City extend in compaſs one thouſand nine hundred and forty Paces: On the South-ſide of this City is mounted a ſtrong and ſtately Caſtle, round in Form, and having the baſe Court likewiſe encloſed with a circular Wall. In the North part of the City, is the Minſter, firſt built by Earl *Leofrike* to the honour of St. *Werburga*; and afterwards moſt ſumptuouſly repaired by *Hugh*, the firſt Earl of *Cheſter*, of the *Norman* Race, which is now the Cathedral of the Biſhops See.

This City was ſometime fouly defaced; firſt by *Egfrid*, King of *Northumberland*, at which time he ſlew twelve hundred Chriſtian *Brittiſh* Monks which came from *Bangor*, to pray for the ſafety of the City. Again by the *Danes* it was ſore defaced: but it was again rebuilt by *Edelſleada*, the *Mercian* Lady, who in the Forreſt of *Delamer*, built alſo *Eaderburg*, and *Finborow*, two fine Cities, whereof there is now nothing remaining ſave the Chamber in the Forreſt. *Cheſter* was made a County Incorporate by it ſelf by King *Henry* the Seventh, and is yearly governed by a Mayor, with Sword and Maſe born before him in State, two Sheriffs, twenty four Aldermen, a Recorder, a Town Clark, a Sergeant of Peace, four Sergeants, and ſix Yeomen. *See a further Deſcription of it in my firſt Part.*

This County is divided into ſeven Hundreds, hath been ſtrengthened with nine Caſtles: Traded with thirteen Market Towns: And hath in it eighty ſix Pariſh Churches, beſides thirty eight Chappels of eaſe.

In this County of *Delamere* whereof the *Dawns* [ſince called *Dones*] of *Utinkin*, were, by the giſt of *Ranulph*, Earl of *Cheſter*, made Forreſters by hereditary Succeſſion. In this Forreſt *Edelſleda*, the *Mercian* Lady built a Town, called *Eadlebury*; that is, *The happy Town*, which now being nothing but an heap of Rubbiſh, is commonly called, *The Chamber in the Forreſt.*

The City of Weſtcheſter *Deſcribed.*

The City of *Cheſter* is built Fourſquare, and is incloſed with a ſtrong Wall that is above two miles in compaſs, and hath in it eleven Pariſh Churches, the faireſt of which is that of St. *Johns* without *Eaſt-gate*, being a very ſtately Building: Neer unto the River *Dee* ſtandeth the Caſtle upon a Rockey Hill, where the *Courts Palatine*, and the Aſſiſes are kept twice a year. The Houſes are built very fair, and along the chief Streets are Galleries, or walking-places, they call them *Rowes*, having Shop on both ſides, in which a man may walk dry from one end to the other. Here King *Edgar* in a magnificient manner triumphed over the *Brittiſh* Princes: for himſelf ſitting at the foredeck of his Barge, *Kennadie* King of the *Scots*; *Malcolin* King of *Cumberlaud*; *Mucon*, King of *Man*, and of the Iſles, with all the Princes of *Wales*, coming to do Homage, like watermen working at the Oare, rowed him along the River *Dee* in a triumphant manner.

There is in it a very large and fair Cathedrial Church, wherein is the Tomb of *Henry* the fourth, Emperour of *Germany*, who (as they ſay) gave over his Empire, and lived here an *Eremites* life. This City wants not any thing required in a flouriſhing City, but that the Sea, being offended, and angry (as it were) at certain Mills, and a Cauſway made croſs the Channel of the River *Dee*, hath by degrees drawn himſelf back, and affordeth not unto the City the commodity of an Haven, which formerly it did enjoy. The Wall hath in it four fair Gates, opening towards the four Quarters of Heaven, beſides three Poſterns, and ſeven watch-Towers.

Before the Deſolations made by our late civil Wars, without the Eaſt, and North Gate, the City extended her ſelf in her Subburbs, with very fair Streets, adorned with goodly buildings, both of Gentlemens Houſes, and fair Inns for the entertainment of Strangers. The *Water-Gate* leadeth to the River of *Dee*, where it enters into the mouth of the Sea, and by which is a fine ſpacious piece of ground, called the *Rood-eye*, yielding pleaſure and profit: And upon which the Citizens walk for the Air, and uſe ſundry Recreations. The *Bridge-Gate* hath lately been beautified by a ſeemly Water-work of Stone, built Steeple-wiſe, by the Invention, and charge of Mr. *John Tyrer*, and is of excellent uſe for conveying the River-water into the Citizens houſes through Pipes of Lead, and Wood, into almoſt all parts of the City.

Cornwall Deſcribed.

The Air in this county is cleanſed, as with Bellowes, by the Billowes that ever work from off her environing Seas, by which means it becometh pure and ſubtile, and ſo is thereby made very healthful; yet withal, ſo piercing, and ſharp, that it is fitter ro preſerve than to reſtore health. The Spring here is not ſo early as in the more Eaſtern parts; yet the Summer, with a more temperate Heat, recompences his ſlow foſtering of the Fruits, with their more kindly ripening. The *Autumn* bringeth a ſomewhat late Harveſt: and the *Winter*, by reaſon of the Seas warm breath, maketh the cold milder than in ſome other places. Yet is this Country ſomewhat ſubject to Storms, whoſe violence hath freedom from the open Waves to beat upon the Dwellers at Land, leaving oft-times their houſes uncovered.

The Soil for the moſt part is lifted up into many Hills, parted aſunder with narrow, and ſhort Vallies, and a ſhallow earth doth cover their outſide, which by a See-weed, called *Orewood*, and a kind of fruitful, and fat Sea-ſand, makes the ground incredibly fruitful. But the greateſt Riches of this county are gotten out of thoſe Hills from Mines of Copper, and Tin, which were the firſt, and ſtill continue the beſt ſtored with theſe Merchandizes of any other in the known World: and *Diodorus Siculus* writeth, that in *Auguſtus Cæſars* time, the *Brittains* in this part digged Tin out of Stony grounds, which by the Merchants was carried into *France*, and thence to *Narbone*, as to their chiefeſt Mart. And the *Normans* made great benefit thereof after their coming, eſpecially *Richard*, Brother to King *Henry* the Third, who was Earl of *Cornwall*, and by thoſe Tin-works became exceeding Rich. He made certain Tin-Lawes, which, with Liberties, and Priviledges, were confirmed by Earl *Edmund* his Son. And in the Reign of King *Edward* the Third, the Common-wealth of Tin-works, from one Body, were divided into four, and a Lord Warden of the *Stanniers* appointed for their Judge.

This County on all parts but the Eaſt, is bounded with the Sea: And had the River *Tamer* carried on his courſe but four miles farther to the North, betwixt this County and *Devonſhire*, it might rather have been counted an Iſland than part of the Main: Her length is from *Launſton* to the *Lands-end*, containing ſixty miles; and the broadeſt part, ſtretching along by the *Tamer*, is fully forty miles. The Inhabitants are ſtrong limbed, and for Activity ſurmount many other People.

When the Heathen *Saxons* had ſeated themſelves in the beſt of this Land, then many of the Chriſtian *Brittains*, ſo fenced, and defended themſelves in *Cornwall*, that to the Reign of King *Athelſtane*, they held out againſt the *Saxons*, who ſubduing thoſe Weſtern parts, made *Tamer* the Bounder betwixt them, and his *Engliſh*: and their laſt Earl of the *Brittiſh* blood was called *Candorus*.

But *William the Conquerer* created *Robert* (his half-Brother by their Mother *Harlotta*) the firſt Earl of *Cornwall* of the *Norman* Race. And *Edward, the Black Prince*, the Ninth from him, was by his Father, King *Edward* the Third, inveſted the firſt Duke of *Cornwall*, which Title ever ſince hath continued in the Crown.

The Commodities of this Country, ariſing both from Sea, and Land, are many, and great: For beſides the abundance of Fiſh which ſupplies the Inhabitants, here are caught multitudes of Pilchards, which are in whole ſhoals upon thoſe Coaſts, and from thence are carried into *France*, *Spain*, and *Italy*, to the great profit of the Inhabitants. Copper alſo, and Tin are ſo plentifully found in the utmoſt parts of this Promontory, that at low water the Veins thereof lye bare, and are ſeen; and what gain that Commodity produces, is commonly known. Neither are theſe Rocks deſtitute of Gold, Silver, and Diamonds ſhaped, and pointed Angle-wiſe, whereof ſome are as big as Walnuts, inferiour to the Oriential only in Blackneſs, and Hardneſs.

Many are the Ports, Bayes, and Havens, which open into this Shire, both ſafe for Ships to lye in, and commodious for Tranſportation from thence, whereof *Falmouth* is ſo ſpacious, that an hundred Ships may ride there at Anchor apart by themſelves, ſo that from the tops of their higheſt Maſts, they ſhall not ſee each other; and lye moſt ſafe from Winds. It abounds alſo with Corn, Cattel, and Foul, all which are Traded in twenty two Market Towns, whereof *Launſton* and *Bodman* are the chiefeſt.

Memorable matters in this County are theſe: At *Boskenna*, upon the South-weſt of her Promontory, is a Trophie erected, conſiſting of Eighteen Stones, placed round in compaſs, and pitched at twelve Foot diſtance each from other, and an other far bigger in the midſt of them. Theſe point at ſome Victory there obtained, either by the *Romans*, or elſe by King *Athelſtan*. At the foot of the Rocks, near unto *Michaels Mount*, not very many years ſince, were digged up Spear-heads, Axes, and Swords of Braſs, wrapped in Linnen, probably, the Weapons of the *Cimbrians*, and ancient *Brittains*.

At *Camelford* alſo pieces of Armour, both for Horſe, and Man, are oft found in digging of the ground, thought to be the ſigns of that bloody fight wherein *Mordred* was ſlain, and the great King *Arthur* wounded. And at *Caſtle-Dennyes*, are the Trenches wherein the *Danes* lodged, when they firſt came with an intention to ſubdue the Land. The *Hurlers* alſo ſhew either ſome great Victory obtained their, or elſe are ſo ſet for Land-boundry. *For other Rarities in this County, ſee in my firſt Part.* St. *Germans* anciently was the Biſhops See: And ſo was *Bodman* alſo, till by *Edward the Confeſſor*, it was removed to the City of *Exeter*.

This Shire is divided into Nine Hundreds, hath in it Twenty two Market Towns, and One Hundred and ſixty one Pariſh Churches.

Cumberland, Deſcribed.

It's the fartheſt North-weſt County of *England*, confronting upon the South of *Scotland*; from which it is divided partly by the River *Kirſope*, and then croſſeth *Eske* by the Tract thorow *Solone-Moſs*, until it come to the *Solway-Frith*. The North-weſt part buteth upon *Northumberland*, and more Eaſt-ward upon *Weſtmerland*: The South upon *Lancaſhire*; and the Weſt is wholly waſhed with the *Iriſh* Sea. The form of it is long, and narrow, pointing into the South, which part is over-ſpread with copped Hills; whence it's called *Cop-Land*. The middle is more level, and better Inhabited, yielding ſufficient for the Suſtinence of man: But the North is Wild, and ſolitary, encumbred with Hills as *Cop-Land*.

The Air is ſharp, and piercing, and would be more violent were it not that thoſe high Hills break off the Northern Storms, and cold Snowes. Yet this Country is Rich, and repleniſhed with great varieties thereof: The Hills though rough, yet are they over-ſpread with Sheep, and Cattel; the Vallies are ſtored with Corn, and Graſs. The Sea affords great ſtore of Fiſh; the Land abounds with variety of Fouls, and the Rivers yields a kind of Muskle that breeds Pearls, where, in the mouth of *Irt*, as they lye gaping to ſuck in the dew, the Country People gather them, and ſell them for little to thoſe who know how to make great profit of them. But the Mines Royal of Copper, whereof this Country yieldeth much, is for uſe the Richeſt of all. The places where it is gotten are *Keſwick*, and *New-land*, where likewiſe the Black-Lead is gotten, whoſe plenty makes it of no great eſteem, otherwiſe it is a Commodity that could hardly be miſſed.

When the *Saxons*, after the *Romans*, bore down all before them, the *Brittains* being driven out of the more fruitful Countries, ſought a reſting place among theſe vaſt Mountains, from whence they defended themſelves againſt all the power of their Enemies. But when the Kingdom of the *Saxons* was ſore ſhaken by the *Danes*, this *Cumberland* was accounted a Kingdom of it ſelf, till King *Edmond*, with the help of *Leolin*, Prince of South-*Wales* waſted all *Cumberland*, and having taken, and put out the eyes of the two ſons of *Dunmail*, King of that Countrey, he gave that Kingdom unto *Malcolm* K. of the *Scots*, whereof their eldeſt ſons became *Præfects*. And King *Stephen*, to purchaſe favour from the *Scots*, at ſuch time as he ſtood in moſt need of their Aid, confirmed the gift of this Countrey to their Crown: Yet K. *Henry* the ſecond laid claim to it, and got it, and laid it again to the Marches of *England*: Since which time many Bickerings have happened betwixt theſe two Nations about it: But none fell out to be more prejudicial to the *Scots*, than was that at *Soleme-Moſs*, where their Nobility ſcorning to be commanded by their General, *Oliver Sinclere*, gave over the Battel, and yielded themſelves to the *Engliſh*; which diſhonour ſo deeply wounded the heart of their K. *James* the fifth, that ſhortly after, he dyed for grief.

Many memorable Antiquities have been found, and ſome of them remain in this Countrey: For it being the confines of the poſſeſſions of the *Romans*, was continually ſecured by their Garriſons, where is remaining at this day, part of that admirable Wall built by *Severus*: As alſo another Fortification from *Werkinton* to *Elns-Mouth*, upon the Sea-ſhore towards *Ireland*, raiſed by *Stilico*, when (under *Theodoſius*) he ſuppreſſed the outrages of the *Picts*, and *Iriſh*, and freed the Seas from the *Saxon* Pyrates. Upon *Hard-knot*-Hill, *Moresby*, Old-*Carliel*, and *Papcaſtle*, along the wall, and in many other places, their ruines remain, with their Altars, and Inſcriptions of their Collonels and Captains names, whereof many have been found, and (doubtleſs) more as yet lie hid.

The chiefeſt City in this County is *Carlile*, pleaſantly ſeated between the Rivers *Eden*, *Pettarel*, and *Caud*: which City flouriſhed under the *Romans*; but at their departure, by the furious outrages of the *Scots*, and *Picts*, it was brought to ruine: Yet in the dayes of *Egfrid*, K. of *Northumberland*, it was again walled about, but again defaced by the over-powering *Danes*, and ſo lay buried in her own ruines for the ſpace of about two hundred years: And at length upon thoſe ruines, K. *W. Rufus* caſt an eye of compaſſion, and built there a Caſtle, & planted there a Collony of *Flemings* to ſecure thoſe Coaſts; but upon better adviſement, ſaw fit to remove them into *Wales*. And after him, *Henry* his brother and ſucceſſor, made this City an *Epiſcopal See*. See more *of this City in my firſt Part*.

At *Salkelds*, upon the River *Eden*, is a Monument of 77 Stories, each of them ten foot high above ground, and one of them at the entrance fifteen, erected as a Trophy of ſome great victory. The by-dwellers call them *Long-Meg* and her *daughters*.

This Countrey ſtanding upon the Frontires, was ſtrengthened with five and twenty Caſtles; and being freed from the charge of Subſidies in the Parliament Rolls, was not divided into Hundreds. Herein are ſeated nine Market Towns, and fifty-eight Pariſh-Churches, beſides many Chappels of Eaſe.

The City of Carlile *in the County of* Cumberland *Deſcribed.*

The City of *Carlile* is paſſing commodiouſly, and pleaſantly ſeated between ſeveral Rivers; being guarded on the North-ſide with the Channel of *Eden*, on the Eaſt with *Petteril*, on the Weſt with *Caud*: Beſides which natural fences, it is fortifyed with ſtrong walls of ſtone, with a Caſtle, and a Citadel: In form it is ſomwhat long, running out from Weſt to Eaſt: On the Weſt ſide ſtands the Caſtle, fair, and large. Almoſt in the midſt of the City, riſeth on high, the Cathedral Church, the upper and newer part of it being very artificially, and curiouſly wrought: On the Weſt ſide ſtands the Citadel builtby King *Henry* the eighth, very ſtrongly, and with Bulwarks.

Darby-*ſhire Deſcribed.*

IT's bounded on her North-parts with *Yorkſhire*, upon the Eaſt, with *Nottingham-ſhire*, upon the South with *Leiceſter-ſhire*, and upon the Weſt it's parted from *Stafford*, and *Cheſh-ſhires*, by the Rivers *Dove* and *Goyt*. From *Stretton* near the head of *Meſe*, to *New-Chappel*, ſeated near the head of *Derwent*, the two extreams from North to South, are thirty eight miles: And from the *Shire-Oakes* unto the meeting of *Merſey* and *Goyt*, the breadth of this Shire is not fully twenty nine miles: The whole circumference, about one hundred and thirty miles.

The Air is good, and very healthful: The ſoil is rich, eſpecially in her South and Eaſt-parts: In the North and Weſt i'ts Mountainous, with a Black and Moſſy ground, which yields but ſmall returns to the Husbandman, though it be very liberal in her other gifts. Theſe parts thus differing, are divided aſunder by the River *Derwent*, that taketh her courſe through the midſt of this County. After the departure of the *Romans*, the *Saxons* made it a part of their *Mercian* Kingdom.

It's ſtored with many commodities, and them of good value. For beſides Wood, Cattel, Sheep, and Corn, which every where overſpread the face of this Countrey; the Milſtones, Criſtal, and Alabaſter: The Mines of Pit-Coal, Iron, and Lead, are of great price. *Pliny* ſaith, that in *Britain* (ſpeaking of this part of it) in the very cruſt of the ground, without any deep digging, is gotten ſuch great ſtore of Lead, that there is a Law expreſly made on purpoſe, forbidding men to make more than a certain ſtint. There is found alſo in certain veins of the Earth, *Stibicum* or *Antimony*, which the Alchymiſts hold in great eſteem.

Darby, the Shire Town is ſeated upon the Weſtern bank of *Derwent*, where alſo a ſmall Brook riſing Weſtward, runneth through the Town under nine Bridges, before it meets with *Derwent*, which yet ſhe doth preſently, after ſhe hath paſſed *Tenant-Bridg* in the South-Eaſt of the Town. But in the North-Eaſt of the Town, there is a far more beautiful Bridg, built all of Free-ſtone, over the *Derwent*; whereon ſtandeth a fair ſtone-Chappel, both of them bearing the name of *Mary*. Five Churches there are in this Town, the chiefeſt whereof is *Alhallowes*, whoſe high, and beautiful Steeple was built, at the only charge of young men and maids, as the inſcription cut upon each ſide of the ſquare witneſſeth. This Town was miſerably defaced by the *Danes*, but by the Lady *Ethelfleda* it was rebuilt, and at this day is incorporate, and is governed by two Bayliffs yearly choſen out of twenty four Brethren, beſides as many Burgeſſes for their common Council, a Recorder, a Town-Clerk, with two Sergeants with Maces.

Little-*Cheſter* (by the *Romiſh* money there found) ſeems to have been ancient, and that a company of the *Roman* ſouldiers lay there. And of far greater fame was *Repton*, where *Ethelbald* the nineth K. of the *Mercians*, and fifteenth Monarch of the *Engliſh* men, ſlain at *Seggeſwald* by the by the Treaſon of his own ſubjects, was interred: And from whence *Burthred* the laſt K. of the people, was expulſed, together with his Queen *Ethelſwith*, by the fury of the *Danes*, after he had reigned Twenty two years. And *Melborn* retains the memorial of the *Engliſh* valour, in whoſe Caſtle was kept priſoner, *John*, Duke of *Burbon*, taken captive at the Battle of *Agincourt*, and therein detained for the ſpace of nineteen years.

Things of greateſt note in this County, are the hot Springs breaking forth at *Buxton*, where out of a Rock within the compaſs of eight yards, nine ſprings ariſe, eight of them warm, and the nineth very cold. Theſe run from under a very fair ſtone-Building, and about ſixty paces off, receive another hot ſpring from a well encloſed with four flat ſtones, called St. *Annes*, near unto which, a very cold ſpring bubleth up: And dayly experience ſhews, that theſe waters are good for the ſtomach, and ſinews, and very pleaſant, and profitable to bath the body in. Not far from thence is *Eden-hole*, where the waters that trickle from the top of that Cave (which is ſpacious, but low and narrow at the entrance) do congeal into ſtone, and hang like *Ickles* in the roof of it, and ſomewhat like *Chriſtal*. Seven miles thence, upon a mounted Hill ſtands a Caſtle, under which there is a cave in the ground of a marvellous capacity, vulgarly called, *the Devils Arſe in the Peak*, about which there are many fabulous reports.

This Shire is divided into ſix Hundreds, wherein have been ſeated ſeven Caſtles, and is ſtill traded with eight Market-Towns, and hath in it one hundred and ſix Pariſh-Churches.

Devonſhire *Deſcribed.*

The Weſt ſide of this County, is bounded altogether by the River *Tamar*: The Eaſt borders upon *Summerſetſhire*: And the North, and South, are wholly waſhed with the *Britiſh*, and *Severn* Seas. Betwixt whoſe Shoars, from *Cunſhere* in the North, unto *Salcomb-Haven*, entring in at the South, are fifty five miles: And from the *Hartland Point* Weſt, to *Thorncomb* Eaſt, are fifty four miles: the whole circumference is about two hundred and two miles.

The Air is ſharp, yet healthful, and good. The ſoil is hilly, wooddy, and fruitful; yet ſo as the hand of the Manurer muſt never be idle, nor the purſe of the Farmer faſt ſhut, eſpecially of them that are far from the Sea, from whence they fetch a Sand with charge, and much travel, which being

ing ſpread upon the ſurface of the Earth, makes it very fruitful.

It hath many commodities ariſing from its propinguity to the Sea, and hath many commodious Havens for Shiping, and entercourſe; among which, the *Danes* at *Teign-mouth* firſt entered, where they invaded this Land about the year of Chriſt 787. Unto whom *Brighterick*, K. of the *Weſt-Saxons*, ſent the Steward of his houſe to know their intents, whom they barbarouſly ſlew. Yet were they driven back to their Ships by the Inhabitants, though they ſtayed not long before they purſued their former enterpriſes.

From *Plymouth* in this County, Sir *Francis Drake* ſet forth *Anno Chriſti* 1577. And in the ſpace of two years, and ten moneths, did by Sea compaſs the circle of the whole Earth. And the Lord *Charles Howard*, Admiral of *England*, did from hence not only impeach the entrance of the *Spaniſh Invincible-Navy*, as they proudly ſtiled it; but with his bullets ſo impeded their paſſage, that at laſt they were driven home with ſhame, and diſhonour.

The commodities of this Shire, conſiſt much in wool, and cloathing, where the beſt, and fineſt Kerſies are made; Corn is moſt plentiful in the fruitful Valleys, and Cattle are ſpread on the top of Hills: Sea-Fiſh, and Fowl alſo do exceedingly abound. Veins of Lead, yea, and ſome of Silver, are found in this County: And ſome Load-ſtones upon the Rocks of *Partmoor* have been gathered. Many freſh Springs do ariſe from the Hills in this Countrey, which by degrees make up Rivers able to bear Ships into the Land, whereof *Tamar*, *Tane*, and *Ex*, are the faireſt and moſt commodious.

From the River *Ex*, the City of *Exceſter* receives it's denomination. The Walls of this City were built by K. *Athelſtan*, and ſo was the Cathedral Church, which he dedicated to St. *Peter*, and by *Edward* the *Confeſſor*, it was made the Biſhops *See*, which he removed from *Crediton*, or *Kirton* in this County, unto the City of *Exceſter*. This City was ſo ſtrong, and well peopled by the *Britains*, that it held out againſt the *Saxons* for four hundred ſixty five years after their firſt entrance; and was not abſolutely ſubdued, till K. *Athelſtan* became Monarch of the whole, who then peopled it, with his *Saxons*, and beautified it with many ſtately buildings. But in the times of the *Daniſh* Deſolations, this City among the reſt, felt their heavy hands. For in the year 875. it was ſorely waſted, and defaced by them: And *Anno* 1003, it was by *Swanus* the *Dane*, demoliſhed from Eaſt to Weſt; ſo that it had ſcarcely taken breath, when it was again beſieged by *William* the baſtard of *Normandy*, againſt whom the Citizens defended it ſtoutly, till (by the providence of God) a part of the wall fell down, which gave entrance to the Enemy. Since then, it hath been three times beſieged, and ever valiantly hath defended it ſelf: Firſt was by *Hugh Courtney*, Earl of *Devonſhire*, in the civil broils between *York* and *Lancaſter*; Then by *Perkin Warbeck*, that counterfeit *Richard* Duke of *York*; And laſtly by the *Corniſh* Rebels, in the reign of K. *Edward* the ſixth: *Of which, See in his Life in my ſecond Vol. of Lives.*

Ever ſince it hath flowriſhed in wealth, and peace, and is governed by a Mayor, twenty four Brethren, a Recorder, a Town-Clerk, and other Officers, their attendants. *See a farther Deſcription of* Exceſter *in my firſt Part.*

Upon *Exmore* in this County, are certain Monuments of *Antick* work erected, which are ſtones pitched in order, ſome Trianglewiſe, and ſome in a round compaſs, which certainly were Trophies of victories there obtained, either by the *Romans*, *Saxons*, or *Danes*: And one of them is Inſcribed with *Daniſh* letters, to give directions to Travellers that paſs that way.

At *Hubleſtow* likewiſe, near unto the mouth of *Taw*, was the burial place of *Hubba* the *Dane*, who, together with his brother *Hungar*, had made ſuch woful ſpoyl in this Land; but laſtly, were here encountred by the Inhabitants of this Countrey, and *Hubba* was ſlain, and interred under a heap of copped ſtones, and their Banner *Reaſen* was taken, that had been ſo often diſplayed againſt the *Engliſh*, and wherein they put no ſmall confidence for ſucceſs.

This County is divided into thirty three Hundreds, wherein are ſeated thirty ſeven Market Towns, and 394. Pariſh-Churches.

Taveſtoke, or *Teaviſtoke*, ſo called from the River *Teane*, was famous in times paſt for the Abbey built by *Ordolph*, the ſon of *Ordgure*, Earl of *Devonſhire* in the year 961. This Abbey was afterwards deſtroyed by the *Danes*, but yet not long after, it was rebuilt and flouriſhed again, and in it Lectures of the *Engliſh-Saxon*-tongue were inſtituted.

The City of Exceſter *in* Devonſhire *Deſcribed.*

The City of *Exceſter* ſtands upon the River *Ex*, whence it receives it's name. It is pleaſantly ſeated upon the gentle aſcent of an Hill: The Walls of it, which were firſt built by King *Athelſtone*, are in a manner round, only towards the *Ex* it rangeth almoſt in a ſtrait line, having ſix gates for entrance, and many watch-Towers interpoſed betwixt, whoſe compaſs containeth above one thouſand and five hundred paces, or a mile and an half, having Suburbs running out a great way on each ſide. In it there are fifteen Pariſh-Churches: and in the higheſt part thereof near the Eaſt Gate, ſtandeth a Caſtle called *Rugemont*, commanding the whole City, and Territory about it, and hath a very pleaſant proſpect into the Sea. In the Eaſt quarter of the City, ſtands the Cathedral Church, having many fair houſes round about it. By reaſon of ſome Wears, the River is ſo ſtopped up, that no veſſels can come nearer the City than *Topſham*, which is three miles off. The ſoil about it is but barren: Yet by reaſon of the ſtatelineſs of the place, the Riches of the Inhabitants, and the frequent concourſe of ſtrangers, all kinds of commodities are there ſo plentiful, that a man can ask for no neceſſary but he may have it.

Dorceſter-*ſhire Deſcribed.*

It lyeth bounded upon the North-ſide with *Summerſet* and *Wiltſhires*: Upon the Weſt with *Devonſhire*, and her South part is wholly waſhed with the *Britiſh* Ocean: In breadth, in the midſt, it extends to twenty-four miles: But the length is no leſs than 44. and the whole circumference, about 150 miles. The Air is good, and healthfull: The Soil fat, affording many ſorts of commodities, and the County moſt pleaſant in her ſituation.

ation. For the Inland is watered with many ſweet, and freſh Springs, which by degrees make large Rivers: And the Sea brings in veſſels of good burden, to the further enriching of the Inhabitants.

Anno Chriſti, 703: The *Saxons* landing at *Portland*, ſorely infeſted all thoſe parts: And before them, *Anno Chriſti*, 614. at *Bindon*, *Kinegillus*, K. of the *Weſt-Saxons*, in a doubtful and dangerous Battel, vanquiſhed the *Britains*. And afterwards the *Danes* ſought to ſupplant the *Saxons*, landing twice at *Chartmouth*: Firſt in the year 831. in the reign of K. *Egbert*: And the other eight years after, when *Ethelwolph* was King; in both which encounters, the *Danes* went away with the victory. Yet when *Ironſide* wore the *Engliſh* Diadem, and theſe fierce People ſought to pull it from his Head, he met them at *Pen-Ham*, in the Forreſt of *Gillingham*, and with a ſmall power, obtained a great victory, cauſing their K. *Canutus* to retire with diſhonour.

The commodities which this County affords, are chiefly Wool, and Wood, in her North parts, where the Forreſts are ſtored with the one, and the pleaſant green Hills with the other. The inner part is well furniſhed with Corn and Graſs, and the Sea yieldeth many commodities.

Dorceſter is ſeated upon the South-ſide of *Froom*, and the *Roman* Cauſy called *Foſsway*, wherein ſome of their Legions kept, as appears by the Rampires, and Coin, often digged up: At which time it ſeems that this City was walled about, whereof ſome part yet ſtandeth, eſpecially upon the Weſt and South ſides: And the Tract and Trench, moſt apparent in a Quadrant-wiſe, almoſt meets the River, containing in circuite 170 paces, but they were caſt down by the *Danes*, who deſtroyed all things whereſoever they came: They razed alſo the Trenches called *Maudbury*, and *Poundbury*. About 300. paces Southward from hence, ſtands an old Fortification of Earth, trenched about, and mounted above the ordinary plain 30. paces, containing ſome five Acres of ground, wherein ſometimes plenty of Corn grows. This the Inhabitants call, *The Maiden Caſtle*, having entrances thereinto, only on the Eaſt and Weſt ſides. Probably this was a Summer Camp, or Station of the *Romans*, when their Garriſons kept the Frontires of this Province.

Dorceſter is governed by two Bayliffs yearly elected out of eight Aldermen, a Recorder, Town-Clerk, and two Sergeants attending them. Other places memorable in this County are, *Badbury*, now nothing but a Trench, and decayed Caſtle, hardly to be ſeen, though ſometimes it was the Court of the *Weſt-Saxon* Kings. Then *Cerne*, where *Auſtin* brake down the Altars, and Idol of the *Saxons* called *Heil*, whom they devoutly honoured, as the only preſerver of their health. *Shafteſbury* alſo, ſometimes a City, in which *Edward*, the ſon of the Great *Edgar*, and the one and thirtyeth Monarch of the *Engliſh*, was interred, being murthered at *Corfe* Caſtle, ſeated in the Iſle of *Purbeck*, by his ſtep-mother *Alfrith*, to make way for her ſon to come to the Crown: For which ſhe afterwards built the Monaſteries of *Ambresbury*, and *Whorwel*, in the Counties of *Wilts*, and *Southampton*: In the former of which, with great penitency, ſhe ſpent the reſt of her Life. The Monaſtery of *Middleton* alſo in this County, was built by K. *Ethelſtan*, to expiate the guilt of his innocent brother *Edwins* blood,

blood which he cauſed unjuſtly to be ſpilt. Queen *Cuthburga* alſo, having ſued a Divorce from her ſecond Husband, the K. of ***Northumberland***, at *Wiburn* built a Nunnery, whereof ſhe her ſelf was the firſt Abbeſs: After which was raiſed there a moſt ſtately Minſter, whence it came to be called *Wimburnminſter*. *Sherburn* alſo *Anno Chriſti* 704. was made a Biſhops See: In whoſe Cathedral-Church were interred the bodies of ***Ethelbald*** and *Ethelbert*, brethren, and both of the Monarchs of the *Engliſh*.

Caſtles for defence, in repair, or decayed, were at ***Sherburn***, ***Dorcheſter***, ***Brankley***, *Portland*, *Corfe*, *Newton*, *Woodford*, and ***Wareham***. This County hath eighteen Market-Towns, and is parted principally into five diviſions, and is ſubdivided into thirty-four Hundreds, and into two hundred forty eight Pariſhes.

Blackmoore Forreſt in this County, called alſo ***White-Hart-Forreſt***, from a very beautiful white Hart, which K. ***Henry*** the Third, going thither a hunting, and taking great care to preſerve, it was killed by *T. de la Linde*, which ſo incenſed the K. that he ſet a perpetual Fine upon the Land, which at this day is called ***White-Hart-Silver***.

At ***Curmouth*** in this County, the ***Danes*** obtained a great victory againſt K. *Egbert* in the year 831. And Afterwards againſt *Ethelwolph* in the ſame place.

The Biſhoprick of Durham *Deſcribed.*

It contains thoſe parts, and Town-Ships which lie between the Rivers *Tees*, and *Derwent*, and all along the *German* Seas. On the North, it's bounded by ***Northumberland***, and their juriſdictions are parted by the River ***Derwent***. Her Weſt is touched by ***Cumberland***, ***Weſtmoorland***, and from *Stain-moor*, divided by the River *Tees*, and by the ſame water on her South, from *Yorkſhire* even unto the Sea: And the Eaſt is wholly waſhed by the *German* Sea. From the South-Eaſt, to her Weſtern point, are about thirty miles: From thence to her North-Eaſt, and *Tinmouth*, are likewiſe as many, and her Baſe along the Sea-ſhore are twenty three miles: The whole circumference about an Hundred and three miles.

The Air is ſharp and very piercing, and would be more violent, but that the vapours from the *German* Seas, help much to diſſolve her Ice, and Snow: And the ſtore of Coles therein gotten, do warm the body, and keep back cold; of which fuel they have ſuch plenty, that beſides what is for their own uſe, they make great profit by ſelling it abroad into other Parts. The Soil conſiſts of Paſtures, arrable and barren grounds. The Eaſt is the richeſt, and moſt Champion: The South more Mooriſh, yet well Inhabited. Her Weſt is all Rocky, without either Graſs or Grain: Yet doth it recompence her Poſſeſſors, both by rearing up Cattle, and bringing forth Coles, whereof all this County is plentifully ſtored, and it lies ſo near to the ſurface of the Earth, that in the high-wayes the Cart-wheels do turn up the ſame.

After the ***Romans***, the ***Saxons*** made it a part of their ***Northumberlands*** Kingdom, and it was enjoyed by ***Ella*** their firſt King. Afterwards it was invaded by the ***Danes***: And laſtly ſubdued by the ***Normans***. Her ſituation being ſo near unto *Scotland*, ſhe hath many times felt their fury, and hath been a Buckler betwixt them, and the *Engliſh*. For which the Inhabitants have certain Immunities, being not charged with ſuch ſervices as other Countries are: So that this, with *Weſtmorland*, *Cumberland*, and *Northumberland*, are not divided into Hundreds in the Parliament Rolls.

Over this County, the Biſhops thereof have had the Royalties of Princes: And the Inhabitants have pleaded Priviledges, not to paſs in ſervice of War, over the Rivers of *Tees* and *Tine*, whoſe charge (they ſaid) was to keep, and guard, the body of St. *Cuthbert* their great Saint, whoſe repute and eſteem was ſo great, that ſome of our *Engliſh* Kings, have gone on Pilgrimage to his Tomb, and gave many large Poſſeſſions to his Church: And amongſt others, *Canute* out of his Zeal, came thither bare-footed, and at *Cuthberts* Tomb, both confirmed, and enlarged their Liberties. *William* the Conquerer, of a Biſhoprick made it a County Palatine: In whoſe time, *William Carleph*, Biſhop of that Dioceſs, puld down the Old Church which *Aldwin* had built, and with ſumptuous coſt, laid the Foundation of a new One, wherein St. *Cuthberts* Shrine, in the vacancy of the Biſhops, was the Keeper of the Caſtle-Keyes. *See a further Deſcription of the City of* Durham *in my firſt Part.*

Things of chiefeſt note in this County, are three Pits of a wonderful Depth, commonly called *Hell-Kettles*, near unto *Darlington*, thought to proceed from an Earthquake, which happened *Anno Chriſti* 1179. whereof the Chronicle of *Tinmouth* thus ſpeaketh: That on *Chriſtmas*-Day, at *Oxenhall*, in the Territory of *Darlington*, within the Biſhoprick of *Durham*, the ground heaved up aloft, like unto an high Tower, and ſo continued all that Day, as it were unmovable, untill the Evening: And then fell with ſo horrible a Noiſe, that it made all the neighbour Inhabitants ſore afraid: And the Earth ſwallowed it up, and made in the ſame place a deep Pit, which is there to be ſeen for a Teſtimony unto this Day.

Of no leſs Admiration, are certain Stones lying within the River *Weer*, at *Butterbee* near *Durham*: From whoſe ſides, at the Ebb and Low water, in the Summer time, there iſſues a certain ſalt reddiſh water, which, with the Sun waxeth white, and growing into thick ſubſtance, becometh a neceſſary Salt for the uſe of the By-dwellers. *Bincheſter*, and *Cheſter in the Sreet*, were ancient Stations of the *Romans*, where their Money hath been often digged up: And ſo much of it was found at the latter time, as made *Egelrick*, Biſhop of *Durham* exceeding rich.

This County hath been ſtrengthened with Seven ſtrong Caſtles, and is yet Traded with ſix Market-Towns: And contains in it an Hundred and eighteen Pariſh-Churches.

The City of Durham *Deſcribed.*

The City of *Durham* is ſeated high, and is paſſing ſtrong withal, yet taketh it up no great circuite of ground: It is of an Oval form, and environed on every ſide, ſave on the North, with the River *Weer*, and fortified with a Wall: Towards the South-ſide ſtands the Cathedral Church, built high, and ſtately, with an high Tower in the midſt, and two Spires at the

Weſt end. In the middeſt is a Caſtle placed as it were between two ſtone Bridges over the River. Northward from the Caſtle is a ſpacious Market-place, and St. *Nicholas* Church, from whence there runneth out for a great length North-Eaſt, a Suburb compaſſed on two ſides with the River, like as other on both ſides beyond the River, which lead unto the Bridges, and each of them have their ſeveral Churches. *Venerable Bede* lies under a Marble Tomb, in the Cathedral Church of this City.

Eſſex Deſcribed.

ITs a County of a large compaſs, very populous, and nothing inferior to the beſt County in the Land. It lieth bounded upon the North with *Suffolk*, and *Cambridg-ſhire:* Upon the Weſt with *Hartford*, and *Middleſex:* Upon the South its parted from *Kent* by the *Thames:* And the Eaſt-ſide thereof is wholly waſhed by the *German* Ocean. From *Horſey* Iſland to *Haidon* in the Weſt, its in bredth forty miles: And the length from *Eaſt-Ham* in the South, to *Stutmere* upon the River *Stow* in the North, are thirty five: the whole circumference about one hundred and forty ſix miles.

The Air is temperate, and pleaſant, only towards the Marſhes, Aguiſh: The Soyl is rich, and fruitful, yet in ſome places Sandy, and barren: But in ſome other places ſo fertile, that after three years Crops of Saffron, the Land for eighteen years more will yield plenty of Barly, without Dung, or any other help.

After the *Romans*, the *Saxons* ſeized upon this County, and with *Hartford*, and *Middleſex*, made it their *Eaſt-Saxons* Kingdom, until *Egbert* brought this, and the reſt of the Land into an entire Monarchy. The *Danes* laboured hard to poſſeſs themſelves of this Country: For which end, at *Beamſlute*, and *Havenet* [now *Shebery*] they ſtrongly fortified themſelves. At *Barklow* (beſides the Hills raiſed for their Burials) the *Danewot* grows with her red Berries ſo plentifully, that its vulgarly believed to ſpring from their Blood there ſpilt, from whence its called *Danes-blood.* *Edmund Ironſide* fought a great Battel with them at *Aſhdown*, where ſo much *Engliſh* blood was ſpilt, that *Canutus* their King out of remorſe of Conſcience built a Church in that place, to pacifie the wrath of God for the ſins of his People. And when the *Normans* had got the *Engliſh* Wreath upon their heads, many of their Nobles ſeated themſelves in this County, whoſe poſterity remain there, or are ſpread abroad into divers parts of the Realm.

Many, and great are the Commodities which this County yieldeth; as of Woods, Corn, Cattel, Fiſh, and Saffron; which laſt growth in her Northen parts in ſuch plenty, as turns to the great gain of the Planters. In her Iſlands of *Canvey*, *Merſey*, *Horſey*, *Northly*, *Oſey*, *Wallot*, and *Foulneſs*, great ſtore of Fiſh and Fowl are daily taken. From their Cattle alſo they reap much profit, which Men and Boyes uſe to milk the Ewes as well as the Kine, whereof they make great, and thick Cheeſes, ſold not only into other parts of the Land, but much of it is tranſported into other Countries.

Their Oyſters, which we call *Walfleet*, are the beſt in eſteem.

The chiefeſt City for account at this day in this Shire is *Colecheſter*, built by *Coilus*, the *Brittiſh* Prince, one hundred twenty and four years after the Birth of our Bleſſed Saviour Chriſt, wherein his Son *Lucius*: As alſo *Helena*, and *Conſtantine* the firſt Chriſtian Emperour, were all born. This City is ſituated upon the South of the River *Coln*, from whence it hath its Name, and was walled about, raiſed upon an high Trench of Earth, though now much decayed. It had ſix Gates for entrance, beſides three Poſterns in the Weſt-wall, and nine Watch-Towers for defence, containing in compaſs one thouſand nine hundred and eighty Paces. In it there are eight fair Churches, and two other without the Walls. Within, towards the Eaſt is mounted a fair Caſtle, within a Trench containing two Acres of Ground. This Towns Trade conſiſts principally in making Cloath, Bayes, Sayes, and other ſuch Stuffs: And is governed by two Bayliffs, twelve Aldermen, all wearing Scarlet; a Recorder, a Town Clerk, and four Sergeants at Mace.

Places of greateſt Antiquity, and of moſt note in this County, are, *Camelodunum* [now *Maldon*] which was the Royal Seat of *Cunobelin*, King of the *Trinobants*, as by his Money therein coined doth appear, about the time of our Saviours Birth. This City was wone by *Claudius* from the *Brittains*, who placed a Colony of Souldiers therein, called *Victricenſis*. This City Queen *Boduo*, in revenge for her wrongs from the *Romans*, razed to the ground, which time ſhe ſtirred up her People againſt *Nero*, with the ſlaughter of ſeventy Thouſand of the *Romans*. In the Eaſt *Promontory* of this County, in the Reign of K. *Rickard* the Second, the Teeth of a Gyant were found of a marvellous ſeize: And not far thence, in the Reign of Q. *Elizabeth*, more Bones, to the like wonder were digged up.

This Shire is divided into twenty Hundreds, wherein are ſeated one and twenty Market Towns: Five Caſtles: Five Havens: Two of our Kings Mannors, and four hundred and fifteen Pariſh Churches.

Gloceſter-Shire Deſcribed.

IT lyes bordered upon the North with *Worceſter*, and *Warwick-ſhires*; upon the Eaſt with *Oxford*, and *Wilt-ſhires*: Upon the South wholly with *Sommerſet-ſhire*: And upon the Weſt with the River *Wye*, and *Hereford-ſhire*. The length thereof extended from *Briſtow*, upon the River *Avon* in her South, unto *Clifford*, upon another *Avon*, in her North, are about fourty eighty miles: And her broadeſt part from Eaſt to Weſt, is from *Lechlad* unto *Preſton*, containing twenty eight miles. The whole circumference is about one hundred thirty eight miles.

The Aire of it is ſweet, pleaſant, and delectable. The ground of this Shire throughout (ſaith *Malmeſbury*) yieldeth plenty of Corn, and bringeth forth abundance of Fruits: The one only through the natural goodneſs of the Soyl; the other through diligent Husbandry, which doth ſo plentitifully reward the Tillers pains, that it would provoke the lazieſt Perſon not to be idle. Here you may ſee the High-ways, and common Lanes clad with Apple, and Pear-Trees, not grafted by the Induſtry of man, but growing

ing naturally of their own accord: The ground it ſelf is ſo inclined to bear Fruits, both in taſte and beauty, excelling many others, which are ſo laſting, that they will endure till an other years ſupply come. There is not any Country in *England* ſo thick ſet with Vineyards, ſo plentiful in increaſe, and of ſo pleaſant a taſte, as being little inferior in pleaſant Verdure to *French* Wines. The Houſes are innumerable; the Churches paſſing fair: and the Towns ſtanding very thick. But which adds a ſpecial glory unto all, is the River *Severn*, then which there is not any in all the Land, for Channel broader, for Stream ſwifter, or for Fiſh better ſtored. There is in it a daily rage, and fury of her Waters, like unto a Whirl-pool, that raiſeth up the Sand from the bottom, driving them upon heaps. Sometimes ſhe over-floweth her Bancks, roveth a great way upon the face of her bordering grounds, and again retireth, as a Conquerer, into her uſual Channel. Thus far he; and ſo it was in his time.

The Inhabitants in ſome part of this Shire, enjoy a private cuſtom unto this day, that the Goods, and Lands of condemned Perſons, fall unto the Crown but only for a year and a day, and then return to the next Heirs, contrary to the cuſtom of all *England* beſides.

The general Commodities of this Shire, are Corn, Iron, and Wools, all paſſing fine: Beſides Paſtures, Fruits, and Woods, which laſt are much leſſened by making of Iron; the great bane of Oak, Elme, and Beech.

The City of *Gloceſter*, whereof the Shire taketh its Name, is ſeated upon *Severn*, neer the midſt of this Shire: It was firſt built by the *Romans*, and ſet, as it were, upon the neck of the *Silures* to keep them nnder, where their Legion, called *Colonia Glevum* lay. This City was firſt wone from the *Brittains* by *Cheulin*, the firſt King of the *Weſt-Saxons*, about the year of Chriſt 570. and afterwards under the *Mercians* it flouriſhed in great Honour, where *Oſrick*, King of *Northumberland*, by the permiſſion of *Ethelred*, King of the *Mercians*, built a moſt ſtately Monaſtry for Nuns: whereof *Kineburgh*, *Eadburgh*, and *Eve*, Queens of the *Mercians*, were Prioreſſes ſucceſſively each after other. *See a further Deſcription of it in my firſt Part.*

Edelfled, a renowned Lady, Siſter to K. *Edward the Elder*, in this City built a fair Church, wherein her ſelf was Interred: which being demoliſhed by the *Danes*, was afterwards rebuilt, and made the Cathedrial of that See, dedicated to St. *Peter*. In this Church that unhappy Prince, K. *Edward the Second*, was Interred under a Monument of *Alabaſter*, who being murthered at *Berkly-Caſtle*, by the cruelty of his *French* Wife, Queen *Iſabel*, was here Entombed. And not far from him, another Prince, as unhappy as he, namely, *Robert Curthoſe*, the Eldeſt Son of *William the Conquerer*, who lyeth Entombed, in a wooden painted Monument in the midſt of the Quire: whoſe Eyes were plucked out in *Cardiff-Caſtle*, and himſelf kept Priſoner therein for the ſpace of twenty ſix years, uſed with all contumelious Indignities, till through grief and anguiſh, he there ended his Life. Our Ancient Hiſtorians ſay alſo, that our firſt Chriſtian K. *Lucius* lyes here Interred: and long before him the *Brittains Arriragers*. *See a large Deſcription of the brave City of Briſtow in my former part.*

A far more ancient City was *Circeſter*, whoſe Walls were two miles in compaſs: wherein the Conſular-Port, or wayes of the *Romans*, met, and croſſed each other. This City was wone from the *Brittains* by *Cheulin*, the firſt King of the *Weſt-Saxons:* Afterwards it was poſſeſſed by the *Mercians*, and laſtly by the *Danes* under *Gurmunter*, wherein a Rabble of them continued for the ſpace of a year, *Anno Chriſti* 879. and it was never ſince Inhabited according to the circuit of her Walls.

Memorable places in this County are: The Iſland *Alney* neer unto *Gloceſter*, wherein *Edmund Ironſide* Fought hand to hand in a ſingle Combat with *Canutus* the *Dane*, till they compounded to divide the Kingdom betwixt them. *Barkly Caſtle*, wherein K. *Edward the Second*, was through his Fundament, thruſt into his Bowels with a Red-hot Spit. *Tewksbury*, the fatal Period of K. *Henry the ſixth's* Government, and the Wound of the *Lancaſtrian* Cauſe. For in a Battel there fought, *Anno Chriſti* 1471. Prince *Edward*, the only Son of K. *Henry*, had his Brains daſhed out in a moſt ſhameful manner: The Queen his Mother was taken Priſoner, and moſt of their Favourites ſlain, and beheaded. And at *Alderley*, a little Town ſtanding eight miles from the *Severn*, upon the Hills, at this day are found, Cockles, Periwinckles, and Oyſters petrified, or turned into Stone.

This Shire is divided principally into four Parts, and ſubdivided into thirty Hundreds: And containeth in it two hundred and eighty Pariſhes Churches.

Derham is a Town in this County, where *Ceaulin* the *Saxon* King ſlew Three Princes of the *Brittains*, and wholly ſubdued the Nation.

The City of Gloceſter *Deſcribed.*

The City of *Gloceſter* is a very fine, and beautiful City, both for the number of Churches, and buildings therein. It lyeth ſtretched out in length over the *Severn:* And on that ſide where it is not guarded by the River; it hath in ſome places a ſtrong Wall for Defence. The Cathedral Church is a ſtately Building, with an exceeding high an fair Steeple. In an Arch of this Church, there is a Wall built in the form of a Semi-circle full of corners, with ſuch an Artificial Device, that if a man ſpeak with never ſo low a Voyce at the one part thereof, and another lay his Ear to the other; which is a good way off, he may eaſily hear every ſillable.

Hant-ſhire Deſcribed.

ITs bounded upon the North by *Bark-ſhire:* upon the Eaſt with *Surrey*, and *Suſſex:* upon the South with the *Brittiſh* Seas, and the Iſle of *Wight:* and upon the Weſt with *Dorſet*, and *Wilt-ſhires.* The length of it from *Black-water*, in the North upon *Surrey*, unto *Baſcomb* in the South upon the Sea, contains in a ſtrait line about fifty four miles. And the bredth from *Petterſhild* in the Eaſt, unto *Tidworth* in the Weſt, which confines on *Wilt-ſhire*, is about thirty miles: The whole circumference being about one hundred and fifty five miles.

The Aire is temperate, ſomewhat groſs by reaſon of the propinquity of the Seas, and the many Rivers, which through this County do empty themſelves into the ſame, whoſe plenty of Fiſh, and fertility cauſed by them, do manifeſtly recompence the other harms which they do. The Soyl is rich for Corn, and Cattel: Pleaſant for Paſturage: and plenteous for Wools: In a word, for all commodities both for Sea, and Land, its bleſſed and happy.

It hath in it very commodious Havens for the entertaining, and ſending forth of Ships, and that of great Burthens; whereof *Portſ-mouth*, *Tichfield*, *Hamble*, and *Southampton* are the chief: Beſides many other creeks that open their boſoms into thoſe Seas. The Coaſt is ſtrengthened with many ſtrong Caſtles, ſuch are, *Hurſt*, *Calſhot*, *Southampton*, St. *Andrews*, *Worth*, *Porcheſter*, and the *South-Caſtle*; beſides other Block-Houſes that ſecure the Country: And further within Land, are, *Malwood*, *Wincheſter*, and *Odiam*, formerly ſo ſtrong, that in the Reign of K. *John*, thirteen *Engliſh-men* defended it for fifteen dayes againſt *Lewis* of *France*, who, with a great Army aſſaulted it very hotly.

Anciently it was poſſeſſed by the *Segontians*, who yielded themſelves to *Julius Cæſar*, and whoſe chief City was *Vindonum*, now *Silceſter*: The South part of it was ſubdued by *Plautius*, and *Veſpaſian*, where *Titus*, reſcuing his Father, who was ſtrangely beſieged by the *Brittains*, was graſped about with an Adder, but without hurt to his Perſon, which they took for a good ſign: Their chief Town was *Rincewood*, yet ſounding the Name.

Neer *Ringwood*, *William the Conquerer* pulled down thirty ſix Pariſh Churches, depopulating the Towns, to make a Forreſt for his Paſtime: In which Forreſt, not long after, his Son *Richard*, by a Blaſt of a peſtalent Aire dyed: and his Son *Rufus*, being taken for a Beaſt, was ſlain with an Arrow: and *Henry*, the Son of his eldeſt Son *Robert*, like another *Abſolom*, was hanged by a Bough. At ſo dear a rate, the pleaſure of Dogs, and harbour for Beaſts, was bought by the blood of theſe Princes.

The general commodities of this Shire, are, Wools, Cloths, and Iron, whereof great ſtore is drawn from the Mines, and thence Tranſported into other parts of the Kingdom: and their Cloths and Kerſies are traded into many Forreign Countries to their great benefit, and *Englands* Honour.

Wincheſter is a very ancient City, and was famous in the time of the *Romans*, for the Weaving, and Embroideries therein wrought for the peculiar uſe of their Emperor's own Perſons. In the time of the *Saxons*, after two calamities by conſuming fire, her Walls were raiſed, and the City made the Royal Seat of their *Weſt-Saxon* Kings; and the *Metropolitan* of their Biſhops See, wherein *Egbert*, and *Elfred*, their moſt famous Monarchs were Crowned. And K. *Henry the Third* drew his firſt breath. Here K. *Athelſtan* built ſix Houſes for his Mint. But the *Daniſh* Deſolations prevailing over all, this City among others, felt their fury in the Reign of K. *Ethelbright*. In the *Normans* time it was again twice defaced by fire: yet being again repaired, in it the publick Records of the Realm were laid up. In the time of the Wars between *Maud*, the Empreſs, and K. *Stephen*, this City was ſore ſacked: But recovering breath after theſe many calamities, It was by K. *Edward the Third*, made a Mart-Town for Wooll, and Cloth. The Cathedral Church was built by *Kenwolf*, King of the *Weſt-Saxons*, now called the *Holy Trinity*; wherein *Anno* 836. was Interred the Great *Egbert*; with his Son K. *Ethelwolf*, *Anno* 857. Here *Elfred*, the Founder of *Oxford*, was buried *Anno* 901. and his Queen *Elſwith*, *Anno* 904. Here the firſt *Edmund* before the Conqueſt was Interred, *Anno* 924. with his Sons *Elfred*, and *Elſward*. Here *Edred* was layd, *Anno* 955. And *Edwy*, *Anno* 956. both Kings of *England*. Here *Emme* was buried, *Anno* 1052. with her *Daniſh* L. *Canute*, *Anno* 1035. and his Son *Hardicanute*, *Anno* 1042. And here the *Normans*, *Richard* and *Rufus* were buried, *Anno* 1100. It's ſituation is pleaſant, in a fruitful Valley under Hills: Having the River on the Eaſt, and a Caſtle on the Weſt. The circuit of her Walls are neer Two miles, containing one thouſand eight hundred and eighty Paces, through which open ſix Gates, and in it are ſeven Churches, beſides the Minſter, and ſome that are demoliſhed.

More South ſtands *South-Hampton*: A Town populous, rich, and beautiful, moſt ſtrongly walled about with ſquare ſtones, containing in circuit 1200 Paces, having ſeven Gates for entrance, and twenty-nine Towers thereon for defence. Two very ſtately Keyes for Ships, and five fair Churches for God's ſervice, beſides an Hoſpital, called *God's-Houſe*; wherein the unhappy *Richard*, Earl of *Cambridg*, who was beheaded for Treaſon, lyes Interred. On the Weſt-ſide ſtands mounted a very beautiful Caſtle, in form circular, and having wall within wall. The Foundation upon a high Hill, to which there is no aſcent, but by ſtairs: It affords a goodly proſpect both by Land, and Sea. Here ſtood an ancient Fort of the *Romans*, which on that ſide, extended it ſelf to the Sea. This Town ſuffered many Depredations by the *Saxons Pyrates*: and *Anno* 980. by the *Danes*, it was almoſt quite deſtroyed. In the Reign of K. *Edward the Third*, it was fired by the *French*, under the conduct of the King of *Sicily*'s Son, whom a Country-man encountering, knocked him down with his club, He crying *Rancon*, that is, *Ranſom*: But the Country-man, neither underſtanding his Language, nor the Law of Arms, laid on more ſoundly, and ſaid; *I know thee to be a Francon, and therefore thou ſhalt dye*. Here *Canute*, to confute his Flatterers, made tryal of his Deity, commanding the Seas to keep back from his Seat: But they not obeying him, he acknowledged God to be the only Supream Governour, and in a Religious Devotion, gave up his Crown to the *Rood*, or Image of *Chriſt*, in *Wincheſter*.

A more ancient City was *Silceſter*, built by *Conſtantius*, the Son of *Conſtantine the Great*, whoſe Monument ſtood here: And here another *Conſtantine* put on the Purple Robe againſt *Honorius*. Here alſo the warlike K. *Arthur* was crowned. Her walls encloſed no leſs than fourſcore Acres of ground, and were of a great height. This City by the *Danes* ſuffered ſuch Deſolations, that her walls, which were two miles in compaſs, lye buried in their own ruins.

In this County are eighteen Market-Towns: and it's divided into thirty ſeven Hundreds, that contains in them two hundred fifty and three Pariſhes.

The

The City of Wincheſter *Deſcribed.*

In the County of *Hampt-ſhire* is the City of *Wincheſter*, ſituated in a fruitful and pleaſant place,being a Valley under Hills,having a River on the Eaſt,and a Caſtle on the Weſt: The circuit of her Walls are well neer two *Engliſh* miles, containing one thouſand eight hundred and eighty paces, through which open ſix Gates for entrance. In this City are ſeven Churches,beſides the Minſter which is ſeated about the middeſt of it,and built very ſumptuouſly.

Hertford-ſhire Deſcribed.

It's bounded upon the North with *Bedford*, and *Cambridg-ſhires*: Upon the Eaſt with *Eſſex* wholly: Upon the South with *Middleſex*; and her Weſt butteth upon *Buckingham*, and *Bedford-ſhires*. *Royſton*, and *Totteridg* are her two extreams from North to South, betwixt which, in a ſtrait line are twenty ſeven miles; and from *Putnam* Weſt-ward, to *Cheſton Nunnery* in the Eaſt,are twenty eight: the whole circumference about one hundred and thirty miles.

The Air is temperate, ſweet, and healthful, being ſeated in a Climate, neither too hot, nor too cold. The Soyl is rich, plenteous, and delightful, yielding abundance of Corn, Cattle, Wood, and Graſs, wanting nothing that may tend, either to profit, or pleaſure. Many Rivers ariſe, and run through this Shire,watering it,and others till they empty themſelves into the Sea.

In the *Heptarchy* it was poſſeſſed by the *Eaſt-Saxons*, excepting a ſmall part that was Portion of the *Mercian* Kingdom. The *Danes* alſo in their Progreſs, ſought to fix themſelves in this Shire, and at *Ware* pitched down their Reſt, and Hope. For paſſing the *Lea* in their light Pinnaces, and Shallops, they raiſed therein a Fort, which they maintained againſt the *Engliſh*,until,by the Policy of K. *Elfred*, that River was divided into more Channels,whereby their Boats periſhed, and they were intercepted both of Proviſion, and further recruites.

The *Romans* before them, had made *Verolamium* their chiefeſt Seat, which in *Nero*'s time was a *Municiſal*, or Free-City, which was ſacked by *Boduo*, the warlike Queen of the *Icenians*, at what time ſeventy Thouſand of the *Romans*, and their Conſiderates fell under the Edg of her revenging Sword. The magnificence, and ſtately buildings in this City of *Verolamium* [now St. *Albans*] were diſcovered afterwards in the Reign of K. *Edgar*, by her large, and Arched Vaults, which were demoliſhed and filled up, by *Elred*, and *Elmer*, Abbots of St. *Albans*, becauſe they were the receptacles, and lurking-holes of Thieves, and Whores. In this City *Offa*, the great *Mercian* King built a moſt ſtately Monaſtry, whoſe Church yet ſtanding, retains the remains of many Nobles, there ſlain in the Quarrel between the Two Houſes of *York*, and *Lancaſter*: where alſo is a Font of ſolid Braſs brought out of *Scotland* by Sir *Richard Lea*, after the Siege of *Leith*.

Many other Towns both for Commerce, and ſtately Buildings, and of ancient Record, are in this Shire, among which, *Hertford*; though the Shire-Town, is not the richeſt, the Road through *Ware* having left her the more deſolate: To prevent which, in former times, that River at *Ware* was chained up, and the Bayliffs of *Hertford* had the cuſtody of the Keyes: Which priviledg, though they have now loſt, yet hath the Town procured her Bayliffs to be changed into a Mayor, aſſiſted with Nine Burgeſſes, a Recorder, and Two Sergeants to attend them. In *Hertford* is, or lately was a Caſtle, pleaſantly ſituated, and by Trench, Walls, and River ſufficiently fenced. *Hemſted* alſo had a fair Caſtle, wherein *Richard*, King of the *Romans* ended his dayes. In *Langley* was that proud *Break-ſpear* Born, afterward Biſhop of *Rome*, then called *Adrian the Fourth*, who cauſed the Emperour *Fredrick* to hold his Stirrup whilſt he mounted on Horſe-back, and who afterwards was choaked with a Fly.

Oiſter-Hill near unto St. *Albans*, probably was the Camp of *Oſtorius*, the ſecond *Roman* Lieutenant, and Subduer of the *Great Caractatus*: and the ſeven ſmall round Hills betwixt *Stevenedg*, and *Knebworth*, the place of the Burial of *Roman* Souldiers.

This County is divided into eight Hundreds, wherein are ſeated eighteen Market-Towns, and one hundred and twenty Pariſh Churches.

Berkhamſtead is a Town in this County, where *Fredrick*, Abbot of St. *Albans*, miniſtred an Oath to *William the Conquerer*, in the preſence of Abbot *Lanfranc*, to obſerve inviolably the ancient Laws of this Nation.

Bernet in this County was made famous by the great *Battel* that was fought there between the Two Houſes of *York*, and *Lancaſter*, wherein *Richard Nevil*, the ſtout Earl of *Warwick* was ſlain.

Caiſhoberry is a ſtately Houſe, near *Watford*, which was begun by Sir *Richard Moriſin*, who was Ambaſſador to ſeveral great Princes in the Reign of K. *Henry the Eighth*, and K. *Edward the Sixth*, and was finiſhed by Sir *Charles Moriſin*, his Son.

Hertford: Or, *the Ford of Harts*, had a Caſtle upon the River *Lea*, built (as they ſay) by K. *Edward the Elder*, and augmented by *Giſlebert de Clare*, who was Earl of this Town in K. *Henry the Second*'s dayes.

Redborn is ſeated upon the military High-way, commonly called *Watling-Street*. It hath been famous heretofore for the Reliques of *Amphibolus*, who ſuffered Martyrdom under *Diocleſian*, and who converted St. *Alban* to the Chriſtian Faith.

Hereford-ſhire Deſcribed.

It's bounded upon the North, with *Worceſter*, and *Shrop-ſhires*: Upon the Eaſt by *Malvern-Hills* it's parted from *Gloceſter-ſhire*: Upon the South it borders upon *Monmouth-ſhire*: And upon the Weſt, in part with the *Hatteral-Hills*, it's divided from *Brecknock*, and the reſt adjoyneth to *Rudnorſhire*. The Air is temperate, and healthful, and the Soyl ſo fertil for Corn, and Cattel, that no other County yields better. The ſweet Rivers that run through it, do make the Corn-bearing-Grounds in ſome of her parts, fitly to be called *The Gilden Vale:* And for Waters, Wooll, and Wheat, it contends with the beſt: As at *Lemſter*, *Irchenfield*, the Bancks of *Wye*, *Luge*, and *Frome*.

The ancient Inhabitants were the *Silures*, a fierce, and valiant People, and impatient of Servitude, which well appeared under their Captain *Carattatus*, when they were a Nine-years ſcourge to the *Romans*. For the Legion of *Marius Valens* they put to flight, and that with ſuch havock among his Confiderates, that *Oſtorius*, the Lieutenant of *Brittain* dyed for very grief. And *Verinius*, under *Nero*, aſſaulted them in vain. But when *Veſpaſian* was Emperour, and expert Souldiers were imployed into every Province, *Julius Frontinus* ſubdued theſe *Silures*, where ſome of their Legions afterwards kept continually, till all *Brittain* was abandoned by the *Romans* in *Valentinians* time.

The *Saxons* then made themſelves Lords of this Country, and made it a part of their *Mercian* Kingdom: And *Sutton* was the Court of their Great K. *Offa*. But *Hereford*, that was raiſed out of the Ruins of old *Ariconium*, [now *Kencheſter*] which had been ſhaken in pieces by a great Earthquake, grew to great Fame, through a conceived Holineſs by the Burial of *Ethelbert*, K. of the *Eaſt-Angles*, who was ſlain at *Sutton* by *Offa*, at which time he came thither to have Eſpouſed his Daughter; whoſe Body, though firſt buried at *Marden*, yet was he Cannonized, and removed to *Hereford*, and in Honour of Him was the Cathedral Church built by *Milfred*, a petty K. of that Country, which *Gruffith*, Prince of *South-Wales*, and *Algar*, an *Engliſh-man*, rebelling againſt K. *Edward the Confeſſor*, conſumed it with fire: But by Biſhop *Reinelin* it was re-built as now it is, at which time alſo the City was Walled, having ſix Gates for entrance, and fifteen Towers for defence, extending in compaſs to one Thouſand five hundred Paces. It's yearly Governed by a Mayor, choſen out of one and thirty Citizens, commonly called, *The Election*, and he is ever after an Alderman; and cloathed in Scarlet: And four of the Eldeſt Aldermen are Juſtices of the Peace; Graced with a Sword-Bearer, a Recorder, a Town-Clerk, and four Sergeants with their Maces. But the greateſt Glory which this City received, was in K. *Athelſtuns* Reign, where he cauſed the Lords of *Wales*, by way of Tribute, yearly to pay to him (beſides ſome Hawkes, and Hounds) Twenty pound weight of Gold, and Three hundred pound weight of Silver.

Things of rare note in this County are, *Bone-Well*, not far from *Richards-Caſtle*: and the walking of *Marcley-Hill*, *Anno Chriſti* 1571. for three dayes ſpace together: *Of both which ſee in my firſt Part.*

This County was ſtrengthened with Twenty eight Caſtles for Defence againſt the *Welch*: And is Traded with eight Market-Towns: Divided into Eleven Hundreds, and in them are ſeated one hundred and ſeventy ſix Pariſh Churches. It contains in compaſs, an hundred and two miles.

The City of Hereford *Deſcribed.*

The City of *Hereford* is a ſeated among pleaſant Medows, and plentiful Corn-fields, compaſſed almoſt round about with Rivers; on the North, and Weſt-ſides with one that hath no name, on the South-ſide with the river *Wy*, that cometh out of *Wales.* It is walled about, having ſix Gates for entrance, and fifteen Watch-Towers for defence, extending in compaſs to one thouſand five hundred Paces. The *Normans* upon the ſide of *Wy*, built in it a mighty great and ſtrong Caſtle, which time hath ſo defaced, that now there remains nothing but the ruines of it. The greateſt glory that this City had, was when King *Athelſtan* brought the Lords of *Wales* into it, and forced them yearly by way of Tribute to pay him (beſides Hounds and Hawks) twenty Pounds of Gold, and three hundred Pounds of Silver by weight.

Huntington-ſhire Deſcribed.

It's bounded on the North with *Northampton-ſhire*, from which it's parted with the River *Neve:* With *Bedford*, and *Cambridg-ſhires* on the South by mearing Towns: And with *Ely*, by a fence of Water on the Eaſt: And the Weſt with part of *Northampton-ſhire.* The Hilly Soyl is to the Plough-man grateful: The Vale, near the Fens, beſt for Paſturage; for which it gives not place to any other County. Woods are not much wanted, becauſe the Rivers bring them coals, as the Moors do Turffs for Fuel.

This Shire hath four Hundreds, which are ſubdivided into ſeventy nine Pariſhes, whereof five, beſides the Shire-Town, have Markets.

Huntington, is ſeated upon a riſing Banck over the Rich Meadowed river *Ouſe:* It hath now only four Churches in it, whereof St. *Maries* is the chief. The Caſtle, built by *William the Conqueror*, is now known only by its ruines. By the Charter of King *John*, this Town hath a peculiar Coroner, Profit by Toll, and Cuſtom, a Recorder, a Town-Clerk, and two Bayliffs annually Elected, and ſends two Burgeſſes to the Parliament.

Gormancheſter, near *Huntington*, was anciently the Land of the Crown; but now it's the Inhabitants in Fee-Farm by the grant of K. *John.* It is flat, ſeated by as fat, and flowery Meddows as any be in *England*, and is the moſt ſpacious of any one Pariſh in Fertil Tillage, oft having waited on the ſovereign Lords with Nine-ſcore Ploughs in a Rural Pomp.

Kent Deſcribed.

K*Ent* is the firſt County appearing in the South of this Kingdom. It's bounded upon the North with the famous River *Thames*: On the Eaſt with the *German* Ocean: On the South with *Suſſex*, and the narrow Seas: And upon the Weſt with *Suſſex*, and *Surrey.* The length thereof extended from *Langley* in the Weſt, unto *Ramſgate* in the Eaſt in the Iſle of *Thanet*, is about fifty three miles. And from *Rother* in the South, unto the Iſle of *Grain*, North-ward, which is the breadth, about twenty ſix: The whole circumference is about one hundred and ſixty miles.

The Air, though not very clear becauſe of the Vapours ariſing from the Sea, and Rivers that environ the ſame, is both wholſom, and temperate, as ſeated neareſt to the *Equinoctial*, and the furtheſt from the *North-Pole*, not touched with cold, as other parts of the Land are. The Soyl Eaſtward is uneven, riſing into little Hills, and the Weſt more level, and Woody: In all places fruitful, and in plenty, equals any other part of the Realm, and in ſome things exceeds them, as in Broad-cloths, Fruits, and Feeding for Cattel: Only Mines, excepting Iron, are wanting.

There are ſundry Navigable Rivers in it, whereof *Medwey* (which divides the Shire in the midſt) is the chief, in whoſe Boſom the Royal Navy rideth ſecurely: Beſides ten other Rivers of name, and account, that open with twenty Creeks, and Harbours for Ships, four of them bearing the name of *Cinque-Ports*, Places of great ſtrength, and priviledges, which are, *Dover*, *Sandwich*, *Rumney*, and *Winchelſey*: Among which, *Dover*, with the Caſtle, is accounted the Lock and Key of the Kingdom, and probably was built by *Julius Cæſar*.

Goodwin-Sands, are Shelves that lye dangerouſly on the North-Eaſt of this County, and are much feared of all Navigators: Formerly they were firm ground, but by a ſudden Inundation of the Sea, it was ſwallowed up, as, at the ſame time a great part of *Flanders*, and the *Low-Countries* was. Alſo *Anno Chriſti* 1586. *Auguſt the* 4th. in this County at *Nottingham*, about eight miles from *London*, ſuddenly the ground began to ſink, and three great Elms thereon growing, were carried ſo deep into the Bowels of the Earth, that no part of them could be ſeen: And the Hole remained fourſcore yards about, and a line of fifty Fathams plummed into it, could find no bottom.

In *Cæſars* time the People of *Kent* were counted moſt civil among the *Brittains*; and yet they eſteem themſelves the Freeſt Subjects of the *Engliſh*, not conquered, but compounded with by the *Normans*: and they glory, that their King, and Commons, of all the *Saxons*, were the firſt Chriſtians, converted *Anno Chriſti* 596. and long before that, *Lucius*, our firſt Chriſtian King, built a Church to the Name, and ſervice of Chriſt within the Caſtle of *Dover*, Endowing it with the Toll of the ſame Haven.

In *Kent* are two Cities, and Biſhops Sees: It's ſtrengthened with twenty ſeven Caſtles, and hath been graced with eight Princely Houſes of our Kings: Traded with twenty four Market-Towns, and beautified with many ſtately, and gorgeous Buildings. The chiefeſt City, and Arch-Biſhop See, is *Canterbury*. This City was made famous by *Auſtin*, who converted theſe *Saxons* to the Chriſtian Faith, and wherein was built a moſt magnificent Church, wherein eight of their Kings were Interred, but all their Monuments were over-ſhadowed, and the glory of them Eclipſed by *Beckets* Tomb, that for ſuperſtitious Worſhip, Glory, and Riches, equalized the *Piramides* of *Ægypt*, and *Mauſolus* his Tomb: And yet now is that *Dagon* faln. This City was honoured with the Coronation of K. *John*, and Queen *Iſabel*, his Wife: with the Marriages of K. *Henry the Third*, and of K. *Edward the Firſt:* And with Interments of *Edward the Black-Prince*, and K. *Henry the Fourth*, and of Queen *Joan* his Wife.

But as in Glory, ſo this City had her ſhare in adverſity, being divers times afflicted by the *Danes*, but eſpecially in the Reign of K. *Ethelred*, at which time (by way of revenge for their Maſſacre) they made havock of all, and in this City ſlew forty three Thouſand, and two hundred Perſons, the tenth only being reſerved alive. Yet afterwards it recovered Breath and Beauty by the bounty of Arch-Biſhop *Lanford*: Charter, and Priviledges by K. *Henry the Third:* Strength by Trench and Fortifications from K. *Richard the Second:* And laſtly, Walls for her Defence by *Simon Sudbury*, Arch-Biſhop of that See.

Rocheſter, the other City, was built by one *Roſ*, the Lord of it, and hath been often ruined by the injuries of War, both in the times when the *Saxons* ſtrove among themſelves for Superiority, about the year 680. As alſo in the aſſaults by their common Enemy, the *Danes*, who, *Anno Chriſti* 884. coming from *France*, ſailed up the River *Mdewey*, and beſieged the ſame; ſo that if K. *Elfred* had not ſpeedily come to their reſcue, it had been deſtroyed by thoſe *Pagans:* Again, in the year 999. the *Danes* miſerably defaced it in the Reign of K. *Ethelred*. And twice it hath been ſorely endamaged by fire: Firſt in the Reign of K. *Henry the Firſt*, *Anno Chriſti* 1130. himſelf, with many of his Nobles being preſent at the Conſecration of the Cathedral Church of St. *Andrew:* And again it was almoſt wholly conſumed in the latter end of the Reign of K. *Henry the Second*, *Anno Chriſti* 1177. Yet after all, it recovered ſome ſtrength again by the bounty of K. *Henry the Third*, both in buildings, and in ditching her about for Defence.

Since the *Normans* Conqueſt, this County hath been burthened with ſundry troubles in the time of the Barons Wars, in the Reign of K. *Henry the Third:* As alſo in the Reign of K. *Richard the Second*; at what time, *Wat Tyler*, the Captain of a dangerous Rebellion, came to *Black-Heath*, and from thence to *Mile-end*, and *London*, where he did much miſchief, and committed many Outrages, till in *Smithfield* he was ſtabbed by *William Walworth*, then Mayor of the City, and worthily ſlain for his notorious Treaſons. Again, upon *Black-Heath*, *Michael Joſeph*, the Lord *Dawbeny*, with their *Corniſh* Rebels, were overthrown by K. *Henry the Seventh*, *Anno Chriſti* 1497.

Kent, in *Julius Cæſars* time, was governed by four Kings under *Vorrigern*, the *Brittain*; it was given by him to *Hengiſt* the *Saxon*, in favour of his Daughter *Rowen*, who there-upon ſeeking to make himſelf abſolute King, eight years after his firſt entrance, fought a victorious Battel againſt the *Brittains* near to *Crayford*, and thenceforth accounted that Country his own. Yet afterwards *Vortimer*, the valiant *Brittain*, gave him Battel at *Ayleſford*, in which both *Horſa*, and *Catigern*, Brethren to both the Generals were ſlain, and the *Saxons* were driven into the Iſle of *Thanet*, their firſt aſſigned Habitation, not daring to enter the Continent ſo long as *Vortimer* lived. *Catigern* was Interred upon that Plain, where to this day remaineth his Monument, being four ſtones pitched in the manner of *Stoneheng*,

heng, and is vulgarly called *Citſcote-houſe*. The like Monument was for *Horſa*, at *Horſted*; which time hath devoured.

Kent is divided principally into five Laths, ſubdivided into ſixty ſix Hundreds, and them again into three hundred ninety eight Pariſhes, wherein were ſeated twenty three Religious Houſes.

Depford is a famous Ship-dock in *Kent*, where ſome of the Ships for the Kings Navy uſe to be built. It was anciently called *Weſt-Greenwich*, and at the Conqueſt of *England* was given to *Ciſlebot Mammignot*, one of *William the Conquerers* Souldiers.

At *Feverſham* in this County, K. *Athelſtan* aſſembled the Nobles, and Learned men of his Kingdom to make Laws. And here King *Stephen* Founded an Abby, in which himſelf, *Maud* his Wife, and *Euſtace* his Son, were Entombed.

At *Greenwich* in ancient times, their lay at Rod a great Fleet of the *Danes* under *Thurbil* their Captain, who put to a cruel death, *Ealpheg*, Arch-Biſhop of *Canterbury*. It was famous alſo for a Royal Palace, built by *Humphry*, Duke of *Gloceſter*, and by him named *Placence*. He alſo built here upon an high Hill, a very pleaſant Tower that yielded a dainty Proſpect.

Leeds was a Caſtle in *Kent*, which *Bartholomew*, Lord of *Baldiſmer* Fortified againſt K. *Edward the Second*, who had freely given it him; whereupon he loſt his Life.

Reculver is an aucient Town in *Kent*, where a Band of the *Romans* lay in Garriſon. It was alſo famous for the Palace, built by *Aethelbert*, King of *Kent*: And for the Monaſtry built by *Brightwald*, the eighth Arch-Biſhop of *Canterbury*, from which the Town came to be called *Ruculſminſter*.

Tunet is an Iſland in *Kent*, where the *Saxons* firſt ſeated themſelves, but were overcome, and a great ſlaughter made of them at *Stovus*: Yet afterward at *Whipped-fleet* (a place ſo called from *Whipped*, a *Saxon* there ſlain) *Hengiſt* overthrew the *Brittains*, and put them to flight.

Shepey is an Iſland in *Kent*, containing ſome twenty miles in compaſs, wherein are the remains of a ruinous Monaſtry, now called *Minſter*, which was built by *Sexburgha*, the Wife of *Ercombert*, King of *Kent*, *Anno* 710. Some part of it is now converted into the Pariſh Church, in which are diverſe ancient Funeral Monuments.

The City of Canterbury *in* Kent *Deſcribed.*

Canterbury is a very Ancient and Famous City in *Kent*, much renowned both for the ſituation, and great fertility of the Soyl adjoyning, as alſo for the Walls encloſing it round about: By reaſon likewiſe of the Rivers watering it, and commodiouſneſs of the Woods there about; beſides the vicinity of the Sea, yielding ſtore of Fiſh to ſerve it. And though it was ſore ſhaken in the *Daniſh* Wars, and conſumed in a great part ſundry times by fire, yet roſe it up always again more beautiful than it was before. The Cathedral is raiſed aloft near the heart of the City, with great Majeſty, and ſtatelineſs.

The City of Rocheſter *Deſcribed.*

In the ſame County is the City of ***Rocheſter***, ſeated in a bottome, Fortified on the one ſide with a Marſh, the River ***Medway***, and weak Walls. It is now ſtretched out with large Suburbs, on the Eaſt, Weſt, and South-ſides: The Cathedral Church, was built by Biſhop ***Gundulph***, a ***Norman***, ***Anno Chriſti*** 1080. near unto it ſtands an old ruinous Caſtle, Fortified formerly both by Art and Situation. At the end of the City there is a very goodly Bridge of Stone excellently Arched, built by Sir ***Robert Knowls***, at the end whereof Sir ***John Cobham*** Erected a Chappel: And the Bridge is daintily coped with Iron-bares; under which the River ***Medway***, ſwelling with a violent, and ſwift ſtream, makes a loud roaring noiſe.

Leiceſter-ſhire Deſcribed.

IT's bounded on the North with ***Nottingham-ſhire:*** Upon the Eaſt with ***Lincoln***, and ***Rutland-ſhires:*** Upon the South with ***Northampton-ſhire:*** And upon the Weſt with ***Watling-ſtreet-Way***, by which it's parted from ***Warwick-ſhire:*** The reſt confines upon ***Darby-ſhire.*** It's a Champion Country, and abounds with Corn; but hath few Woods, eſpecially in the South, and Eaſt-parts, which want is ſupplied with Pit-coals, plenteouſly gotten in the North-part of this County: And abundance of Cattel are bred in the Hills beyond the River ***Wreak***, which is nothing ſo populous as the other parts of it.

The Air is gentle, mild, and temperate: wholſom, and draws forth their Lives to a great age, and that much without Sickneſs: Yet at ***Carleton*** ſome defect of pronounciation appears in their ſpeech. The commodities of this County, are Corn, Cattel, and Coals: And in the Rocks near ***Bevor*** are found ſome of the ſtones called ***Aſtroites.***

After the ***Romans***, the ***Saxons*** made it a part of their ***Mercian*** Kingdom. From Eaſt to Weſt, the broadeſt part is not fully thirty miles: and from North to South but twenty four: The whole circumference about one hundred and ninety ſix miles.

Leiceſter, her chief City, ſtands almoſt in the heart of the Country, which by ***Ethelred***, the ***Mercian*** King, was made an Epiſcopal See, ***Anno Chriſti*** 680. which ſhortly after was Tranſlated elſe-where: After which, the beauty of this Town began to decay: Yet that renowned Lady ***Ethelfleda***, caſting an Eye of compaſſion upon it, re-edified the Buildings, and compaſſed it about with a ſtrong Wall, whereby the Trade of this City was much encreaſed. But it's flouriſhing condition continued not under the ***Normans***, in whoſe time it ſuffered many and great calamities, when ***Robert Boſſu***, the ***Crouch-back*** Earl of this County, rebelled againſt King ***Henry the Second***, who beſieged, and took ***Leiceſter***, plundered it, and threw down the Walls which ſeemed indiſſolable: Only ſome parcels of them remained like to hard Rocks, by reaſon of the excellent Mortar that cemented them together into great lumps: Then, at the Kings command, the City was ſet on fire, and burnt, the Caſtle razed, and an heavy Impoſition was laid upon the Citizens, who with great ſums of Money bought their own Baniſhments. Here *Henry*, the firſt Duke of *Lancaſter* built an Hoſpital for one hundred and ten poor People, with a Collegiate Church, a Dean, twelve Canons, and as many Vicars, all ſufficiently provided for with Annual Revenues.

From this City *Crouch-back*, K. *Richard the Third*, ſet forth one Morning in great Pomp, with a fair Army to keep the Crown fixed upon his Head, and in a terrible Battel, loſt both it, and his Life to *Henry* of *Richmond*, his Conqueror: The next day was brought back, like a Hog, naked, and torn: And in a contemptuous manner was obſcurely buried without Tears in the *Gray-Friers* of this City: And ſince the diſſolation thereof, the Stone-cheſt wherein his Body was laid, is made a Drinking-trough for Horſes in a common Inn: And a ſtone alſo incloſed, in the Church of St. *Maries*, the corps of that proud, and ambitious Cardinal *Wolſey*, who dyed in this place. In the Weſt, where an high Croſs was erected, formerly ſtood the fair City *Cheyceſter*, where ſome of the *Roman* Legions lay, and where their two principal ways croſſed each other. At *Lutterworth* alſo, the famous *John Wickliff*, was Paſtour, who was *Englands* Morning-Star, and by his Pen, and Miniſtry gave ſuch a deadly wound to that Man of ſin, as could never ſince be healed.

This Shire is divided into ſix Hundreds, and in them are ſeated twelve Market-Towns, and containeth in her circuit two hundred Pariſh-Churches.

Lincoln-ſhire Deſcribed.

It's bounded on the North with *Humber*: On the Eaſt, with the *German* Ocean: Upon the South it's parted from *Cambridg*, and *Northampton-ſhires* by the River *Nyne*: And on the Weſt from *Nottingham*, and *York-ſhires* by the Rivers *Dun*, and *Trent*. The length of it extended from *Barton* upon *Humber*, in the North, unto *Stanford* upon the River *Nyne*, in the South are about fifty five miles: And the breadth thereof from *Newton* in the Weſt, unto *Winthorp*, upon her Eaſt-Sea, are thirty five: The whole circumference about one hundred and eighty miles.

The Air upon the Eaſt, and South-parts is thick, and foggy by reaſon of the Fenns, yet very moderate, and pleaſing: The Eaſt-part that lyes upon the *German* Ocean is all along full of In-lets of Salt-water, and Sands, which are neither firm nor ſafe for Travellers. Her Soyl upon the Weſt, and North is very fruitful, ſtored with Paſture, Airable, and Meddow-grounds. The Eaſt, and South Fenny, and brackiſh, and not ſo good for Corn. For Foul, and Fiſh it exceedeth any other part of *England*, wherein, ſometimes in *Auguſt*, have been taken in a Net above three Thouſand Mallards, and ſuch like Fowls.

The commodities of this Shire conſiſt in Corn, Cattel, Fiſh, Fowl, Flax, and Alabaſter, and ſome Plaiſter alſo: And the precious ſtone *Aſtroites* is found upon the South-weſt of this Country, near *Bever-Caſtle*. In the Reign of K. *Henry the Eighth*, at *Harlaxton*, was ploughed up a Brazen-Veſſel,

ſel, wherein was incloſed a Golden Helmet, that was preſented to Q. *Katherine* of *Spain*, his Wife.

In this County was born K. *Henry the Firſt*, ſurnamed *Beau-Clark* at *Selby*: and K. *Henry the Fourth*, at *Bullingbrook*: and here K. *John* was poyſoned, at *Swinſted* Abby by one *Simon*, a Monk: And here Q. *Elenor*, Wife to K. *Edward the Firſt*, ended her dayes.

In this Shire are thirty and one Market-Towns, of which *Lincoln* is the chief: A City very ancient, and formerly more magnificent, as by her many ruins doth appear, and far more populous. In the *Normans* time it was one of the beſt peopled Cities in *England*, being a place for Trafique both by Sea and Land. Herein K. *Edward the Third*, ordained his Staple for the Mart of Wools, Leather, and Lead: And no leſs than fifty Pariſh-Churches beautified the ſame, whereof now there are only fifteen remaining beſides the Cathedral. This City eſcaped not the calamity of the Sword, as in the time of the *Saxons*, when the Noble K. *Arthur* gave them a great overthrow: The like did *Edmund* to the deſtroying *Danes*: And by the *Normans* it ſuffered dammage when K. *Stephen* was here vanquiſhed, and taken Priſoner: And again by K. *Henry the Third*, who aſſaulted, and won it from his Barons. By fire alſo it was ſore defaced, whereby, not only the Buildings were conſumed, but many Men and Women burnt. Alſo by an Earthquake her foundations were much ſhaken, and the fair Cathedral Church, dedicated to the Virgin *Mary*, was by it rent in pieces. It's governed by a Mayor, Two Sheriffs, Twelve Aldermen in Scarlet, a Sword, a Hat of Eſtate, a Recorder, Sword-bearer, and four Sergeants with Maces.

In the eight and twentyeth year of K. *Henry* the Eighth, twenty thouſand met in an Inſurrection, and forced certain Lords, and Gentlemen to ſwear to their Articles: But when they heard that the Kings Army was coming againſt them, they diſperſed themſelves and ſued for a Pardon: And again, in the Third year of K. *Edward* the Sixth about Incloſures, *Lincoln* roſe in a ſeditious manner, as did they of *Cornwall*, *Devon-ſhire*, *York-ſhire*, and *Norfolk*: But ſome of the chief of them being ſlain, the reſt were ſoon reduced into their Obedience.

This Shire is divided into three principal Parts, *Lindſey*, *Keſteven*, and *Holland*. *Lindſey* is ſubdivided into ſeventeen Hundreds; *Keſteven* into eleven: And *Holland* into three, ariſing in all to thirty-one: Wherein are ſituated thirty Market-Towns, and ſix hundred and thirty Pariſh-Churches.

Stanford is ſeated in this County, and is a large and beautiful Town. In the Reign of K. *Edward* the Third, upon a Quarrel ariſing between the Southern, and Northern Students of *Oxford*, many Schollars withdrew themſelves hither, and a while profeſſed, and named their Colledge, according to one in *Oxford*, *Braſen-Noſe*, which retaineth that Name even to this day. This was ſo great a prejudice to them which remained at *Oxford*, that when they were called back thither by the Kings Proclamation, it was provided by Oath, That no Student in *Oxford* ſhould publickly Profeſs, or Read the Arts at *Stanford*, to the Prejudice of *Oxford*.

Ancaſter is a Town, or Long-ſtreet in which the memory of Antiquity is continued by the *Roman* Coyns, and Vaults, under ground often diſcovered there.

At *Gaineſborough* in this Shire, anciently the *Daniſh* Ships did lye at Road: And here *Suono Tuiſco*, a *Daniſh* Tyrant, when he had miſerably harrazed the Country, was ſtabbed by an unknown Perſon.

The City of Lincoln *Deſcribed.*

The City of *Lincoln* is large, and well Inhabited, and frequented; It ſtands upon the ſide of an Hill, where the River *Witham* bends his courſe Eaſt-ward, and being divided with Three ſmall Channels, watereth the Lower part of the City. In the higheſt part of the City the Cathedral is Erected, a ſtately ſtructure, being built through-out, not only moſt ſumptuouſly, but with rare and ſingular Workmanſhip, moſt beautiouſly: eſpecially the Fore-front at the Weſt-end, which in a ſort raviſheth, and allureth the eyes of all that judiciouſly view it; very ancient this City is, and hath been far larger, and more populous: It hath in it fifty Pariſh-Churches: Whereof at this day there remain only fifteen beſides the Minſter.

Lancaſhire Deſcribed.

The County-Palatine of *Lancaſter* is upon the South confined, and parted by the River *Merſey* from *Cheſhire:* The County of *Darby-ſhire* is upon the Eaſt: *York-ſhire*, with *Weſtmerland*, and *Cumberland*, upon her North; and the *Iriſh*-Seas upon her Weſt. It contains in length from *Brathey* North-ward, to *Halwood* South-ward, fifty ſeven miles: and from *Denton* in the Eaſt, to *Formby*, by *Altmouth* in the Weſt, thirty one: and the whole circumference about one hundred and ſeventy miles.

The Air is ſubtile, and piercing, not troubled with groſs vapours, and foggy miſts, by reaſon whereof the People of this Country live long, and are not ſubject to ſtrang, and unknown Diſeaſes. The Soyl for the generality is not fruitful, yet it produces multitudes of Cattel, of ſuch large Bodies, and goodly Heads, as no other County doth. It is repleniſhed with all neceſſaries for the uſe of man; yielding without any great labour, Corn, Flax, Graſs, Coals, Cannel, *&c.* The Sea alſo affords them plenty of her ſtore, ſo that they are fully furniſhed with Fiſh, Fleſh, and Fowls. Their principal Fuel is Coal, Cannel, and Turff, whereof they have abundant ſtore: But the Gentlemen reſerve their woods as a principal Ornament to their Lands, and Houſes.

The *Brigants*, the ancient Inhabitants of this County, were brought under by the Emperour *Claudius*, who ſecured it by Garriſons, as appears by the many *Inſcriptions* found in Walls, and by ancient Monuments fixed in ſtones, and by certain Altars Erected in favour of ſome of their Emperours. After the *Romans*, the *Saxons* ſubdued it, and made it a part of their *Northumbrian* Kingdom: Afterwards it was invaded by the *Danes:* And laſtly, conquered by the *Normans*.

Places of note in this County, are: Firſt, the Town of *Mancheſter*, famous for a Market-place, Church, and Colledge; as alſo for Cloathing. It was a Station of the *Romans*. Then *Ribblecheſter*, ſo named from *Ribble*, a little River near *Clithero*: Now a ſmall Town, but hath been very rich, and a Seat of the *Romans*, as the many Monuments of their Antiquities, Statues, Coyns, and ſeveral Inſcriptions frequently digged up, do demonſtrate.

Lancaſter is more pleaſant in ſituation, than plenteous of Inhabitants, built on the South of the River *Lon*. The Beauty of it is the Church, Caſtle, and Bridge: Her ſtreets are many, and ſtretched far in length. To it, K. *Edward* the Third, granted a Mayor, and two Bayliffs, elected out of twelve Brethren, aſſiſted by twenty four Burgeſſes; by them it is yearly governed, with a ſupply of two Chamberlains, a Recorder, a Town-Clerk, and two Sergeants at Mace.

This County ſuffereth the force of many flowing-Tides, by which it doth, as it were, rent aſunder one part of the Shire from the other: As at *Fourneſs*, where the Sea ceaſeth not with his furious Irruptions, and boiſterous Tides, to devour the Land.

In this Shire, not far from *Fourneſs-Fells*, or Hills, is the greateſt ſtanding-water in all *England*, called *Wireander-Mere*, ſtretched out for the ſpace of Ten miles, exceeding deep, and all paved with ſtone at the bottom. Along the Sea-ſide are heaps of Sand, upon which the Inhabitants pour water until it get a ſultiſh humour, which they afterwards boyl with Turffs, till it becomes white-Salt.

This County is ſtrengthened with many Caſtles, and fortified Places to prevent Invaſions. Here our Noble *Arthur*, who dyed laden with Trophies of honour, put the *Saxons* to flight in a memorable Battel near *Duglaſs*, a little Brook not far from the Town of *Wiggin*.

Four Religious Houſes were Founded within this County, both fair for ſtructure, and pleaſant for ſituation. It's divided into ſix Hundreds, beſides *Fourneſs-Fells*, and *Lancaſter-Liberties*, that lye in the North-part. It's Traded with fifteen Market-Towns, both fair for ſituation, and building, and famous for the concourſe of People for Buying, and Selling. It hath twenty ſix Pariſh-Churches, beſides far more Chappels.

MIDDLESEX Deſcribed.

M*iddleſex* (ſaith *Cambden*) is for Air, paſſing temperate, and for Soyl very fertile, with ſumptuous Houſes, and pretty Towns on all ſides pleaſantly beautified: And every where offereth to the view, many things that are memorable. This County is comprized within ſhort bounds, being in length, where it is longeſt, not paſt twenty miles; and in the narroweſt place, not paſſing twelve miles. The length thereof extended from *Stratford* in the Eaſt, to *Moor-Hall*, upon *Coln* in the Weſt, is by meaſure nineteen *Engliſh* miles: And from *South-Mines* in the North, to the Manner of *Hampton-Court* in the South, are little above ſixteen miles: The whole circuit extending to ninety miles.

In Form it's almoſt ſquare: For Air paſſing temperate, for Soyl, abundantly fruitful, and for Paſturage, and Grain of all kinds, yielding the beſt, ſo that the Wheat of this County hath ſerved a long time for to make Manchet for our Princes Tables. It lyes ſeated in a Vale, moſt wholſome and rich, having ſome Hills alſo, and them of good aſcent, from whoſe tops, the Proſpect of the whole is ſeen, like unto *Paradiſe*, or Garden of God.

Five Princely Houſes were in this County belonging to the *Engliſh* Crown, which are, *Enfield*, *Hanworth*, *White-Hall*, St. *James*, and *Hampton-Court*; a City rather in ſhew, then the Palace of a Prince: And for ſtately Port, and gorgeous Building, not inferior to any in *Europe*, except the *Eſcurial* in *Spain* exceed it.

Hampton-Court (ſaith *Cambden*) is a work of admirable magnificence, built from the ground by *Thomas Wolſey*, Cardinal, in oſtentation of his Riches, when, for very Pride (being otherwiſe a prudent man) he was not able to keep his mind within compaſs. But it was made an Honour, enlarged, and finiſhed by K. *Henry* the Eighth, ſo amply, as that it contains within it five ſeveral inner Courts, paſſing large, which are invironed with very fair buildings, wrought moſt curiouſly, and very goodly to behold. Of which *Leland* writes, thus *Engliſhed:*

A ſtately Place for rare, and glorious ſhew
There is, which Thames *with wandering ſtream doth dowſe:*
Times paſt by Name of Avon *men it knew:*
Here Henry *th' Eight of that Name, built an Houſe*
So ſumptuous, as that one ſuch an one
(Seek through the World) the bright Sun never ſhon.

The ancient Inhabitants of *Middleſex*, as alſo of *Eſſex*, were called by *Cæſar*, the *Trinobantes*, whom he named to be the moſt puiſſant People in the Land, with whom, he and his Armies had many bloody bickerings, near, and upon the Banks of the River of *Thames*, wherein many were ſlain on both ſides, which lye Interred in the Fields betwixt *Shepperton*, and *Stanes*. Of which conflicts, and Skirmiſhes betwixt the *Brittains*, and the *Romans*, *Bede* thus writes.

Cæſars Horſe-men, at the firſt Encounter, were overthrown by the *Brittains*, and *Labeenus* (one of his Collonels) was ſlain. At the ſecond Encounter, with the great loſs of his Army, he put the *Brittains* to flight. From thence he went to the River of *Thames*, on the further Banks whereof, the *Brittains* guarded the paſſage over the River, who had ſtuck the bottom of the River, and the Banks thick with great Stakes, or Piles, of the bigneſs of a mans Thigh, covered with Lead, whereof certain remnants are to be ſeen even to this day, which, when the *Romans* had eſpied, and eſcaped, the *Brittains*, under their Captain *Caſſibilan*, were not able to withſtand the force of the *Romane* Legions; whereupon they fled, and hid themſelves in the Woods, out of which, making frequent Salleys, they much endammaged the Army of the *Romans*.

In, and about *Branford*, the Bodies of many a Warlike Commander, and expert Souldier lye buried, which were ſlain in that fierce, and terrible Battel betwixt *Edmund Ironſide*, and the *Danes*, whom he had driven from the Siedg of *London*, at a place called *Totnam-Green*, near unto the ſame: In which Battel he gave the *Danes* a terrible overthrow, loſing few of his own Army, ſave ſuch as were drowned in the River of *Thames* as they paſſed over it.

At *Thiſtleworth* once ſtood the Palace of *Richard*, King of the *Romans*, and Duke of *Cornwall*, which the *Londoners*, in a Tumultuous broil burned to the ground. Many other ſtately Houſes of our *Engliſh* Nobility, Knights, and Gentlemen: As alſo of the worthy Citizens of *London*, are in this Shire, ſo ſumptuouſly built, and pleaſantly ſeated, as the like in the like circuit of ground, are no where elſe to be found. At *Stanes* a Mairſtone once ſtood for a mark, to ſhew how far the juriſdiction of *London* extended upon the River of *Thames*.

This Shire is divided into ſeven Hundreds, wherein are ſeated two Cities, four Market-Towns, and ſeventy three Pariſh-Churches, beſides thoſe in *London*, and Chappels of Eaſe.

In *Enfield-Chaſe* in this County, are yet to be ſeen the Ruines of an old Houſe, here-to-fore the Dwelling-place of the *Magnavils*, Earl of *Eſſex*, from whom this Chaſe deſcended to the *Bohuns*, Earls of *Hereford*, and *Eſſex*.

The City of London *Deſcribed.*

No Records ſet down the Original of this Ancient City. A City it was when *Cæſar* firſt entered *Brittain*, and by the Teſtimony of *Tacitus*, *Ptolomy*, and *Antonine*, was called *Londinium*, and by *Ammianus Marcellinus*, for her ſucceſſive proſperity, *Auguſta*, the greateſt Title that can be given to any. In regard of both Elements, it is moſt happy, as being ſituate in a moſt rich, and fertile Soyl, abounding with plenty, and ſtore of all things, and on the gentle aſcent, and riſing of a Hill hard by the *Thames* ſide, which by his ſafe and deep Channel is able to entertain the greateſt Ships, which daily bring in ſuch ſtore of rich Merchandize from all parts of the World, that it ſtriveth at this day with the Mart-Towns in Chriſtendom for the ſecond place, and affordeth a moſt ſure, and beautiful Road for ſhipping. This City doth ſhew her ſelf as the *Cedar* amongſt ſhrubs: It was the Seat of the *Brittiſh* Kings, and is the Model of the Land, and Mart of the World: For thither are brought the Silks of *Aſia*, the Spices of *Africa*, the Balms from *Grecia*, and the Riches from both the *Indies*. No City hath been ſo long famous, nor in civil Government can be compared with her. Her Walls were firſt built by *Conſtantine* the Great, at the requeſt of his Mother *Helena*, reared with rough ſtone, and *Brittiſh* Brick, three *Engliſh* miles in compaſs: Through which are ſeven fair Gates, beſides Poſterns. A long the *Thames* this Wall at the firſt ranged with Gates, the one *Douregate*, now *Dowgate*, the other *Billingſgate*, a Receptacle for Ships. In the middeſt of the City was ſet a Mile-mark (as the like was in *Rome* alſo) from whence they meaſured their ſtations, which ſtands till this day, and is commonly known by the name of *London-ſtone*.

St. *Peters* in *Cornhill* is thought to have been the Cathedral of *Reſtitutus*, a Chriſtian Biſhop in *Conſtantine* the Great'*s* time, which was afterwards removed to St. *Pauls*, whoſe greatneſs exceeds all others, and Spires had ſo high, that twice they were conſumed by Lightning from Heaven: It hath in it beſides this Church, one hundred twenty and one Churches more, *viz.* ninety and ſix within the Walls, and ſixteen without, but within the Liberties; and nine more in her Suburbs. It's divided into ſix and twenty Wards, governed by ſo many Aldermen, a Lord-Mayor, and two Sheriffs, the yearly choyce whereof was granted them by Pattent from K. *John*: In whoſe time alſo a Bridge of ſtone was built over the *Thames* upon twenty Arches, built of excellent Free-ſtone, and each Arch being ſixty Foot high, and full twenty in diſtance from one another; ſo that for length, breadth, beauty, and building, the like is not again to be found in the World.

King *John* gave certain void-places in *London* to the City to build upon, and the profits thereof were to go toward the charges of building and repairing the ſame Bridge: And the Maſon who was the chief Workman in building it, Erected a Large Chappel upon it, at his own charges, and largely Endowed it, which is ſince turned to a Dwelling-Houſe. It was finiſhed *Anno Chriſti* 1209. having been thirty and three Years in Building. Afterwards ſundry beautiful Houſes were built upon it, that it ſeems a Street rather than a Bridge, and many charitable men have given Lands, Houſes, and ſumms of Money towards the maintenance of it.

At the Eaſt-end of this City ſtandeth the Tower: A moſt famous and goodly Citadel, encompaſſed round with thick, and ſtrong walls, full of loſty and ſtately Terrets, fenced with a broad and deep Moat, furniſhed with a gallant Magazine of warlike Ammunition, and other buildings beſides, ſo that it reſembles a big Town.

Concerning the Church of St. *Paul*, an ancient writer ſaith, that it contains in length ſix hundred and ninety Feet, the breadth thereof is one hundred and thirty Foot; the height of the Weſt-arched Roof from the Ground is one hundred and two Foot, and the new Fabrick from the ground is eighty-eight Foot high. The ſtone-work of the Steeple, from the plain ground roſe in height two hundred and ſixty Foot, and the Timber-frame upon the ſame was two hundred ſeventy and four Foot high, the Spire before it was burnt down, was five hundred thirty and four Foot high. About the time of *William* the Conquerer, when Muſters were made of able men to bear Arms, *London* brought into the Field under their Colours forty thouſand Foot-men, and twenty thouſand Horſe-men. It hath oſten, and is daily enlarged with new buildings, and ſpacious Suburbs ſtretched forth from the Gates a great length on every ſide, but Weſt-ward eſpecially, which are the greateſt, and beſt peopled: In which are twelve Inns for Students of the Common-Law. The four principal Houſes are the *Inner-Temple*, the *Middle-Temple*, *Graies-Inn*, and *Lincolns-Inn*: ſix ſmaller belonging to the Chancery: beſides two Inns more for the Sergeants at Law.

Theſe Weſtern Suburbs are ſo carried on, that they joyn to *London* another City called *Weſtminſter*, famous for the Seat, and Sepulchre of our

Kings, and for the Courts of juſtice kept every Term in *Weſtminſter*-Hall. No Walls are built about this City: And thoſe of *London* are left to ſhew rather what it was, than what it is: whoſe Citizens, as the *Lacedemonians* did, do repute their ſtrength to conſiſt in their men, and not in their Walls. In the City of *Weſtminſter* along by the *Thames* ſide, are many ſtately Buildings for the Nobles, and great men of the Land, as *Eſſex*-houſe, *Arundel*-houſe, *Summerſet*-houſe, *&c.* The *Abby*-Church in *Weſtminſter*, was the laſt time built by K. *Henry* the Third, of excellent Workmanſhip, ſupported with ſundry rows of Marble-Pillars, and the Roof covered over with ſheets of Lead: A piece of Work that coſt fifty years Labour in Building: It was afterwards much enlarged towards the Weſt-end, by the ſucceeding Abbots: and at the Eaſt-end King *Henry* the Seventh, built for the Burial of himſelf, and his Children, a Chappel of admirable, and ſtately Workmanſhip: called by *Leland*, the *Wonder of the World*: For a man would think that all the curious, and exquiſite work that can be deviſed, is there compacted together; wherein is to be ſeen his own moſt ſtately, and magnificent monument all of maſſy and ſolid Copper.

Weſtminſter-Hall was built from the ground by K. *Richard* the Second, and made his own habitation, which continued ſo till *Henry* the Eight's time, who removed it to *White-Hall*, which formerly belonged to Cardinal *Woolſey*. The *New-Exchange* was built by the Earl of *Salisbury*, and ſo named by K. *James*.

But to return a little again to *London*: There are in it many publick and beautiful Buildings, as that famous Senate-houſe called *Guild-Hall*, built by Sir *Thomas Knowls*, Lord-Mayor: *Leaden-Hall*, a large, and goodly building, erected by *Simon Eire*, to be a common Granary, wherein to lay up Corn, to bring down the price thereof in time of a dearth: But eſpecially the *Burſe*, which Queen *Elizabeth* with a ſolemn Ceremony, named the *Royal Exchange*, erected upon Pillars for the uſe of Merchants, and Ornament of the City: It was ſet up by Sir *Thomas Greſham*, Citizen, and Knight: A moſt magnificent work it is, whether you reſpect the Model of the building, the reſort of Merchants from all Nations thither, or the ſtore of Wares therein.

The Royal Exchange.

This *Royal Exchange* was Erected in the year, 1566. in this order: The ground whereon it ſtands, and the Houſes, were purchaſed by the Citizens of *London*: It coſt them above three thouſand five hundred thirty and two pounds: The Houſes they ſold for four hundred ſeventy and eight pounds, to ſuch perſons as ſhould pull them down, and carry them away: Then was the ground levelled at the charges of the City, and poſſeſſion thereof was by ſome Aldermen, given to Sir *Thomas Greſham*, Knight, and Agent for Queen *Elizabeth*, thereupon to build a *Burſe* at his own proper charges; and he on the Seventh Day of *June*, laid the firſt Foundation-Brick, being Accompanied with ſome Aldermen, every one laying a Piece of Gold upon his Brick, which the Workmen took for themſelves, and forthwith followed their work with ſuch diligence, that in *September*, *Anno Chriſti* 1567. the ſame was finiſhed, and covered with Slate.

In the year 1570. *January* the 23*d.* the Queen came from *Summerſet*-Houſe through *Thridneedle-ſtreet*, to Sir *Thomas Greſhams* Houſe in *Biſhopgate-ſtreet*, where ſhe dined; and after Dinner, going through *Cornhil*, entred the *Burſe*, viewed every part of it, eſpecially the Pawn, which was furniſhed with all ſorts of fine, and rich Ware, and then cauſed the ſaid *Burſe* by an Herald, and Trumpet, to be proclaimed by the Name of the *Royal Exchange*, and ſo to be called from thenceforth, and not otherwiſe.

Beſides which, this Sir *Thomas Greſham* gave a moſt ſpacious Houſe, ſometimes his own Habitation, one part thereof to be an Hoſpital for poor People, and the other to the Advancement of Learning, now known by the Name of *Greſham Colledge*; ſtanding between *Biſhopſgate-ſtreet*, and *Broad-ſtreet*, and inſtituted Profeſſors of Divinity, Law, Phyſick, Aſtronomy, Geometry, Muſick, and Rethorick; allowing them fifty Pounds *per annum* a peece, beſides Chambers, and other Accommodations.

Greſham *Colledge.*

The firſt Profeſſors in this Colledge, were Mr. *Anthony Wootton*, for Divinity: Doctor *Matthew Guin*, for Phyſick: Doctor *Henry Mountlow*, for Civil Law: Doctor *John Bull*, for Muſick: Mr. *Beerwood*, for Aſtronomy: Mr. *Henry Bridges*, for Geometry: and Mr. *Caleb Willis*, for Rethorick: Theſe Lectures are Read daily in Tearm-time, except Sabbaths, by every one upon his Day, in the Morning betwixt Nine and Ten a Clock, in *Latine*; and in the Afternoon betwixt two and three in *Engliſh*, notice whereof is given by Ringing the *Exchange-Bell* at theſe hours. Only the Muſick Lecture is Read in *Engliſh* on Saturdayes between Ten and Eleven in the Morning, and between three and four in the Afternoon.

But to paſs by *Sion Colledge* (whereof Doctor *White* was the Founder) which is governed by a Preſident, two Deans, and four Aſſiſtants yearly choſen, and the many Hoſpitals, and other publick Buildings yet amongſt them.

The Charter-Houſe *Deſcribed.*

We may not paſs by that greateſt, and moſt noble Work that ever was done by one man, and he a Subject, which was the Building and Endowing of the *Charter-Houſe* by Mr. *Thomas Sutton*, for the entertainment of Youth, and decayed Gentlemen, who by maims in the Wars, or by other caſualties, were undone: Where their proviſion is ſo bountious, that it can hardly be matched in *Europe:* The very Houſe and Appurtenances coſt him thirteen thouſand pound; beſides which, he endowed it with five Mannors in *Eſſex*, two in *Lincoln-ſhire*, eight in *Wilt-ſhire*, together with near four thouſand Acres of rich Paſture-ground in that County. Two in *Cambridge-ſhire*, beſide his Lands in *Hackney-Marſh*, and *Tottenham* in the County of *Middleſex*; and with all, and ſingular the Woods, Reverſions, Preſentations, and Rights of him the ſaid *Thomas Sutton* in any of the aforeſaid Mannors; over and above, he gave five thouſand pound to make Additions to his Hoſpital, and for ſome other charitable uſes. And to the Treaſury of the houſe, to defend their right if need were, one thouſand pound, beſides ſome other gifts.

We may in the next place take notice how commodiouſly *London* is ſupplyed with water, conveyed by Pipes under ground from excellent Springs, ſome of them at a remote diſtance: beſides the *New-River* water brought twenty miles from *Chadwel*, and *Amwel*, in *Hartford-ſhire*, to the North-ſide of the City near *Iſlington*, where a large Ciſtern is made to receive it. This work was undertaken by Mr. *Hugh Middleton*, and begun *February* twenty, *Anno Chriſti* 1608. and in five years ſpace was fully accompliſhed: by reaſon of the inequality of the ground, the Trench in ſome places deſcended full thirty foot: In others, it was mounted over Vallies in a Trough, born up with wooden Arches, ſome fixed deep in the ground, others riſing in height above three and twenty foot.

Another convenience of water was deviſed by *Peter Maurice*, a *Dutchman*, who by means of a wheel, brings water out of the *Thames*, into a great part of the City.

Of the Beauty and Excellency of this City one made theſe Verſes:

Along Thames *Bankes out-ſtretched far the City* London *lies,*
*Reſembling much her Mother-*Troy; *aloft ſhe lifts her eyes.*
While on a gentle riſing Hill ſhe beareth towards Eaſt:
A City pleaſant for her ſite, in Air and Soyl much bleſt.
Religious, and Populous; and hence ſhe looks on high,
And well deſerves for to be called, the Brittans Britany.
For Learning new Lutetia, Ormus *for Trade, and Wealth:*
A ſecond Rome *for valiant Men;* Chryſæ *for Plate, and Health.*

Hamond Chickwell, Peperer, was ſix times Lord Mayor of the City of *London*, which in the ſpace of nine years, he dyed about the year 1328. and was buried in St. *Pauls. Weevers Fun. Mon.* p. 371.

William, a *Norman*, who was Biſhop of *London*, in *William the Conquerers time*, lyeth buried in St. *Pauls* Church, unto whom the City of *London* acknowledges it ſelf greatly beholding, for that by his meanes, and inſtant ſuit, the King granted to them all kind of Liberties, in as ample a manner as they enjoyed them in the time of his Predeceſſor, *Edward the Confeſſor*. Theſe are the words of the *Conquerors* grant.

William King, greets *William* Biſhop, and *Godfrey*, Portgrave, and all the Borough of *London*, *French* and *Engliſh*, Friendly. And I make known to you, that ye be worthy to enjoy all that Law, and Priviledg which ye did in the dayes of K. *Edward*. And I will that every Child be his Fathers Heir, after his Fathers deceaſe: And I will not ſuffer that any man do unto you any Injuries. God you keep.

In Thankfulneſs hereof, the Citizens cauſed to be Engraven an *Epitaph* upon this Biſhops Tomb, thus engliſhed:

To *William*, a man famous in Wiſdom, and Holineſs of Life; who firſt with St. *Edward*, King and Confeſſor, being familiar, of late preferred to be Biſhop of *London*, and not long after for his Prudence, and ſincere Fidelity, admitted to be of the Councel with the moſt victorious Prince, *William*, King of *England*, of that Name the firſt, who obtained of the ſame King, great, and large Priviledges to this famous City. The Senate, and Citizens of *London*, to him, having well deſerved, have made this:

The Marble Monuments to thee thy Citizens aſſign,
Rewards (O Father) far unfit to thoſe Deſerts of thine.
Thee unto them a Faithful Friend, thy London-*People found,*
And to this Town, of no ſmall weight, a ſtay both ſure and ſound.
Their Liberties reſtor'd to them, by means of thee have been,
Their publick weal by means of thee, large Gifts have felt and ſeen:
Thy Riches, Stock, and Beauty brave, one hour hath them ſuppreſt;
Yet theſe thy Vertues and good Deeds, with us for ever reſt.

But this Tomb was long ſince gone: yet howſoever the Lord Mayor of *London*, and the Aldermen his Brethren, upon the Solemn dayes of their reſort to St. *Pauls*, ſtill uſed to walk to the Grave-ſtone where this Biſhop lies buried, in remembrance of their Priviledges by him obtained. Yet not many years ſince, there was an *Inſcription* faſtned to the Pillar next adjoyning to his Grave, erected at the ſole coſt and charges of the Right Honourable Sir *Edward Barkham*, Lord Mayor of the City of *London*, *Anno Chriſti* 1622. that thus ſpeaks to the Walkers in St. *Pauls*:

Walkers, who ſo ere you be,
If it prove your chance to ſee,
Upon a ſolemn Scarlet day,
The City Senate paſs this way,
Their grateful memory for to ſhow,
Which they the Reverend Aſhes owe.
Of Biſhop Norman *here inhum'd;*
By whom this City hath aſſum'd
Large Priviledges. Thoſe obtain'd
By him, when Conquerour William *raign'd*
This being by thankful Barkhams *mind renew'd,*
Call it the Monument of Gratitude.

Weevers Fun. Mon. p. 362.

About the year 1310. *Ralph Baldock*, Biſhop of *London*, built a Chappel at the Eaſt-end of St. *Pauls* Church; afterwards called, *The Lady's Chappel*, in digging the Foundation whereof, there were found more than an Hundred Heads of Cattel; as Oxen, Kine, Stags, *&c.* which ſeems to confirm the Opinion of thoſe that think the Temple of *Jupiter* was ſituate in that place before the planting of the Chriſtian Religion in this Realm, which aboliſhed thoſe Idolatrous Sacrifices. *Weavers Fun. Mon.* p.363.

Simon Eyre, the Son of *John Eyre*, of *Brandon* in *Suffolk*, who was Lord Mayor, *Anno Chriſti* 1445. Built *Leaden-Hall* for a common Granary for the City, and a fair large Chappel on the Eaſt-ſide of the *Quadrant*, over the Porch, whereon was painted, *Dextra Domini exaltavit me:* The right hand of the Lord hath exalted me: And in the North-wall; *Honorandus, famoſus Mercator*, Simon Eyre, *hujus operis Fundator.* He gave above five Thouſand pounds to poor Maids for their Marriages, and did many other works of Charity. He dyed, *September* 18. *Anno Chriſti* 1459. *Idem.* p. 412.

Mr. *Thomas Sutton*, Founder of the *Charter-Houſe*-Hoſpital in *London* (of which, ſee more in my firſt *Geographical Deſcription of the World*, &c. *and in the Deſcription of* London) was born at *Knaith*, in the County of *Lincolne*, and lived to the Age of ſeventy nine years; and deceaſed *Decembe* 12. 1611. Somewhat before this his famous Foundation was finiſhed. It conſiſts of a Maſter, a Preacher, a Free-School with a Maſter, and Uſher: Fourſcore decayed Gentlemen-Souldiers, and fourty Scholars; beſides Officers, and Miniſters to attend upon them all, all being maintained with ſufficient Cloathing, Meat, Drink, Lodging, and Wages: the whole number, with their Attendants, being about one hundred, and fourſcore. *Weavers Fun. Mon.* p. 433.

Where *Weſtminſter* Abby Church now ſtands, there ſometime ſtood an Idol Temple, dedicated to *Apollo*, which was over-thrown by an Earthquake about *Anno Chriſti* 153. Upon the Ruines of which, *Sebert*, King of the *Eaſt-Saxons*, did afterwards Erect an other Temple for the Service of the Living God, and conſecrated the ſame to St. *Peter*, about the year 610. Afterwards this Church being deſtroyed by the *Danes*, *Dunſtan*, Biſhop of *London*, re-edified it, about the year of Chriſt 960. adding to it a Monaſtry for twelve Monks. After this K. *Edward* the Confeſſor, with the Tenth-penny of all his Revenues, built it New, for to be his own Sepulchre; and a Monaſtry for Monks, Endowing it with Livings, and Lands, lying diſperſed in divers parts of *England:* But after an hundred and threeſcore years, K. *Henry* the Third ſubverted the Fabrick, and built it new from the very Foundation, *&c. See more of it in my former Deſcription of the World, and in the particularly Deſcription of* London.

In the twentieth year of *William the Conqueror*, there happened ſo great a Fire in *London*, that from the Weſt-Gate, to the Eaſt-Gate, it conſumed the Houſes, and Churches all the way, and the Church of St. *Paul* among the reſt; the moſt grievous Fire that ever happened in that City before or ſince, till this laſt dreadful Fire in 1666, which conſumed the greateſt part of the whole City.

In the Reign of K. *Henry* the Firſt, there happened ſo great a Fire in *London*, that from *Weſt-Cheap* to *Algate*, a long tract of buildings, was conſumed by the ſame. Sir *R. Bak. Chro.* p. 47.

In ancient times upon the top of *High-gate*-Hill, there was a Hermitage, one of the Hermits whereof, cauſed to be made the *Cauſway* between *High-gate* and *Iſlington*, taking the Gravel from the top of the Hill, where now is a ſtanding Pond of water. *Weevers Fun. Mon.* p. 499.

In the fourth year of the Reign of K. *William Rufus*, upon St. *Lukes* day, above ſix hundred Houſes in *London*, were thrown down by an extraordinary Tempeſt: And the Roof of St. *Mary Bow* Church in *Cheapſide*, was ſo raiſed, that in the fall, ſix of the Beams, being twenty ſeven Foot long, were driven ſo deep into the Ground (the Streets being then unpaved) that not four Foot remained in ſight, and yet ſtood in ſuch rank, and order as the Workmen had placed them on the Church. Sir *R. Bak. Chron*. p. 40.

In the fifteenth year of K. *Stephen*, the River of *Thames* at *London*, was ſo hard frozen, that Horſe, and Cart paſſed over the Ice. *Ibid.* p. 56.

In the eleventh year of the Reign of K. *Edward* the Third, there was ſo great plenty, that a Quarter of Wheat was ſold at *London* for two ſhillings, A Fat Ox for a Noble: A Fat Sheep for ſix-pence: Six Pigeons for a penny: A Fat Gooſe for two-pence: A Pig for a penny, and other things after that rate. But in his twenty ſeventh year, there was a great ſcarcity, by reaſon that there fell little or no Rain from the end of *March*, to the end of *July*; and was therefore called, *The Dry Summer*. *Ibid.* p, 143.

About the fifth year of K. *James*, in the *Strand*, on the North-ſide of *Durham-Houſe*, *Robert*, Earl of *Saliſbury*, cauſed to be Erected a ſtately Building, which upon *Tueſday*, *April* the 10th. *Anno Chriſti* 1609. was begun to be richly furniſhed with Wares: And the next day after, the King, Queen, and Prince, with many great Lords, and Ladies came to ſee it; and the King gave it the Name of *Brittains Burſe*: Now commonly called, *The New Exchange*. *Ibid.* p. 435.

K. *Henry* the Eighth, in his twenty fourth year, built his Manſion Houſe of St. *James*, where alſo he made a fair Park. *Ibid.* p. 316.

In his thirty ſixth year, Sir *John Allen*, who had been twice Lord Mayor of *London*, and of the Kings Councel, gave at his Death to the City of *London*, a rich Coller of Gold, to be worn by the Mayor; which Collar was firſt worn by Sir *William Laxton*, at the Election of the New Mayor, on St. *Edwards* day: He gave alſo to every Ward in *London* twenty pound, to be diſtributed among poor Houſe-holders: And beſides, to one hundred and twenty Perſons, whereof to ſixty Men, to every one a Gown of Broad-cloath, and a black Cap: And to ſixty Women, to every one a Gown of the like Cloth, and a white Kerchief. *Ibid.* p. 316.

In the tenth year of the Reign of K. *James*, Sir *Baptiſt Hicks*, a Juſtice of Peace in *Middleſex*, afterwards made Viſcount: *Cambden*, built a fair Seſſion-Houſe of Brick, and Stone in St. *Johns-ſtreet*, after his Name, called *Hicks*'s *Hall*; a great convenience for the Juſtices, who ſat before in a common Inn, called *the Caſtle*.

In this Kings time alſo, the Citizens of *London* New built *Algate*, where, pulling down the old Gate, they found many ancient *Roman* Coins. *Ibid.* p. 447.

In the fourteenth year of K. *James*, the old ruinous Gate, called *Alderſ-gate* was quite taken down, and New built from the Foundation, towards the building, thereof, *William Parker*, Marchant-Taylor of *London*, gave a Thouſand pounds. *Ibid.* p. 447.

K. *Edward the Confeſſor*, made of a little Monaſtry in the Weſt of *London*, by the *Thames*, a moſt beautiful Church, now called *Weſtminſter*, in which he provided for his own Sepulchre. He alſo built another without it,called St. *Margarets*. *Ibid.* p. 19.

In the eighth year of K. *Henry* the Fourth, *Richard Whittington*, Lord Mayor of *London*, Erected an Houſe in *London*, to be an Houſe of Prayer, naming it, *Whittington-Colledge*, with Lodgings, and weekly allowance for divers poor People. He alſo built *Newgate*, *Anno Chriſti* 1420. which before was a moſt loathſome Priſon. He built alſo above half of *Bartholomews* Hoſpital in *Weſt-Smithfield:* And the beautiful Library in the *Gray-Friers*, *London*, now called *Chriſts Hoſpital*. He alſo built a great part of the Eaſt-end of *Guild-Hall*, and a Chappel adjoyning to it, with a Library of Stone, for the cuſtody of the Records of the City. *Ibid.* p. 177.

In the Reign of K.*Henry* the Seventh, it was Enacted by Parliament, that the Lord Mayor of *London* ſhould have the Conſervation of the River of *Thames*, from the Bridge to the Waters of *Yendal*, and *Medway*.

In his ſeventieth year, *John Shaw*, Lord Mayor of *London* cauſed his Brethren, the Aldermen to ride with him from *Guild-Hall*,to the Waters-ſide, when he went to *Weſtminſter* to be preſented in the *Exchequer*. He alſo caſed the Kitchin,and other Houſes of Office to be built at *Guild-Hall*, where, ſince that time, the Mayors Feaſts have been kept, which before were in Grocers, or Taylors Hall.

In his eighteenth year, K.*Henry*, being a Brother of the Taylors Company,as divers Kings before him had been; namely,K.*Richard* the Third: *Edward* the Fourth: *Henry* the Sixth: *Henry* the Fifth: *Henry* the Fourth: and *Richard* the Second: Beſides eleven Dukes: twenty Earls: and forty eight Lords, he now gave to them the Name and Title of *Merchant-Taylors*, as a name of Worſhip to endure for ever. *Ibid.* p. 266.

About the year 1614. a memorable Act was done about *London*, in a place called *Moor-Fields*, which before were environed with deep ſtinking Ditches, and noyſom common-Shores; but now it was not only made fair and ſweet,but ſo levelled with Walks,and ſet with Trees,that it became the pleaſanteſt place of all the City.

Anno Chriſti 1615. Another memorable Act, for the benefit, and Beauty of the City was performed: For *Smithfield*, which before was a rude dirty place, was now paved all over, and ſtrong Rales ſet about the middle-part of it,to make it a fair walking-place,and fit for a Market,or any other uſe. *Ibid.* p. 439.

K. *Edward* the Third,confirmed the Franchiſes of the City of *London:* And ordained, that the Mayor for the time being, ſhould ſit in all places of Judgment within the Liberty of the ſame, as Chief-Juſtice, the Kings Perſon only excepted. And that every Alderman that had been Mayor, ſhould be a Juſtice of Peace in all *London*, and *Middleſex:* And every Alderman that had not been Mayor, ſhould be a Juſtice of Peace in his own Ward. He granted alſo to the Citizens of *London*, that they ſhould not be conſtrained to go out of the City to fight, or to defend the Land for any ny need. Alſo that after that day, the Franchiſes of the City ſhould not be ſeized into the Kings hands, but only for Treaſon, or Rebellion done by the whole City. Alſo, that *Southwark* ſhould be under the Government of the City, and the Mayor to chooſe a Bayliff there as he liked. He alſo granted to the City, that the Officers of the Mayors, and Sheriffs, ſhould from that Day forward uſe Maces of Silver, Parcel-Guilt. *Ibid.* p. 149.

K. *William Rufus* enlarged the *Tower of London*, and compaſſed it with New walls. He alſo built the *Great Hall* of *Weſtminſter*, being two hundred ſeventy foot in length, and ſeventy four in breadth. But judging it too little, he intended to have built an other Hall, which ſhould have ſtretched from the *Thames* to the *Kings-ſtreet*. *Ibid.* p. 40.

William, Biſhop of *Ely*, in the Reign of K. *Richard* the Firſt, did build the outer wall of the *Tower* of *London*, and cauſed a deep Ditch to be made about it, intending to have brought the River of *Thames* round about it, but that could not be effected. *Ibid.* p. 74.

John Johnſon, ſometimes Profeſſor of Divinity in the Univerſity of St. *Andrews* in *Scotland*, in a ſerious ſtyle compoſed certain *Latine* Verſes in praiſe of *Englands Metropolis*, the famous City of *London*, which by Dr. *Philemon Holland*, of *Coventry*, were thus Tranſlated:

This City well Auguſta *call'd, to which (a Truth to ſay)*
Air, Land, Sea, and all Elements ſhew favour every way:
The Weather no where milder is, the Ground moſt rich to ſee,
Doth yield all Fruits of fertil Soyl, that never ſpent will be.
And th' Ocean which with Thams ſtreames his flowing Tide doth blend,
Conveyes to it Commodities, all that the World can ſend.
The Noble Seat of Kings it is, for Port, and Royalty,
Of all the Realm the Fence, the Heart, the Life, and lightſom Eye;
The People Ancient, Valerous, Expert in Chivalry,
Enriched with all ſorts and meanes of Art, and Myſtery.
Take heedful view of every thing, and then ſay thus in brief,
This either is a World it ſelf, or of the World, the Chief.

This City of *London* is more Ancient than any true Record beareth witneſs of. It's fabled, that from *Brute* it was called *Troy-novant*: From *Lud*, *Ludſton*: But by more credible Writers, *Tacitus*, *Ptolomy*, and *Antonine*, it's called *Londinium*: And by *Ammianus Marcellinus*, for her ſucceſſive proſperity, it's called *Auguſta*, the greateſt Title that can be given to any City. Queſtionleſs, it was the firſt-built City in all the Kingdom: And in reſpect of all other Cities in this Iſland, doth lift up it's Head, as the Cedar among other Trees, being the Seat of the *Brittiſh* Kings, the Chamber of the *Engliſh*, the Model of the Land, and the Mart of the World. For thither are brought the Silks of *Aſia*, the Spices and Drugs from *Africa*, the Balms from *Grecia*, and the Riches both of the *Eaſt*, and *Weſt-Indies*. No City ſtanding ſo long in Fame, nor any for Divine, and Politick Government, may be compared with it.

It would ask (ſaith *Cambden*) a long time to diſcourſe particularly of the good Laws, and Orders, of the laudable Government, of the Port, and Dignity of the Lord Mayor and Aldermen, of their forward Service, and Loyalty to their Prince, of the Citizens courteſie, the fair Buildings, and coſtly Furniture, the breed of excellent and choice Wits: Their Gardens in the Suburbs full of dainty Arbors, and Banqueting-Houſes, ſtored alſo with ſtrange Hearbs, and rare Flowers from Forraign Countries, beſides thoſe of our own growth: Of the multitude, ſtrength, and furniture of their Ships, the incredible ſtore of all kinds of Merchandize; and of the ſuper-abundance of all things which belong to the neceſſity, or pleaſure of mans life. As *Hadrianus Junius* writes:

> *Thick built with Houſes* London *is, with Riches ſtuffed full,*
> *Proud (if we may ſo ſay) of Men that therein live and dwell,*
> *Wherein moſt plentuous-wiſe abound all things that Tongue can tell.*

Mr. *Drayton*, in his Paſſage down the *Thames* from *Windſor* to *London*, thus ſpeaks of this River and City:

> *But now this mighty Flood, upon his Voyage preſt*
> *(That found how with his ſtrength, his Beauties ſtill increas't*
> *From where, brave* Windſor *ſtood on tiptoe to behold*
> *The fair, and goodly* Thames, *ſo far as ere he could:*
> *With Kingly Houſes Crown'd, of more than Earthly Pride,*
> *Upon his either Banks, as he along doth glide)*
> *With wonderful Delight, doth his long courſe purſue,*
> *Where* Otlands, Hampton-Court, *and* Richmond *he doth view.*
> *Then* Weſtminſter *the next, great* Thames *doth entertain,*
> *That vaunts her Pallace large, and her moſt ſumptuous Fane:*
> *The Lands Tribunal Seat, that challengeth for hers,*
> *The Growning of our Kings, their Famous Sepulchres.*
> *Then goes he on along, by that more beautious* Strand,
> *Expreſſing both the Wealth, and Bravery of the Land.*
> *(So many ſumptuous Bowres within ſo little ſpace*
> *The all-beholding Sun ſcarce ſees in all his Race)*
> *And on by* London *leads, which like a Creſcent lyes,*
> *Whoſe Windows ſeem to mock the Star-befreckled Skies.*
> *Beſides her riſing Spires, ſo thick themſelves that ſhow,*
> *As do the Briſtling Reeds, within her Banks that grow.*
> *There ſees his crowded Wharfs, and People-peſtered ſhores,*
> *His Boſom over-ſpread with Shoals of labouring Oares:*
> *With that moſt Coſtly Bridge, that doth him moſt renown,*
> *By which he clearly puts, all other Rivers down.*

The Walls of *London* were firſt built by *Conſtantine the Great*, at the requeſt of his Mother *Helena*, made up of rough Stone, and *Brittiſh* Bricks, three *Engliſh* miles in compaſs: Through which, ſeven fair Gates are now in being, beſides Poſterns, and other paſſages for Entrance. This Wall at firſt ranged along the *Thames*, which opened with two Gates, the one

Doure-gate, now *Dowgate*, and the other, *Billingſgate*, a Receptacle for Ships. In the midſt was ſet a Mile-mark, which is as yet ſtanding, and known by the Name of *London-Stone*. The City is divided into twenty ſix Wards, Governed by ſo many Aldermen, a Lord Mayor, and two Sheriffs, the yearly Choyce whereof was granted them by Pattent from K. *John*: In whoſe time alſo a Bridge of Stone was made over the *Thames*, upon nineteen Arches: For length, breadth, beauty, and building, the like again is not to be found in the World.

But the Citizens (as the *Lacedemonians* did) impute their ſtrength (under God) in their Men, and not in their Walls. The Wealth of this City growes from the Revenews, and Harveſt of her Princely River of *Thames*, whoſe Traffick for Merchandize, is like that of *Tyrus*, *Ezek.* 27. And from *London* the Rivers Channel is Navigable, ſtraitning along with Fruitful Meddowes, till it diſ-embogue it ſelf into the *German* Seas.

Of other Battels Fought within this County of *Middleſex*, ſee in the Chapter of the *Civil Wars of* England.

Monmouth-ſhire Deſcribed.

It's wholly encloſed on the North, and ſeparated from *Hereford-ſhire* by the River *Monmow*: Upon the Eaſt, both it and *Wye* divides it from *Gloceſter-ſhire*. The South-ſide is wholly waſhed by the *Severn*-Sea: And ſome of her Weſt-part by *Rempney* is parted from *Glamorgan-ſhire*; and the reſt is bordered upon by *Breknock-ſhire*. It's long, and broad, ſhooting her North-point to *Llantony*, and her South to the fall of *Rempney*, betwixt which, two are twenty four miles: And from *Chepſtow*, Eaſt, to *Blanagwent*, Weſt, are almoſt nineteen: The whole circumference neer ſeventy ſeven miles.

The Air is temperate, healthful, and cleer: The Soyl, Hilly, Woody, and Rich: All places Fruitful; none Barren. The Hills are depaſtured with Cattel, and Sheep: The Valleys are laden with Corn and Graſs. Springs ariſing abundantly in this County, with many ſtreams, do make fat the Soyl, even from one ſide to the other. At *Caer-Lion*, the ſecond *Roman* Legion, called *Auguſta*, lay: as their Coins, Altars, Tables, and Inſcriptions there found, do evidently declare.

It's written by *Giraldus*, that in this City of *Monmouth*, the Great K. *Arthur* kept his Court, and thither the *Roman* Ambaſſors came to him: And that therein was a School of two hundred Philoſophers, skilful in *Aſtronomy*, and other Arts. And it is the more probable, for that *Amphibolus*, who was the Inſtructer of St. *Alban*, was therein born: And *Julius* and *Aaron*, two of our firſt *Brittiſh* Martyrs, in this City received the Crown of Martyrdom. But now this City, for beauty, circuit, and magnifical reſpect, is laid in Ruines of her own decay. And the down-caſt Stones from the lofty Turrets of her Caſtle, ſhew what beauty once it had, ſtanding mounted in a round compaſs, and within her Walls another Mount, whereon a Tower of great heigth, and ſtrength was built, which was the Birth-place of our Victorious *Henry* the Fifth, called therefore *Henry* of *Monmouth*: But now this Princely Caſtle is buried in it's own Ruines. In this Town a beautiful Church, built with three Iſles, is ſtill remaining. The ſituation of this Town is pleaſant and good, being placed between the Rivers *Monnow*, and *Wye*: Three Gates are yet ſtanding, beſides that Tower, or Lock of the Bridge, and a Trench, or Tract of the Wall, running betwixt them, on each ſide down to the River, containing in circuit about eight hundred Paces. It's governed by a Mayor, two Bayliffs, fifteen Common-Counſel men, a Town-Clerk, and two Sergeants for their Attendants.

This Shire hath been ſtrengthened with fourteen Caſtles: Traded with ſix Market-Towns: Divided into ſix Hundreds, wherein are ſituated one hundred twenty ſeven Pariſh-Churches.

Northampton-ſhire Deſcribed.

IT's ſeparated on the North from *Lincoln-ſhire* by the River *Weland*. From *Huntington-ſhire* on the Eaſt by the River *Nene*: Her South is bounded with *Buckingham*, and *Oxford-ſhires*: And the Weſt from *Warwick-ſhire* with *Watling-ſtreet-way*; by the *Avon*, and *Weland*, it's divided from *Leiceſter-ſhire*. It's large, and narrow, broadeſt in the South-weſt, and from thence it grows leſſer. From the entrance of *Cherwel* into this County unto the fall of *Weland*, and *Nene*, near unto *Crowland*, are forty ſix miles: And the broadeſt part is from *Ouſe* unto *Avon*, which is not fully twenty: The circumference of the whole about one hundred nineteen miles.

The Air is good, temperate, and healthful. The Soyl Champion, Rich, and Fruitful, and very populous: Yet Sheep begin to devour men, to waſt Tillage, and to depopulate Townſhips. The ancient *Brittains* here were brought into ſubjection by *Publius Oſtorius Scapula*, under *Claudius*, and in Battel ſubdued between the Rivers *Nene*, and *Severn*. After the *Romans*, the Warlike *Saxons* ſubdued it, and made it a part of their *Mercian* Kingdom: And after them the *Normans* ſeated themſelves in theſe fair Poſſeſſions. The Commodities of this County chiefly ariſe from Tillage, no Country yielding better Corn. The Paſtures, and Woods are filled with Cattel, and every where Sheep are laden with Fleeces of Wooll.

Northampton is the chiefeſt Town, which for circuit, beauty, and building, may be ranked with moſt of the Cities of the Land. It's ſeated at the confluence of two Rivers, the greater of which, is *Nene*. It hath been built all of Stone, as by many Foundations remaining to this day, may be ſeen, and had an high and ſtrong Wall about it, except on the Weſt, which is defended by a River parted into many ſtreams. In the depredations of the *Danes*, their K. *Suen* ſet this Town on fire: And afterwards it was ſorely aſſaulted by the Barons in the Reign of K. *John*. And afterwards in the Reign of his Son *Henry*, from hence the Barons with diſplayed Banners marched againſt their King. Upon the Weſt of this Town ſtood a large Caſtle, mounted upon an Hill, but is now grown ruinous, to which upon the South the Town-walls joyned, and in a round circuit met the River in the North, extending in compaſs to two Thouſand one hundred and twenty Paces. The ſituation of it ſo pleaſed the Students of *Cambridg*, that hither, upon the Kings Warrant, they removed themſelves, intending to have made it a Univerſity. It's governed yearly by a Mayor, two Bayliffs, twelve Magiſtrates, a Recorder, a Town-Clerk: A Common-Counſel of forty eight Burgeſſes; with five Sergeants to Execute Buſineſſes.

Peterborough, by the Devotion of the *Saxon* Kings, was preferred before it, were *Wolphere*, King of *Mercia*, began a moſt ſtately Monaſtry: Which, after his death, was carried on by his Brother *Penda*, with the aſſiſtance of his Brother *Ethelred*, and their two Siſters, *Kineburga*, and *Kineſwith*: But in the *Daniſh* Diſſolations it was demoliſhed by them: Yet was it again reſtored with greater beauty by *Ethelwold*, Biſhop of *Wincheſter*, with the help of K. *Edgar*, and of *Adulph*, his Chancellour. The Cathedral is moſt beautiful, and magnificent, where, in the Quire, lay Interred, *Katherine* of *Spain*, Wife to K. *Henry* the Eighth, and *Mary*, Queen of *Scots*, whoſe Hearſe was covered over with black Velvet. The Cloiſter is large, and in the Glaſs-Windows was curiouſly pourtraied the Hiſtory of *Wolphere*, the Founder, whoſe Royal Seat was at *Weedon on the Street-way*, which formerly had been a Station of the *Romans*: *Norman-Cheſter* alſo was another of their Stations, as by their money there frequently found, may appear.

This Shire is divided into twenty Hundreds: And hath been ſtrengthened with ten Caſtles: Is ſtill traded with ten Market-Towns: And contains in it three hundred twenty ſix Pariſh-Churches.

Weeden on the Street-way, was once the Royal Seat of *Wolphere*, King of the *Mercians*, and by his Daughter *Werbury* a Virgin, was converted into a Monaſtry.

Near unto *Northampton* was fought that bloody Battel, wherein King *Henry* the Sixt, was taken Priſoner by *Richard Nevel*, the ſtout Earl of *Warwick*.

Northfolk Deſcribed.

Norfolk is an Iſland, inclining to an Oval form, having on the South-part the River *Waveney*, and the leſſer *Ouſe*, which divide it from *Suffolk*: On the Eaſt, and North, the *German* Ocean: On the Weſt, towards *Cambridg-ſhire*, ſome branches of the greater *Ouſe*: Towards *Lincoln-ſhire* that part of the *Kene* which paſſeth from *Wiſbitch* into the *Waſhes*.

It contains in length from *Yarmouth* to *Wiſbitch*, about fifty miles: And in bredth from *Thetford* to *Wells*, about thirty: The whole circumference is about Two hundred forty two miles.

The Air is ſharp, and piercing, eſpecially in the Champion, and near the Sea, which makes the Spring, and Harveſt the more backward. The Soyl is diverſe: About the Towns commonly good, well watered, and with ſome Wood. The Heaths are naked, dry, and barren: *Marſhland*, and *Fegg* exceeding Rich. *Marſhland* fitteſt for Paſture: And *Fegg* for Corn. From *Thetford* to *Burnham*, and thence Weſt-ward, and along the Coaſt, is Champion: The reſt (being better furniſhed with Woods) is *Woodland*. The Champion abounds with Corn, Sheep, and Conies. The Heaths being depaſtured with Sheep, after a time yield excellent Corn: And laid again, do long after yield a more plentiful, and ſweeter feeding for

Sheep. The *Woodland* doth chiefly feed Cattel, yet is well ſtored with Corn, and Sheep.

The whole County abounds with Rivers, and pleaſant Springs, of which *Ouſe* is the chief, by whoſe plentiful Branches the Iſle of *Ely*; the Towns, and Shires of *Cambridg*, *Huntington*, and the County of *Suffolk* vent, and receive commodities. The next is *Yere*, paſſing from *Norwich* to *Yarmouth*, where it receives the *Bure* coming from *Aylſham*, both of them of great uſe for Water-carriages, and notable for plenty of Fiſh. For ſome one man, out of an Hold upon the *Burl*, hath ordinarily drawn up once a Year, between two Nets, a hundred Buſhel of fiſhes at one draught. The *Waveney*, and leſſer *Ouſe*, are alſo Navigable, and of a great uſe.

The People of this County, ſince the entrance of the *Normans*, have been counted civil, and ingenious, apt to Learning, adorning Religion with more Churches, and Monaſteries than any Shire of *England*, and the Seats of Juſtice with ſome excellent men, from whom, moſt of their chiefeſt Families, and ſome of our greateſt Nobility have taken their Advancement. The latter *Romans* held in this County by two Garriſons, one at *Gariannum*, near *Yarmouth*: The other at *Branodunum* (now *Brandcaſtre*) both of Horſe: *Anno Chriſti* 561. *Norfolk*, and *Suffolk* were Erected into a Kingdom by *Uffa*: But having ſuffered many Tempeſts, it was in the Year 870. utterly laid waſt by *Hungar*, and *Hubba*, the *Danes*, who overthrew the virtuous K. *Edmond* near *Thetford*, and afterwards Martyred him at *Edmundſbury*. Yet ſhortly after K. *Edward* recovered it from them, and annexed it to his other Dominions.

In the Reign of *William the Conqueror*, *Norfolk* was allotted to *Radulph*, a *Brittain*, who had married his Kinſwoman, and made him Earl thereof: Yet part of it was given to *W. de Albany*. The Towns are commonly well built, and populous, three of them being of that worth, and quality as no one Shire in *England* hath the like, namely *Norwich*, *Lenn*, and *Yarmouth*: To which for ancient Reputation (as having been the Seat of the Kings of the *Eaſt-Angles*) may be added *Thetford*.

Norwich ſeems to have riſen out of the decay of her Neighbour *Venta*, now *Caſtor*: and *Anno Chriſti* 1004. the *Danes*, under their Captain *Sweno*, firſt ſak't, and then burnt it, even in it's Infancy. Yet in the dayes of K. *Edward the Confeſſor* it recovered to one thouſand three hundred and twenty Burgeſſes: But maintaining the cauſe of Earl *Radulph* againſt the *Conqueror*, they were by Famine, and the Sword, waſted to five hundred and ſixty. In the time of *William Rufus* it was grown famous for Merchandize, and concourſe of People; ſo that *Herbert* then tranſlating the Biſhoprick from *Thetford* thither, made them an Ornament each to other. *Anno Chriſti* 1508. It was much waſted by fire: *Anno* 1348. The Plague was ſo hot in it, that there dyed from *January* to *July* 57104 Perſons. *Anno* 1174. It was ſacked and ſpoil'd by the Earl of *Flanders*, and *Hugh Bygod*: *Anno* 1216. It was again plundered, when it yielded to *Lewis* the *French* Prince againſt their Sovereign Lord K. *John*. And again, by the diſ-inherited Barons, *Anno* 1266. Then by Tumults and Inſurrections between the Monks, and Citizens, about the Year 1265. which if *Henry* the Third had not come in Perſon to appeaſe, the City was in hazard to be ruined. And again, the like Quarrel aroſe betwixt them, *Anno* 1446, for which the Mayor was depoſed, and their Liberties for a while ſeized. In K. *Edward* the Sixths time, by *Kets Rebellion* (whoſe malice chiefly raged againſt the City) it was much endangered. Since this, it hath flouriſhed with the bleſſings of Peace, Wealth, Plenty, and Honour: So that *Alexander Nevil* prefers it above all the Cities in *England*, except *London*. It's ſituated upon the River *Hierus*, in a pleaſant Valley, but upon a riſing ground; having on the Eaſt, the Hills and Heath called *Maſſold*. In the 17 year of K. *Stephen* it was new Founded, and made a Corporation. In K. *Edward* the firſts time, incloſed with a fair Wall, ſaving on that part that is defended by the River. *Anno* 1403. By K. *Edward* the Fourth, it was erected into a Mayoralty, and and made a County of it ſelf; the limits whereof now extend to *Eaton-Bridge*. It hath in it about thirty Pariſhes, but formerly had more.

John Jonſton, a *Scottiſh Brittain* made theſe Verſes in the praiſe of the City of *Norwich*, thus *Engliſhed* by Dr. *Philemon Holland* of *Coventry*:

A City ſeated daintily, moſt fair-built ſhe is known,
Pleaſing, and kind to Strangers all, delightful to her own.
The Seat of War, whiles Civil ſtirs and Tumults yet remain'd,
In William, *the* Normans *dayes ſhe grievous Loſs ſuſtain'd,*
Theſe Broils and Jarrs once paſt, her Head aloft again
She boar, in Riches infinite, and Wealth ſhe grew amain.
Her Port exceeds that Wealth, and things all ſuperfine; This Port
How happy were it if exceſs with ſuch Wealth did not ſort.
So all-ſufficient in her ſelf, and ſo compleat is ſhe,
That if need were, of all the Realm, the Miſtris ſhe might be.

Lin having been an ancient Burrough under the Government of a Bayliff, was by K. *John*, in the Sixth year of his Reign, made a Free Burrough, and (beſides the gift of his memorable Cup, which to this day honoureth this Corporation) endowed it with divers liberties. K. *Henry* the Third, in the 17 year of his Reign (in recompence of their ſervice againſt his Out-law'd Barons in the Iſle of *Ely*) enlarged their Charter, and granted them further to chuſe a Mayor. Unto whom K. *Henry* the Eighth, added twelve Aldermen, a Recorder, and other Officers, and the bearing of a Sword before the Mayor. But the Town coming after to the ſame King, he changed the Name from *Lin Epiſcopi*, to *Lin Regis*.

Yarmouth is the Key of this Coaſt, named from, and ſeated by the River *Yere*: Begun in the time of the *Danes*, and by ſmall acceſſions, growing populous, it was made a Corporation under two Bayliffs by K. *Henry* the Third, and by his Charter, about the 15 year of his Reign, was walled about. It's an ancient member of the *Cinque-Ports*, very well built, and fortified, having only one Church, but fair and large, Founded by B. *Herbert*, in K. *William Rufus* his days. It maintains a Peer againſt the Sea at the yearly charge of about 500 pounds: Yet hath it no Poſſeſſions as other Corporations have. There is yearly in *September*, the worthieſt Herring-fiſhing in *Europe*, which draweth a great concourſe of People, and enriches the Town for all the year after, but makes it unſavoury for the preſent. The Inhabitants are ſo courteous, that they have long held a Cuſtom to Feaſt all Perſons of worth repairing to their Town.

The Biſhoprick of *Norwich* had at firſt her Seat at *Dunwich* in *Suffolk*, and was there begun by *Fœlix* who converted this County, and the *Eaſt-Angles* to the Faith of *Chriſt*. Being brought out of *Burgundy* by *Sigebert*, the firſt Chriſtian King of the *Eaſt-Angles*, he landed at *Bablingley* by *Lin*, and there built the firſt Church in theſe Countries, which ſtill retains the memory of his Name: The ſecond he built of wood at *Sharnbourn*, called *Stock-Chappel*. After *Fælix*, and three of his Succeſſors, this Biſhoprick was divided into two Sees: the one, with eleven Biſhops in ſucceſſion, contained at *Dunwich*: the other, with twelve, at *Elmham* in *Norfolk*. They were again united in the time of K. *Edwin*, and the intire See, for 12 other Biſhops, remained at *Elmham*: And in the *Conquerors* time, by his Chaplain *Arfaſtus* (being the 13*th*. Biſhop) it was tranſlated to *Thetford*; and from thence by *Herbert* (his next Succeſſor ſave one) bought of *William Rufus* for 1900 pounds, it was brought to *Norwich*, where he built the Cathedral Church, and endowed it with large Poſſeſſions. Not far from thence he built another Church to St. *Leonard*: A third at *Elmham*: A fourth at *Lin*, (called St. *Margarets*, a very fair one:) And the fifth at *Yarmouth*. By the Cathedral Church at *Norwich*, he built a Palace for the Biſhops, and founded the Priory there, (now converted to Dean, and Chapter) and another Priory at *Thetford*. Since his time the Biſhops See hath remained immovable at *Norwich*, but the ancient Poſſeſſions are ſevered from it, and in lieu thereof, the Abbey, and Lands of St. *Benedict* of *Holm*, are annexed to it.

Norfolk hath in it, one City, twenty ſix Market-Towns, and ſix hundred twenty and five Pariſh-Churches: And is divided into thirty and one Hundreds.

The City of Norwich *in* Northfolk *Deſcribed.*

Norwich is ſituated upon the River *Yare*: The form of it is ſomewhat long, being from South to North, a mile and an half long, and in breadth, about half ſo much, drawing it ſelf in by little and little, in the South-end; making in a manner, a ſharp point; compaſſed it is about with ſtrong walls, beautified with many Turrets orderly placed, and twelve Gates; only it is not walled on the Eaſt-ſide, where the River (after it hath with many windings in and out, watered the North-part of the City, having four bridges for paſſage over it) is a ſufficient defence with his deep channel, and high-ſteep Banks. It flouriſheth with wealth, plenty of Inhabitants, great reſort of ſtrangers, fair Buildings, and hath in it about thirty Pariſh-Churches: on the Eaſt-ſide of it ſtands a very fair Cathedral Church near unto the Caſtle, built upon a very high Hill, which was compaſſed about with an exceeding deep Ditch. In the midſt of the City, near the Market-place, is a very fair Town-houſe, which on Market-days is plentifully furniſhed with all things neceſſary for mans life. The *Netherlanders* being driven away by the Duke *d'Alva's* cruelty, repairing hither in great numbers, brought in the making of Sayes, Bayes, and other ſtuffe, to the great gain of the Citizens. *Anno Chriſti* 1583. the Citizens conveyed water out of the River in Pipes by an artificial Inſtrument, into the higheſt parts of the City.

Northumberland Deſcribed.

It hath on the South, the Biſhoprick of *Durham*, being ſhut in with the River *Derwent*, and with *Tyne*: on the North, it's confined with *Scotland*: on the Weſt, with part of *Scotland*, and part of *Cumberland*: the Eaſt of it lieth wholly upon the *German* Seas. From her South-eaſt, to her South-weſt-point, are near forty miles: From thence to her North-point, are ſixty miles: And her Baſe along the Sea-ſhore, forty five miles: The whole circumference is about 145 miles.

The Air is thin, and piercing: It's expoſed to great winds, hard Froſts, and Snows that lye long: yet would it be far more ſharp, but that the moiſt air from the Seas, further the melting of her Ice, and Snow: and the plenty of Coals there gotten, are a great help and comfort to mens Bodies in the cold Seaſons. The Soyl is rough and barren, neither fit for Corn, nor Cattel, and hard to be manured; only towards the Sea, and the River *Tyne*, by the great pains, and good Husbandry of the Inhabitants, that part is become very fruitful.

The chiefeſt Commodity that enriches this County, are the Sea-coals, whereof there is ſuch plenty, and abundance digged up, as much enriches the Inhabitants: Eſpecially at *New-Caſtle*, which is the very eye of all the Towns in this County: From whence not only many parts of *England*, but even Forrain Countries are ſupplied with that Commodity: and by means of this, and the entercourſe of Traffick, which, by this means it hath, the Town is grown exceeding rich, and populous. Before the Conqueſt, it was called *Monk-cheſter*, as belongs to them. After the Conqueſt it gat the name of *New-Caſtle*, from the New Caſtle which *Robert*, the Eldeſt Son of the *Conqueror*, built there from the ground. It's ennobled by the Haven which the River *Tyne* maketh, of that great depth, that it bears very tall Ships, and can defend them from Storms, and Tempeſts: as alſo by the many Favours, and Honours wherewith it hath been dignified by Princes. For K. *Richard* the Second, granted that a Sword ſhould be carried before the Mayor. And K. *Henry* the Sixth, made it a County, conſiſting of a Corporation within it ſelf. It's adorned with four Churches, and ſtrengthened with ſtrong walls that have eight Gates.

The utmoſt Town in *England*, and the ſtrongeſt Hold in all *Brittain*, is *Berwick*; which is ſeated between two Potent Kingdoms: It ſhoots far into the Sea, with which, and the River *Tweed*, it is almoſt encompaſſed: And whenſoever diſorder ariſe between theſe two Nations, this was the firſt place that they took care of. It hath endured many Storms, and hath been in the hands, ſometimes of the *Scots*, but moſtly of the *Engliſh*, who have exceedingly ſtrengthened the ſame. It's governed by a Warden of the *Eaſt-Marches* againſt *Scotland*.

The Inhabitants of this County have been a Warlike people, and excellent Light-Horſe-men, made more fierce, and hardy by their ſeveral Encounters with the Scots; between whom, many Battels have been fought, and the iſſues of them various, ſometimes the *Scots*, and other times the *Engliſh* going away with the Victory. At *Otterburn* the Victory ſeemed long doubtful, till at length the *Scots* prevailed: But at *Anwick* it fell out otherwiſe, where *william*, Kg of the Scots was taken, & preſented a Priſoner to K. *Henry* the Second. All that Battel at *Brumridg*, K. *Athelſtan* fought againſt *Anlafe*, the *Dane*, *Conſtantine*, the King of Scots, and *Eugenius*, King of *Cumberland* over all whom he obtained a famous Victory. At *Flodden-Field*, *James* the fourth King of Scots was ſlain, and his Army overthrown, whilſt K. *Henry* the Eight was beſiedging *Turney* in *France*. At *Hexam*, *John Nevil*, Marqueſs *Montacute*, encountered the Leaders of the *Lancaſtrian* Faction, and overthrew them; for which he was made Earl of *Northumberland* by K. *Edward* the Fourth. And at *Dilſton*, K *Oſwald* ſlew *Cedwall* in a ſet Battel, whereupon he became a Chriſtian, and cauſed his people to be inſtructed in the Chriſtian Faith.

All along the *Romane* wall, and in other places of this County, are found pieces of Coyn, Inſcriptions, broken Altars, &c. The ruines of which wall are yet to be ſeen, At *Wall-Town*, *Segbert*, King of the *Eaſt-Saxons* was baptized into the Chriſtian Faith by *Paulinus*: Who, alſo at *Halyſton* baptized many thouſands more.

North-Tyne, running through the wall, waters two Dales, which bred notable Horſe-men: And both of theſe Dales have their Hills by, ſo Boggy, that no Horſeman was able to ride through them; and yet (which is wonderful) there be many great heaps of ſtones in them, probably, in remembrance of ſome that were ſlain there. *Anno Chriſti* 1215. The Inhabitants of *Morpeth* ſet their own Town on fire in ſpight to K. *John*, becauſe he, and his Ruters over-ran theſe Countries.

This Country hath in it five Market-Towns for Trade: was ſtrengthened with twenty ſix Caſtles, and hath in it four hundred and ſixty Pariſh-Churches.

Alnewick is ſituate upon the River *Alne*: Famous for a Battel between *William*, King of the Scots, and the *Engliſh* under K. *Henry* the 2*d*. It's fortified with a ſtrong Caſtle, where *Malcom* the Third was ſlain, when with his Scots, he beſiedged it.

At *Otterbourn* in this County, was fought a famous Battel between the *Engliſh*, and Scots, in which, *William Doughlas*, the Leader of the *Scottiſh* Army, was ſlain, and Sir *Henry Percy*, called *Hotſpur*, Commander of the *Engliſh*, have loſt 1500 of his men, was himſelf taken Priſoner.

Nottingham-ſhire Deſcribed.

It's bounded upon the North, and North-weſt, with *York-ſhire*: upon the Eaſt, a good diſtance by the *Trent*, it's parted from, and with *Lincoln-ſhire* it's wholly confined: and the South, with *Liceſter-ſhire*: and on the Weſt, by the River *Erwaſh*, it's ſeparated from *Darby-ſhire*. From *Finningly* North, to *Steanford* in the South, are thirty eight miles: and from *Teverſal* in the Weſt, to *Beſthorp* in the Eaſt, are about nineteen miles: The circumference about one hundred and ten miles.

The Air is good, wholſome, and pleaſant: the Soyl is rich, ſandy, and clayie. For Corn and Graſs, it's inferior to no other County: and for water, wood, and Coles, it's abundantly ſtored. There is alſo Plaiſter with which they make excellent good Floors. In the Weſt, near *Worklop*, grows plenty of Liquorice.

At *Stoke* in this County, near unto *Newark*, was fought a great Battel againſt K. *Henry* the Seventh, by the Abettors of *Lambart*, a counterfeit Earl of *Warwick*, where *John de la Pole*, Earl of *Lincoln*, *Francis* Lord *Lovel*, *Thomas Garadine*, Chancellour of *Ireland*, *Martin Swart*, and Sir *Thomas Broughton*, with four thouſand of their naked *Iriſh* loſt their lives. *Lambart* was their taken, and firſt made a Turnſpit in the Kings Kitchin, and laſtly one of his Falconers. This Battel was fought, *June* 16. *Anno Chriſti* 1487.

The Trade in this County is driven in eight Market-Towns, whereof *Nottingham* is the faireſt, and greateſt. It's ſeated moſt pleaſantly, and delicately upon an high Rocky Hill, over-looking the *Trent*, and the rich Meddows by it: The buildings are ſtately, the number of fair ſtreets, ſurmounting many other Cities, and for a ſpacious, and moſt fair Market-place, doth compair with the beſt. Many ſtrange Vaults, hewed out of the Rock, are ſeen in this Town, whereof thoſe under the Caſtle are of ſpecial note: One for the ſtory of *Chriſts Paſſion*, Engraven in the walls by *David* the Second, King of the *Scots*, whilſt he was detained Priſoner therein. Another, wherein the Lord *Mortimer* was ſurprized in the Minority of K. *Edward* the Third, ſtill called *Mortimers Hole*. Theſe have their Stairs, and ſeveral Rooms made artifically out of the Rocks. Alſo in that Hill are Dwelling-Houſes, with Winding-Stairs, Windows, Chimneys, and upper, and nether Rooms, all wrought out of the living Rock. The Caſtle was ſtrong, and was kept by the *Danes* againſt *Burthred*, *Ethelred*, and *Elfred*, the *Mercians*, and *Weſt-Saxons*: who joyntly beſiedged it. And for the farther ſtrengthening of this Town, K. *Edward* the Elder, walled it about, whereof ſome parts yet remain from the Caſtle to the Weſt-gate, and thence the Foundation may be perceived to the North, where, in the midſt of the way, ranging with this Bank, ſtands a Gate of Stone. It's circuit contained about two thouſand one hundred and twenty Paces. In the Wars between K. *Stephen*, and *Maud* the Empreſs, theſe Walls were caſt down by *Robert*, Earl of *Gloceſter*, when alſo the Town it ſelf ſuffered much by fire: But recovering her former eſtate, it hath ever ſince increaſed in beauty, and wealth. It's governed by a Mayor, and ſix Aldermen, clad in Scarlet, two Sheriffs, two Chamberlains, a Town-Clerk, and ſix Sergeants with Maces.

This Shire is divided principally into two parts, the *Sand*, and the *Clay*, and theſe contain in them eight Hundreds, wherein are ſeated one hundred ſixty eight Pariſh-Churches.

Newark is a pleaſant Town in this County, ſituate upon the Banks of *Trent*. It's ſo called as it were, *The New-Work*, from a ſtately Caſtle, built in King *Stephens* Time, by *Alexander*, Biſhop of *Lincoln*. Here King *John* ended his Dayes.

Oxford-ſhire Deſcribed.

THe North-point of this Shire is bordered upon by *Warwick*, and *Northampton-ſhire*: The Eaſt, by *Buckingham*: The weſt, by *Gloceſter*: And the South is wholly parted from *Bark-ſhire* by the *Thames*, the Queen of *Brittiſh* Rivers. The Air is mild, temperate, and delicate: The Soyl fertile, and pleaſant, ſo that both Heaven, and Earth agree to make this County healthful. The Hills are loaden with Cattel, and ſome Woods; the Vallies burthened with Corn and Graſs by reaſon of many ſweet Rivers, that ſportingly run through this County, whereof *Evenlod*, *Charwel*, *Tame*, and *Iſis*, are the chief; which two laſt meeting near unto *Dorcheſter*, thence run together in one Channel.

The length of this Shire from *Claydon* in the North-weſt, unto *Caverſham* in the South-eaſt, near unto *Thames*, is almoſt forty miles. The broadeſt part is her Weſtern-borders, which extending from the ſaid *Cleydon* in the North unto *Faringdon*, upon the River *Iſis*, in the South, are near twenty ſix miles. The whole circuit about one hundred and thirty miles.

The ancient *Brittains* in this Country ſubmitted to *Julius Cæſar*, when they heard that the *Trinobants* had done the ſame: But afterwards (being a War-a Warlike People) they with-ſtood *Oſtorius Scapula*, the *Roman* Lieutenant, chooſing rather to loſe their Lives it Battel, then their Liberties. Afterwards it was poſſeſſed by the *Mercian Saxons*, though ſometimes both the *Weſt-Saxons*, and *Northumbrians* had the poſſeſſion of ſome part thereof. For K. *Oſwold* gave the then flouriſhing City of *Dorcheſter*, unto *Berinus* the *Weſt-Saxons* Apoſtle, for his Epiſcopal See: From whence, this good man coming to *Oxford*, and Preaching before *Wulpherus*, the *Mercian* King (in whoſe Court *Athelwold*, the *South-Saxons* King was then preſent) he with all his Nobles, were converted to the Faith of Chriſt, whereby *Berinus* became alſo the Apoſtle of the *South-Saxons*.

In this County ſtand *Roll-rich* Stones, near unto *Eniſham*: A Monument of huge Stones, ſet round in compaſs, like *Stoneheng*, Erected upon ſome great Victory obtained, either by, or againſt *Rollo* the *Dane*, who in the Year 876. entred *England*, and in this Shire fought two Battels, one near unto *Hoch-Norton*, and a ſecond at the *Scier-Stane*.

Rodcot alſo remaineth a Monument of *Oxfords* Earl, *Robert de Vere*, who by K. *Richard* the Second was created Marqueſs of *Dublin*, and Duke of *Ireland*: But at the Bridg, he was overthrown in Fight by the Nobles, and forced to ſwim in the River: And being driven into exile, he died in a diſtreſſed eſtate. In *Iſlip* was K. *Edward the Confeſſor* born: And the *Black Prince* in *Woodſtock*: And *Richard* the Firſt, ſurnamed *Cæur de Lion*, in the City of *Oxford*. *See* Oxford *Deſcribed in my firſt Part.*

Oxford hath long been the glorious Seat of the Muſes. Some writes that it was ſet apart for the *Liberal Sciences* by the old *Brittains*. But when the Land was over-run by the Heathen *Saxons*, *Oxford* bore a ſhare in thoſe common calamities, having no other School left for Study but the Monaſtry of *Frideſwid*: But when theſe ſtorms, together with ſome other of the *Danes* were blown over, K. *Elfred*, that Learned and Religious King, built there three goodly Colledges for Students of Divinity, Philoſophy, and Humanity, ſending thither his own Son *Ethelward*, and drew thither the young Nobles from all the parts of his Kingdom: And his ſuppoſed Brother *Neot* was the firſt Reader there. Alſo *Aſſerius Menevenſis* read *Grammar*, and *Rethorick*: And from this time it continued a Seed-plot of Learning till the *Norman* Conqueſt. In a Council held at *Vienna* it was ordained, that in *Paris*, *Oxford*, *Bononia*, and *Salamanca*, ſhould be Erected Schools for the *Hebrew*, *Greek*, *Arabick*, and *Caldean* Tongues. And in the Council of *Conſtance* it was ordained, that the *Engliſh* Nation ſhould have the precedence of *Spain* in all General Councils, and be held equal with *France* it ſelf. In the dayes of K. *Henry* the Third, there were thirty Thouſand Students reſident in *Oxford*, as *Armachanus* teſtifieth. Not long after, *John Baliol* (the Father of *Baliol*, King of the *Scots*) built here a Colledge, which ſtill retains his Name, *Anno* 1269. As alſo *Walter Merton*, Biſhop of *Rocheſter* built another, bearing likewiſe his Name, and they Enriched them both with Lands, which were the firſt Endowed Colledges for Learning in all Chriſtendom. At this time there are ſixteen Colledges, and eight Halls, beſides fair Collegiat Churches, all adorned with moſt ſtately Buildings, Enriched with large Revenues, and noble Libraries, and Schools.

Woodſtock is a moſt ancient, and was a moſt Princely Palace belonging to the Crown, built to that Glory by K. *Henry* the Firſt, and enlarged with a *Labyrinth* with many Windings by K. *Henry* the Second, to hide from his jealous Queen, his intirely beloved Concubine *Roſamond Clifford*, a Lady of ſurpaſſing Beauty; where notwithſtanding, followed by a Clew of Silk that fell from her Lap, ſhe was ſurprized, and poyſoned by Queen *Eleanor*, his Wife, and was firſt buried at *Godſtow*-Nunnery, in the midſt of the Quire under an Hearſe of Silk, whom *Hugh*, Biſhop of *Lincoln* (thinking it an unfit Object for Virgins Devotion) cauſed her to be removed into the Church-yard: But thoſe chaſte Siſters liked ſo well the Memory of that kind Lady, as that they tranſlated again her Bones into their Church.

This Shire is divided into fourteen Hundreds, wherein are ſeated ten Market-Towns, and two hundred and eighty Pariſh-Churches.

At *Bablac* in this County, ſituated upon the River *Iſis*, Sir *R. Vere*, Earl of *Oxford*, Marqueſs of *Dublin*, and Duke of *Ireland*, the great Favourite of K. *Richard* the Second, was overthrown by the Barans, forced to ſwim over the River, and to fly his Country.

At *Burford* in this County, *Cuthred*, King of the *Weſt-Saxons* vanquiſhed *Æthelbald*, King of the *Mercians*, and won his Banner whereon was Painted the *Golden Dragon*.

The City of Oxford *Deſcribed.*

Where the River *Cherwel* meets with *Iſis*, and pleaſant Ilets lye diſperſed by the ſundry diſſevering, of Waters, there this famous City, and Univerſity of *Oxford*, ſheweth it ſelf aloft in a Champion Plain, from whence Religion, and Learning have been ſpread into all the parts of *England*. A fair and goodly City it is, whether we reſpect the ſeemly Beauty of private Houſes, or the ſtately magnificence of publick Buildings, together with the wholſome ſituation, and pleaſant proſpect thereof. For the Hills beſet with Woods, do ſo inviron the Plain, that as on the one ſide they exclude the Peſtilent South-wind, and the Tempeſtuous Weſt-wind on the other, ſo they let in the clearing Eaſt-wind only, and the North-Eaſt-wind with all, which frees it from all Corruption, whence ſometimes it is called *Belloſitum*.

Rutland-ſhire Deſcribed.

IT's the leaſt County in *England*, being no larger in compaſs, than a Light Horſe-man can ride in a day. It's bounded on the North with *Lincoln-ſhire*: Upon the Eaſt, and South, with the River *Weland*, that parts it from *Northampton-ſhire*: And on the Weſt, wholly with *Leiceſter-ſhire*. It hath it's Name from the redneſs of the Soyl, which is ſuch, as that it ſtains the Wooll of the Sheeps that feed there, with a reddiſh colour.

The longeſt part of this Shire is from *Caldecot* in the South, upon the River *Eye*, unto *Thiſtleton* in the North, not fully twelve miles. And from *Timwell* Eaſt-ward, to *Wiſſenden* in the Weſt, is hardly nine: The whole circumference about forty miles. The Air is healthful, and pleaſant, ſubject to neither extremity of heat, or cold, nor is it greatly troubled with foggy Miſts. The Soyl is rich for Tillage and Corn. Woods there are plenty, and ſome of them imparked: The Hills are ſtored with Heards of Cattel, and Flocks of Sheep: The Vallies beſprinkled with many ſweet Springs, ſo that they abound both in Grane, and Paſtures: Neither is there any thing wanting that conduceth to the outward comfort of man.

Burley was the ancient Seat of the *Harringtons*, near unto which ſtandeth *Okham*, a fair Market-Town, which Lordſhip the Lord *Harrington* enjoyed, with a Royalty that was ſomewhat extraordinary. Namely, that if any Noble by birth, came within the Precincts of it, they forfeited, as an Homage, a Shooe from their Horſe whereon they rid, unleſs they redeemed it at a prize with money. In witneſs whereof, there were many Horſe-ſhooes nailed upon the Shire-Hall door, ſome of a large ſize, and antient faſhion, many of our late Nobility, whoſe Names are ſtamped upon them, and many without Names.

Her ancient Inhabitants were ſubdued by *Publius Oſtorius*, under the Yoak of the Emperour *Claudius*: And after the departure of the *Romans*, the *Saxons* made it a part of their *Mercian* Kingdom, till the *Romans* annexed it to their Crown. This County, by K. *Edward the Confeſſor* was bequeathed in his Will unto his Queen *Eadgith*, and after her deceaſe, to his Monaſtry at *Weſtminſter*: Which Gift *William the Conqueror* cancelled, beſtowing the Lands upon others, and the Tithes, and the Church, upon the Monks.

At firſt the *Ferrers*'s were here ſeated, as the Horſe-ſhooe (whoſe Badg then it was) doth witneſs; wherein the Caſtle, and now in the Shire-Hall, right over the Seat of the Judge, an Horſe-ſhooe of Iron, curiouſly wrought, containing five Foot and an half in length, and the breadth proportionable, is fixed: The Caſtle hath been ſtrong, but is decayed: The Church fair, and the Town ſpacious.

This Shire hath in it only two Market-Towns. Is divided into five Hundreds, wherein are planted forty eight Pariſh-Churches.

Shrop-ſhire Deſcribed.

IT's both large in circuit, well peopled, and fruitful in Soyl. It's bounded on the North with *Cheſhire*: Upon the Eaſt wholly with *Stafford-ſhire*: Upon the South with *Worceſter*, *Hereford*, and *Radnos-ſhires*: And upon the Weſt with *Mountgomery*, and *Denbigh-ſhires*. It's length from *Wooſerton*, below *Lodlane*, in the South, to *Over*, near unto the River *Trent* in the North, is thirty four miles: And the breadth from *Tong* in the Eaſt, to *Oſweſtre*, at the Head of *Morda*, in the Weſt, is twenty five miles: The whole circumference is about one hundred and thirty four miles.

The Air is wholſome, good, and delectable, and therefore healthful to the Inhabitants. The Soyl is rich, ſtanding moſt upon a reddiſh Clay, abounding with Wheat, Barley, Pit-coles, Iron, and Woods. It's made fruitful with dainty Rivers, well repleniſhed with Fiſh, whereof *Severn* is the chief, which divides this County in the midſt, on whoſe Banks are fertile, and flowry Meddows. This River was once the Bounds of the *North-Brittains*, which divided them from the *Saxons*, till at length the *Welch* enlarged their Quarters to the River *Dee*: But *Anno Chriſti* 53. *Publius Oſtorius* ſubjected them to the *Romans*, overcoming the Noble *Caractatus*, near unto *Cluns-Caſtle*, where, in remembrance of him, the place is yet called *Caer-Caradoc*.

The *Romans* having exhauſted this Kingdom of the Flower of their Youth, by tranſporting them to their other Wars, and that Empire declining, the *Saxons* ſet footing in this fair Soyl, and made it a part of their *Mercian* Kingdom. But when the *Normans* came in, the *Brittains* took the preſent occaſion, and paſſing over *Severn*, came to the River *Dee*: To recover which, the firſt Kings of the *Normans*, often attempted: As alſo did K. *Henry* the Second, who Beſiedging *Bridg-north*, had been ſlain, had not Sir *Hubert Syncler*, received the Arrow, aimed at the King, into his own Breaſt, which coſt him his Life. In the like danger ſtood *Henry*, Prince of *Scotland*, who, in the Siedg of *Ludlow* by K. *Stephen*, had been plucked from his Saddle with an Iron Hook from the Wall, had not the King ſeaſonably reſcued him, which was *Anno Chriſti* 1139.

In theſe times the *Marches* of *England* and *Wales* were ſorely afflicted with frequent Wars, which cauſed many of their Towns to be ſtrongly Walled, and thirty two ſtrong Caſtles to be built in this County: Till the Prudent K. *Henry* the Seventh, ſent his Eldeſt Son *Arthur*, to reſide at *Ludlow*, where that fair Caſtle became a famous Princes Court: And here K. *Henry* the Eight, ordained the Council of the *Marches*, conſiſting of a Lord-Preſident, as many Councellours as the Prince ſhall pleaſe to appoint, a Secretary, an Atturney, a Silliciter, and four Juſtices of the Counties in *Wales*; in which Court were pleaded the Cauſes depending, and every Term tried, moſtly in the preſence of the Preſident.

But *Shreweſbury* for Circuit, Trade, and Wealth doth far ſurpaſs *Ludlow*, and is inferior to few of our Cities. Her Buildings are fair: Her Streets many, and large: Her Inhabitants Rich: Her Trade, moſtly in our Staple Commodities of Cloth, and Freeſes: Her Walls are ſtrong and large, extending to Seventeen hundred Paces about, beſides a Bulwark, ranging from the Caſtle down unto, and partly along the ſide of *Severn*; through which there are three entrances into the Town, Eaſt and Weſt over two fair Bridges with Towers, Gates, and Bars; and the third, North, as ſtrong as the other, over which was mounted a large Caſtle, now gone to decay. *Shreweſbury* is governed by two Bailyffs, yearly elected out of twenty four Burgeſſes, a Recorder, a Town-Clerk, a Chamberlain, with three Sergeants at Mace.

Roxalter was an ancienter City then this counted, ſeated lower upon the *Severn*, near unto the *Wrekin-Hills*. And under *Red-Caſtle* was an other City, called *Berry*, that was famous in K. *Arthurs* days: And the *Roman* Coins oft found in theſe three places, do ſhew that they were Stations wehre the *Roman* Garriſons lodged.

At *Pitchford* in this County is a Well in a private mans yard, where-upon floateth a thick ſcum of liquid *Bitumen*, which being taken off to day, will gather the like again on the morrow.

This Shire is divided into fifteen Hundreds, wherein are ſeated Fourteen Market-Towns, and hath in it One Hundred and Seventy Churches.

Battail-Field, a place near *Shreweſbury*, was ſo called from the great Battel fought there between K. *Edward* the Fourth, and *Edmund Mortimer*, Earl of *March*: Where Sir *Henry Piercy*, called *Hot-ſpur*, was ſlaine.

Bridgnorth, corruptly ſo called for *Burgmorf*; that is, *The Town near the Forreſt of Morf*. It was built by *Athulſbata*, Lady of the *Mercians*, and walled about by *Robert de Beleſm*, Earl of *Shreweſbury*, who keeping this Town againſt K. *Henry* the Second, was there Beſiedged, and at laſt taken Priſoner.

Clun is a Caſtle in this County built by the *Fitz-Alans*, deſcended from *Flaold*, the *Norman*, and defended by them as Lords *Marchers* againſt the Inroads of the *Welch*.

At *Draiton* a bloody Battel was fought between the two Houſes of *York*, and *Lancaſter*.

Oſweſtre in this Shire was ſo called from *Oſwald*, King of *Northumberland*, whom *Penda*, the Pagan King of the *Mercians*, after he had ſlain him in a bloody Battel, tore in pieces in a moſt barbarous manner.

Sommerſet-ſhire Deſcribed.

IT's bounded with the *Severn*-Sea on the North-ſide: With *Devon*, and *Dorſet-ſhires* on the South: With *Devon-ſhire* on the Weſt: And with *Wilt-ſhire*, and *Gloceſter-ſhire* on the Eaſt and North-eaſt. It contains in length from *Brackley*, near unto *Frome-Selwood* Eaſt-ward, to *Oure* in the Weſt fifty five miles. In breadth from *Porſhut-Point* in the North, to *Chard* South-ward ſomewhat above forty miles. The whole circumference is about two hundred and four miles.

The Air is mild, and pleaſing in the Summer: In the Winter it's wet, Miry, and Mooriſh, ſo that then it's bad Travelling in it: But that which is bad for the Rider, is good for the Abider. For the Soyl is very fruitful, oft garniſhed with pleaſant Paſtures, and rich Meddows, and beautified with many fair Mannor-Houſes, and hath at home what may give content to mens minds, and good Ports to give entertainment to Commodities from abroad.

The general Profits of this County are Corn, and Cattel, wherewith it's plentifully ſtored, abounding with fat Cattel, and rich Grain. *Mendiphils-Hills* yeild plenty of Lead, from thence Tranſported into many Countries. At St. *Vincents-Rock*, near *Briſtow*, are plenty of Diamonds, not inferior to the *Indian* Diamonds, if they had their hardneſs, and Blackwater.

It's famous for three Cities, *Bath*, *Wells*, and *Briſtow*. *Bath* takes it's Name from the Hot-*Bathe*, to which multitudes of Perſons of all Ranks reſort in the Summer Time,to be Cured of their Diſeaſes. It's very ancient, as appears by many Images, and *Roman* Inſcriptions found in the walls. *See a further Deſcription of it in my Firſt Part.*

Wells, probably hath it's Denomination from the Wells, and Springs that there break forth. In it is a very beautiful Cathedral built by King *Inas* to the memory of St. *Andrew*, which he richly Endowed. It's well repleniſhed with Citizens, and ſeemly Buildings. It's governed by a Mayor, yearly elected, a Recorder, and ſeven Maſters, having the aſſiſtance of ſixteen Burgeſſes, a Town-Clerk, and Two Sergeants at Mace.

See the Deſcription of Briſtow *in my my Frſt Part in* Gloceſter-ſhire, *which being a County of it ſelf, denies Subjection to any other.*

Porlock in this County was grievouſly afflicted by the *Daniſh* Piracies in the Year 886. Yet near unto *Pen*, not far from *North-Cadbury*, *Edmund Ironſide* gave them a notable overthrow, as he was purſuing *Canutus* from place to place, for his Uſurping the Crown of *England*. And *Keniwalch* a *Weſt-Saxon*, in the ſame place overthrew the *Brittains*. Alſo, not far from *Bridg-water*, as the *Danes* were ſtragling abroad, *Ealſtan*, Biſhop of *Sherbourn* did give them a great defeat in the Year 845. The great K. *Arthur* alſo did ſo defeat the *Engliſh-Saxons* in a Battel at *Cadbury*, as deſerveth not to be forgotten. Nor is *Mons Badonicus* (now *Banneſdown*) leſs Famous for other Victories obtained by King *Arthur* there. And not far from hence, King *Elfred*, in another Battel gave the *Danes* ſuch an over-throw as forced them to ſubmiſſion, and induced *Godrus*, their King to become a Chriſtian, *Elfred* himſelf being God-father to him at the Font.

Camelet is a very ſteep Hill, hard to be aſcended, which appears to be a work of the *Romans* by the many Coyns found there: On the top of it are ſeen the Lineaments of a large, and ancient Caſtle, which ſome report to have been the Pallace of K. *Arthur*. *Ilcheſter*, at the coming in of the *Normans* was ſo populous, that it had in it one hundred and ſeven Burgeſſes, and it appears to have been of great Antiquity, by the many *Roman* Coyns oft found there.

This County is divided into fourty two Hundreds, wherein are placed thirty three Market-Towns. It was fortified with four Caſtles,and hath in it three hundred eighty five Pariſh-Churches.

Athelney is a little Iſland in this County, made by the River *Thone*, where King *Alfred* ſhrowded himſelf when the *Danes* over-ran his Kingdom.

Cainſham in this County is ſo called, becauſe it was built by *Keina*, a devout *Brittiſh* Virgin, of whom it was vulgarly believed, that by her Prayers ſhe turned Serpents into ſtones,becauſe the High-way thereabout is full of ſtones,which wreath about,reſembling Serpents.

Tawnton, or *Thonton*; that is, a Town watered by the River *Thone*. Here *Ina*,King of the *Weſt-Saxons* built a Caſtle which *Deſburgia* his wife, razed to the ground,after ſhe had expelled from thence *Eadbright*,King of the *South-Saxons*.

Briſtow *Deſcribed.*

The City of *Briſtow* hath the River *Avon* paſſing through the midſt of it: It ſtands partly in *Summerſet*, and partly in *Glouceſter-ſhire*; But is of it ſelf a County Incorporate: It's ſituate ſomewhat high between *Avon*, and the little River *Frome:* Sometimes it was invironed with a double Wall: It is ſo beautified with Buildings publick and private, that it fully anſwers the Name of *Bright-ſtow.* It hath common-Sewers or Sinks ſo made to run under the ground for the conveyance, and waſhing away of all filth, that it is very cleanly, and wholſome, whereupon there is no uſe here of Carts; it is excellently furniſhed with all things neceſſary for mans life, ſo populous, and well Inhabited, that next after *London*, and *York*, it may juſtly challenge the chiefeſt place of all the Cities in *England.* It hath a very commodious Haven, which admitteth Ships under Sail into the very Boſom of the City; on the South-ſide, *Radcliffe* (by a ſtone Bridge with Houſes on each hand built upon it, which makes it more like a Street, than a Bridge) is joyned to the City. It hath Hoſpitals in every Quarter thereof, for the benefit of the Poor, and fair Churches. The moſt beautiful of all which, is St. *Maries* of *Radcliff* without the Walls, into which there is a moſt ſtately aſcent up many Stairs; large withal, and finely and curiouſly wrought, with an Arched Roof of ſtone over the head, Artificially embowed: A Steeple alſo of an exceeding height, which was Founded by one *William Cannings* an Alderman of the City. Hard by there is another Church called the *Temple*, the Tower whereof, when the Bell Rings, ſhaketh to, and fro, whereby it hath cloven it ſelf from the reſt of the Building. There is alſo St. *Stephens* Church, the Tower-ſteeple whereof being of a mighty height, was moſt ſumptuouſly and artificially built by one *Shipward*, alias *Barſtable*, a Citizen, and Merchant. On the Eaſt, and North-ſide it's fenced with the River *Frome*, which gently falling into the *Avon*, maketh a dainty Harbour for Ships, with a convenient Wharf, called the *Key:* Under which, between *Avon* and *Frome* there is a Plain, ſet round about with Trees, yielding a moſt pleaſant Walk: On the South-eaſt there is a large and ſtrong Caſtle for the Defence of the City: Beyond the River *Frome* (which hath a Bridge over it) there ariſeth an high Hill, from which is a fair, and goodly proſpect of the City and Haven: Upon the top of this Hill, where it ſpreads into a Plain, ſhadowed with a double row of Trees, is an handſome School. This City is further beautified with many ſtately Buildings: Amongſt the reſt is the Cathedral Church, *&c.* Near unto this City is an high Cliffe by the *Avons* ſide, called St. *Vincents* Rock, very full of *Diamonds*, which are not much ſet by, becauſe of the plenty of them: They are of a bright and Tranſparent Colour, matching, if not paſſing the *Indian Diamonds*, in hardneſs only they are inferior to them: Nature hath framed them four or ſix pointed with ſmooth ſides; as if cut by a Lapidary. There is another Rock alſo on the Weſt-ſide full of *Diamonds*, which by a wonderful work of nature, ar e encloſed as young ones within the bowels of hollow, and reddiſh Flints.

There are within this City, and Suburbs, twenty fair Churches, whereof eighteen are Pariſh-Churches: There is no Dunghil in all the City, nor a ſink that comes from any Houſe into the ſtreet, but all is conveyed under ground: They carry all upon Sleads, and bring no Carts into the City. The water at the Kay ſometimes ebbs and flows forty foot in height. Four miles below it, the *Avon* falls into the *Severn*; the Bridge is half as long as *London*-Bridge, and yet hath but four Arches in it.

The City of Wells *Deſcribed.*

Near unto *Mendip-Hills*, which are rich in Lead-Mines, ſtands the City of *Wells*, ſo named from the Springs, or Wells that boyl up there, which for the multitude of Inhabitants, for fair and ſtately Buildings, is worthy to be regarded. A goodly Church it hath, and a Colledge founded by K. *Ina*. Near unto the Church, there is a Spring called St. *Andrews* Well, from whence comes ſuch a confluence of Water, as by and by makes a ſwift Brook. The Church is throughout very beautiful, but the Frontiſpice thereof in the Weſt-end is moſt excellent: For it riſeth up from the foot to the top all of Imagry, in curious and antike wiſe wrought of ſtone carved, and embowed very artificially.

The City of Bath *Deſcribed.*

This City is ſeated low in a Plain, environed round about with Hills, almoſt of one height, out of which certain Rills of freſh Water flow continually to the great commodity of the Citizens; within the City there bubble and boyl up in three ſeveral places, hot Springs of water, of a Sea-collour, ſending up from them thin Vapours, and a kind of a ſtrong ſcent withal, by reaſon that the Water is drilled, and ſtrained through veins of *Brimſtone*, and a clammy kind of Earth called *Bitumen*. Theſe Springs are very Medicinal, and of great vertue to cure Bodies, over-charged and benummed with corrupt Humors: By their heat cauſing much ſweat. Of all theſe the *Croſs-Bath* is of the moſt mild, and temperate nature, having twelve Seats of ſtone in the ſides of it, and is encloſed within a Wall. A ſecond, diſtant from this not fully two hundred foot is much hotter, thence called the *Hot-Bath*, adjoyning to which is a *Spittle* or *Lazar-houſe*, built by *Reginald* Biſhop of *Bath* for the relief of poor Diſeaſed perſons. The third and greateſt is called the *Kings-Bath*; walled alſo rounded about, and fitted with thirty two Seats of Arched-work. The City is fortified with Walls; wherein are ſet certain Antique-Images, and *Roman* Inſcriptions; and hath in it a fair and large Cathedral Church.

Stafford-ſhire Deſcribed.

It's bounded upon the North with *Cheſhire*, and *Darby-ſhire*, and that in a Triangular point, where three ſtones are pitched for the bounds of theſe three Shires: On the Eaſt it's parted from *Darby-ſhire* with *Dowe*, and *Trent*. The South butteth upon *Warwick*, and *Worceſter-ſhires*: And the

Weſt upon *Shrop-ſhire.* The length from North to South is about forty four miles: The bredth from Eaſt to Weſt twenty ſeven: The whole circumference is about one hundred and forty miles.

The Air is good and healthful, only over-ſharp in the North, and *Moreland*, where the Snow lies long, and the Wind blows cold. The Soyl in ſome parts is barren, the Hills, and Moors, being no Friends to Tillage. The middle is more level, and Woody: But the South is more plenteous in Corn and Paſturage.

It was ſometime part of the *Saxon-Mercian* Kingdom, and their Kings Court was kept at *Tamworth.* The *Danes* oft attempted to ſettle themſelves in this County, but very many of them were ſlain by King *Edward* the Elder. And after the *Saxons*, the *Normans* get Poſſeſſion of it.

The Commodities of this County conſiſt chiefly in Corn, Cattel, Alabaſter, Woods, and Iron, Pit-coal, and Fiſh, whereof the River *Trent* is very full. Other Rivers alſo ariſing, and running through this Shire, make many Beautious and Rich Meddows: Such are *Dowe*, *Manifold*, *Churnot*, *Hunſie*, *Yenden*, *Tean*, *Blith*, *Trent*, *Tyne*, and *Sow*.

Stafford-Town was built by K. *Edward* the Elder: Incorporated by K. *John*: And upon the Eaſt, and South-part, Walled and Trenched by the Barons of *Stafford*: The reſt from Eaſt to Weſt was ſecured by a great Pool of Water, which now is turned into Meddow-ground. The circuit of theſe Walls extended to one Thouſand two hundred and forty Paces, through which, four Gates, *E. W. N.* and *S.* give paſſage; the River *Sow* runs on the South, and Weſt of the Town. K. *Edward* the Sixth, Incorporated this place, whoſe government is under two Bayliffs Annually choſen out of one and twenty Aſſiſtants, called the *Common-Council*; a Recorder, A Town-Clerk, and two Sergeants at Mace. Here is kept a Court of Record, wherein they hold Pleas without Limitation of Sum.

Lichfield is far greater, and of greater fame. *Beda* calls it *Licidfield*, which ſignified, *The Field of Dead Bodies*, for the number of Saints there ſlain, under the Reign, and Rage of *Diocleſian*: Upon which occaſion the City beareth for her Arms an *Eſcocheon* of *Landskip*, with divers Martyrs, divers ways Maſſacred. Here *Oſwin*, King of *Northumberland* over-came the Pagan *Mercians*, where-upon he built a Church, and made it the See of *Duina*, the Biſhop. In this Church were Interred the Bodies of *Wulfhere*, and *Celred*, both of them Kings of the *Mercians*. But *Roger Clinton*, Biſhop of this See, pulled down the Old, and reared up one more gorgeous and ſtately, which he dedicated to the Virgin *Mary*, and St. *Chad*. The *Cloſe* was walled in by Biſhop *Lancton*. This City is governed by two Bayliffs, and one Sheriff, yearly choſen out of twenty four Burgeſſes: A Recorder, a Town-Clerk, and two Sergeants, their Attendants.

This County hath been ſtrengthened with thirteen Caſtles: Traded with thirteen Market-Towns. It's divided into five Hundreds, wherein are ſeated one hundred and thirty Pariſh-Churches.

The City of Lichfield *in* Stafford-ſhire *Deſcribed.*

Lichfield is a very ancient City, known unto *Bede* by the name of *Lichidfield*, i.e. The field of dead Bodies, by reaſon of a number of Chriſtians there martyred in the bloody Perſecution under the Emperor *Diocleſian*. This City is low ſeated, of a good largeneſs, and fair withal, divided into two parts by a ſhallow Pool of clear water; which parts are yet joyned into one by two Bridges, or Cauſway's made over it, having Sluces to let out the water, the South-part is the greater, conſiſting of divers ſtreets, having in it a School, and an Hoſpital of St. *John*, Founded for the relief of the poor. The farther part is the leſs, but beautified with a very goodly Cathedral Church: Which is round about compaſſed with a very fair Wall, Caſtle-like: This Church mounteth up on high with Three *Pyramids* or Spires of Stone, making an excellent ſhew, and for Elegant, and proportionable building yieldeth to few Cathedrals in *England*: But by our late Civil-Wars it is much defaced.

Suffolk Deſcribed.

It's a County both plentuous, and pleaſant. It's ſeparated from *Norfolk* by the River of the leſſer *Ouſe*, and *Waveney*, whoſe Heads meet near together: The one running Eaſt, and the other full Weſt, upon which *Cambridg-ſhire* doth wholly confront. The South-ſide is ſeparated from *Eſſex*, by the River *Stoure*: And the Eaſt is wholly waſhed with the *German* Sea.

The Air is ſweet, and very healthful. The Soyl is rich, fruitful, and yielding plenty, wanting nothing either for pleaſure, or profit. It's broadeſt part North and South is about twenty miles: It's length Eaſt and Weſt from *Eaſton-point* unto the greater *Ouſe* are forty five miles: The whole circumference about one hundred and forty ſix miles.

The ancient *Brittains* here were in amity with the *Romans*. And never conquered till *Oſtorius* vanquiſhed them in the Reign of *Claudius*, yet not without great ſlaughter of the *Romans*. And the wrongs which theſe *Brittains* received, (being put out of their Poſſeſſions by the *Roman* Souldiers, their Princes uſed like ſlaves, and their Queen *Boduo* whipt in a moſt ſhameful manner) under this *Boduo* they wrought their revenge upon them.

After the *Romans*, the *Saxons* got footing in theſe parts, and made it a part of their *Eaſt-Angles* Kingdom: Yet was it ever in ſubjection either to the *Mercians*, or to the King of *Kent*, whoſe Iſſue ending in St. *Edmund* the Martyr, after the *Danes* had laid it moſt deſolate, *Edward* the Elder ſubdued it unto his *Weſt-Saxons* Monarchy: And his line ending alſo in King *Edward the Confeſſor*, many Noble *Romans* gat Poſſeſſions in this Shire.

The Commodities of this County are many and great: The chiefeſt conſiſt in Corn, Cattel, Paſtures, Cloth, Woods, Sea-Fiſh, and Fowl. Their Cheeſes are Traded not only through *England*, but into *Germany*, *France*, and *Spain*, and are there highly commended, both for Colour, and Taſte.

Ipſwitch, the only Eye of this Shire, is bleſſed both with Commerce, and Buildings, whoſe Trade, Circuit, and Seat, do equalize moſt places in the Land. It hath been Walled about, as appears by a Rampire of Earth, mounted along her North and Weſt parts, where appear alſo places where the Gates have ſtood, but by the *Danes*, probably, they were caſt down about the Year 991. At which time they ſacked all theſe Seacoaſts. And again, in the Year 1000. they laid the ſtreets of this Town deſolate, and the houſes on heaps. Yet after, recovering both breath, and beauty, her Buildings from *Stoke-Church* in the South, to St. *Margarets* in the North, now extend to one thouſand nine hundred Paces: And from St. *Hellens* in the Eaſt, to St. *Matthewes-Church* in the Weſt, are no leſs than two thouſand one hundred and twenty Paces. It's full of ſtreets plenteouſly Inhabited, wherein are twelve Pariſh-Churches, beſides ſix that are gone to Ruine. It's governed by two Bayliffs, and ten Portmen, all wearing Scarlet, with twenty four of their Common-Counſel in Purple: A Recorder, a Town-Clerk, five Sergeants, whereof one is for the Admiralty; a Beadle, a Common-Cryer, all in blew, with the Town-Arms on their ſleeves.

Anno Chriſti 1173. Near unto St. *Edmunds-Bury* a great Battel was fought by *Robert Boſſu*, Earl of *Leiceſter*, againſt K. *Henry* the Second, but he was overcome by *Richard Lucy*, the Kings High-Juſtice, and himſelf, and Wife, were taken Priſoners, and many *Flemmings*, and *Engliſh*, that took his part were ſlain. At *Exning* in the Weſt, St. *Audrey* was born. At *Rendliſham* in the Eaſt, *Redwald*, the firſt Chriſtian King in thoſe parts, kept his Court. At *Hadley* in her South, *Guthrum* the *Dane*, whom *Elfred* baptized, was buried. Of the *Meer-man* taken at *Oxford*: And of the ſtrange Crop of Peaſe that in the time of a Famine ſprung out upon Rocks. *See in my Firſt Part.*

This Shire is principally divided into three Parts, called *Celdable*, St. *Edmunds*, and St. *Audreys Liberties*: And theſe again are ſubdivided in twenty two Hundreds, wherein were ſeated ſeven Caſtles, and in which are twenty eight Market-Towns, and five hundred ſeventy five Pariſh-Churches.

Ipſwich was made famous for the birth of Cardinal *Wolſey*, who was a Butchers Son of this Town, and who began to build here a very magnificent Colledge. Here is yet to be ſeen the Ruins of the old Town which was called *Gipwich*.

Rendleſham was anciently the Manſion-Houſe of *Redwald*, King of the *Eaſt-Saxons*; he was the firſt of that Kingdom that was Baptized, yet by the inſtigation of his Wife, he had in the ſame Church one Altar for the Chriſtian Religion, and an other for his old Heathen Idols.

Sudbury, that is to ſay, *South-Burge*, is almoſt compaſſed round with the River *Stour*. It's very Populous, and Wealthy by reaſon of Clothing uſed there, and hath for the chief Magiſtrate a Mayor, yearly choſen out of ſeven Aldermen.

The firſt Seat of the Biſhops of *Norwich* was at *Dunwich* in this County,

and

and the firſt Biſhop thereof was *Fœlix*, a *Burgundian.* He was made Biſhop about the Year of our Redemption 630, and choſe *Dunwich* for his Epiſcopal Seat, which was a ſpacious City, much frequented, and well Peopled with Inhabitants. Famous alſo for a Mint therein, and ſome men of the Town can yet ſhew of the Coins, which are *Sterling-pence*, with this Inſcription, *Civitatis Dunwic:* But now the Sea hath devoured a great part of it, and it lyeth, as it were, deſolate.

The report of the Inhabitants is, that before the Town came to decay, there belonged thereunto fifty two Religious Houſes, as Pariſh-Churches, Priories, Hoſpitals, and Chappels: And as many Wind-mils, and as many Topp-Ships. And even of late times there were in the ſaid Town ſix Pariſh-Churches, two Hoſpitals, and three Chappels. Four of theſe Pariſh-Churches, are now ſwallowed up in the Sea, and but two of them remain ſtanding, namely, St. *Peters*, and *All-Saints.* A great piece alſo of a Forreſt that was adjoyning, is now devoured of the Sea.

In the Reign of *William the Conqueror*, *Dunwich* had in it two hundred thirty ſix Burgeſſes, and one hundred poor People. It was then valued at fifty pound, and ſixty thouſand Herrings of gift. In the Reign of King *Henry* the Second (ſaith *William* of *Newborough*) it was a Town of good note, and full ſtored with ſundry kinds of Riches. When *England* was all on a flame with new ſtirs, and broils, this Town was ſo fortified, that it made *Robert*, Earl of *Leiceſter* afraid to meddle with it, when, with his Army, he over-ran all the parts thereabout at his pleaſure.

St. *Edmunds-Bury* Deſcribed.

This Town (ſaith *Cambden*) ſeemeth to have been of famous memory, conſidering that when Chriſtian Religion began firſt to ſpring up in this Tract, King *Sigebert* here Founded a Church, and it was called, *Villam Regiam:* A Royal Town. But after that the People had tranſlated hither the Body of *Edmund*, that moſt Chriſtian King (whom the *Danes* had put to Death with moſt exquiſite Torments) and had built in honour of him, a very great Church, wrought with a wonderful frame of Timber, it began to be called *Edmundi Burgus*, commonly, St. *Edmunds-Bury:* But eſpecially, ſince that King *Canutus* (to expiate the Sacrilegious Impiety of his Father *Suenus* againſt this Church) being oft affrighted with the ſeeming Ghoſt of St. *Edmund*, built it again of a new Work, enriched it, and offered his own Crown to the Holy Martyr. He alſo brought unto it, Monks, with their Abbat, and gave unto it many fair, and large Mannors, and among other things, the Town it ſelf, full and whole, over which, the Monks, by their *Seneſchal*, had Rule, and Juriſdiction.

After this, one *Harvy*, a Sacriſt, coming of the *Norman* Blood, compaſſed this Burg round about with a Wall, whereof there remain ſtill ſome few Relicts, and Abbat *Newport* walled in the Abbey: And the Biſhop of *Rome* Endowed it with many, and great immunities; and among others, he granted that the ſaid place ſhould be ſubject to no Biſhop in any matter, ſave in ſome particulars to the Arch-Biſhop of *Canterbury*.

The Monks a while after, abounding in Wealth, Erected a new Church of a ſumptuous, and ſtately Building, enlarging it every day more than other with new Works. But what manner of Town this was, and how great the Abbey was while it ſtood, hear *Leland* ſpeak, who ſaw it ſtanding. The Sun (ſaith he) hath not ſeen a City either more finely ſeated (ſo delicately it ſtands upon the eaſie aſcent, or hanging of a Hill, and a little River runs down on the Eaſt-ſide thereof) or a goodlier Abbey, whether a man indifferently conſider, either the Endowment with Revenues, or the largeneſs, or the incomparable magnificence thereof. A man that ſaw the Abbey would ſay, that verily it were a City; ſo many Gates there are in it, whereof ſome are all of Braſs, and ſo many Towers, and a moſt ſtately Church, upon which attend three other Churches alſo, ſtanding glorioſly in one and the ſame Church-yard, all of paſſing fine, and curious Workmanſhip. The Wealth of this Abbey could hardly be eſtimated; the Gifts and Oblations which were hung about St. *Edmunds* Tomb alone were invaluable: Beſides which, they had in yearly Revenues a thouſand, five hundred, and threeſcore pounds in old Rents.

Here lay enſhrined the Remaines of *Edmund*, King of the *Eaſt-Angles*, who was the Son of one *Alkmund*, a Prince of great Power in thoſe parts. In the Reign of this K. *Edmund*, *Hungar*, and *Hubba*, two *Daniſh* Captains, with an innumerable multitude of Heathen *Danes*, entred *England* at the mouth of *Humbar*, and from thence Invaded the Counties of *Nottingham*, *York*, and *Northumberland*, where (without reſpect either of Age, or Sex) they laid all waſt, and left the Land from whence they departed like to a deſolate Wilderneſs.

From thence they came, with the like fury into the Dominions of King *Edmund*, and ſacked *Thetford*, a populous City in thoſe dayes: But he not being able to withſtand their violence, fled into his Caſtle of *Framingham*, wherein he was Beſiedged by them: And laſtly he was taken in a Village called *Hegliſdune*, now *Hoxon*; or rather he yielded himſelf to their Torments, to avoid the effuſion of more Chriſtian blood: And becauſe of his conſtancy in the Faith, and Profeſſion, thoſe Pagan *Danes* firſt beat him with Bats, then ſcourged him with Whips, he ſtill calling upon the Name of *Jeſus*: For rage whereof, at laſt they tyed him to a Tree, and with their Arrows ſhot him to Death: Of which one writes thus:

Though now no place was left for Wound, yet Arrows did not fail
Theſe furious Wretches: Still they fly thicker than Winter Hail.

And laſtly, cutting off his Head, they threw it contemptuouſly into a Buſh, after he had Reigned over the *Eaſt-Angles* ſixteen Years. *Weevers Fun. Mon.* p. 722.

Surrey Deſcribed.

It's ſeparated on the North from *Buckingham-ſhire*, and *Middleſex*, by the River *Thames*. Upon the Eaſt, *Kent* bounds it. Upon the South, *Suſſex*, and *Hampſhire*: And on the Weſt, *Hampſhire*, and *Barkſhire*. Between *Redrith*, and *Frencham* are thirty four miles. The breadth from

Awfold Southward, to *Thames*, by *Stains* are twenty two miles. The whole circumference is about one hundred and twelve miles.

The Air is ſweet, and delectable, and therefore many Royal Palaces of our Kings have been therein ſeated. The County is better ſtored for Game than for Gain, and yet the out-verge doth exceed the middle it ſelf, and it hath no want of Corn, and Paſture, eſpecial in *Holmeſdale*, and towards the *Thames*.

When the *Romans* were departed, the South-*Saxons* under *Ella*, here erected their Kingdom, which began with the firſt, and ſooneſt came to an end. At *Richmond* dyed K. *Edward* the Third, the great Conqueror of *France:* As alſo the beautiful *Ann*, Daughter to the Emperour, *Charles* the Fourth, and the dearly-beloved Wife of our K. *Richard* the Second: Alſo K. *Henry* the Seventh: and the rareſt of her Sex, the Mirror of Princes, Q. *Elizabeth.* At *Merton* alſo *Kenulph*, King of the *Weſt-Saxons* came to his untimely end. And at *Lambeth*, *Canute*, the laſt of the *Daniſh* Kings, died in the midſt of his Cups. At *Chertſey*-Abbey, K. *Henry* the Sixth, who was depoſed, and made away in the Tower of *London*, was firſt Interred without any Funeral Pomp, but was afterwards tranſlated, and Entombed at *Windſor.*

At *Kingſton* ſometime ſtood the Chair of Majeſty, wherein *Athelſtan*, *Edwin*, and *Ethelred* ſat at their Coronations. *Gilford* alſo hath been far greater than it is, when the Palace of the *Engliſh-Saxon* Kings was ſet therein. At *Okam* in this County was born *William de Okam*, that deep Philoſopher, and admirable Schollar: And *George de Repley*, the Ringleader of our *Alchimiſts*, was born at *Ripley*. *Lambeth* was built by Arch-Biſhop *Baldwin*, *Anno* 1183. which ever ſince hath been the Seat of the Arch-Biſhops of *Canterbury.*

About the Year 560. was a bloody Battel fought between *Cheaulin*, the *Weſt-Saxon*, and young *Ethelbert*, of *Kent*, wherein he was over-thrown, and two of his chiefeſt Commanders ſlain. And long after K. *Elfred*, with a ſmall power over-came the *Danes*, making a great ſlaughter of them, at *Farnham* in this County.

In this Shire have ſtood eight fair and ſtrong Caſtles: And it's divided into thirteen Hundreds, wherein are ſeated eight Market-Towns, and one hundred and forty Pariſh-Churches.

Guilford in this County was the Royal Manſion in times paſt of the *Engliſh-Saxon* Kings, who had ſeventy five Hages, or Houſes, wherein remained one hundred ſeventy five men. Here *Elfrid*, the Son of K. *Ethelred* was moſt barbarouſly betrayed by *Goodwin*, Earl of *Kent*, who, contrary to his faithful Promiſe, delivered him into the hands of *Harald* the *Dane*, that by a cruel *Decimation*, ſlew almoſt all his men that came with him out of *Normandy.*

At *Lambeth*, *Hardy-Canute*, the *Daniſh* King of *England*, giving himſelf wholly up to Luxurious Banquetings, and coſtly entertainments, dyed ſuddenly, in the midſt of his *Debauchery*, and exceſſive Cups.

At *Merton*, *Kinulph* the *Weſt-Saxon* was ſlain by a Prince of the blood: But this Prince himſelf was preſently ſtabbed by *Kinulphs* Followers. Here alſo was born *Walter de Merton*, the Founder of *Merton-Colledge* in *Oxford.*

Suſſex Deſcribed.

It lyes ſtretched along the *Brittiſh* Seas: The North confronts upon *Surrey*, and *Kent*: And the Weſt butteth upon *Hampſhire*. The length from *Weſtharting* in the Weſt, to *Kent-Ditch*, that divides it from *Kent* in the Eaſt, are ſixty four miles: But the broadeſt part little above twenty. The whole circumference is about one hundred fifty eight miles.

The Air is pretty good, though ſomewhat miſty by reaſon of her South-bordering Sea, which yet yields them plenty of Fiſh, and Sea-Fowl. In it are few Harbors, and thoſe of uncertain, and dangerous entrance. The Soyl is rich, and yieldeth plenty of all neceſſaries: But ill for Travellors, eſpecially in the Winter, the Land lying low, and the Ways being very deep. Her middle Tract is adorned with Meddows, Paſtures, and Corn-Fields: The Sea-Coaſt with Hills, which we call the *Downs*, abundantly yielding both Corn, and Graſs: And the North-ſide is over-ſhadowed with Groves, and thick Woods, where ſometimes was the famous Wood called *Andradſwald*, which was one hundred and twenty miles long, and thirty miles broad, taking it's Name from *Anderida*, a City adjoyning: Both which were won from the *Brittains* by *Ella*, the firſt *Saxon* King of this Province: And the place was fatal to *Sigebert*, King of the *Weſt-Saxons*, who, being depoſed from his Throne, was met in this Wood by a Swin-Heard, who ſlew him by way of revenge for his Lord, whom *Sigebert* had murthered.

The ancient *Brittains* in this County were ſubdued by *Veſpaſian*, who commanded the ſecond Legion under *Aulus Plautius*, Lieutenant in *Brittaine*, under *Claudius* the Emperour. But after the departure of the *Romans*, this, with *Surrey*, was made the *South-Saxons* Kingdom. Yet that gave place to the *Weſt-Saxons*; and they to the *Normans* under the *Conqerours* power.

Chicheſter in this County, is a large, and beautiful City, and very well Walled about. It was firſt built by *Ciſſa*, the ſecond King of the *South-Saxons*, wherein his Royal Court was kept. And when K. *William* the Firſt had Enacted, that all Biſhops Sees ſhould be removed from ſmall Towns to places of greater reſort, The reſidence of this Biſhop which hitherto had been at *Selſey*, was brought to *Chiceſter*; where Biſhop *Raulfe* begun a very goodly Cathedral. But before it was fully finiſhed, it was wholly conſumed by fire. Yet the ſame Biſhop, with the helping-hand of K. *Henry* the Firſt, began it again, and ſaw it wholly finiſhed: Yet in the Reign of K. *Richard* the Firſt, it was wholly burnt down again, together with the Biſhops Palace adjoyning, which *Seffrid*, the ſecond Biſhop of that Name, re-edified it, and built anew.

Lewis ſeems to contend with *Chicheſter* for populouſneſs, bigneſs, and buildings, where K. *Athelſtan* appointed the Mint for his Money: And *William de Warren* built there a ſtrong Caſtle, to which the Barons in K. *Henry* the Thirds time reſorted, and fought a great Battel with the King, wherein the King had his Horſe ſlain under him: And *Richard* the King of the *Romans*, was taken Priſoner in a Wind-Mil: And Prince *Edward*, the Kings Son, was delivered unto them upon Conditions of Peace. But a greater Battel was fought at *Battell*, where the whole Kingdom lay at the Stake, where King *Harold* loſt his Life, and *William the Conqueror* wan *England*, ſlaying ſixty ſeven Thouſand, nine hundred ſeventy four *Engliſhmen:* Since which time, the Soyl naturally after Rain, becomes of a reddiſh colour.

From *Baſham* in this County, the ſame *Harold*, taking the Seas for his Pleaſure in a ſmall Boat, was driven into *Normandy*, where, by Duke *William* he was detained, till he had ſworn to make him King after *Edward the Confeſſors* death. At *Weſt-Wettering* alſo, *Ella* the *Saxon* before that time had Landed for the Conqueſt of thoſe parts, and gave Name to the Shoar from *Cimen*, his Son. *Grombridg* alſo was the place where *Charles*, Duke of *Orleance*, and Father to *Lewis* the twelfth King of *France*, who was taken Priſoner at the Battel of *Agincourt*, was a long time detained.

The Commodities of this Shire are Corn, Cattel, Wood, Iron, and Glaſs, which two laſt bring great gain to their owners, but cauſe a great ſpoil of their Woods.

This County is principally divided in ſix Rapes, each of them containing in themſelves a River, a Caſtle, and a Forreſt: And are ſubdivided into fifty ſix Hundreds, wherein are ſeated ten Caſtles, eighteen Market-Towns, and three hundred and twelve Pariſh-Churches.

Andraſwald was a Wood in *Suſſex*, anciently one hundred and twenty miles in length, memorable for the Death of *Sigebert*, King of the *Weſt-Saxons*, who having been depoſed, was ſtabbed in this place by the Swinheard.

Arundel, ſo called as it were *Arundale:* Or a *Dale lying upon the River Arun.* It hath a ſtrong Caſtle, which *Robert de Beliſmo*, keeping againſt K. *Henry* the firſt, there-upon forfeited his Eſtate, and was proſcribed.

The City of Chicheſter *in the County of* Suſſex *Deſcribed.*

The City of *Chicheſter* is Walled about in a circular round Form: The *Lavant*, a pretty Riveret, running hard by it on the Weſt, and South-ſides. Four Gates it hath opening to the four Quarters of the World, from whence the Streets lead directly, and croſs themſelves in the middeſt, where the Market is kept, and where Biſhop *Robert Read* Erected a fair Market-Houſe of ſtone, ſupported with Pillars round about it. Between the Weſt, and South-Gates ſtands the Cathedral Church: Not very great, but handſome, and neat, having a Spire-ſteeple of ſtone riſing a very great height.

Warwick-ſhire Deſcribed.

IT's bounded upon the North with the County of *Stafford:* Upon the Eaſt with *Watling-ſtreet-way*, whereby it's parted from *Leiceſter-ſhire:* And the reſt is bordered upon by *Northampton-ſhire.* The South-part is butted upon by the Counties of *Oxford*, and *Glouceſter:* And all her Weſt with *Worceſter-ſhire.* The length thereof from *Newton* in the North, to *Long-Compton* in the South, are thirty three miles: And the broadeſt part from *Hewel-Grang* in the Weſt, unto *Hilmorton* in the Eaſt, contains twenty five miles: The whole circumference is about one hundred thirty five miles.

It's ſituated near unto the heart of *England*, and therefore participates with her in the beſt, both for Air, and Soyl, wanting nothing, either for the pleaſure, or profit of man. The South-part from *Avon* (that runs through the midſt of this County) is called *Feldon*, or *Fielden*, as more Champion, and tractable to be ſtirred for Corn, which yearly yields great plenty, and that of the beſt of all ſorts of Grain; and the Meddowing Paſtures therein, with their green Mantles, are ſo Embroadred with Flowers, that from *Edghill* we may ſee it as the *Garden of God.* The *Woodland* lyeth upon the North of *Avon*, and is ſo called in regard of the plenty of Woods wherewith it aboundeth, and the Soyl is more fit for Paſture than for Corn, though there be no lack of that alſo.

It was ſometimes the Seat of the *Mercian-Saxons*, and was greatly ſought after by the *Weſt-Saxons*, whoſe King, *Cuthred*, about *Anno Chriſti* 749. ſlew in Battel *Ethelbald* at *Seckington*, near to *Tamworth.* And not far from thence, K. *Edward* the Fourth, was overthrown by that ſtout *King-making Warwick, Richard Nevel.* And not far from *Warwick*, *Pierce Gaveſton* (that proud, and new-raiſed Earl of *Cornwall*) upon *Blacklow-Hill*, was Beheaded by *Guy Beauchamp*, Earl of *Warwick*, being aſſiſted by the Earls of *Lancaſter*, and *Hereford.*

It hath many fair Towns in it, and ſome of them unmatchable by the moſt of *England.* The chiefeſt thereof is *Coventry*, (ſo called *Atribus Coventibus*, from the three Covents that were in it) a City, both ſtately for building, and lately walled about with high, and ſtrong Walls, beautified with very fair Gates, and Towers: In the midſt of it ſtands a Croſs, or Pillar of ſtone of very curious, and coſtly Workmanſhip.

Theſe Citizens having highly offended their great Lord *Leofrick*, had their Priviledges ſeized upon, and themſelves oppreſſed with many heavy Burthens, and Taxes: But his Wife, the Lady *Godiva*, pittying their condition, inceſſantly ſued unto her Lord for their Releaſe, and Eaſe, and that with ſuch importunity, that it could hardly be ſaid, whether was greater, his hatred, or her love. At laſt the Earl, being overcome with her continual Interceſſions, he granted her ſuit, upon ſuch a condition, as he thought ſhe would never except of: Namely, that at Noon-day ſhe ſhould Ride ſtark-naked through the City from one end to the other of it. Yet ſhe thankfully accepted of his grant; and ſtripping her ſelf of all her attire, let looſe the large, and beautiful Treſſes of her Hair, which on every ſide ſo covered her Naked body, that no part thereof was uncivil to be ſeen, whereby ſhe redeemed their former Liberties, and freed them from their heavy Impoſitions. K. *Edward* the Third gave them liberty to chooſe yearly-Magiſtrates, a Mayor, and two Bayliffs, and to build about, and to embattle a Wall, which accordingly they did, through which opened thirteen Gates for entrance, beſides eighteen other Towers for defence: And King *Henry* the Sixth, Incorporated it into a County by it ſelf: And changed the Names of their Bayliffs into Sheriffs.

Next unto this City, in Account, and Commerce, is *Warwick* upon the North-weſt Bank of *Avon*, built by *Gurgunſtus*, the Son of *Belins* three hundred ſeventy five Years before the Birth of *Chriſt*, as *John Roſs*, Monk of that place Writeth: And by the *Romans* it was called *Præſidium*, being one of their Garriſon-Towns. The ſituation of this Town is very pleaſant, ſtanding upon a Rock in a Valley, on the ſide whereof runs the *Avon*, over which there is a ſtrong and fair Stone Bridg: And her ſharp Stream on the Town-ſide is checked with a moſt ſumptuous, and ſtately Caſtle, ſtanding very high upon a Rock, which being gone to decay, and made a Gaol for the Shire, was by Q. *Elizabeth*, given to Sir *Fulk Grivel*, afterwards Lord *Brook*, who repaired the Decayes, and added ſome very fair New-Buildings, which (as I have heard from his Excecutors) coſt him thirty thouſand Pounds.

This Caſtle is invironed with a very ſtrong Wall, whereon is a very ſtately Gate-houſe, and three high and ſtrong Towers, called *Cæſars* Tower, *Guyes* Tower, and the *Iron* Tower, in all which are very fine Lodgings, and a great Bulwark. It had formerly a deep Trench about the Walls, which is ſince turned into Gardens.

The whole Town hath been walled about, ſome parcels whereof are yet to be ſeen, and two very fair Gates are yet ſtanding, whoſe paſſages are hewed out of the Rock; as all other entrances into the Town are, over which two beautiful Chappels are built, that towards the Eaſt called St. *Peters*, and that on the South-weſt, St. *James*.

There are two fair Churches in this Town, the one called St. *Maries*, the other St. *Nicholas*. In the Chancel of St. *Maries*, are ſome beautiful Tombs; one, of one of the *Beauchamps*, an other lately erected for Sir *Thomas Puckering*, &c. On the South-ſides of this Chancel is a ſtately Chappel, wherein are many rich, and curious Monuments; and among the reſt, one of the *Beauchamps* lyes all in Braſs, curiouſly made, and guilt over, which, in K. *James's* judgment, exceedeth that of K. *Henry* the Seventh in *Weſtminſter*: An other erected for *Robert Dudly*, Earl of *Leiceſter*, and his Counteſs, beſides diverſe others of Marble both Black and White, *&c.* On the North-ſide of the Chancel in an other Chappel, *Fulk*, Lord *Brook* made a Vault for himſelf and his Succeſſors, and over it erected a very ſumptuous and ſtately Monument of White and Black poliſhed Marble, Arched over very curiouſly; and about the ſtone this is Engraven, *Fulk Grevil*, Servant to Queen *Elizabeth*, Counſellour to King *James*, and Friend to Sir *Philip Sidney*: The whole Monument he calls *Trophæum Peccati*.

Warwick is governed by a Bayliff, twelve Brethren, twenty four Burgeſſes for Common-Counſel, a Recorder, a Town-Clerk, and a Sergeant their Attendant.

Six miles off ſtandeth *Stratford* upon *Avon*, in a rich Valley, by the River *Avon* ſide, a very neat Town, and a Corporation alſo. And ſix miles from thence, upon the Confines of *Worceſter-ſhire*, is *Alceſter* ſituated; A very ancient Market-Town, which formerly hath been much larger. Probably, it was a Gariſon of the *Romans*, for that in Plowing and Digging, even until this day, are found many very ancient Pieces of Copper-money, ſome of which I have, and among them, one of *Veſpaſians*, with *Judæa capta*, upon it. When I was Rector there, about the Year 1638. my next Neighbour, whoſe Houſe joyned to the Church-yard, being about to ſink a Seller, I lent him one of my men to aſſiſt him therein: and after they had digged about three or four Foot deep, they Encountered with two *Urns*, or Earthen-pots, not far aſunder: In the one there was nothing but ſome Aſhes; the other mas full of *Medals*, ſet edglong as full as it could be thruſt: My man judging it only to be of that Copper-money which they find ſo oft about the Town, ſet it careleſly upon the ground by him: And the Town conſiſting of Knitters, ſome of them coming to ſee the Work, picked out ſome pieces of this Money: At laſt one brought in a piece to me, which upon tryal, I found to be Silver, and thereupon ſent for the Pot into my Houſe: And being loth to break the Pot, with the help of an Iron Chiſel, I digged all out of the Pot: In the midſt whereof I found ſixteen pieces of Gold, as bright as if they had been lately put in, and about eight hundred pieces of Silver, and yet no two of them alike, and the lateſt of them above fourteen hundred years old: They contained the whole Hiſtory of the *Roman* Empire, from *Julius Cæſar* till after *Conſtantine* the Great's time: Each of the Silver-pieces weighed about ſeven-pence, and each of the Gold, about fifteen or ſixteen ſhillings. I took ſome few of the Silver, and one of the Gold-pieces, and ſent the reſt to the Right Honourable, *Catherine*, Lady *Brook*, *Robert*, Lord *Brook*, her Husband, being Lord of the Town: In the confines whereof ſtood *Beuchamps*-Court, the ancient Seat of the *Grivels*, and is the Barony of the Lord *Brook*, who is *Baron* of *Beuchamps*-Court.

Birmingham, and *Deriton*, ſtand fourteen miles beyond *Coventry*, and are only parted by a River: *Derington* conſiſts almoſt wholly of Black-Smiths, whence comes great ſtore of all ſorts of Iron-work to *London*: *Birmingham* is a fine Market-Town, built upon a riſing ground from the River, and in a very healthful Soyl.

Tamworth is another very fair Market-Town, called ſo from the River *Tame* that runs under it. It is ſituate partly in *Warwick-ſhire*, and partly in *Stafford-Shire*; and was anciently the chief Reſidence of the Kings of the *Mercians*. This Town after it had ſuffered very much in the times of the *Daniſh* Wars, was again repaired by *Æthelfleda*, Lady of the *Mercians*. Alſo *Edith*, the Siſter of K. *Edgar* Founded here a Religious Houſe for veiled Nuns. There are diverſe other Market-Towns in this County, as *Atherſton*, *Nun-Eaton*, *Sutton-Coſield*, *Rugbie*, &c.

At *Shugbury*, in this County, and near unto *Alceſter*, at a place called *Barn-Hills*, the precious ſtone *Aſtroites* is found in great plenty, ſome of which I have, and being put in Vinegar, will move up and down till they have contracted themſelves into a *Triangle*. At *Off-Church* was the Palace of

Great *Offa*, King of the *Mercians*, and the Burying-place of St. *Fremund*, his Son. At *Cheſterton*, and in diverſe other places the famous *Foſs-way* is to be ſeen: And at *Lemington* (though ſo far from the Sea) a Spring of Salt-water boyleth up. And at *Newnam Regis* is a Fountain whoſe Waters are very ſovereign againſt the Stone, Green Wounds, Ulcers, and Impoſthumes: And being drunk with Salt, looſens, but with Sugar, binds the Body. Not far from *Warwick* is *Guy-Cliffe*, where the famous *Guy*, Earl of *Warwick*, after many famous exploits, retired, and led an Hermits Life, and was laſtly there buried in a Chappel, yet ſtanding, with his Statue in it, by *Avons* ſide.

The chiefeſt Commodities of this County growing, are Corn, which the *Vale of the Red-Horſe* yields abundantly. Large Sheep, and Wool in great plenty: Woods, Iron, Coles, and Plaſter. And it's ſtrengthened with eight ſtrong Caſtles, Traded with fifteen Market-Towns, Enriched with many fair Buildings, and had many ſtately Structures of Religious Houſes: The chief whereof were at *Stonly*, *Warwick*, *Coventry*, *Theleſford*, *Roxhal*, *Balſhal*, *Kenelworth*, *Comb*, *Nun-Eaton*, *Aſley*, *Atherſton*, and *Poleſworth*, all which came to their Period in the Reign of King *Henry* the Eighth. There are an Hundred fifty and eight Pariſh-Churches, beſides Chappels, diſperſedly ſeated in the five Hundreds of this Shires diviſion.

At *Seckinton* in this County *Atheſbald*, King of the *Mercians*, in a Civil-War, was ſlain by *Beared*, who thereupon uſurped the Kingdom: But ſhortly after himſelf was ſlain by *Offa*.

Anno Chriſti 1579. The three Wells at *Newnam Regis* in this County, were found out in *Whitſon*-week by one *Clement Dawes*, who having received a great Wound in his Arm by a Hatchet, by waſhing it in this water, within a few days ſpace, it was perfectly whole. One ſpecial effect of this Water is, that it turneth Wood into Stone.

The City of Coventry *in* Warwick-ſhire *Deſcribed.*

Coventry is a City very commodiouſly ſeated, large, ſweet, and neat, fortified with very ſtrong Walls, which are about three miles in compaſs, through which are thirteen Gates for entrance, moſt of them very ſtately, and ſtrongly built, beſides eighteen other Towers in ſeveral parts of the Wall for defence. A little River called *Shirburn* runs through the City, which is beautified with many fair and goodly Houſes, amongſt which there riſe up on high two Churches, of rare Workmanſhip: St. *Michaels*, and *Trinity*, ſtanding one hard by another, with ſtately Spire-ſteeples of a very great height. In the midſt of the City is the Market-place, called the *Croſs-cheaping*, and therein a Croſs, or Pillar of ſtone of moſt exquiſite, and admirable Workmanſhip: There is alſo a very fair *Grammer*-School, and a neat Library at the end of it, with convenient Habitations for the Maſter, and Uſher: Near unto it is *Well-ſtreet*, and therein a very large Fountain that continually ſends forth great plenty of excellent Water. The City had very large Suburbs belonging to it, eſpecially in the Eaſt and Weſt-ends, moſt whereof were broken down in our late Civil-wars, and a large Trench made on the out-ſide of the Walls.

Weſtmorland Deſcribed.

It hath on the Weſt, and North-ſide *Cumberland:* On the South *Lancaſhire:* And on the Eaſt, *Yorkſhire*, and the Biſhoprick of *Durham.* It's a Weſtern Mooriſh Country, whence it receives it's Denomination. The length of it from *Burton* in the South, to *Kirkland* in the North, are thirty miles. The breadth, Eaſt, and Weſt, from the River *Eden*, to *Dunbalraſe-Stones*, are twenty four. The whole circumference about one hundred and twelve miles.

The Air is ſharp, and piercing, yet free from Foggs and Vapours, ſo that the Inhabitants live long, and are healthful. The Soyl generally is but barren, and by the Induſtry of the Husband-man can hardly be made fruitful, being very full of Moors. The Southerly part is more fertile in the Valleys, which are contained between the River *Lone*, and *Winander-Meare.* The Barony of *Kendale*, or *Candale*, takes it's Name from the River *Can*, that runs through it. The principal profit that the Inhabitants raiſe to themſelves, is by Cloathing: They having no ſtore either of Corn, or Cattel.

Kendale, ſtanding on the Bank of the River *Can* is the chiefeſt Town: It's a place of great Trade, and Reſort, and for their Induſtry in making Cloths, it excels all the reſt, and vends it's Cloth through all the parts of *England.* It's a place of very civil, and orderly Government, by an Alderman, yearly choſen out of twelve Brethren, who wear Purple: The Alderman, and Senior-Brother, are always Juſtices of the Peace, and *Quorum.* There are beſides a Recorder, a Town-Clerk, two Chamberlains, and two Sergeants at Mace.

Memorable places for Antiquity are *Verteræ*, mentioned by *Antonine* the Emperour, where the Northern *Engliſh* conſpired againſt *William the Conqueror.* And *Applebey*, where the *Romans* had a Station, as appears by their Coyns there digged up, and Inſcriptions, though now time hath almoſt conſumed the Inhabitants, only the Aſſizes are ſtill kept in *Applebey-Caſtle.* *Veterræ* is now called *Burgh*, under *Stanemore*, where formerly a *Roman* Captain made his abode. Theſe two places, *William* of *Newborough* calleth *Princely Holds*, and writeth that *William*, King of the *Scots*, a little before, himſelf was taken Priſoner at *Alnewick*, ſurprized them on a ſudden, but K. *John* recovered them again, and beſtowed them upon *Robert Vipont* for his many worthy Services. Near to the River *Loder* is a Fountain that Ebbs and Flowes many times in a day, and probably ſome notable Act was performed there-about, for that there be huge Stones in Form of *Pyramids* about nine Foot high, and fourteen Foot thick, ranged for a mile in length directly in a row, and equally diſtant, but what was the occaſion, time hath worn out.

At *Ambleſide*, near the upper corner of *Winander-Mear*, there appears the Ruines of an ancient City, which by the *Brittiſh*-Bricks, and *Romane*-Money found there, and by paved High-ways leading to it, ſeems to have been a Work of the *Romans.* It had a Fortreſs fenced with a Ditch, and Rampire, one hundred thirty two Ells in length, and eight in breadth. Alſo near *Kendale*, in the River *Can*, are two *Catadupæ*, or *Water-falls*, where the waters deſcend with ſo great a downfall, that they make a mighty noiſe, which ſtands to the Inhabitants for good Prognoſtications. For when that on the North ſounds more cleer, they look for fair weather to follow: And when that on the South, they expect Foggy-miſts, and Rain.

This County is Traded with four Market-Towns: Hath been ſtrengthened with ſeven Caſtles, and hath in it twenty and ſix Pariſh-Churches.

Wilt-ſhire Deſcribed.

It's bounded on the North with *Glóceſter-ſhire*: On the Eaſt with *Bark-ſhire*: On the South with *Dorſet*, and *Hampſhire*: On the Weſt, partly by *Gloceſter*, and the reſt by *Sommerſet-ſhire*. From *Ingleſham* upon *Thames* in the North, to *Burgat-Damarum* in the South, it's thirty nine miles long: And from *Buttormer* Eaſt-ward, to the *Shire-Stones* in the Weſt, it's twenty nine miles broad. The whole circumference is about one hundred thirty nine miles.

The Air is ſweet, pleaſant, and healthful. The Soyl, exceeding fruitful, and that with variety. *North-Wiltſhire* riſeth up into delectable Hills, attired with large Woods, and watered with clear Rivers, whereof *Iſis*, that ſhortly after is married to *Thames*, is the chief. The South-part is more Champion, yielding abundance of Graſs, and Corn, and is made fruitful by the Rivers *Wily*, *Adder*, and *Avon*. The midſt of this County is more plain, commonly called *Saliſbury-Plains*, upon which graze an infinite number of Sheep which yield great profit to the Owners.

The ancient *Brittains* in this County were ſubdued by *Veſpaſian*, who here laid the Foundation of his future Greatneſs, by his many Victories over the *Brittains*. For beſides *Yaneſbury-Trench*, which, probably, was of his making, and many other Forts in this Tract, and the Coyns of the *Roman* Emperours, do apparently ſhew their abode here.

After the *Romans*, the *Weſt-Saxons* made it a part of their Kingdom, whoſe Border was the River *Avon*: Though the *Mercians* oft encroached upon them, whereupon many great Battels were fought between them, when in the beginning of their *Heptarches*, each King ſought to encroach upon his Neighbour. But when they were grown to more Maturity, they divided their Limits by a large, and long Ditch, drawn thorow the midſt of theſe Plains, commonly called, *Devils-Ditch*; but more properly *Wanſdike*, from *Woden*, their reputed god. And a little Village yet ſtands, called *Wodens-Burg*. At this place, *Anno Chriſti* 590. *Ceaulin*, the *Weſt-Saxon*, received a great overthrow from the *Brittains*, ſo that he was forced to forſake his Kingdom, and to end his days in exile, becoming an object of pitty, even to his Enemies.

Alſo in this place *Ina*, the *Weſt-Saxon* joyned Battel with *Ceolred*, the *Mercian* King, whence both of them departed with equal loſs. The like Battel was at *Bradford* between *Kenilwach*, and *Cuthred*: At *Wilton*, between *Egbert* and *Beornwolph*: And at *Wilton*, where the *Danes* overcame him. At *Calne*, a ſmall Town in this County, was a *Synod* held *Anno Chriſti* 977. wherein was a hot Debate for a ſingle Life, againſt the Marriage of the Clergy: And what they wanted by Argument, they ſupplied by a Stratagem, cauſing the Timber to break, and down fell the Floor with the Nobles, Prelates, Gentlemen, and Commons Aſſembled, whereby many were hurt, and more ſlain: Only *Dunſtan* the Preſident, that was againſt their Marriage, eſcaped unhurt; the Joice whereon his Chair ſtood remaining whole: By which pretended Miracle the Married-Clergy were condemned, which became a Snare, and was a cauſe of much incontinency in both Sexes. *See the Deſcription of the City of* Salisbury *in my firſt Part.*

By *Old Salisbury*, *Kenrick* overcame the *Brittains*, *Anno Chriſti* 553. There alſo *Canutus* the *Dane* did much hurt by fire, *Anno Chriſti* 1003. This formerly had been a Seat of the *Romans*: As likewiſe was *Lecham*, as by their Coyns digged up, is apparent. *Brokenbridg*, and *Coſham* were the Courts of the *Saxon* Kings.

This County hath been fortified with eight ſtrong Caſtles: Is Traded with nineteen Market-Towns: Divided into twenty nine Hundreds, wherein are ſeated three hundred and four Pariſh-Churches.

Ambreſbury, is a Town ſituate upon the River *Avon*, built by *Ambroſe Aurelian*. Here *Alfritha*, K. *Edgars* Wife erected a ſtately Nunnery to expiate the murther of her Son in Law, K. *Edward*. In this Nunnery afterwards, Q. *Elcanor*, Widdow of K. *Henry* the Third, devoted her ſelf to the Service of God.

At *Edington* in this County K. *Alfred* overthrew the *Danes* in a memorable Battel. Here alſo *William de Edinton*, Biſhop of *Wincheſter*, Erected a Colledge for an Order of Men, whom he called, *Good-Men*.

Marleborough is ſeated upon the River *Kenet*, and hath it's Name from the Marle, and Chalky whereon it ſtands. It's famous for a Parliament held here, which enacted a Law for the appeaſing of Tumults: Still called, *The Statute of Marleborough*.

The *Vies*, or *Deviſes* is a Caſtle in this County, once a very ſtately and magnificent Structure, which was built at the vaſt expences of *Roger*, Biſhop of *Salisbury* in the Reign of K. *Stephen*.

Salisbury *Deſcribed.*

In *Wiltſhire*, the City of *Salisbury* was built about the Year 1218. at which time *Richard Poor*, the Biſhop (purpoſing firſt to begin with the Houſe of God) in a moſt delectable place, began to Found a moſt ſtately, and beautiful Minſter, which, with an exceeding high Spired-ſteeple, and double croſs Iſles on both ſides, he with great coſt finiſhed forty years after, *viz.* One thouſand two hundred fifty and eight, concerning which Church, *Daniel Rogers* made Verſes, thus in *Engliſh*.

Wonders to tell: How many dayes in one whole Year there been
So many Windows in that Church (men ſay) are to be ſeen 365.
So many Pillars made by Art, of Marble there appear.
As Hours do flit, and fly away, throughout the running Year: 8820.

So many Gates do entrance give, as Months one Year do make, 13.
A thing well known for Truth, though moſt it for a Wonder take.

A Cloyſter it hath beſides on the South-ſide, for largeneſs, and fine Workmanſhip inferiour to none, whereunto adjoyned the Biſhops Palace: And on the other ſide an high Bell-Tower, paſſing ſtrong, ſtanding by it ſelf, apart from the Minſter: Through the City there are Rills, and Sewers of Water in every ſtreet: It is paſſing well inhabited, and frequented, plentiful of all things, eſpecially of Fiſh; adorned with a very ſtately Market-place, wherein ſtandeth their common Hall of Timber-work, a very beautiful Building. *Camb. Brit.*

Worceſter-ſhire Deſcribed.

It's a County both rich, and populous, having on the North, *Stafford-ſhire:* On the Eaſt, *Warwick*, and *Oxford-ſhires:* On the South *Glouceſter-ſhire:* And on the Eaſt, *Malvern-Hills*, which part it from *Hereford-ſhire.* The reſt confronteth upon, and in part is divided from *Shropſhire*, by the River *Dowles.* The Form of it is ſomewhat *Triangular.* From North to South, are twenty two miles: From South to the North-weſt, twenty two, and from thence to her North-Eaſt Point, are twenty eight miles. The whole circumference is about one hundred and twenty miles.

The Air in this County is of a favourable Temperature: The Soyl is fertile, and inferiour to none other in the Land. For beſides the abundance of Corn produced in every place, it abounds with Woods, and Paſturage in her Hills, and Plaines. Sweet Rivers that water the lower Vallies, and Cattel that feed upon the tops of her higher grounds. And the Fields, Hedg-rowes, and High-ways are beſet with Fruitful Apple, and Pear-trees, that yield great pleaſure to the ſight, and are very commodious for uſe. For with their Juice they make *Sider*, and *Perry*, both very pleaſant, and wholſome drinks. Many Salt-ſprings this Country affordeth, eſpecially at *Droyt-wich*, commonly called *Durt-wich*, where they make abundance of excellent White Salt. There are in it the Forreſt of *Wire*, and *Feckenham*, the great Woods by *Kings-Norton*, and the moſt fair Chaſe of *Malvern.* And beſides the *Severn*, which cuts this Shire in the midſt, there are *Teme*, *Salwarp*, and *Avon*, all of them make their paſſage fruitful, and are well ſtored with variety of Fiſh of moſt delicious taſte.

The City of *Worceſter* is moſt pleaſantly ſeated, paſſing-well frequented, and very richly Inhabited. It ſtands upon the Eaſt-Bank of *Severn*, and from it is walled in *Triangular*-wiſe about, extending in circuit one thouſand ſix hundred and fifty Paces. Probably, the *Romans* built it to reſtrain the *Brittains* that held all beyond *Severn.* This City by *Hardi-Canute*, *Anno Chriſti* 1041. was ſorely endangered, and ſet on fire, and the Citizens almoſt every one ſlain, for killing the Collector of his *Daniſh*-Tribute. Yet was it preſently repaired, and peopled again with many Burgeſſes, and for fifteen Hides, diſcharged it ſelf to the *Conqueror*, as appears in his *Doomſdayes-Book.* But in the Year 1113. a ſudden fire happened,

pened, no body knew how, which burnt down the Caſtle, and Cathedral Church: Likewiſe in the Civil-Broils of K. *Stephen*, it was twice defaced by the Flames, and the latter laid it hopeleſs of recovery. Yet out of thoſe Aſhes, a new *Phœnix* aroſe, and her Buildings were raiſed more ſtately than before, eſpecially her Cathedral, dedicated to St. *Mary*, firſt Founded by Biſhop *Sexwolph*, *Anno Chriſti 680.* ſince when it hath been augmented almoſt to the River. In the midſt of whoſe Quire, after his many Turmoils, reſteth the Body of K. *John* (a great withſtander of the Popes Incroachments) under a Monument of White Marble, in Princely Veſtures, with his Portraiture thereon according to the Life. And in the South-ſide of the ſame Quire, lyeth Entombed Prince *Arthur*, the Eldeſt Son of King *Henry* the Seventh: His Monument is all of Black Jet. *See a further Deſcription of* Worceſter *in my firſt Part.*

This City is governed by a Mayor, two Aldermen, two Chamberlains, and two Conſtables, Yearly Elected out of twenty four Burgeſſes, cloathed in Scarlet, aſſiſted with forty eight other Citizens, whom they call their Common-Counſellors, clad in Purple, with a Recorder, a Town-Clerk, and five Sergeants, with Maces, their Attendants.

In this County is *Upton on Severn*, which was of great account in the time of the *Romans*, where ſome of their Legions had their Station, as witneſs their Moneys there often found. As alſo there is an admirable Ditch upon *Malvern-Hills*, made by *Gilbert Clare*, Earl of *Glouceſter*, to divide his Lands from thoſe belonging to the Church of *Worceſter*. There is likewiſe *Auſtins Oak*, where he met with the *Brittiſh* Biſhop to ſettle a Uniformity in the celebration of *Eaſter*, and from whence both parties departed with diſcontented minds, after many hot words, and thwarting Diſputes had paſſed betwixt them.

Caſtles in this County, ſtanding, and diſmantled, are *Hartlebury*, *Holt*, *Handley*, *Norton*, *Elmely*, and *Worceſter*. The Shire is divided into ſeven Hundreds, wherein are ſeated ten Market-Towns, and one hundred fifty two Pariſh-Churches.

The City of Worceſter *Deſcribed.*

Under the City of *Worceſter* runs the *Severn*, with a ſlow pace, as admiring, and wondring at the City as it paſſeth by: And truly worthy it is of admiration, whether you reſpect the Antiquity, or the Beauty thereof. It ſtands in a place riſing ſomewhat with a gentle aſcent by the Rivers ſide that hath a fair Bridge, with a Tower over it. It is well, and ſtrongly Walled; and the Inhabitants are much enriched by the Trade of Cloathing. It is one thouſand ſix hundred and fifty Paces about the Walls, through which ſeven Gates give entrance, with five other Watch-Towers for defence, there are in it divers Churches beſides the Cathedral, which is ſeated on the South-ſide of the City; and is a paſſing fair and ſtately Building, adorned with the Tombs, and Monuments of K. *John*, Prince *Arthur*, divers of the *Beauchamps*, &c.

York-

York-ſhire Deſcribed.

IT's far the greateſt of any County in *England:* Placed under a temperate Climate, and ſo is indifferently fruitful: If one part of it be Stoney, and Sandy barren ground; another is richly adorned with Corn-Fields. If here it be bare of Woods, you ſhall ſee it there ſhadowed with Forreſts full of Trees. If one place of it be Mooriſh, Miry, and unpleaſant; Another preſents it ſelf to the eye full of beauty, and delightful variety.

The Biſhoprick of *Durham* bounds it on the North, from which it's ſeparated by the River *Tees.* The *German*-Sea beats upon her Eaſt-ſide. The Weſt is bounded with *Lancaſhire*, and *Weſtmerland:* The South-ſide hath *Cheſhire*, *Darby-ſhire*, *Nottingham*, and *Lincoln-ſhires* adjoyning to it: From which it's divided with that famous Arm of the Sea, *Humber*, into which all the Rivers of the Country empty themſelves.

This Shire being ſo ſpacious, is divided into three Parts, called *The Weſt-Rideing: The Eaſt-Rideing:* and *The North-Rideing.* The *Weſt-Rideing* is moſtly compaſſed with the River *Ouſe*, *Lancaſhire*, and the South-limits of the Shire. The *Eaſt-Rideing* bends towards the Ocean, and is encloſed with the River *Derwent.* The *North-Rideing* extends North-ward, hemd in with the Rivers *Derwent*, *Tees*, and *Ouſe.* The length of this Shire from *Harthil* in the South, to the Mouth of *Tees* in the North, are near ſeventy miles. The breadth from *Flamborough-Head* to *Horn-Caſtle* upon the River *Lun*, is eighty. The whole circumference about three hundred and eight miles.

The Soyl generally is reaſonable fertile, yielding ſufficient Corn, and Cattel. In one part is a famous Quarry of Stone, which at firſt getting is very ſoft, but ſeaſoned with Wind, and Weather, it becomes exceeding hard. In another place is a kind of Lime-ſtone, which being burnt, much enriches the Hilly places all about. The *Romans* had ſeveral Stations in this County, as appears by their Inſcriptions ſince faſtened in the Walls of Churches, by many Colums engraven with *Roman* Letters: By many Altars digged up, erected to their Tutelar gods: And alſo by a kind of Bricks, which they uſed. For the *Romans* in times of Peace, to prevent Idleneſs, and Mutinies, uſed to imploy their Armies in caſting up Ditches, making of High-ways, building of Bridges, and making of Bricks.

Halifax is famous for the greatneſs of the Pariſh, in which are eleven Chappels: And at leaſt Twelve Thouſand People. In it was Born *Johannes de Sacro Boſco*, Author of the Sphear. It's a place of great Clothing.

Pomfret is ſeated in a very pleaſant place, and fruitful in bringing forth plenty of Lichorice, and Skirworts. But infamous for the Murther of Princes there. The Caſtle was built by *Hildebert Lacy*, a *Norman*, to whom *William the Conqueror* gave this Town, after he had thruſt out *Alrick*, the *Saxon.*

See a large Deſcription of the City of York *in my Firſt Part.* Probably this City had it's Original from the *Romans*, in which they planted a Colony, and many ancient Inſcriptions have been there found. Here the Emperour *Severus* had his Palace, and here he dyed. Here *Conſtantius*, ſurnamed *Chlorus* lived and dyed, and after his Death was Deified as appears by ancient Coyns. And here *Conſtantine the Great* was proclaimed Emperour. It was afterwards poſſeſſed by the *Engliſh-Saxons*, till the *Danes* deſtroyed it, and diſtained it with the Blood of many whom they there ſlew, fighting againſt *Oſbright* and *Ella*, Kings of *Northumberland*, whom they ſlew alſo. This ſeems to have been preſaged by *Alcuine*, who writing to *Egelbert*, King of *Northumberland*, hath this paſſage: *What ſignifies* (ſaith he) *that raining down of Blood in St.* Peters *Church in* York, *even in a fair day, which deſcended in ſo violent, and threatning a manner, from the Roofe? May it not be thought that blood is coming upon the Land from the North-Parts.*

Afterwards *Athelſtan* recovered it from the *Danes*, and Demoliſhed the Caſtle wherewith they had fortified it: But after many Storms, in the *Normans* time, it had a calm, wherein it revived, and recovered it's former Dignity; And the Citizens fenced it with Walls, having many Towers, and Bulwarks. At *Coniſborough* was a great Battel fought by *Hengiſt*, wherein he was overthrown, and many of his men ſlain by *Aurelius Ambroſius*: Yet not long after *Hengiſt* again brought forth his men againſt the *Brittains*, but after a bloody Fight, was again overthrown, himſelf taken, and had his Head chopt off. Near to *Kirkſtal*, *Oſwy*, King of *Northumberland* obtained a Victory over *Penda* the *Mercian*.

Driffeild is a Town in *York-ſhire*, that was formerly famous for the Tomb of the Learned *Alfred*, King of *Northumberland*, and for the Mount which he raiſed about it.

Hull is ſo called, becauſe it is ſituate upon the River *Hull*; anciently it was called *Kingſton* (*quaſi* Kings-Town) upon *Hull*: It was built by King *Edward* the Firſt, and much beautified with fair buildings by *Michael de lo Pool*, Earl of *Suffolk*. It's a very convenient Harbour for Ships.

Neer unto *Northallerton* in this County, was fought that famous pitch't-Field, commonly called, *The Battel of the Standard*, where *Ralph*, Biſhop of *Durham* overthrew *David*, King of the *Scots*. It was ſo called becauſe the *Engliſh*, when they were firſt charged by the *Scots*, kept themſelves cloſe together by their Standard.

Pomfret, or *Pontfract*, was ſo called from a Wooden Bridge over the River *Are*, which was broken by the confluence of a great multitude of People that accompanied *William*, Arch-Biſhop of *York*, Nephew to King *Stephen*, when he returned from *Rome*. This Caſtle hath been ſtained with the Blood of many great men. Here *Thomas*, Earl of *Lancaſtar* was beheaded by K. *Edward* the Second. Here K. *Richard* the Second, was made away by the appointment of K. *Henry* the Fourth. And here *Anthony*, Earl *Rivers*, and Sir *Richard Grey* were beheaded by the command of that Tyrant, K. *Richard* the Third.

Allen, ſurnamed, *The Red*, was the Son of *Eudo*, Earl of *Brittain*, and came into *England* with *William the Conqueror*, who was his Father-ther-in-Law, to whom the ſaid *Conqueror* gave the Honour, and County of *Edwin*, within the Province of *York*, by his Charter in theſe Words.

I William (*ſurnamed the* Baſtard) *give, and grant to thee my Nephew* Allan, *Earl of* Brittain, *and to thine Heirs of ever, all thoſe Villages, Towns, and Lands, which were late in the Poſſeſſion of Earl* Edwin *in* York-ſhire, *with Knights Fees, Churches, and other Liberties, and Cuſtoms, as freely, and honourably as* Edwin *held them. Given at the Siedg before* York. This *Allan*, being a man of an high Spirit, and deſirous to keep the Province which he had received, built a ſtrong Caſtle by *Gillingham*, deſiring to defend himſelf, not only againſt the *Engliſh*, who were deſpoyled of their Goods, and Lands; but alſo againſt the fury, and incurſions of the *Danes*. *See Weevers Fun. Mon.* p. *726*.

At *Caſterford*, the Citizens of *York* ſlew many of *Ethelreds* Army, and had a great Victory over him. *Anno Chriſti* 1461. on Palm-Sunday there was a great Battel fought in the Quarrel betwixt *York*, and *Lancaſter*, where *England* never ſaw more gallant Armies, in regard of the multitude of Nobles, and Gentlemen: For there were in the Field on both ſides, a Hundred Thouſand Fighting men. When the Battel had continued doubtful a great part of the day, at laſt the *Lancaſtrians* were routed, and fled amaine, and the *Yorkiſts* hotly purſuing them, many of the Nobility, and Gentry were ſlain, and thirty thouſand *Engliſh-men* were that day left dead in the Field.

At *Knauſbourgh* in this County is a Well called *Dropping-Well*, in which the Water ſprings not out of the Earth, but drops out of the Rocks that hang over it: This Water in a ſhort time turns Wood into Stone.

At *Giggleſwick*, about a mile from *Settle*, there are certain ſmall Springs, not diſtant a quaits caſt one from an other, the middle-moſt of which, at every quarter of an hour doth Ebb, and Flow, about the heighth of a quarter of a yard when it's higheſt, and in the Ebb it's not above an Inch deep of Water. Alſo St. *Wilfrides* Needle is memorable: Famous formerly for the narrow hole in the cloſe-vaulted Room under the ground, by which Womens honeſty uſed to be tryed. For ſuch as were chaſt, paſſed eaſily through it: But the incontinent were miraculouſly held faſt, if you pleaſe to believe it.

It's credibly reported, that at the demoliſhing of Abbies, there was a Lamp found burning in the Sepulchre of *Conſtantius*, within a Vault under ground: And *Lazius* confirms, that in ancient times they uſed to preſerve Lights in Sepulchres by an Artificial reſolving of Gold into a liquid, and fat ſubſtance, which would continue burning for many Ages.

The Weſt-Riding of York-ſhire *Deſcribed.*

On the North-ſide it borders upon part of the *North-Riding*. On the Eaſt upon part of the *Eaſt-Riding*, and part of *Lincoln-ſhire*: On the Weſt-ſide upon part of *Lancaſhire*: And on the South-ſide upon *Nottingham*, and *Darby-ſhires*. The Air here is ſubject to be ſharp, to winds, hard Froſts, and Winterly weather: Yet the Inhabitants, by their hard labour, keep themſelves warm,and in good health.

The Soyl moſtly is not fruitful, lying high, and full of ragged Rocks, and ſwelling Mountains, but their lower ſides, and Vallies bear good Graſs. That part that borders upon *Lancaſhire* is ſo Mountanious, and waſt, ſo ſolitary, and unſightly, that the Neighbours call certain Rivers that creep along this way, by the Name of *Hell-Becks.* But where the River *Ure* runs thorow *Weniſdale*, it's good ground, and feeds a multitude of Sheep, and in ſome places ſtore of Lead-ſtones are found. In other places, where the Hills are bare, and barren, they have ſtore of Copper, Lead, and Pitcoals. Where the River *Swale* runs down Eaſt-ward, out of the Weſt-Mountains, with a ſwift Stream, through the large Valley of *Swale-Dale* to empty it ſelf into the River *Ure*, there is a place full of Lead-Oar: And there is plenty of Graſs, though no Woods. In this River of *Swale*, the *Eaſt-Saxons*, when they firſt embraced Chriſtanity, in one day above ten thouſand Men,beſides multitudes of Women,and Children, were baptized by *Paulinus*, Biſhop of *York*.

At *Bayntbridg* lay a Garriſon of the *Romans*; as alſo at *Bowes*, where a large Stone was found, now placed in a Church which was an Altar-ſtone, with an Inſcription upon it, *To the Honour of the Emperour* Hadrianus. At *Spittle* on *Stanemoor* is the remainders of a Croſs, called, *Rerecroſs*, which *Hector Boetius* ſaith, was a Meer-ſtone between *England* and *Scotland.* And a little lower, upon the *Roman High-ſtreet*, ſtood a little Fort of the *Romans*, built four ſquare, now called *Maiden Caſtle.* At *Burgh*, a Cohort lay in Garriſon, where not long ſince the Statue of *Aurelius Commodus* was found made, when he proceeded to that folly as to ſtile himſelf the *Roman Hercules*, and *Jupiters* Son; for in it he was cut in the Habit of *Hercules*, with a Club in his right hand.

This *Weſt-Riding* of *Yorkſhire* was fenced with four ſtrong Caſtles: Is ſtill traded with twenty one Market-Towns: And contains in it one hundred ſixty four Pariſh-Churches, beſides Chappels.

The North and Eaſt Riding Deſcribed.

Theſe are ſtretched out Eaſt-ward as far as to the *Spurn-head.* On the North they are ſeparated from the Biſhoprick of *Durham*, and with the Sea. They have *Weſtmorland* on the Weſt: *Humber* on the South: And the *German* Sea upon the Eaſt; and are ſeparated each from other by the River *Derwent*, running between them with a long winding courſe. The Air is ſubtile, and piercing, yet healthful, and the Inhabitants live long, and in good health. The Soyl is indifferently fruitful. For though ſome part be Craggy, and Mountanious, yet others are well repleniſhed with Corn, Cattel, and Paſtures: Veins of Mettal, and Iron, beſides an Allum Earth of ſundry Colours,out of which they get Allum,and Copperaſs. The *Hollanders* upon theſe Coaſts make very great profit by their Herring-Fiſhing.

The chief Town in the *North-Riding* is *Richmond*, ſeated upon *Swale*, and ſeems to have been fenced with a Wall, whoſe Gates yet ſtand in the midſt of the Town, ſo that the Suburbs are extended far without the ſame. It's indifferently populous, and well frequented: The Inhabitants are moſtly imployed in knitting of Stockings.

Alane, the firſt Earl thereof (diſtruſting the ſtrength of *Gilling*, his Mannour-Houſe, as not able to withſtand the violence of the *Danes*, and *Engliſh*, whom the *Normans* had deſpoiled of their Inheritances) built this Town, and called it *Richmond*; *Quaſi Rich-Mount*; which he fortified with a wall, and ſtrong Caſtle ſet upon a Rock. This Town is governed by an Alderman, yearly choſen out of twelve Brethren, who is aſſiſted by twenty four Burgeſſes, a Recorder, four Chamberlains, and two Sergeants at Mace.

Near *Richmond* is a Mine of Copper, mentioned in a Charter of King *Edward* the Fourth, having not as yet been opened. On the top of the Neighbour Mountains are found ſtones like to Sea-winkles, Cockles, and other Sea-Fiſh.

Kingſton upon *Hull*, formerly called *Wike*, is of no great Antiquity; K. *Edward* the Firſt built this Town, making an Haven, and granting many Priviledges to the Burgeſſes, ſo that it's riſen to great State, both for ſtately Buildings, and ſtrong Block-Houſes that are well furniſhed, and hath in it ſtore of Merchants, and is become the moſt famous Town of that Country; Whoſe greateſt Riches is ſaid to ariſe by their Trade of *Iſland*-Fiſh, commonly called, *Stock-Fiſh*: It's governed by a Mayor, with a Sword carried before him; twelve Aldermen in Scarlet, one Sheriff, a Water-Bayliff, a Chamberlain, a Recorder, a Town-Clerk, and ſix Sergeants at Mace. The River at *Hull* was cut by the Townſmen, and is able to bear Boats, and Barges.

Beverly, in honour of *John*, Arch-Biſhop of *York*, by the favour of K. *Athelſtan* had many Priviledges granted unto it, whereof one was, that it was made a Sanctuary, where Offenders were free from the danger of Law.

At *Whitby* are found certain ſtones faſhioned like Serpents, wrapped round in a Wreath. There are alſo near adjoyning, certain Fields, which Geeſe flying over, fall down ſuddenly to the ground, to the great admiration of all men: Which ſurely ariſe from a hidden diſſent between this Soyl, and the Geeſe. At *Skengrave*, about one hundred Years ſince, was caught a *Meer-Man*, which for ſome dayes fed on raw Fiſh, but, eſpying his opportunity, he eſcaped again into the Sea. At *Hunt-Cliff* are found Stones of a yellowiſh, and ſome of a reddiſh Colour, being of a certain Salt-matter, which by their ſmell, and taſte, make ſhew of Copperaſs, Nitre, and Brimſtone. As alſo there are found ſtore of Marquiſites, like Braſs in their Colour.

Ounſbery-Hill, beſides a Spring of medecinable Waters for the Eyes, is a Prognoſtication to her Neighbours: For when her Head is covered with a Cloud, they expect tempeſtuous Storms, and Rain. At *Moulgrave-Caſtle* is found Black-Amber, or Jet. At *Huntly Nabo* are Stones found at the roots of ſome Rocks, as exactly round as if they had been turned in a Lath: And being broken there are found in them ſtony Serpents, but moſtly without Heads, and wrapped round in a Wreath.

At *Battle-bridg*, *Harald*, King of *England* gave the *Danes* a great overthrow, who with a Fleet of two hundred Ships, had miſerably annoyed this Iſland. At this Battel, *Harald*, King of *Norway*, and *Harald*, King of *England* obtained a great Maſs of Gold. Alſo the *Battel of the Standerd*, was here fought, where *David*, King of the *Scots* was overthrown, and many of his men were ſlain by the *Engliſh*.

At *Thrusk*, *Roger Mowbray*, out of his ſtrong Caſtle diſplayed his Banner, calling in the King of *Scots*, againſt his Native Country, even at the time when K. *Henry* the Second, had inveſted his Son, King, giving him equal Authority with himſelf: But they were overthrown, and *Mowbraies* Caſtle was quite diſmantled, ſo that little more is to be ſeen beſides the Ditch, and Rampire of it.

Theſe two Diviſions contain in them twenty five Market-Towns, have been fortified with eleven Caſtles, and have four hundred fifty nine Pariſh-Churches, beſides many Chappels, which for number of Inhabitants equal many Pariſhes.

The City of York *Deſcribed.*

The City of *York* is very ancient, and of great eſtimation formerly, that the *Roman* Emperours kept their Courts there. It is at this day the ſecond City of *England*, the faireſt in all the Country, and a ſingular, both ſafeguard and ornament to all the Northern parts. A pleaſant place, large and ſtately, well fortified, beautifully adorned, as well with private, as publick Buildings, rich, populous, and was lately an *Archiepiſcopal See*. The River *Ouſe* flowing with a gentle ſtream from the North-part, South-ward, cutteth it in twain, and divides it as it were into two Cities, which are conjoyned with a ſtone Bridge, having in it a mighty Arch of extraordinary bigneſs. The Weſt-part is compaſſed in with a very fair Wall, and the River together, fourſquare wiſe, and gives entrance only at one Gate, from which a long and broad Street reacheth unto the very Bridge; which is beautified with handſome Houſes, having Gardens, and Orchards, planted on the back-ſide on either hand, and behind them Fields even to the Walls, for exerciſe and diſport. On the Eaſt-ſide the houſes ſtand very thick, and the ſtreets are narrower, and it is fortified alſo with a ſtrong Wall, and on the South-eaſt it is defended with the deep Channel of the muddy River *Foſſe*, which entring into the heart of the City by a blind way, hath a Bridge over it with Houſes built upon it, and ſo cloſe ranged one by another, that a man would judge it a Street rather than a Bridge, and ſo a little lower it runneth into the *Ouſe*, where at their confluence, a ſtrong and ſtately Caſtle was built that commanded the City, but is now gone to decay. Towards the North ſtands the Cathedral Church, an excellent fair and ſtately Fabrick.

King *Henry* the Eight, appointed here a Council, not unlike to the Parliaments in *France*, to decide and determine the Cauſes, and Controverſies of theſe Northern-parts, according to Equity and Conſcience, conſiſting of a Lord-Preſident, certain Counſellors, a Secretary, and under Officers. This City is governed by a Lord Mayor, twelve Aldermen, many Chamber-

lains,

lains, a Recorder, a Town-Clerk, ſix Sergeants at Mace, and two Squires, which are the Sword-Bearer, and common Sergeant, who with a great Mace goeth on the left hand of the Sword.

WALES Deſcribed *in General.*

IT's diſtributed into two Countries, and twelve Shires, which was ſo Enacted by Parliament under K. *Henry* the Eighth. The Countries are *North-Wales*, and *South-Wales*, each of which contains ſix Shires. In *North-Wales* are *Angleſey*, *Caernarvon*, *Denbigh*, *Flint*, *Montgomery*, and *Merionith*. In *South-Wales* are, *Brecknock*, *Caerdigan*, *Carmarden*, *Glamorgan*, *Pembrock*, and *Radnor-Shires*. For *Monmouth-ſhire*, which formerly belonged to *Wales*, was at the ſame time, by Act of Parliament, pluckt wholly from it, and laid to *England*.

Angleſey Deſcribed.

It is an Iſland, yet only ſevered from the Continent by a ſmall, and narrow ſtreight of the River *Menai:* On all other parts it's beaten upon by the *Iriſh* Seas. The length of it from *Beau-mariſh* Eaſt-ward, to *Holyhead* Weſt-ward, is twenty miles: And the breadth from *Lanbaderick* North-ward, to the point of *Menai* South-ward, is ſeventeen mile: The whole circumference in near ſeventy miles.

The Air is reaſonable grateful, and healthful, only at ſometimes Aguiſh by reaſon of the Foggs, and Miſts, which ariſe from the Sea, called *Mare Virgivian*, with the which this Iſle is encompaſſed. The chief commodities are in Corn, and Cattel, of which they ſend out great ſtore to ſupply the wants of other places. There are alſo excellent Mil-ſtones, and Grind-ſtones. And in ſome places are Earth which yields Allum. This Iſland was the Seat of the *Brittiſh Druyds*. It was ſubdued by the *Romans* by *Julius Agricola*. But when the *Roman* Empire declined, ſome out of *Ireland* entred this Iſle by ſtealth, and there neſtled themſelves, entrenching themſelves about with Earth, which places are ſtill called, *The Iriſhmens Cottages*. The *Norwegians* alſo did oft infeſt this Iſland. But in the Year 1000. K. *Ethelreds* Fleet, in an hoſtile manner, wholly laid it Waſte.

After this, two *Hughs*, both *Normans*, did greatly afflict this Iſland. The one being Earl of *Cheſter*, the other of *Shreweſbury:* At which time *Magnus*, the *Norwegian* arriving there, ſhot *Hugh*, Earl of *Shreweſbury* through with an Arrow, and having plundred the Iſland departed home. Afterwards it was grievouſly afflicted by the *Engliſh*, who from time to time Invaded it, till in the time of K. *Edward* the Firſt, it was wholly brought under his ſubjection.

The chief Town in this Iſland is *Beau-mariſh*, which the ſaid K. *Edward* the Firſt built, in the Eaſt-ſide thereof, and for the fair ſituation, though in a Mooriſh place, gave it this Name. He alſo fortified it with a goodly

Caſtle. It's governed by a Mayor yearly choſen, being aſſiſted with two Bayliffs, a Town-Clark, and two Sergeants at Mace.

This Iſland is very well Peopled, and is divided into ſix Hundreds, in which are ſeated two Market-Towns, and ſeventy four Pariſh-Churches.

Brecknock-ſhire Deſcribed.

It's divided upon the North from *Radnor-ſhire* with the Rivers *Clarwen*, and *Wye:* The Weſt is butted upon by *Cardigan*, and *Caermarden-ſhires:* The South with *Glamorgan:* And the Eaſt with *Monmouth*, and *Radnor-ſhires*. The length from North to South betwixt *Llanuthel*, and *Iſtradgunles* are twenty eight miles: And her breadth from Eaſt to Weſt, betwixt *Pentriſſo*, and *Llywel*, are twenty: The whole circumference about one hundred and twenty miles.

It's full of Mountains, and Hills, which on the South-part are ſo high, that they make the Air much the colder; but withal, they defend the Country from the exceſſive heat of the Sun, whereby the Air is very temperate. Among theſe Mountains there ariſe, and run ſo many ſweet Springs, as make the Vallies very fruitful, both of Corn, and Graſs.

The ancient Inhabitants of this County were ſubdued to the *Romans* by *Julius Frontinus*. One of the Mountains on the South, three miles from *Brecknock*, is exceeding high, the Clouds many times lying far below the top of it. The great Meer *Llynſavathan*, two miles by Eaſt from *Brecknock*, upon the breaking of her Ice, makes a fearful ſound like unto Thunder. It's reported, that there ſtood ſometime a fair City in the place where this Meer now is, which was ſwallowed up in an Earthquake, whether unto this day led all the Wayes in this Shire. The River *Levenny* paſſes through this Meer without any mixture of their Waters, and gliding through it with the ſame ſtream, comes out no bigger, then where ſhe firſt entred.

The chief Towns for Trade, are *Hay*, *Bealt*, and *Brecknock:* The two former have been much waſted by War. *Hay* ſtanding upon *Wye* and *Dulas* (pleaſant for Situation) was unwalled, depopulated, and burnt in the Rebellion of *Owen Glendowerdwy*, in whoſe ruins when it was repaired, were found many *Roman* Coyns, which ſhew that it had been one of their Stations.

Brecknock for Building and Beauty excells the other, whoſe Oval-Walls are ſtrong, having three Gates for entrance, with ten Towers for Defence, their circuit is about ſix hundred and forty Paces, upon whoſe Weſt-part was a moſt ſumptuous, and ſtately Caſtle ſeated, which is now gone to decay. The Town is ſeated where the two Rivers of *Houthy*, and *Uſke* meet. It's governed by one Bayliff, fifteen Aldermen, two Chamberlains, two Conſtables, a Town-Clerk, and two Sergeants their Attendants.

It's ſtrengthened with nine Caſtles: Divided into ſix Hundreds, wherein are ſeated three Market-Towns, and ſixty one Pariſh-Churches.

Caermarden

Caermarden-ſhire Deſcribed.

IT's bounded upon the North with *Cardigan-ſhire:* Upon the Eaſt, with *Brecknock*, and *Glamorgan-ſhires:* Upon the South, with a *Bay of the Brittiſh Sea:* And upon the Weſt, with *Pembroke-ſhire*. The length of this County is about thirty miles: The breadth of it about twenty: And the whole circumference about one hundred and two miles.

It's not much peſtered with Hills, and Mountains, as moſt of the other Counties are, and therefore it's better for Corn, and Paſturage, and for Woods alſo: And the Air is Wholſome, Temperate, and Pleaſing.

The ancient Inhabitants, probably, were ſubdued to the *Romans* by *Julius Frontinus*, and at *Kilmanlloyd*, their Legions kept, where, not long ſince an Earthen Pot was digged up with many *Roman* Coyns of baſe Silver, from the time of *Commodus* unto the firſt Tribunſhip of *Gordian* the Third, *Anno Chriſti* 243.

The chief Commodities of this Shire are, Cattel, Pit-coal, Fowl, and Sea-Fiſh, eſpecially Salmons, which are very large, and of which they have great plenty.

Caermarden is pleaſantly ſeated upon the South-weſt ſide of the River *Tovy*, that runs through the midſt of this Shire, and South from hence falls into the *Brittiſh* Sea, where formerly there was a good Haven for Ships, but now it's much choaked with Sands; yet ſmall Veſſels go up the River as far as to the Bridg of this Town, which is fairly built of Free-ſtone: And over the ſame (upon an hanging Rock) ſtands a very large Caſtle, from whoſe Walls, there runs another about the Town, being in circuit about one Thouſand four hundred Paces. Here (they ſay) *Merlin* was Born.

At the coming in of the *Normans*, this Town was ſubjected to them, and was diſtreſſed with many Calamities of War: Yet afterward by ſome of our *Engliſh* Kings, it was made the Chancery, and Exchequer for all *South-Wales*. It's governed by a Mayor, who ever after, is an Alderman, and Juſtice of the Peace; Two Sheriffs elected out of ſixteen Burgeſſes, clad in Scarlet: A Sword-Bearer, a Town-Clerk, and two Sergeants with Maces.

Eaſt from hence are the Ruines of *Carreg-Caſtle*, which ſtood mounted upon an Hill, under which are many Vaults, and ſpacious Caves, deep in the ground, in which (probably) in the times of War, and Danger, People did uſe to hide themſelves. There is here alſo a *Well*, which (as *Giraldus* ſaith) twice in twenty four hours ebbs and flowes, as doth the Sea.

This Shire is watered with twenty eight Rivers, and Rivelets: Hath been ſtrengthened with ten Caſtles; it's Traded with ſix Market-Towns: Divided into ſix Hundreds, wherein are ſeated eighty ſeven Pariſh-Churches.

Caernarvon-ſhire Deſcribed.

On the North, and Weſt-ſide, it's bounded with the *Iriſh* Sea. On the South-ſide it's incloſed with *Merioneth-ſhire:* And on the Eaſt with *Denbigh-ſhire,* from which it's ſevered by the River *Conwey.* From *Pevenkel-Point,* South-ward, to *Ormſhead-Point,* North-wards, it's forty miles long. And from the River *Conwey* Eaſt-ward, to the River *Llenoy* Weſt-ward, it's twenty miles broad. The whole circumference is about one hundred and ten miles.

The Air is ſharp, and piercing, the rather becauſe of the Snow on the Hills, which alſo exclude the Suns heat from it. The Soyl is not fertile, except towards the Sea-Coaſts, which lye on the Weſt towards *Ireland.* The heart of this Shire is wholly Mountanious, ſo that no Army, nor ſcarce any Traveller can find a paſſage through thoſe rough, and craggy Rocks: And there are ſo many Vales, and Pools, here and there, croſſing all the wayes, as make the paſſage more difficult. Theſe Mountains are the higheſt, and vaſteſt in all *Brittain,* and for their ſteepneſs, and cragginеſs like to the Alps, all of them Towering up into the Air: Yet one is higher than all the reſt, called *Snowdon-Hill.* All the Year long they are covered with Snow hard cruſted together. Here are bred certain Shell-fiſhes, which have Pearls in them, that in former times were of great account.

In the time of the *Romans,* here ſtood the City of *Segontium,* now *Seioint;* ſome reliques of the Walls do yet appear: And K. *Edward* the Firſt, raiſed a new City out of the ruines of the old, which is now called *Caernarvon.* This Town yields a moſt excellent proſpect towards the Sea, and is encompaſſed almoſt round with the Walls of the Caſtle: So that it's like a City within a Caſtle, which takes up the whole Weſt-ſide of it: But the mercileſs under-mining Sea, with it's frequent, and forceable Irruptions, never ceaſeth to waſh away the Foundations of the Key. It's governed by the Conſtable of the Caſtle (who is ever Mayor by Patent) aſſiſted with one Alderman, two Bayliffs, a Town-Clerk, and two Sergeants at Mace. K. *Edward* the Second was born here, in a Tower of the Caſtle, called *Eagle-Tower,* who was the firſt Prince of *Wales* of the *Engliſh* line.

Bangor, the Biſhops See, is now but a ſmall Town, yet formerly was very large, whereupon it was called *Great Banchor,* which *Hugh,* Earl of *Cheſter* fortified with a Caſtle, whereof now there is nothing remaining. This Biſhops See hath in it's Dioces ninety ſix Pariſh-Churches. The Cathedral was burnt by *Owen Glendowerdy,* who alſo intended to deſtroy all the Cities in *Wales,* becauſe they held with the *Engliſh:* And though it was ſince repaired in the Reign of K. *Henry* the Seventh, yet it hath ſcarce recovered it's former Dignity.

Upon the River *Conwey* ſtood the City of *Canonium,* which was long ſince extinct. Yet out of it's Ruins K. *Edward* the Firſt, built a new Town at the Rivers mouth, called *Aber-Conwey,* which was fortified by *Hugh,* Earl of *Cheſter,* with Walls, and a ſtrong Caſtle, but it's but meanly Inhabited. Juſt over-againſt the River *Conwey*, where it empties it ſelf into the Sea, there ſtood a City, Named *Diganwey*, long ſince conſumed by Lightening,and made deſolate. Alſo in the Pool *Lin-Peris* there is a kind of Fiſh which they call *Torcoch*,having a Red belly, no where elſe ſeen.

This County hath in it five Market-Towns: Had in it four Caſtles, and containeth ſixty eight Pariſh-Churches.

In *Caernarvon*, the chiefeſt Town in this Shire, the Princes of *Wales* anciently kept their Chancery,Exchequer,and Courts of Juſtice. It was built by K. *Edward* the Firſt, and it was the Birth-place of K. *Edward* the Second, ſurnamed thence, *Edward of Caernarvon*.

At *Nevin* in this County,in the Year 1284. the Nobles of *England* trymphed over the *Welch*,keeping ſolemn Juſts,and Turnaments,wherewith they celebrated the memory of K. *Arthur*.

Cardigan-ſhire Deſcribed.

It's parted on the North from *Merioneth-ſhire* by the River *Dovy*: From *Montgomery-ſhire* on part of her Eaſt by *Plinillimon-Hills*: And on the reſt from *Brecknock-ſhire* by the Water *Towy*: With *Tyvy* wholly on the South from *Caermarden-ſhire*. The Weſt is altogether waſhed with the *Iriſh*-Seas. From *Cardigan* in the North to the uttermoſt point in the South,unto the River *Dovy* on the North,are thirty two miles. And from the Head of *Clarwen* in the Eaſt, to *Aberyſthwyth* on her Weſt, the breadth is but fifteen miles. The whole circumference is about one hundred and three miles.

The Air is ſomewhat piercing: The Soyl Hilly, and uneven; yet more plain towards the Sea, than in the Eaſt, and North-parts. For bebeſides the great, and high Hill of *Plinillimon*, a continual leadg of leſſer doth run along, yielding in their Vallies, good Paſturage, and large Pools, which, with Springs from the Rocks, make fruitful their Paſſages unto the Sea. In the Rivers here are ſtore of Salmons,which coming up the Rivers, when they come to the Falls, uſe this Policy: He bends himſelf backward, and takes his Taile in his mouth, and with all his ſtrength, looſing his circle on a ſudden (as a bowed Lath let go) mounteth up before the fall of the Stream. Hence theſe Water-falls are called *Salmon-Leapes*.

The Commodities of this County are Corn, Cattel, Sea-Fowl, and Fiſh: But Woods are ſcarce: And at the Head of *Iſtwydh* are certain Veins of Lead. The ancient *Brittains* here, did long defend themſelves againſt the *Romans*,under their moſt Warlike K.*Caractatus*,but at laſt were ſubdued by *Julius Frontinus*. When the *Normans* had ſetled their Kingdom, *William Rufus* took from them the *Maritine* Coaſts: And K. *Henry* the Firſt gave this County to *Gilbert de Clare*; who fortified *Cardigan* with a ſtrong Wall, and Caſtle, which are now falne into decay. This Town is ſeated upon a ſteep Bank: Her South-ſide guarded with the deep River *Tyvy*, and paſſable no way but by a Bridge under the Caſtle. The Walls ſtand upon riſing Rocks, and circulate the Town round about. And the

Caſtle is higher built upon a Rock, and was both ſpacious, and fair: The Town-Walls have only three Ways for entrance, and contains in compaſs ſix hundred and eighty Paces.

This Shire is divided into five Hundreds, wherein are ſeated four Market-Towns, and ſixty four Pariſh-Churches.

Denbigh-ſhire Deſcribed.

On this ſide the River *Conwey* it ſhooteth Eaſt-ward as far as to the River *Dee*. On the North, firſt the Sea (for a ſmall ſpace) and then *Flint-ſhire* encompaſſeth it. On the Weſt *Caernarvon*, and *Merioneth ſhires*: On the Eaſt, *Cheſhire*, and *Shrop-ſhires*: And on the South, *Montgomery-ſhire*. It's in length from Eaſt to Weſt thirty one miles: And in breadth from North to South ſeventeen miles. The whole circumference about one hundred and fourteen miles.

The Air is wholſome and pleaſant, yet bleak, it being expoſed to Winds on all ſides, and the high Hills wherewith it is environed, long retaining the frozen Snow. The Soyl is barren towards the Weſt: The middle, lying flat in a Valley, is more fruitful. Beyond that Valley Eaſtward, the ground is ſtiril, but next to *Dee*, more fertile. The Weſt-part, mounting up with bare and hungry Hills, is little Inhabited. Yet by the careful Diligence of the Husband-man, is of late made very Fruitful.

The ancient Inhabitants, keeping much in the Mountains, were very valiant, and were not ſubdued to the *Romans*, before the Reign of *Domitian*, the Emperour, and then *Julius Agricola* conquered them. Nor were they brought under the *Engliſh* till the Reign of K. *Edward* the Firſt. The Monntanious parts of this County feed ſtore of Beaſts, Sheep, and Goats: The Vallies yield plenty of Corn, eſpecially Eaſt-ward, between the Rivers of *Alen*, and *Dee*. The Weſterly-part is healthful, but barren. In the heart of this Shire is a pleaſant, and fruitful Vale, ſeventeen miles long from North to South, and about five miles broad, opening towards the Sea. It's on every ſide environed with high Hills, the higheſt whereof is *Moillenlly*, on the top whereof is a Warlike Fence, with Trench, and Rampire, and a little Fountain of clear Water. From theſe Hills iſſueth the River *Cluyd*, which runs through the midſt of this County: It's now called, *The Vale of Cluyd*.

In the Pariſh of *Llan-ſanan*, there is a place cut round out of the main Rock by the hand of Man, in the ſide of a Stony-Hill, wherein are twenty four Seats to ſit in, ſome leſs, ſome bigger, where Boyes that come to ſeek their Cattel, uſe to ſit, and play. It's commonly called K. *Arthurs Round Table*.

Henry Lucy, Earl of *Lincoln*, had *Denbigh* given him by K. *Edward* the Firſt, after *David*, Brother of *Llewellin* was beheaded for Treaſon, who fortified it with a Wall about, very ſtrong, and on the South-ſide, built a Caſtle, with many high Towers: But he left the Work unfiniſhed, probably, for grief, becauſe his only Son was accidently drowned in the Well thereof. This Town is reputed the moſt beautiful in all *North-*

Wales, and the Caſtle is accounted Impregnable. *Anno Chriſti* 1575. Was a great Earthquake, which much affrighted many People, both within, and without their Houſes, and in the Cities of *York*, *Worceſter*, *Gloceſter*, *Briſtow*, *Hereford*,&c. had done much harm. Yet in the Shire-Hall of *Denbigh*, though by the violent motion of the Earth, it cauſed the Bell to Toll twice, it did no harm at all. It's governed by two Aldermen, and two Bayliffs, Yearly Elected out of twenty five Burgeſſes, their Aſſiſtants, together with a Recorder: A Town-Clerk, and two Sergeants at Mace.

This Shire is divided into twelve Hundreds, wherein are ſeated three Market-Towns; and fifty ſeven Pariſh-Churches; and had five Caſtles for Defence.

Flint-ſhire Deſcribed.

IT borders Eaſt-ward upon *Cheſhire*, from which it's ſeparated by the River *Dee* that parteth it from *Wyrral*, till you come to a little Iſland called *Hil-bree*, where is the Bar of *Cheſter*. North-ward it's bounded with the *Virgivian* Sea. On the Weſt, the River *Cluyd* parts it from *Denbigh-ſhire*: And wholly on the South it hath *Shrop-ſhire*. It's not ſo Mountanious as moſt other parts of *Wales* are, but yet from the River *Dee*, which is three, four, and five miles broad, it riſeth gentle into ſome Mountains. The Air is temperate, and healthful, being ſeldom troubled with Foggs. The Climate is ſomewhat colder than *Cheſhire*, by reaſon of the Northern Winds which come from the Sea, and the River *Dee*, which engirt her better part.

The Soyl yields plenty both of Corn and Graſs: And it breeds great ſtore of Cattel, though they be but of a ſmall breed. *Dee* yields them ſtore of Fiſh: But they have but little Wood. Fruits are ſcarce, but they have ſtore of Milk, Butter, and Cheeſe, and plenty of Honey, with which they make very good *Matheglin*. Near *Holy-Well* was a rich mine of Silver. They had ſeven Caſtles in this County, whereof *Flint*, and *Harden*, are the chief. *Flint* Caſtle was Founded by K. *Henry* the Second, and finiſhed by K. *Edward* the Firſt. K. *Richard* the Second, when he came out of *Ireland*, lodged in it, where he was a free and abſolute King: But no ſooner came he out of it, but he was taken Priſoner by *Henry Bullingbroke*, Duke of *Lancaſter*, and ſhortly after loſt his Life.

Harden-Caſtle was held long by the *Stewards* of the Earls of *Cheſter*. Not far from it, in a certain ſtreight ſet about with Woods, near unto the River *Alen*, called *Coles-Hill*, the *Engliſh*, by reaſon of their diſordered Multitude, not keeping good Array, were overthrown, when King *Henry* the Second had made all the Preparation he could, againſt the *Welch*, and the King's *Standard* was forſaken by *Henry*, Earl of *Eſſex*, who was *Standard-Bearer* to the Kings of *England*, by Right of Inheritance.

This County hath many Rivers in it, whereof *Dee*, aud *Cluyd* are the chief. Not far from *Flint* is *Holy-Well*, called St. *Winefreds Well*, in which there is a Spring, carrying from the Fountain ſuch a forcible ſtream, as the like is not in Chriſtendom: Within a little ſpace it drives three Mills. Over the Head of the Spring, there is a Chappel built of Free-ſtone, with curiouſly engravened Pillars, in the Window of it's Chancel is the Picture of St. *Winefride* drawn, with the Story of her Life, and Death. To this Fountain many *Popiſh Pilgrims* reſort, out of their blind Devotion: And many others to Bath in it, holding that the Water is of much Vertue. In the bottom of this Well are many ſtones ſpotted with Red, and a ſweet Moſs groweth on the ſides of it: The credulous *Papiſts* believe that the Red ſpots were drops of the Ladies blood, and the Moſs her Hair. Alſo hard by *Kilken* is a little Well, that at certain times ebbs and flowes like the Sea.

In the South-part of this County is *Banghor*, which was firſt a City, and afterwards a famous Monaſtry, and the firſt that we read of in the World, wherein were very many Monks, that were divided into ſeven Companies, every one of them having it's ſeveral Ruler. None of theſe Companies had leſs than three hundred Perſons, that devoted themſelves to Prayer, and got their Living by their own Labour, and relieved the Poor alſo. It's now wholly decayed, and hath only the Names of two Gates remaining, the one ſtanding a mile from the other, betwixt which, the River *Dee* now runneth. Here oft-times pieces of *Roman* Coyn are found, which ſhew it's Antiquity.

In the Vale beneath *Varis*, the *Romans* placed a little City; now called *Aſaph*, more famous for it's Antiquity than for Building. About the Year 560. *Kentigon*, Biſhop of *Glaſco*, flying hither out of *Scotland*, placed here a Biſhops See, and built a Monaſtry, which he repleniſhed with ſix hundred ſixty three Religious Perſons, whereof three hundred that were unlearned, gave themſelves to Husbandry, the reſt to Meditation, and Prayer. When he returned into *Scotland*, he made a godly man called *Aſaph*, the governour, from whom it had it's Name, and is called St. *Aſaphs*. Near to *Baſingwark* began that admirable Ditch, drawn thence unto the mouth of *Severn* by K. *Offa*.

This Shire is divided into five Hundreds: Was fortified with ſeven Caſtles: Hath only one Market-Town, and twenty eight Pariſh-Churches.

Glamorgan-ſhire Deſcribed.

ON the South-part is wholly bounded with the *Brittiſh* Sea. On the Weſt by *Loghor* it's parted from *Caermarden-ſhire*. The North butts upon *Brecknock-ſhire*. And the Eaſt by *Rumney*, it's divided from *Monmouth-ſhire*. From Weſt to Eaſt it's near forty miles broad: And from North to South near twenty. The whole circumference is about one hundred and twelve miles.

The Air is temperate: The Soyl not very fruitful, the Hills being high and many. But towards the Sea-coaſt, it's ſomewhat plain, populous, and hath good ſtore of Corn. The Mountains are well repleniſhed with Cattel, which afford them the moſt profit. From the Rocks iſſue many Springs, which gliding through the Vallies, make ſome Brooks, which empty themſelves into the *Brittiſh* Seas, whereof *Tave* is the chiefeſt:

Upon whoſe fall, and Eaſt-banks ſtands *Caerdiffe*, the faireſt Town in all *South-Wales.*

It was fortified with a Wall, and Caſtle, in the Reign of K. *William Rufus*, when he, and his *Normans* had overcome *Rheſe*, the Prince of thoſe parts, and thruſt out *Jeſtine* from his Poſſeſſions. This Town *Rufus* made his own Seat, and Court of Juſtice, cauſing thoſe to whom he gave it, to hold their Portions in Vaſſallage of him. It was a very ſtrong Caſtle, and therefore *Henry Beauclarke* kept his Elder Brother, *Robert Curthoſe*, Priſoner in it twenty ſix years. From this Caſtle the Town-Wall goes Eaſt and South to the Rivers ſide, through which four Gates make entrance into it, in circuit about nine hundred and twenty Paces. The River *Taue* makes a good Haven for the Admittance of Ships: But it undermines St. *Maries* Church in the South, threatning it's Ruine. It's governed by a Mayor, yearly choſe out of twelve Aldermen, aſſiſted with other twelve Burgeſſes, a Town-Clerk, four Conſtables, and two Sergeants with Maces.

In this County alſo is the City of *Laredaff*, wherein is a Caſtle, and Cathedral Church dedicated to St. *Telean*, ſometime Biſhop of it. Concerning *Merlins Cave* in this County, *See in my firſt Part.*

Weſt-ward, upon the River *Ogmore*, near unto *Kewton*, in a Sandy Plain, about one thouſand Paces from *Severn*, there is a Well, that at Full-Sea is almoſt dry, but at the Ebb, the Water boyls up amaine. At *Minyd-Margan*, there is a Monument Erected, Incribed with ſtrange Characters.

This Shire, lying upon the Sea-Coaſt, to ſecure it from Invaſions, was fortified with twenty five ſtrong Caſtles. It's divided into ten Hundreds, wherein are ſeated ſix Market-Towns, and one hundred and eighty Pariſh-Churches.

Cardiffe was fortified by *Robert Fitz-Hamon*, whoſe Grand-child, *William*, Earl of *Gloceſter*, was afterwards beſiedged in the Caſtle, and taken Priſoner by *Yvor-Back*, a *Brittiſh* Mountaineir.

Merioneth-ſhire Deſcribed.

IT's bounded on the North by *Caernarvon*, and *Denbigh-ſhires*: On the Eaſt by *Montgomery-ſhire*: Upon the South the River *Dowy* parts it from *Cardigan-ſhire*: The Weſt is wholly waſhed with the *Iriſh*-Sea, that hath ſwallowed up ſome part of it. It's the rougheſt, and moſt unpleaſant Country to ſee to in all *Wales*: Neither the Air, nor Soyl can be much commended. It's ſubject to many, and mighty Winds: And is full of high Hills that ſtand very thick together; and the Rocks are ſo near the ſurface of the Earth, that it yields but little Corn; but abundance of Sheep, and Cattel do graze upon thoſe Mountains, wherein their Riches do conſiſt.

Theſe Mountains did formerly abound with Wolves, till *Edgar the Peaceable*, enjoyed *Ludwall*, Prince of this County, to pay him a yearly Tribute of three hundred Wolves Heads, whereby in three years ſpace, they were wholly deſtroyed. The ancient *Brittains* by the help of theſe

Mountains, held out longeſt againſt the *Romans:* Neither were they ſubdued by the *Saxons*, or *Normans*, till the Reign of K. *Edward* the Firſt. Yet afterwards they rebelled again under *Owen Glendover*, who having been a Favourite to K. *Richard* the Second, was afterwards diſcontented by K. *Henry* the Fourth, upon a Quarrel with the Lord *Grey* of *Ruthin*, who incroached upon his Demaines; whereupon he brake into open Rebellion, drawing in all the *Welch* to joyn with him, who hoped to caſt off the *Engliſh* Yoak, and to have a Prince of their own Blood. Which Rebellion he maintained with wonderful Pride, Policy, and Obſtinacy, till at length, his Courage, together with his Dependents, failing him, he was ſo Proſecuted by that Powerful King, that he periſhed for want of Food.

Near unto *Bala* (a Market-Town in the North-eaſt part of this County) is *Pimble-Meer*, ſo great, that it covers at leaſt one hundred and ſixty Acres of Land; concerning which, it's reported, that the high-Land floods, though never ſo great, cannot make her to ſwell at all: But if the Air be troubled with Tempeſts of Wind, ſhe over-floweth her Banks. Into the South-ſide of this Meer, the Two-Headed River *Dee*, with a pretty ſharp Stream, entreth, and paſſeth through it without any mixture of their Waters; and the Salmon, often taken in *Dee*, is never found in this Meer; and the Guinead, bred in this Meer, is never ſeen in the River *Dee*.

Upon the Weſt, and Sea-Shoar of this County, ſtands *Harlech*, a Market-Town, governed by a Mayor, in a bleak and barren place, only they have plenty of Fowl, and Fiſh. Here ſtands a ſtrong, and formerly a beautiful Caſtle, mounted upon an Hill, and with a double Bulwark, Walled about, to command the Sea, and to forbid entrance to Invaders. The Conſtable hereof, by Patent, is always Mayor of the Town: And near unto it are two great Inlets of the Sea: Upon the Coaſt, multitudes of Herrings are caught, for which Cauſe, they are, in the Seaſon of the Year, much frequented by many Perſons from ſeveral Countries.

It's the chiefeſt Town of the Shire, which is divided into ſix Hundreds, wherein are ſeated three Market-Towns: And thirty ſeven Pariſh-Churches.

Mountgomery-ſhire Deſcribed.

It's bounded on the North with *Denbigh-ſhire:* Upon the Eaſt with *Shrop-ſhire*: Upon the South with *Radnor*, and *Cardigan-ſhires:* And on the Weſt with *Merioneth-ſhire*. It hath in it many high Hills, and plentiful Springs, which make the Soyl fruitful where-ever they come, and encreaſing into Rivolets, do haſten their Courſe into *Severn*, with which they meet in the Eaſt-part of this County: Which River of *Severn* ariſeth out of *Plinillimon-Hills*, and runs with a long courſe through divers Countries (to which, it is very advantagious) till it fall into the Sea.

This County by the help of *Severn*, exceeds all other Shires in *Wales* for fruitfulneſs: but the Weſtern-ſide is more Mountanious, and leſs Inhabited; yet thoſe Mountains breed innumerable Cattel, eſpecially of Horſes, very handſome, and incomparably ſwift.

The ancient *Brittains* in this Tract, were very puiſſant, and couragious, ſo that they were not ſubdued by the *Romans* till the dayes of *Domition*; nor to the *Engliſh* before the Reign of K. *Edward* the Firſt. *Mountgomery*, the Shire-Town, is ſeated in a wholſom Air, and hath a pleaſant Proſpect, ſtanding upon the eaſie aſcent of an Hill: And upon another, mounted far higher, ſtands a fair Caſtle, from the Eaſt-Rock whereof, the Town hath been Walled, as may, by many of the ruins, be evidently ſeen.

This Shire is divided into ſeven Hundreds, wherein are ſeated ſix Market-Towns, and forty ſeven Pariſh-Churches.

At *Buttington* in this County, the *Danes* having taken up their Winter-Quarters, were driven out by *Adhered*, Earl of the *Mercians*, *Anno Chriſti* 894.

Pembroke-ſhire Deſcribed.

IT's the fartheſt *Promontory* in all *Weſt-Wales*: On the North, parted from *Cardigan-ſhire* by the Rivers *Tyvy*, and *Keach*. On the Eaſt, it butteth upon *Caermarden-ſhire*: The South, and Eaſt, ſhoot far into the *Iriſh*-Seas, and by the ſame is wholly waſhed. From St. *Govens*, *South-point*, to *Cardigan-Bridg* in the North, are twenty ſix miles. From *Landenie* Eaſt-ward, to St. *Davids-Point* in the Weſt, are twenty: The whole circumſerence about ninety three miles. It's ſeated in a temperate Air.

Into this County K. *Henry* the Firſt ſent many *Flemmings*, whoſe Country was over-whelmed by the breaking in of the Sea. They were a ſtrong, and ſtout People inured to Wars, and accuſtomed to ſeek gain by Clothing, Trafique, and Tillage; and upon occaſion, ever ready to fight it out in the Field. Theſe *Flemmings*, being of K. *Henries* Kindred by the Mothers ſide, flocking over hither, ſorely peſtered, and endamaged the *Engliſh*, wherefore the King ſent them into *Wales*, both to purge, and diſ-burden his own Kingdom of them, and to repell, and by degrees, to quell the unruly *Welch*: And they deceived not his Expectation: For, they were always faithful to the *Engliſh*, and ſo behaved themſelves in the Kings quarrel, that they did him good ſervice: And to this day they ſpeak not the *Welch* Language, and the Country is yet called, *Little England* beyond *Wales*.

The Commodities of this Shire are Corn, Cattel, Sea-Fiſh, and Fowls: The Havens are very commodious for the Entertainment of Ships: As that at *Tenby*, and *Milford*, a Haven of ſuch capacity, that ſixteen Creeks, five Bayes, and thirteen Roads are contained in it. Here *Henry* of *Richmond* arrived, who was not long after K. *Henry* the Seventh.

Near unto this, is *Pembroke* ſeated, not very populous: It's Walled longwiſe, and them but indifferent for repair; the circuit of them is about eight hundred and eighty Paces, having three Gates for entrance. At the Weſt-end ſtands a large Caſtle, and Cauſey that leads over the Water to the decayed Priory of *Monton*.

St. *Davids* is a poor City, neither clad with Woods, nor adorned with

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a River, nor beautified with Fields, or Meddowes, but lyes open to all Winds, and Stormes. Yet hath it a fair Cathedral Church, dedicated to St. *Andrew*, and *David*; in the midſt of whoſe Quire lyeth Interred, *Edmund*, Earl of *Richmond*, Father of King *Henry* the Seventh. About this, there is a fair Wall, and the Biſhops Palace of all Free-ſtone, but wholly decayed.

This Shire hath been ſtrengthened with ſixteen Caſtles, beſides two Block-houſes. It's divided into ſeven Hundreds, in which are ſeated five Market-Towns, and one hundred forty five Pariſh-Churches.

The Caſtle of *Pembrook* was built by *Arnulph* of *Montgomery*, Brother to the Earl of *Shrewſbury*, which *Girald*, his Conſtable, valiantly holding out with a ſmall Garriſon againſt all the Forces of *South-Wales*, that layed Siedg to it, thereby purchaſed to himſelf great Honour, and raiſed his Family to a great heighth; from which the *Geraldines*, and *Fitz-Giralds* in *Ireland*, are deſcended.

Radnor-ſhire Deſcribed.

It's bounded on the North with *Monmouth-ſhire*: On the Eaſt with *Shrop-ſhire*, and *Hereford-ſhire*. On the South, the Rivers *Clarwen* and *Wye* divide it from *Brecknock-ſhire*: And the Weſt pointeth into *Cardigan-ſhire*. From Weſt to North are twenty miles. From South to Weſt are twenty four. From North to South are twenty two. The whole circumference about ninety miles.

The Air is ſharp, for that the Snow lyes long unmelted under it's ſhaddowing high Hills, and over-hanging Rocks. The Soyl is hungry, and that in the South, and Eaſt the beſt. The other parts are rough, and churliſh, and not eaſily mended by labour, ſo that their chief Riches conſiſt in their Cattel.

The ancient *Brittains*, aſſiſted by their unacceſſible Mountains, long with-ſtood the *Romans*: With which Mountains this Shire is over-burthened, and Travellers fear to look down from the hanging Rocks, under which they paſs, into thoſe deep, and dark Dales, which lye under them. This Country was fatal to *Llewellin*, the laſt Prince of the *Bittiſh* Race, who being betrayed by the men of *Buelth*, fled into thoſe vaſt Mountains of *Radnor*, where, by *Adam Francton*, he was ſlain, and his Head, Crowned with Joy, was ſet upon the Tower of *London*.

Radnor, ſometime a Station of the *Romans*, is pleaſantly ſeated under a Hill, whereon ſtands mounted a large, & ſtrong Caſtle, from whoſe Bulwark a Trench is drawn, whereon once ſtood a Wall, the Ruins whereof are yet to be ſeen in ſome places. *Preſtayn* for beautious Building, is the beſt Town in the Shire, a place much frequented, and of much Commerce. Next is *Knighton*, a Market-Town, under which is ſeen *Offaes Ditch*, which was abound to ſeparate the *Welch* from the *Engliſh*. And it's ſaid that *Egbert*, by the inſtigation of his Wife, made a Law, that it ſhould be preſent Death for the *Welch* to paſs over that Ditch. *Herald* alſo ordained, that what *Welch-man* ſoever ſhould be found with any Weapon on his ſide, on this ſide that Boundary, ſhould have his right hand cut off by the Kings Officers. The next place of account is *Raihader Gowy*, where there is a great fall of the River *Wye* that makes a very great noiſe: Beſides which, many other Rivers ariſe, and run through this County.

This Shire is divided into ſix Hundreds, wherein are ſeated three Forreſts, four Market-Towns, ſix Caſtles, and fifty two Pariſh-Churches.

A Deſcription of the Iſlands *belonging to* ENGLAND.

The Iſle of Wight *Deſcribed.*

IT belongs to the County of *Southampton*, and lyeth out at length over-againſt the midſt of it, South-ward. It's encompaſſed round with the *Britiſh* Sea. It's long, and in the midſt far broader than at either end. From *Binbridg* Iſle in the Eaſt, to *Hurſt* Caſtle in the Weſt, it's twenty miles long: And in breadth from *Newport*-Haven, North-ward, to *Chale-Bay*, South-ward, it's twelve miles: The whole circumference about ſixty miles.

The Air is pleaſant, and healthful, ſo that the Inhabitants live long. The Seas about it are exceeding full of Fiſh: The Soyl is very fruitful, by the induſtry of the Inhabitants, yielding ſuch plenty of Corn, as affordeth enough for themſelves, and ſome to ſpare to others. It's well ſtored with Cattel, and breeds every where ſtore of Coneys, Hares, Partridges, and Pheſants. It hath pleaſant Meddows, Paſtures, and Parks. They have ſtore of Sheep, which yield very fine Wooll. The North-ſide is finely garniſhed with Meddows, Paſtures, and Woods. The South is beautified with fruitful Corn-Fields. At each end the Sea doth ſo encloſe it, that it makes almoſt two Iſles, namely *Freſhwater-Iſle*, Weſt-ward, and *Brinbridg-Iſle*, Eaſt-ward.

Their Commodities chiefly conſiſt in Cattel, Sea-Fowl, Fiſh, and Corn. There is one little Forreſt in it. *Henry* the Firſt, King of *England*, gave it to *Richard Ridvers*, with the Fee, or Inheritance of the Town of *Chriſt-Church*; where he built certain Fortreſſes. The principal Market-Town in it is *Newport*, well ſeated, and much frequented. It's governed by a Mayor, and his Brethren. Not far off is *Careſbrook*-Caſtle, whoſe Founder (they ſay) was *Whitgar*, the *Saxon*, and from him called *White-Gareſburgh*. It's ſaid, that in the Year 1176. and in the twenty third Year of K. *Henry* the Second, it rained blood for two hours together, to the great aſtoniſhment of the Inhabitants.

This Iſland is fortified both by Art and Nature, having Forts, and Block-houſes erected in divers places; and encircled with a continual ridg of craggy Clifts, Rocks, and Banks, as the *Needles*, the *Shingles*, *Mixon*, *Brambles*, &c. which make it very dangerous for Saylers. *Veſpaſian* firſt ſubjected it to the *Romans* under *Claudius Cæſar*. And *Cerdic* was the firſt *Engliſh Saxon* that ſubdued it, who granting it to *Stuffe*, and *Whitgar*, they ſlew moſt of the *Brittiſh* Inhabitants, who were not many. Biſhop

Wilfred was the firſt that inſtructed the Inhabitants of this Iſland in the Chriſtian Religion. It now belongs to the Biſhop of *Wincheſters* Eccleſiaſtical Juriſdiction: And for the Civil Government, to the County of *Southampton.*

It's ſtrengthened with ſix Caſtles: Traded with three Market-Towns, and in it are ſeated thirty ſix Pariſh-Churches.

The Iſle of Man *Deſcribed.*

It butteth North-ward upon *Scotland:* South-ward upon the Iſle of *Angleſey:* Eaſt-ward upon part of *Lancaſhire:* And Weſt-ward upon the Coaſt of *Ireland.* From *Cranſton* to *Mul-Hills* it's twenty nine miles long: And from *Peele-Caſtle* to *Douglaſ-Point*, ſcarce nine miles broad. The whole circumference about eighty two miles.

The Air is cold, and ſharp, having no ſhelter from the North Winds: They have few Woods, only in digging up a kind of clammy Turff, they ſometimes meet with Trees that lie buried under ground, as they do alſo in *Cheſhire*, and *Warwick-ſhire*, which moſtly are Firr.

By the Induſtry of the Inhabitants, the Seas ſtore them with Fiſh, and the Land with Cattel, and Corn, ſo that they have not only plenty for themſelves, but ſend good ſtore into other Countries. Their Fields yield plenty of Barley, Wheat, but eſpecially of Oates, and therefore the People eat moſt Oaten-Bread (as they do alſo in *Lancaſhire*). It bears abundance of Hemp, and Flax, and hath great Flocks of Sheep, and Heards of Cattel, but ſmaller than ours, and much like to the *Iriſh* breed.

The Inhabitants of this Iſle are very free from troubleſom Law-Suits. No Judge, or Clerks of the Court take there any penny for drawing of Inſtruments, or making of Proceſſes. All Controverſies are determined by certain Judges, without Writings or other charges, by them they call *Deemſters*, whom they chooſe from among themſelves. If any complaint be made to the Magiſtrate of wrong done, or ſuffered, he preſently takes up a Stone, and fixes his Mark upon it, and ſo delivers it to the Plantiff, by Vertue of which, he calls his Adverſary to Appearance, and to produce his Witneſſes. If the Caſe be of greater conſequence than can be eaſily ended, it's then referred to twelve Men, whom they call, *The Keies of the Iſland.*

On the South-ſide of this Iſle ſtands *Bala-Curi* (the Biſhops chief place of Reſidence, who is not a Baron, nor Member of our Parliaments) and the Pyle, and a Block-houſe ſtanding in a little Iſland, where there is a Garriſon of Souldiers kept continually. And the Civil Government is ſo well mannaged, that every man poſſeſſes his own in peace, and ſafety. No Man lives in Fear of loſing what he hath: For they are not given to Robbing, Thieving, or Licentious living. The Wealthier ſort do much imitate the People of *Lancaſhire*, in their Honneſt Carriage, and good Houſekeeping.

The midſt of this Iſland riſeth up with Hills, ſtanding very thick, the higheſt whereof is called *Sceafull*, from whence, upon a clear day may be ſeen the Three Kingdoms of *England*, *Scotland*, and *Ireland*. They ſuffer not any to beg from door to door: They deteſt the Diſſorders, as well Civil as Eccleſiaſtical of Neighbour-Nations. The Women of this Country, whenſoever they go abroad; gird themſelves about with the Winding-ſheet wherein they purpoſe to be buried, to ſhew that they are mindful of their Mortality. And ſuch as at any time are there Condemned to Dye, are Sowed in a Sack, and flung from a Rock into the Sea.

This Iſland is divided into two Parts, South and North, whereof the one reſembleth the *Scottiſh* Speech, the other the *Iriſh*. It's defended by two Caſtles, and hath five Market-Towns, and ſeventeen Pariſhes, with many Villages.

Anno Chriſti 1340. *William Montacute*, Earl of *Salisbury*, wreſted this Iſland from the *Scots* by force of Arms: And in the Year 1393. he ſold *Man*, and the Crown thereof, unto *William Scroop* for a great ſum of money: But he being Beheaded for Treaſon, it came into the hands of K. *Henry* the Fourth, who granted this Iſland to *Henry Percy*, Earl of *Northumberland*, who the fifth Year after, riſing in open Rebellion, the King ſent Sir *John Stanley*, and *William Stanley* to ſeize the Iſle, and Caſtle of *Man*, the Inheritance whereof he afterwards granted by Patent to Sir *John Stanley*, and his Heirs, together with the Patronage of the Biſhoprick, *&c.* So that his Heirs, ſince, Earls of *Darby*, are Kings of *Man*.

Holy Iſland Deſcribed

It's twice ever day ſeparated from the Continent at the coming in of the Tide. And was Named *Holy Iſland*, becauſe in Elder times many Monks uſed to retire into it, as into a quiet place for their Contemplations. On the Weſt, and South, it hath *Northumberland:* And South-Eaſt-ward the Iſle of *Farne*. It's long and narrow. From Eaſt to Weſt it's about two thouſand two hundred and fifty Paces: And from North to South, one thouſand two hundred and fifty Paces; ſo that the Circumference is not great.

The Air is not Healthful, nor Delightſom, being ſubject to extremity of Cold, and much troubled with Foggy Miſts, and Vapours from the Seas.

The Soyl is not rich, being Rocky, and full of ſtones, and therefore unfit for Tillage. It's not commended either for Hills whereon to feed Sheep, and Cattel: Nor hath it Vallies repleniſhed with ſweet Springs, or running Rivelets, only one excepted, which iſſueth forth from a Pond: The only Commodity it yields, is, a fitneſs for Fiſhing, and Fowling.

It was ſometime made an Epiſcopal See, Inſtituted by *Aidan* the *Scot*, at which time he was ſent for to Preach the Chriſtian Faith to the *Northumbrians:* But afterwards, when the *Danes* rifled, and robbed all the Sea-coaſts, it was tranſlated from hence to *Durham*.

It hath only one Town in it, with a Church, and Caſtle, under which, there is a Commodious Haven, Defended with a Block-houſe, ſituate upon an Hill towards the South-eaſt. It's called alſo *Lindisfarn.*

Farne-Iſle Deſcribed.

It's South-Eaſt-ward ſeven miles from *Holy Iſland,* and two miles from *Bambrough* Caſtle. On the Weſt, and South, it beareth upon *Northumberland:* On the North-eaſt-ſide it hath other ſmaller Iſlands adjoyning to it, as *Widopens,* and *Staple-Iſland,* which lye two miles off *Bronſman:* And two leſſer than theſe, called the *Wambes.*

The breadth of this Iſland is but five miles, and the length no more: The whole circumference about fifteen miles.

The Air is very unwholſome, and breeds *Dyſenteries;* and many other Diſeaſes by reaſon of the Foggs, and Exhalations which ariſe out of the Sea. It's oft troubled with unuſual Tempeſts of Wind, and boiſterous Rains, and with great Surges of the Sea. The Soyl is barren, and it's compaſſed about with craggy Clifts, yielding neither matter of pleaſure, nor profit. It hath neither Woods, Coals, nor Turffs for Fuel, nor Corn, or Cattel for Food. The beſt Commodity it yields, is Fiſh, and Fowl.

It hath but few Houſes in it: Only it hath a Tower, or Fortification, placed near the middle part of the Iſland.

The Iſle of Jerſey *Deſcribed.*

The two Iſlands of *Jerſey,* and *Garnſey,* being the only remains of the Dukedome of *Normandy;* that in former times, for many Years together, was under the Command of the Kings of *England,* are both ſeated in the *Brittiſh* Seas, which part them a good diſtance aſunder, and are now both within the Circuit of *Hampſhire. Jerſey* hath on the North, *Hampſhire,* and on the South, *Normandy.* It contains in length from *Sentwon-Pool* upon the Weſt, to *Mount-Orguil* Caſtle in the Eaſt, ten miles: And in breadth, from *Dubon-Point* to *Plymount-Bay,* ſix miles: The whole circumference is about thirty eight miles. It's diſtant from a little Iſle, called *Alderney,* about four Leagues.

It's a very pleaſant, and healthful Iſland, having a dainty Aſpect into the Seas. South-ward it lyes not far from a craggy ridge of Rocks, much feared by Marriners, who call them *Caſquets:* Yet they ſerve to ſecure the Iſland from Pirates, and Invaders. The Soyl is fruitful, bringing forth ſtore of Corn, and Cattel, eſpecially of Sheep, moſt of which have four Horns apiece. The Wooll is very fine, and white, of which the Inhabitants make their *Jerſey* Stockings, which being ſent into *England,* yield a good Commodity to the Ilanders.

The Inhabitants were either *Normans,* or *Brittains,* or both, in their firſt Original: They ſpeak *French,* but after a corrupt manner. They have been under the *Engliſh* ever ſince the untimely Death of *Robert,* Duke of *Normandy,* Eldeſt Son to *William the Conquerour.*

The Inhabitants here live very pleaſantly, as well by the profits of the

Land, as by the help of the Sea, which yields them ſtore of Fiſh, eſpecially in the Summer-time. Their Conger, and Lobſters, are the faireſt, and fatteſt that be upon the Coaſts of *England*. They have little Wood, their beſt Fuel is Turff: Some Coal is brought them, but it's very deer. Straw, Furs, and Fern, ſerve for their ordinary uſes. In the midſt of the Iſland are many pretty riſing Hills, yielding a delightful Proſpect into the Valley.

The Governour of this Iſland is the Captain thereof, who appointeth certain Officers under him; the chief of whom is called, a Bayliff, that in Civil Cauſes hath the Aſſiſtance of twelve Jurats to determine of Differences, and to miniſter Juſtice: And in Criminal matters, ſeven: In matters of Reaſon, and Conſcience, five. The twelve are choſen out of the twelve Pariſhes; ſo that in ordinary Controverſes, no man goes farther than to his own Jurat. But difficult matters are determined before the Bayliff in a general Meeting.

This Iſle hath two little Iſlands near to it, the one St. *Albons*, the other St. *Helaries*. It hath twelve Pariſhes, and four Caſtles.

The Iſland of Garnſey *Deſcribed.*

It lyes about five Leagues North-weſt from *Jerſey*, and is compaſſed alſo with the *Brittiſh*-Sea. It's in length from *Plymouth-Bay*, South-weſt, to *Lancroſs de Anckers*, North-eaſt, thirteen miles: And in breadth from St. *Martins-Point*, South-eaſt, to the *Howe*, North-weſt, nine miles: The whole circumference is about thirty ſix miles. It's compaſſed about with Rocks, which defend it againſt Invaders.

The Air differs little from the temper and quality of that in *Jerſey*. In it is neither Toad, Snake, Adder, nor any other venemous Creature, whereas *Jerſey* hath many of them. Moſtly it ſtands upon a Rock, in many places very high above the Sea. The Soyl is fruitful, yielding plenty of Graſs for Sheep and Cattel which ſerve to all uſes. The Fields in the Summer-time are ſo decked with variety of Flowers, that it looks like a pleaſant Garden.

The Inhabitants are not ſo much given to Tillage, as are thoſe in *Jerſey*, though their Soyl be as fruitful: But of latter Years, they have much addicted themſelves to the planting of Trees, eſpecially of Apple-Trees, by reaſon whereof, they make much Cider. Their Commodities are alike, and their helps from the Sea, rather more. In this Iſle are many great, and ſteep Rocks, among which is found the *Emerill-ſtone*, which is very uſeful to Glaſiers, and ſome other Trades, but eſpecially to Jewellers, to cut their precious Stones.

It hath a Head of Land on the North-part, the paſſage into which is ſo narrow, that a man would think that the ſtrong Tides which beat on each ſide, would ſever it from the Iſle: It's called St. *Michael in the Vale*, where the ruins of an old Priory are yet to be ſeen. The Government of this Iſle reſembles that of *Jerſey*, and the People in their Original, and Language, are alike: But their Cuſtoms and Conditions in this, come nearer the Civil Faſhions of the *Engliſh*.

In it are ten Pariſhes, one Market-Town, called St. *Peters Port*, which alſo is an Haven: And *Caſtle-Cornet*.

See the Deſcription of Scotland, Ireland, *and the four* Provinces *thereof.*

Scotland Deſcribed.

IT hath been an ancient cuſtom in *Scotland*, in caſe of great danger, to command the *Fire-Croſs* to be carried about; to wit, two Fire-brands ſet in the faſhion of a Croſs, and pitched upon the point of a Spear: And Proclamation is thereupon made, That all men above ſixteen Years of Age, and under ſixty, ſhall repair into the Field, to oppoſe the Enemy.

Scotland is ſeparated from *England* by the Rivers *Tweed*, and *Solway*, and the *Cheviot*-Hills, reaching from one River to the other: It's in length four hundred and eighty miles: In breadth much leſs, no place being threeſcore miles from the Sea: It's divided into *High-land*, and *Low-land*. The people of the *High-land* living on the Weſtern-parts of *Scotland*, have ſome civility: But thoſe in the out-Iſles are very barbarous: The *Low-landers* are in Diſpoſitions, and Language, almoſt like the *Engliſh*. *Scotland* is far more barren than *England*. The chief Commodities are courſe Cloathes, Freeſes, Fiſh, Hides, Lead-Oar, *&c.* The principal Rivers are *Forth*, *Clada*, and *Tay*, all Navigable.

In *Scotland* there are four Univerſities, St. *Andrews*, *Glaſco*, *Abberdeen*, and *Edenburgh*. The Nobility and Gentry are great Affecters of Learning, and therefore do not only frequent their own Univerſities, but travel into Forrain parts for Improvement of the ſame. The whole Country is divided into two parts by the great River *Tay*: The Southern-part is more populous, and fruitful, every where beſtrewed with Cities, and Towns, as *England* is: The Northerly more barren, and rude, retaining the cuſtoms of the Wild-*Iriſh*, from whence they came.

The Southern-part hath in it theſe Counties, *Tividale*, *Merch*, *Laudien*, *Liddeſdale*, *Eskedale*, *Annandale*, *Niddeſdale*, *Galloway*, *Carrick*, *Kyle*, *Cunningham*, *Arran*, *Cluideſdale*, *Lenox*, *Sterling*, *Fife*, *Strathern*, *Menteith*, *Argile*, *Cantire*, and *Lorn*.

The Northern Counties are, *Loquabrea*, *Braidalbin*, *Perth*, *Athol*, *Anguſe*, *Merns*, *Mar*, *Buguhan*, *Murrey*, *Roſs*, *Sutherland*, *Cathnes*, and *Strathnavern*. And theſe again are divided into Sheriffdoms, Stewardſhips, and Baliwicks.

The chief Cities in Scotland *Deſcribed.*

Edenburgh is the Regal City of *Scotland*, ſeated in *Lothien*, where is the Royal Palace, and the chief Courts of Juſtice. It conſiſts principally of one Street about a mile long, into which run many petty Lanes, ſo that the whole compaſs may be about three miles: It's ſtrengthened by a Caſtle that commands the Town.

Glaſco in *Cluidſdale*, where an Univerſity was founded by Biſhop *Turnbull*, *Anno Chriſti* 1554.
St. *Andrews* in *Fife*.
Sterling, or *Striveling*, ſeated in *Striveling* Hundred.
Aberdeen in *Mar*.
Dondee in *Anguis*.
Perth, or St. *Johns Town*.

Scotland was once inhabited by two populous Nations, the *Scots*, and *Picts*: The former inhabited the Weſtern-parts of the Land, the latter the Eaſtern: Theſe two Nations at length falling out, there were great and large Wars betwixt them, till at laſt the *Scots* prevailing, they extinguiſhed, not the Kingdom only, but the very Name of the *Picts*.

Moſt memorable was that Fortification drawn from *Abercorn* upon the *Frith* of *Edenburgh*, unto *Dunbritton* opening upon the Weſt-Sea, where *Julius Agricola* ſet the Limits of the *Romane* Empire: At this place began the great Wood *Caledonia*, famous for the Wild white Bulls bred therein, with Manes like Lyons, thick, and curled, of Nature fierce, and cruel, ſo hateful to Mankind, that they abhorred whatſoever was by them handled, or breathed upon. The Cattel in *Scotland* are but ſmall, yet many: Fiſh ſo plentiful, that in ſome places men on Horſe-back, hunt Salmons with Spears. The Iſlands belonging to it are, the Weſtern, the *Orknayes*, and the *Shetlands*, in number above three hundred. Amongſt the Weſtern, the *Hebrides*, *Skie*, *Mula*, *Ila*, and *Arran*, are the chief; all abounding with Corn, Wood, Salmons, Herrings; and ſome with Conies, Deer, Horſes, and Sheep. The *Orkney*-Iſlands upon the North, lye in a raging Sea, about three and thirty in number, whereof thirteen are inhabited, the other repleniſhed with Cattel. In them are no venemous Serpents, nor other ugly Vermine: The Air ſharp, and healthful, apt to bear Oats, and Barley, but have no Wood: Of theſe *Bomonia* is the greateſt, that hath ſix Minerals of Lead, and Tin, and twelve Pariſhes in it.

Ireland Deſcribed.

Ireland is divided into four Provinces: *Mounſter*, *Leinſter*, *Connaught*, and *Ulſter*. In *Mounſter* are the Counties of *Limmerick*, *Kery*, *Cork*, *Waterford*, *Diſmond*, and *Holy-Croſs* in *Typperary*. In *Leinſter* are *Eaſt-Meath*, *Weſt-Meath*, *Kilkenny*, *Caterlough*, *Queens-County*, *Kings-County*, *Kildare*, *Weſhford*, and *Dublin*: In *Connaught* are *Clare*, or *Towmund*, *Gallaway*, *Maio*, *Slego*, *Letrim*, and *Roſcoman*. In *Ulſter* are *Dungal*, or *Tyr-connel*, *Tyrone-upper*, *Tyrone-nether*, *Farmanagh*, *Cavan*, *Monaghan*, *Colrane*, *Antrim*, *Down*, *Armagh*, and *Lough*.

Ireland hath on the Eaſt, that Tempeſtous Sea that divides it from *England*. On the Weſt, the Weſtern Ocean: On the North, the *Deucalidonian*-Sea: And on the South, the *Virgivian*-Sea: It contains in length four hundred, and in breadth, two hundred miles. The Air is temperate, but not ſo clear as ours in *England*; it doth not therefore Ripen Corn well, but cauſeth Graſs to grow abundantly: The *Winter* is more ſubject to Wind than Snow. The Soyl is Uneven, Wooddy, Wild, Watriſh, and Boggy, full of Loghs, and Meers: Yea great Ponds are ſometimes found upon high Mountains: Hence New-commers are ſubject to Rheums, Diſſenteries, and Fluxes, the uſual Cure whereof, is *Uskebah*.

This Iſland breeds no venemous Creature, neither will any live there, if brought from other places. All the breed in *Ireland* (except Women, and Grayhounds) are leſs than in *England*. The Commodities are Cattel, and Sheep, which are twice ſhorn in one Year; but their Wooll is courſe, of which they make Mantles, Caddows, and Coverlets: Their Hobbies alſo are of great eſteem: Bees there are in great abundance. The People are generally Strong, and Nimble, patient of Hunger, and Cold, implacable in Enmity, light of Belief, greedy of Glory. The Kernes, or *Wild-Iriſh*, are extreamly Barbarous, not behaving themſelves as Chriſtians, ſcarcely as Men. The chief Rivers are, 1. *Shenin*, or *Sinei*, beginning in *Ulſter*, and running two Hundred miles, till it falls into the *Virgivian*-Sea, and is Navigable threeſcore miles. 2. The *Slane*. 3. *Awiduff*, or *Blackwater*. 4. *Showre*, &c. of which *Spencer* makes theſe Verſes.

There was the Liffie *rowling down the* Lea,
The Sandy Slane, *the Stony* Aubrian:
The Spacious Shenin *ſpreading like a Sea*,
The Pleaſant Boyne, *the Fiſhie-fruitful* Bann,
Swift Awiduffe, *which of the* Engliſh-man
Is call'd Blackwater; *and the* Liffar *deep*,
Sad Trowis *that once his People over-run*,
Strong Allo *tumbling from* Slewtogher *ſteep*;
Aud Mullamine, *whoſe Waves I whilome taught to weep.*

There alſo was thewide embayed Mayer,
The pleaſant Bandon *Crown'd with many a Wood*,
The ſpreading Lee *that like an Iſland fair*,
Encloſed Corke *with his divided Flood*,
And baleful Oure, *diſtain'd with* Engliſh *Blood:*
With many more, &c.

The principal Lakes are, *Lough-Earn*, *Lough-Foile*, and *Lough-Corbes*, in length twenty, in breadth four miles: In which are three hundred Ilets abounding with Pine-trees

Dublin, the Metropolis of *Ireland*, is ſeated on the *Liffie*, in which is an Univerſity. Our K. *John* was the firſt that was entituled Lord of *Ireland*, which Title the Kings of *England* retained till *Anno Chriſti* 1542. at which time, in an *Iriſh* Parliament, K. *Henry* the Eight was declared King of *Ireland*, as a Name more repleat with Majeſty.

The Province of Mounſter *Deſcribed.*

Mounſter hath on the South, the *Virgivian*-Sea: On the North-part, *Connaught*: On the Eaſt, *Leinſter*: And on the Weſt, the *Ocean*. It's in length from *Baltimore*, in the South, unto the Bay of *Galway*, in the North, fourſcore and ten miles: It's breadth Eaſt, and Weſt from *Waterford*-Haven,to *Feriter*-Haven,is one hundred miles. The Air is mild,and temperate: The Soyl in ſome parts Hilly with Woods, and ſolitary Mountains: The Vallies beautified with Corn Fields: The Commodities are Corn, Wood, Cattel, Wooll, and Fiſh, eſpecially abundance of Herring, and Cod. The principal City is *Limrick*, compaſſed about with the Famous River *Shannon*,by the parting of the Channel. Alſo near unto the River *Savaren*, which iſſues out of *Muskerry*-Mountains, ſtands the City of *Cork*: And laſtly, in this Province, is the fair City of *Waterford*,having a commodious Haven for Trade,and Traffick.

The Province of Leinſter *Deſcribed.*

Leinſter hath on the Eaſt,the *Iriſh*-Seas: Weſt-ward on *Connaught*-ſide, it's bounded by the River *Shannon*: North-ward, with the Territory of *Lougth*: And South-ward, with part of *Mounſter*. It's in length fourſcore miles: In breadth ſeventy. The Air is clear,and mild: The Soyl generally fruitful,and plentiful both in Fiſh,and Fleſh: Stored with Corn, Cattel,and Paſtures. It's well watered with Rivers,and for the moſt part well Wooded. except the County *Dublin*,where it is much wanting: It breeds excellent Hobbies that amble very eaſily.

It hath in it three Rivers of note, *Shour*, *Neor*, and *Barræo*, which iſſue out of the Huge Mountains *Bladinæ*, and meet together before they empty themſelves into the Ocean. In this Province are, 1. *Kilkenny*, a fair Midland Town. 2. *Kildare*. 3. *Wexford*, which was the firſt *Engliſh* Collony. 4. *Dublin*, the Metropolitan City, which is Strong, Beautiful, and frequented by Merchants: Near to it is the Beautiful Colledge, conſecrated to the *Holy Trinity*, which Queen *Elizabeth* made an Univerſity.

The Province of Connaught *Deſcribed.*

Connaught is bounded Eaſt-ward, with part of *Leinſter*: North-ward, with part of *Ulſter*: Weſt-ward, with the main Ocean: And South-ward, with part of *Munſter*: It's in length one hundred ſix and twenty miles, and in breadth fourſcore. The Air is not ſo pure, and clear as in other Provinces, by reaſon of the many Bogs. In it *Twomond*, or the County of *Clare*, is beſt, both for Sea and Soyl. *Galway* commodious for Shepheards. *Maio* repleniſhed with Cattel, Deer, Hawks, and Honey. *Slego* with Paſturage. *Le Trim* full of rank Graſs, and Forrage. *Roſcomen*, plain, and fruitful, fit for Cattel, or Husbandry. The principal City, and indeed the third in *Ireland* is *Galway*, built in manner much like a Tower, and is well frequented with Merchants, having a convenient Haven. Near unto it is the Iſle of *Arran*.

The Province of Ulſter *Deſcribed.*

Ulſter on the North, is divided with a narrow Sea from *Scotland:* Southward, it extends to *Cannaught*, and *Leinſter*: And on the Weſt is beaten with the vaſt Ocean. It's length is near one hundred miles from North to South, the breadth, one hundred and thirty, and odd miles. The Air is temperate, which cauſeth the ground to bring forth great ſtore of ſeveral Trees, both for Building, and Fruit-bearing; plentiful it is of Graſs for Cattel, well furniſhed with Horſes, Sheep, and Oxen. The Rivers carry Veſſels for Pleaſure, and Profit; furniſhed they are with great ſtore of Fiſh, eſpecially of Salmons, abounding more in ſome of theſe Rivers, than in any other place in *Europe*. Indeed in ſome places, this Country is barren, troubled with Loughs, Lakes, and thick Woods, but in other places fruitful enough, if it were but well Husbanded. The principal place in this Province is *Armagh*, near unto the River *Kalin*, which though it make but a poor ſhew, yet lately was an Archiepiſcopal See: Wherein once ſat *Richard Fitz-Ralph*, commonly called *Armachanus*, who *Anno Chriſhi* 1355. wrote ſo ſharply againſt the begging Friers, deteſting ſuch voluntary Beggary in Chriſtians.

Thus was the ſtate of *Ireland*, before the late horrid Rebellion brake forth, what alterations the ſame hath produced, I am not able to write.

The Azores *Iſlands Deſcribed.*

The Iſlands of *Azores* are nine in number: *Tercera*, St. *Michael*, St. *George*, St. *Mary*, *Pico*, *Fayall*, *Gracioſa*, *Flores*, and *Corvo*. They are named *Azores*, from the many Ayeries of Goſhawks found there. Of theſe *Tercera* is the greateſt, and fruitfuleſt: It abounds with Oyl, Wine, Corn, Oade, Fruits, *&c.* Her beſt Town is *Angra:* Her beſt Fort *Brazeil*, her Haven bad to Anchor in: It's about fifteen, or ſixteen Leagues in compaſs.

Pico is the higheſt, being (as ſome ſay) above fifteen miles to the top, which is many times ſeen clearly: But about the middle of it hang the Clouds. It's about ten miles in circuit: It's for the moſt part compoſed of Brimſtone, ſo that many times from the top, iſſue forth flames of fire, as out of *Ætna:* Below are umbragious Shades, and cold Rivolets, into which, when the vomited fire is forced, thoſe oppoſite Elements eccho forth their Diſcontents in an hideous noiſe.

In the Iſland of *Tercera*, are ſome Fountains, the Water whereof is ſo hot, that it will boyl an Egg: There is alſo another Fountain that turns Wood into Stone, and a Tree that grows by it, hath that part of the Root which grows in the Water petrified: The other that is out, is Wood, as of other Trees.

A more particular Deſcription of the Kingdoms, and Countries contained in the Continent of Europe.

Spain Deſcribed.

SPain was ſeized upon by the *Sweves*, *Goths*, and *Vandals*, *Anno Chriſti* 168. who remained in Poſſeſſion thereof, more than four hundred Years, till their King *Rodrigues*, with almoſt all his Nobility, was defeated by the *Saracens*, who were brought in by a certain Earl, in Revenge of the Diſhonour of his Daughter, whom the King had raviſhed. Theſe *Saracens* maintained themſelves there above ſeven hundred Years, as well againſt the *French*, as the *Spaniards* themſelves, who endeavoured to expell them. It was formerly divided into twelve Kingdoms, which were all reduced to one by *Ferdinand*, and *Iſabel*, *Anno Chriſti* 1474. except that of *Portugal*, which was ſubjugated by *Philip* the Second, and peaceably poſſeſſed by him, and his Heirs, till the Year 1640. as above. It was in the Reign of the aforeſaid *Ferdinand*, that the *Indies*, and many other Iſlands were found out, the Riches whereof, hath much augmented the potency of *Spain*, and made her to aſpire to the Monarchy of the World.

The chief Rivers in *Spain* are, 1. *Tagus*, formerly Famous for his Golden Sands: It riſeth in the Mountain of *Seira Molina*, running by the City of *Toledo*, and then ſmoothly gliding by the Walls of *Liſbon* in *Portugal*, it payes his Tribute to the Weſtern Ocean. 2. *Ana*, (now *Cuadiana*) which riſing about the ſame place, afterwards runs under ground for the ſpace of fifteen miles, as our *Mole* in *Surrey* doth. 3. *Bætis* (now *Guadalquiver*) 4. *Duerus*, that runneth from it's Head in the Hills of *Biſcay*, Weſt-ward. 5. *Iberus*, which having his Head in the ſame Mountains, runs Eaſt-ward almoſt four hundred miles, of which, two hundred is Navigable.

The chief Hills are, 1. *Aurentius Saltus*, ſtretching from the *Pyrenean*-Mountains towards *Portugal*. 2. *Siera Morena*, declining from the middeſt of *Spain*, towards the ſtraits of *Gibralter*. 3. *Seira Nevada*, which croſſes the Kingdom of *Granata* from Eaſt to Weſt: Steep Hills, amongſt which, the people ſpeak the *Arabick* Tongue perfectly.

Whilſt the *Saracen-Moors* poſſeſſed *Spain*, they divided it into twelve Principalities, as

1. *Leon* and *Oviedo*, having on the Eaſt *Biſcay*, on the South *Caſtile*, on the North, the Ocean, on the Weſt *Gallicia*: It yieldeth little, yet ſwift Horſes called *Hobbies*. The chief Towns are, 1. *Aviles* on the Sea-ſide. 2. *Palenza*. 3. *Oviedo*. 4. *Aſtorga*. 5. *Leon*.

2. *Navarre*, having on the Eaſt the *Pyrenean*-Mountains, on the Weſt *Iberus*, on the North *Biſcay*, and one the South *Aragon*. The chief Cities are, 1. *Victoria*. 2. *Viana*. 3. *Sangueſſa*. 4. *Pampelune*, the Metropolis of the County, *Anno Chriſti* 1512. in the Reign of Q. *Katherine*, who was Married to *John* of *Albert*: The King of *Spain* raiſing an Army, under pretence

of rooting out the *Moors*,ſuddenly ſurprized this Kingdom,unprovided for reſiſtance,and keeps it till this day,though the *French* have often attempted the recovery of it.

3.*Corduba*,comprehending *Andaluzia*, *Granada*, and *Eſtremadura.*

Andaluzia, is the richeſt and fruitfulleſt Country in all *Spain*: The chief Towns are, 1.*Corduba*, the Metropolitan, whence comes our true *Cordovan*-Leather, made of the Skins of a *Sordinian* Beaſt. Near this City is a Wood thirty miles long,conſiſting all of Olive-trees. 2.*Marchena*, where are the beſt *Jennets* in all *Spain*. 3. *Medina Sidonia*, the Duke whereof, was General of the *Armado* in eighty eight. 4.*Lucar di Barameda*, an Haven-Town. 5.*Xeres*, a Haven-Town alſo, whence come our *Xeres*-Sack, commonly called *Sherry*-Sacks. 6.*Tariffa*, ſeated at the end of the Promontory towards *Africk*. 7. *Sevil*, the faireſt City in all *Spain*, in compaſs ſix miles, environed with beautiful Walls, and adorned with many magnificent buildings of Palaces, Churches, and Monaſteries, and hath under it's juriſdiction, twenty thouſand ſmall Villages: It's alſo divided into two parts by the River *Bætis*, yet both are joyned together by a beautiful and ſtately Bridge. Hence come our *Sevil*-Oranges,and from hence goeth the *Indian* Fleet.

Analuzia in *Spain*, as well for plenty of all Bleſſings of the Earth, as for the Pleaſures, and Delights of the Fields, is a meer terreſtrial *Paradiſe*. The Horſes which ſhe produceth, are ſo ſwift in courſe, that they ſeem (according to the Proverb) to be engendred by the Wind. *Spain* feeds an infinite number of Sheep, eſpecially in *Caſtile*, where is made moſt excellent Cloath, and the Wooll for the ſuperlative fineneſs thereof, is Tranſported into other Countries: In other parts it is barren, through the Lazineſs of the People (as ſome think) who love much better to put their Hands to the Sword, than to the Plough. The People are Melancholly, and Cholerick: Sober, and content with a little, ſpending more upon the Back, than upon the Belly: they are very Ambitious, and good Souldiers, knowing as well how to uſe a Victory, as to gain it; and are more exactly obſervant of Diſcipline than any other Nation in the World. The Kingdom is Hereditary,and for want of an Heir-mail it falls to the Diſtaff.

Granada, which is bounded with *Murcia* on the Eaſt: *Andaluza* in the Weſt: *Caſtile* on the North: And the *Mediterranen* Sea on the South. The chief Cities are, 1.*Granata*,a neat and ſtately Town, the Houſes being all built of Free-ſtone with curious Workmanſhip: It hath many wholſome Springs about it,and is fenced about with a ſtrong wall,in which are twelve Gates, and one hundred and thirty Turrets. 2.*Alamia*, famous for her Baths. 3. *Malaga*, whence comes our *Malaga*-Sacks. 4. *Almeria*, a great Port-Town. 5. *Oſuna*.

1. *Eſtremedura*, Watered with the River *Bætis*: The chief Cities are, 1.*Merida*. 2.*Guadalcanal*,famous for her Mines of Gold and Silver.

4.*Gallicia*, a very Mountanious Country: In it the chief Cities are, 1.*Compoſtella*,in which is an Univerſity. 2.*Baiona*,at the mouth of *Minius*. 3.*Coronna*,called the *Groine*,a place often ſpoken of in our Wars with *Spain* in Q. *Elizabeths* time.

5.*Biſcaie*, having *Navarre* on the Eaſt: *Old-Caſtile* on the South: *Leon* on the Weſt: And the *Cantabrian*-Ocean on the North. The chief Cities are, 1.*Tholoſa*. 2.St.*Sebaſtian*. 3.*Fontaraby*. 4.*Bilbo*. It abounds with good Wines, ſtore of Cattel, and the beſt Sword-blades: It's Mountanious, and woody; out of the Hills ariſe one hundred and fifty Rivers, of which *Iberus* and *Duerus* are the chief. It yields plenty of Iron, and good Timber for Ships. They admit no Biſhops amongſt them; and the Women at all Meetings drink firſt.

6. *Toledo*, the chief City is of the ſame Name, ſtanding upon the River *Tagus*, beautified with many Palaces of rare and admorable Architecture, and fortified with good Walls, on which ſtand one hundred and fifty Towers: It's ſeated almoſt in the midſt of *Spain*, and is well Inhabited by Noble-men for Pleaſure, by Merchants for Profit, and by Souldiers, it being Garriſoned. The Arch-Biſhop hereof, is the chief Prelate of *Spain*, Preſident uſually of the Inquiſition, whoſe Revenues amount to three hundred thouſand Crowns *per annum*. It hath in it an Univerſity. 2. The next City is *Calatrava*, on the River *Ana*. 3.*Talbora*, on the River *Tagus*, a very neat City.

7.*Murcia*, the chief Cities whereof are, 1.*Alicante*, whence comes our true *Alicant*-Wine, made of the juyce of Mulberries, growing hear in great plenty. *Murcia*, on the River *Segourg*. 3.*Cartagena*, a brave Haven upon the *Mediterranean* Sea.

8. *Caſtile*, bounded on the Eaſt with *Navarre*, *Arragon*, and *Toledo*: On the Weſt with *Portugal*: On the North with *Aſturias*, and on the South with *Andaluzia*, and *Granada*. It's now divided into the new, and old: The *Old* is on the North-ſide, wherein the chief Cities are, 1.*Soria*. 2.*Segovia*, famous for Wooll, and Cloathing. 3. *Validolid*, a neat Town, and an Univerſity. 4.*Avila*. 5.*Burgos*. 6.*Salamanca*; the chiefeſt Univerſity in *Spain*.

New-Caſtile is on the South of the Old: The chief Cities are, 1.*Madrid*, the Kings Seat, and the moſt populous City in all *Spain*, though it be ſeated in a barren Country. 2.*Alcara de Henares*, formerly *Complutum*, an Univerſity. 3.*Alcantara*. 4.*Signeuca*, a ſmall Academy. 5.*Cuenca*, nigh to which is the *Eſcurial*, or Monaſtry of St.*Lawrence*, built by K. *Philip* the Second. A Building of that magnificence, that no Building, either in times paſt, or preſent, is comparable to it. The Front towards the Weſt, is adorned with three ſtately Gates, the middlemoſt whereof, leadeth into a very ſumptuous Temple; and into a Monaſtry, wherein are one hundred and fifty Monks, of the Order of St.*Jerom*, and a Colledge. That on the right hand, openeth into divers Offices belonging to the Monaſtry: That on the left into Schools, and Out-houſes belonging to the Colledge. At the four corners are four Turrets of excellent Workmanſhip, and for height Majeſtical: Towards the North, is the Kings Palace: On the South-part, are divers beautiful, and ſumptuous Galleries: And on the Eaſt-ſide, ſundry Gardens, and Walks very pleaſing, and delightful. It contains in all, eleven ſeveral Quadrangles, every one Cloyſtered about.

Portugal Deſcribed.

9. *Portugal* hath on the North, the River *Minius:* On the South, the River *Ana:* On the Weſt, the Ocean: And on the Eaſt, *Caſtile:* Formerly it was called *Luſitania.* The Air is very healthful: The Country for the moſt part is Hilly, and bare of Corn: But it abounds with Honey, Wine, Oyl, Allum, Fruits, Fiſh, White-Marble, Salt, *&c.* It's in compaſs, eight hundred ſeventy and nine miles: The length, three hundred and twenty: The breadth, threeſcore. The moſt fertile-part is about *Conimbria:* The people are excellent Marriners, and happy in forreign Diſcoveries. The Rivers, great and ſmall, are near two hundred: The greateſt is *Minius*, full of Red-Lead, and it's Navigable one hundred miles. The chiefeſt Cities are, 1. *Lisbon* upon *Tagus*, famous for Traffick: It's ſeven miles in compaſs, containing above twenty thouſand Houſes of neat and elegant Building: It's Walled about, wherein towards the Sea, are two and twenty Gates, and towards the Land, ſixteen: On the Walls ſtand threeſcore and ſeven Turrets. 2. *Miranda.* 3. *Braga.* 4. *Conimbria*, a famous Univerſity. 5. *Porto.* At the Southern-part of *Portugal*, is the Cape of St. *Vincent.* After the overthrow of King *Sebaſtian*, in the Battel in *Africk*, where three Kings fell in one day, there were divers Pretenders to the Crown of *Portugal*, and amongſt the reſt, *Philip* the Second, King of *Spain*, was one, who made a ſhew, that their Titles ſhould be lawfully debated, yet in the mean time, he ſent an Army, under the Duke *de Alva*, ſeized on it by force, and ſo kept it, till within theſe few Years, the *Portugals* drave out the *Spaniards* (as was aforeſaid) on a ſudden, and made the Duke of *Bragance*, one of the Family of the former Pretenders, King; who keeps it till this day. The King of *Spain*, by the loſs of it, hath loſt one of the faireſt Diamonds in his Crown; having therewith loſt the Eaſt-*Indies*, and *Braſile* in the Weſt.

10. *Valentia*, The chiefeſt City is of the ſame Name, ſituated near the mouth of the River *Guadalander:* In it is an Univerſity, *&c.* There is nothing of note in this Country.

11. *Catalonia*, which hath *Iberus* on the South: *Arragon* on the Weſt: The Sea on the Eaſt: and the *Pyrenian*-Mountains on the North. The chief Cities are, 1. *Gironne.* 2. *Barcelona* on the Sea, a Town of good ſtrength. 3. *Perpignan.*

12. *Arragon*, is bounded with *Catalonia* on the Eaſt: *Caſtile* on the Weſt: *Navarre* on the North: And *Valentia* on the South. The River *Iberus* runs through the midſt of this Country. The chief Cities are, 1. *Lerida*, an Univerſity on the River *Cinga*, &c. There is nothing elſe of note.

The Pyrenean-*Hills Deſcribe.*

The *Pyrenean*-Mountains, ſtand as a natural Boundary, between the two great Monarchs of *France* and *Spain:* They run in a Ridge from Sea to Sea; the *Cantabrian*-Ocean fiercely beating on the Weſt: And the *Mediterranean*, gently waſhing the Eaſt-ends of them. The higheſt of them is called *Danus*, becauſe it hath for the moſt part a White cap of Snow upon it, on the top whereof in a clear day, a man may ſee both the Seas. The *French*-ſide of theſe Mountains is naked,and barren,the *Spaniſh* very fruitful, and adorned with Trees.

France Deſcribed.

THe Kingdom of *France* is compoſed of four and twenty Provinces, wherein are fifteen Arch-Biſhopricks, ninety ſeven Biſhopricks, ten Parliaments,fourteen Univerſities,and four Orders of Knighthood. The *French* are ſo naturally inclined to Arms, that the Proverb ſaith, *They are born Souldiers*; nor indeed can they ſtay long at reſt; for if they have no War with their Neighbours, they quickly make it amongſt themſelves: Points of Honour make them run into the Field, as to a Feaſt; ſo that many of the Nobility unhappily fall by Duels. They go like Thunder-bolts to Combats, and Conqueſts, and over-come whatſoever oppoſes them; but as ſoon as their Heat is cooled, they turn their Backs, and ſuddenly loſe what they had gained with ſuch Reputation. *The French are more than men* (ſaith the Proverb) *at the beginning of a Fight, and leſs than women towards the end.* The *French* Cavalry is the ſtouteſt, and beſt in the World. Their generoſity is ſuch, that they grudge not to praiſe the vertue even of their Enemies, when they deſerve it. They agree ſo ill out of their own Country; that they make themſelves diſeſteemed by it.

France is wonderfully ſtored with Rivers, the chiefeſt whereof are, 1. *Seine,* which ariſing in *Burgundy*, paſſeth by *Paris*, and *Rhoan*, and receiving into it nine Navigable Streams, diſembogueth it ſelf into the *Brittiſh* Ocean. 2. *Some*, upon which ſtandeth *Amiens*,hath it's Head about St. *Quintins*, divides *Picardy* from *Artois*,and receiving eight leſſer ſtreams into it,falleth into the Sea. 3. *Loyre*,on which are ſeated *Nants*,and *Orleance*; It riſeth out of the great Mountains in *Avergne*,runs ſix hundreds miles,receiveth into it ſeventy two leſſer Rivelets, and ſo falleth into the *Aquitane*-Ocean. 4. *Rhoane*,riſing at *Briga*,three miles from the Head of *Rhene*,watering *Lyons*, where it meets with *Sone* flowing from *Alſatia:* Then it waters *Avignion*,and admitting thirteen leſſer Brooks,it falls into the *Mediterranean* at *Arles*. 5. *Garond*,which running from the *Pyrenean*-Hills,paſſeth by the Walls of *Burdeaux*, and *Tholouſe:* Of theſe Rivers it is ſaid; The *Seine* is the richeſt, the *Rhoane* the ſwifteſt,the *Garond* the greateſt, and the *Loyer* the ſweeteſt. But come we to a more particular Deſcription of the ſeveral Provinces.

1. *Gaſcoyn*, and *Guien*, are bounded with the *Pyrenean*-Hills, the *Aquitane*-Ocean,and the River *Garond*. The chief Cities in it are, 1. *Tholouſe*, wherein is a Parliamentary-Court for the Execution of Juſtice: The Fields about it extend in length, one hundred, in breadth, ſeventy *French* Leagues; wherein was fought that dreadful Battel, between *Attila*, King of the *Huns*, that had in his Army, five hundred thouſand Fighting men, and *Ætius*, the *Romane* Lieutenant in *France*, wherein the *Romans* were

Victors, and ſlew of the *Barbarians* an hundred and fourſcore thouſand perſons. 2. *Burdeaux*, where our K. *Richard* the Second was born: In it are an Univerſity, and Parliamentary-Court, 3. *Bazas* on the *Garond*. 4. *Baion*, on the Coaſt of *Spain*.

On the North-end of this Country, ſtands the little Province of *Xantoigne*: The chiefeſt Cities whereof, are *Sainctes*, and *Rochel*, the beſt fortified Town in all *France*, and formerly the ſtrongeſt Hold of the Proteſtants.

2. *Poictou*, which hath on the North, *Brittain* and *Anjou*: On the Eaſt, the Dutchy of *Berry*: On the South, *Xantoigne*, and *Guien*: And on the Eaſt, the *Aquitain*-Sea. The chief Cities are, 1. *Poictiers*, on the River *Clarius*, next in greatneſs to *Paris* it ſelf. 2. *Caſtle Herauld*, the Title whereof was given to the Family of *Hamiltons* in *Scotland*, by *Henry* the Second, and *Francis* his Son, &c.

3. *Anjou*, is but a little Province, but very fruitful, and yields the beſt Wines in *France*. To it are annexed, the Provinces of *Turrain*, and *Main*. The chief Towns of *Anjou* are, 1. *Angiers*, where is an Univerſity. 2. *Beaufort*, ſometimes belonging to our Dukes of *Lancaſter*. 3. *Saumur*, pleaſantly ſeated on the *Loyre*, and an Univerſity: On the North-ſides of *Anjou*, between it, and *Normandy*, lyeth *Main*, whoſe chief Cities are, 1. *Mans*, or *Main*. 2. *Beaumont*. 3. *Vendoſme*. On the South-Eaſt, between *Anjou*, and *Berry*, lieth *Toureine*, and in it the Cities of, 1. *Toures*, near unto which, *Charles Martel* overthrew an Army of four hundred thouſand *Saracens*, under their Captain *Abdaramen*, and ſlew of them three hundred and ſeventy thouſand, about the Year 732. 2. *Amboiſe*. 3. *Bloys*. 4. *Orleance*, upon the *Loyre*: An Univerſity, wherein eſpecially the Civil-Law is ſtudied.

4. *Brittain*, environed with *Main*, *Tourain*, and the Sea: In it are two good Havens, *Breſt*, and St. *Molo*: The chief Cities are, 1. *Nants* upon the Bank of *Loyre*, where is a Parliament. 2. *Rhenes*. 3. *Vannes*. 4. St. *Briene*. 5. *Rohan*.

5. *Normandy*, which hath on the South, *Main*, and the Iſle of *France*: On the Eaſt, the River *Some*: On the other parts, the Ocean: The River *Seine* runs through the midſt of it. The chief Cities are, 1. *Conſtance*. 2. *Cane*. 3. *Bayeux*, on the Sea-ſide. 4. *Pontoyſe*. 5. *Roan* 6. *Falaiſe*. 7. *Mortaigne*. 8. *Crecy*. 9. *Caux*. 10. *Verneil*. The cheif Haven-Towns are, *Hareflew*, *Deep*, and *New-haven*.

6. The Iſle of *France*, encompaſſed with the *Seine*, and other petty Brooks: In it is ſeated the Regal City of *Paris*, formerly *Lutetia*, *quaſi in luto ſita*, becauſe ſituated in a Clayie Soyl, whence grew the Proverb, *It ſtains like the Dirt of* Paris.

The City of Paris *Deſcribed.*

Paris is in compaſs twelve miles: It ſtands in a moſt fertile Soyl: The Citizens are reputed to be above five hundred thouſand. It's honoured with a Parliament, to which all others may appeal. It hath in it a famous Univerſity, counted the firſt in *Europe*, containing fifty and five Colledges, built by *Charles* the Great, *Anno Chriſti* 800. at the perſwaſion of *Alcuinus*, an *Engliſh-man*. It's ſeated on *Seine*, which ſerves the Town with little Boates, and Barges; the River ebbing and flowing no higher than *Pontelarch*, about ſeventy and five miles below *Paris*. It was held by the *Engliſh* ſixteen Years, and in it our King *Henry* the Sixth, was Crowned King of *France*, and *England*, in the Church of *Noſtre Dame*, or our *Lady*; which Church is threeſcore and five Fathom long, four and twenty broad, and fifteen high, above which, the Steeples are raiſed thirty and four Fathoms.

In this Iſle of *France*, is alſo St. *Vincents*: And ſomewhat Eaſt-ward, *Soyſons*: Then *Carenton*, where the Proteſtants have a Church: Alſo the Royal Palace of *Fountainbleau*, one of the faireſt Houſes in Chriſtendome.

North-ward, lyeth the Dukedom of *Valois*, whoſe prime City is *Senlis*, and next it *Luzarch*.

7. *Berry* and *Burbon*, which are environed with *Poictou*, *Limoſin*, *Avern*, *Burgondy*, and *Champain*. The chief City in *Berry*, is *Bourges*, well ſtored with Sheep. It's watered with the River *Cher*; and hath in it thirty and three Walled Towns. In *Bourges* is a famous Univerſity. 2. *Sancerre* 3. *Argenton*. 4. *Caſteau Rous*.

Burbon is watered with the Rivers of *Loyre*, and *Alliere*: The Cities are, 1. *Burbon*. 2. *Molins*. 3. *Nevers*. To *Burbon* belong *Beavois*, and *Avern*: In *Beavois* are the Cities of *Beavois*, and *ville Franche*: In *Avern* the chief City is *Clermont*; then St. *Floure*, invincible by it's ſituation. 3. *Claudes Argues*. 4. *Maregnes*, and 5. *Aubigney*.

8. *Limoſin*, is environed with *Berry*, *Poictou*, *Xantoigne*, and *Avergne*. It's watered with the Rivers *Vienne*, and *Vexerew*. The chief Cities are, 1. *Tulles*. 2. *Tuviers*. 3. *Maignai*. 4. *Limoges*. 5. *Chalue*. South-weſt to *Limoſin*, are the little Countries of *Perigort*, and *Quercu*, whereof the chief Towns are, 1. *Mountalbon*, ſituated on the *Garond*: A ſtrong Hold of the Proteſtants. 2. *Cahors*, a beautiful, rich City. In *Perigort* are the Cities of *Perigeux*, and *Sarlat*.

9. *Daulphine*, is environed with *Avergne* one the Weſt: *Provence* on the South: *Savoy* on the Eaſt: And *Breſſe* on the North. The *Rhoan* runs through this Country, and meeting with *Zone* it waſheth the walls of *Lyons*, a famous mart Town, and Uuiverſity. 2. *Valence*. 3. *Vienna*. 4. *Grenoble*, where is a Parliament.

In the Mountains bordering on this Country, and lying between it, *Savoy*, *Provence*, and *Piedmont*, dwell the *Waldenſes*, many times formerly, and now of late grievouſly perſecuted by the *Popiſh* Party.

10. *Languedoc*, is environed with the *Pyrenean*-Hill, *Gaſcoin*, the River *Rhoan*, and the *Mediterranean* Sea: The chief Cities are, 1. *Narbon*. 2. *Montpelier* on the Sea-ſide, which is a famous Univerſity for the Study of Law, and Phyſick. 3. *Niſmes*. 4. *Agde*. 5. *Lodove*.

11. *Provence*, is bounded with *Languedoc*, *Dauphine*, *Piedmont*, and the *Mediterranean* Sea. It's divided into three parts: One whereof, belongs to the Pope, the Metropolis whereof, is *Avignion*, ſeated on the River *Roſne*, wherein the Popes made their Reſidence ſeventy Years together;

gether ; in it is an Univerſity. The Second Part belongs to the Prince of *Orang*, wherein the chief City is *Orang*, famous for her Rare and Wonderful Antiquities. The third, and greateſt part belongs to the King of *France*: Wherein are, 1. *Marſeleis*, a famous Mart-Town. 2. *Aix*, where is a Parliament. 3. *Arles*, wherein was held a Council by *Conſtantine*, *Anno Chriſti* 313.

12. *Picardy*, and *Champaigne*, are environed about with *Normandy*, *Belgia*, *Lorayn*, *Burgundy*, *Berry*, *Burbon*, and *France*: It's divided into the higher, and lower: In the higher is, 1. *Callis*, taken by our *Edward* the Third, after eleven Months Seidg, *Anno* 1347. and ſuddenly loſt by Queen *Mary*, *Anno* 1557. after it had been the *Engliſh* two hundred years. 2. *Bullen*, taken by our King *Henry* the Eight. 3. *Terwyn*, taken by the ſame King, *Maximilian* the Emperour of *Germany*, ſerving under his Enſigns.

In the lower *Picardy* are, 1. St. *Quintins*. 2. *Abbeville*, ſtrong frontire Towns. 3. *Peronne*. 4. *Amience*. 5. *Monſtreville*. 6. *Guiſe*.

Champaigne hath in it, 1. *Rheimes*, where the Kings of *France* are Crowned, and Anointed. In it is an Uuiverſity, and one Colledge for the enterment of *Engliſh* Fugitives. 2. *Troys*. 3. *Brie*. 4. *Montargis*. 5. *Sens*. 6. *Auxerre*. 7. *Chalons*.

13. The Dutchy of *Burgundy*, is bounded with *Champaign*, *Breſſe*, and *Burbonoys*: The chief Cities whereof are, 1. *Dijon*, where is a Parliament, 2. *Autun*. 3. *Beaulne*. 4. *Verdune*. 5. *Sologne*. 6. *Chalons*, Belonging to the Prince of *Orang*, 7. *Alice*: It's Watered with Ten Rivers.

All theſe Provinces are under the King of *France*, and beſides Cities, have in them thirty and four good Havens.

Within the Limits of *France* are three other Countries, which are not ſubject to the King of *France*, as

1. *Savoy*, 2. *Lorrain*, 3. the County of *Burgundy*, which laſt is bounded with *Champaigne*, *Lorrain*, *Swtzerland*, and *Breſſe*, and the Dutchy of *Burgundy*. The length of it is ninety miles, the breadth ſixty: The Inhabitants are a Warlike people, called commonly *Walloons*: The Soyl is exceeding fruitful: It's watered with the Rivers *Soan*, *Love*, *Doyne*, and *Doux*, upon whoſe Banks ſtands the fair, and ſtrong City of *Bezanſon*, an Univerſity. *Dole* alſo ſtands on the ſame River, a ſtrong, rich, and beautiful City, and an Univerſity, wherein the *Jeſuits* have a Colledge. 3. *Salines*. 4. *Gray*. 5. *Arbois*. 6. *Boutenant*. 7. *Chaſtilion*, and above three and twenty more Walled-Towns.

2. *Lorrain*, which is environed with part of *Belgia*, *Alſatia*, the County of *Burgundy*, and *Champaigne*: It abounds with Corn, Wine, Mines, Salt, Fiſh, and an excellent Race of Horſes. The people are hardy, and politick, and are governed by a Duke: In it are ſtore of Lakes well repleniſhed with Fiſh, one whereof, is fourteen miles in compaſs: The chief Rivers are, 1. The *Meure*, 2. *Moſa*, 3. *Moſella*: The chief Cities are, 1. *Nancy* ſeated on the *Meure*, 2. St. *Nicholas*, well ſeated, neatly built, and very populous, but not walled about: 3. *Vauſoleur*, 4. *Pont Moſon*, 5. *Neufa Chateau*, 6. *Vaudemant*. Unto this Country belongs the County of *Barrois*, environed with

the two ſtreams of the River *Marne:* The chief Towns are, *Barleduc*, *Lamot*, *Arg*, and *Ligni*.

3. *Savoy*, which is bounded with *Dauphine*, *Breſs*, *Switzerland*, and *Piedmont*. Within the Limits of this Country, ſtands the famous City of *Geneva*, bing but two *Engliſh* miles in circuit, and the Territories thereof ſtretch but two Leagues and an half of each ſide. At the end of the City, is the Lake *Lemannus*, and the River *Rhoan* divides it into two Parts.

This little Common-Wealth, by the Aſſiſtance of God, reſiſted a great Siedge, laid againſt it by the Duke of *Savoy*, *Anno Chriſti* 1589. As alſo, another attempt made by *Charles Emanuel*, Duke of *Savoy*, to have taken her by Surpriſe. He ſecretly Liſted one Thouſand and two Hundred men, under the Command of Mounſieur *d'Aubigny*, who by means of great ſtore of Ladders, and other Inſtruments, got to the number of two Hundred into the Town, whilſt the Duke was following with ſome Regiments for Recruit: But being diſcovered, and the Citizens running to their Arms, it pleaſed God to ſtrike thoſe which were entered with ſuch a *Pannick* fear, that they returned the ſame way they came, without having been able ſo much as to ſeize upon one Gate, to let in the other Forces. Thus this great deſign ſo long premeditated, ſo ſecretly carried on, ſo ſucceſſively begun, and almoſt compleatly executed, was by the watchful eye of Gods Providence over his People, prevented: And this hot *Camiſado* hath made them of *Geneva* ſtand better upon their Guard ever ſince.

They uſe to puniſh Adultry with Death, and if any Malefactor fly thither for Refuge, they puniſh him after the cuſtom of the Country where the crime was committed. The chief Cities of *Savoy*, are 1. *Chambery*, the Dukes Seat: It ſtands in a pleaſant Valley amongſt the Mountains, and is beautified with many neat Houſes, well fortified with a ſtrong Caſtle, and ſome Out-works. 2. *Tarentaiſe*, which cmomands the Paſſage into *Italy*, through the Hills *Geneura*. 3. *Bramont*. 4. *Aquibelle*. 5. *Carboneirs*. 6. *Maurienne*. On the North-Eaſt of *Savoy*, is the County of *Breſſe:* The chief Towns whereof are, 1. *Chattillion*, 2. *Mont Real*, 3. *Bourg*, well ſeated and fortified.

The Marquiſat of *Saluzzes*, is ſeated in *Piedmont*, a part of *Italy*. *Piedmont* it ſelf, being bounded with *Millaine* on the Eaſt: *Savoy* on the Weſt: *Switzerland* on the North: And the *Mediterranean* on the South: A Fruitful Country compared with *Savoy*, but Inferior to the reſt of *Italy*. It hath in it one Hundred and ſixty Walled places, and is very populous. It hath in it fifty Earldomes, and fifteen Marquiſates. It's divided betwixt the Dukes of *Savoy*, and *Mantua*, the River *Tenarus* parting their Poſſeſſions: The chief Towns belonging to the *Savoyard* are, 1. *Turin*, built on the Banks of the River *Duria:* In it is the Palace of the Duke of *Savoy*, and an Univerſity. 2. *Aoſte*, 3. *Vercelli*, a ſtrong Town. 4. *Inurea*, &c.

The Alps *Deſcribed.*

The Mountains of the *Alps*, which require five days to be aſcended, divide *France*, and *Germany* from *Italy:* They are always covered with Snow: *Hanibal* made a way through them with Fire, and Vinegar. They begin at *Savona*, and having run a good ſpace in a continued Hill, are at laſt divided into many parts: There are five Paſſages over them into *Italy*: Three out of *France*, and two out of *Germany:* The firſt out of *France* is through *Provence*, cloſe upon the *Tyrenean* Seas, and ſo through *Liguria*, which is the eaſieſt. The ſecond, through the Hills called *Geneura*, into the Marquiſat of *Saluzzes*, and ſo into *Lombardy:* The third is over Mount *Cenis*, through the Country of *Turin*. The firſt way out of *Germany*, is through the *Griſons* Country, by the Town of *Valtolin*; the other way is through the Country of *Tyrol*, by the Towns of *Inſpurg*, and *Trent*.

Italy Deſcribed.

THis Country abounds with Rice, Silks, Velvets, Sattins, Taffaties, Grograms, Raſh, Fuſtians, Gold-Wire, Allom, Glaſſes, *&c.* The chief Rivers in it are, 1. *Poe*, which riſeth out of the *Alps*, and running through *Lombardy*, emptieth it ſelf into the *Adriatique* Sea. 2. *Rubicon*. 3. *Tyber*.

Italy is uſually divided into ſix Parts; But the Principalities thereof are ten, as

1. The Kingdom of *Naples*, having the Land of the Church on one ſide, and the Sea on all others. It's in compaſs, one thouſand four hundred ſixty and eight miles: It abounds with Mines of divers Mettals, and the choiſeſt Wines: The chiefeſt Provinces in it are, 1. *Terra di Lavoro*, formerly *Campania*, wherein the chiefeſt Cities are, 1. *Cajeta*, ſeated on the Sea-ſide. 2. *Naples*, the Metropolis, and a beautiful City, containing ſeven miles in compaſs: In this City, the *French*, or *Neapolitan* Diſeaſe was firſt known in Chriſtendom: It ſtands on the Sea-ſhore, and is fortified with four Caſtles. 3. *Capua*, which emaſculated the valour of *Hanibals* Souldiers. 4. *Cuma*, nigh to which is the Lake *Avernus*, the ſtink whereof, poyſons Birds that flie over it. 5. *Baiæ*, famous for the Baths. 6. *Nola*. 7. *Puteoli*. 8. *Miſenum*, nigh unto which is the Hill *Veſuvius*, that caſteth forth flames of fire, and in the Reign of *Titus*, it caſt forth ſuch abundance of ſmoak, and aſhes, as darkned the Sun, and overwhelmed two Cities.

2. *Abruzzo*, whereof the chief Towns are, 1. *Aquilea*. 2. *Beneventum*. 3. *Aquino*, where *Thomas Aquinas* was born. 4. *Sulmo, Ovids* Birth-place.

3. *Calabria Inferior*, whoſe chief Cities are, 1. *Peſte*, where Roſes bloſſom thrice in a year. 2. *Salernum*, famous for the Study of *Phyſick*. 3. *Conſenſia*. 4. *Regium*. 5. *Locris*.

4. *Calabria Superior*, wherein the chief Towns are, 1. *Tarentum*, 2. *Crotona*. 3. *Polycaſtrum*. 4. *Amicle*. 5. *Sybaris*. 6. St. *Severine*.

5. *Terra di Otranto*, wherein the chief Cities are, 1. *Brunduſium*, one of the beſt Havens in the World. 2. *Hydruntum*, now *Otranto*. 3. *Gallipolis*.

6. *Puglia*, the Cities whereof are, 1. *Manfredonia*, 2. *Cannæ*, where *Hanibal* ſlew of the *Romans* forty two thouſand and ſeven hundred, and had he followed that Victory, he had been Maſter of *Rome*. In this Country is the Hill *Gargalus*, or *Mount* St. *Angelo*, one hundred and twenty miles in compaſs, ſtrengthened both by Nature, and Art: It abounds with Cattel: The people in theſe two Provinces are troubled with a *Tarantula*, which is only cured by Muſick.

2. The Land of the Church, which North and South is extended from the *Adriatick* to the *Tuſcan* Seas; the Eaſt bounds are *Axafenus* and *Trontus*, which divide it from *Naples*: North-Weſt it's bounded with the Rivers Poe, and *Fiore*, which divide it from the *Venetians*; and South-weſt with *Piſſeo*, which parts it from the *Florentines*: The Provinces hereof are,

1. *Romandiola* extending from *Rubicon* Eaſt, to the *Venetians* on the Weſt: From the *Appenine*-Hills South, to *Padus*, and the *Adriatique* on the North. The chief Cities are, 1. *Bononia*, the principal Univerſity in *Italy*, where the Civil Laws are much ſtudied, ſeated on the River *Apoſa*. 2. *Rimana*, formerly *Ariminum*, on the mouth of the River *Rubicon*. 3. *Cervia*, on the *Adriatique*-Sea, where great ſtore of Salt is made. 4. *Ferrare*, whoſe Territories ſtretch in length, one hundred and ſixty miles, and in breadth fifty, wherein are contained the brave Cities of *Modena*, and *Rhegium*: *Ferrara* the chief City is ſeated on the Bank of Poe, a broad, deep, and ſwift River, which guards it on the one ſide, and on the other it's fortified with ſtrong Walls, and a large Moat. In the middſt of the City is a large Green, into which there open on all ſides nineteen ſtreets, moſt of them half a mile long, and ſo even, that the ends of them may be eaſily ſeen. The whole compaſs is five miles. 5. *Ravenna*.

2. *Marcha Anconitana*, environed with *Romagna*, the *Appennine*, *Naples*, and the *Adriatique*: The chief Towns are, 1. *Ancona*, ſeated on the Hill *Cimmerius*, and it is an Haven-Town. 2. *Aſcoli* the fair. 3. *Firmo* the ſtrong. 4. *Macerata*. 5. *Adria*, which gave the Name to the Neighbouring Sea. 6. *Narma*. 7. *Humona*. 8. *Loretto*, famous for the Pilgrimages made thither.

3. The Dukedome of *Spoleto*, is ſituate under the *Appennine*-Hills. The chief Cities are, 1. *Spoleto*. 2. *Ovietto*, ſeated on a very High Rock, where is a Church very Lightſome, and yet the Windows are made of Alabaſter in ſtead of Glaſs. 3. *Perugia*. 4. *Aſis*. In this Country, is the Lake of *Perugia*, Thirty miles in compaſs. Near which, *Hanibal* ſlew *Flaminius*, with fifteen Thouſand of his *Romane* Souldiers.

4. St. *Peters Patrimony*, containing *Campagna di Roma* (formerly *Latium*) and part of *Hetruria*. The chief Cities are, 1. *Alba*. 2. *Oſtia*, at the mouth of *Tyber*. 3. *Antrum*. 4. *Tybur*. 5. *Præneſte*. 6. *Ardea*. 7. *Gabii*. 8. *Veii*, a large and rich City. 9. *Tivolis*. 10. *Rome*, ſeated on the River *Tyber*, enlarged with the Receit of two and forty Rivers, and is diſtant

from the Sea, fifteen miles. See old *Rome* deſcribed afterwards. The *Romane* Empire was extended from the *Iriſh* Seas in the Weſt, to the River *Euphrates* in the Eaſt, three thouſand miles: And from *Danubtus* in the North, to Mount *Atlas* in the South, two hundred miles. The Revenues of the Empire, were eſtimated to amount to one hundred and fifty Millions of Crowns *per annum.* But *Rome* as now, is but eleven miles in compaſs, within which alſo there is much waſte ground: The Inhabitants are about two hundred thouſand, two parts whereof are Clergy-men, and Curteſans, the latter being ſeldom under forty thouſand, which pay to the *Pope*, thirty Thouſand Duckats *per annum.* The principal Buildings are the Church of St. *Peter*: The Caſtle of St. *Angelo*, an impregnable Fortreſs: The *Popes* Palace called *Belvidere*: And the *Vatican* Library.

3. The Common-wealth of *Venice*, hath many Territories belonging to it, the length whereof, is above one thouſand miles, but the breadth far leſs. For the City of *Venice* it ſelf, ſee the Deſcription of it afterwards. The chief Provinces belonging to it are,

1. *Marca Trevigiana*, having on the South, the River *Poe*: On the Weſt with the Dutchy of *Millaine*: On the Eaſt, *Frivli*, and the Gulph of *Venice*: And on the North, *Tirol*: The chief City is *Treviſo*, 2. *Padua*, where an Univerſity was ſetled *Anno Chriſti* 1220. Famous for Phyſicians, and their Garden of Simples. *See the Deſcription of it afterwards.* 3. *Vincenza.* 4. *Breſcia*; the ſecond City for bigneſs, and beauty in all *Lombardy*: Her Territories are in length one hundred, in breadth fifty miles. 5. *Verona*, ſeated on the *Atheſis*. It boaſteth of an Amphitheater, able to contain eighty thouſand people: Her Territories are threeſcore and five miles in length, and forty in breadth. 6. *Briſcello.* 7. *Bergamo.* 8. *Eſte.* 9. *Crema*, a ſtrong Fort againſt the *Millanois.*

2. *Frivli*, formerly called *Forum Julii*; It's environed with *Iſtria*, the *Alps*, *Trevigiana*, and the *Adriatique*: It's in length fifty miles, and the breadth no leſs. The chief Cities are, 1. *Aquilegia*, ſeated on the *Natiſco.* 2. *Treiſt*, cloſe to the Sea. 3. *Gorritia.* 4. *Palma*, excellently fortified. 5. *Cividad di Auſtria.*

3. *Iſtria* environed with the Sea, *Frivli*, and *Carniola*: It's in compaſs two hundred miles, the Air very unwholſome: The chief Towns are, 1. *Cape d' Iſtria*, or *Juſtinople.* 2. *Pola.* 3. *Parenza.* 4. *Fortula.* 5. *Rubinum.* 6. *Monſona.*

The Polity whereby this Common-wealth hath ſo long ſubſiſted, is an *Ariſtocracie*: Wherein, 1. They exempt their Citizens from the Wars, and hire others in their places, ſo that by their death the Common-wealth ſuſtains the leſs loſs. 2. They entertain ſome forreign Prince for their General, whom, when the Wars are ended; they preſently diſcard, by which means avoid they Factions, & Servitude, which were like to happen, if they ſhould employ any of their own People, who by his Vertue, and Valour, might win the hearts of the Souldiers, and ſo make himſelf their Prince. 3. Their Laws ſuffer not the younger Sons of their Nobility and Gentry to Marry, leaſt the number increaſing, ſhould diminiſh the Dignity, yet they allow them unlawful Pleaſures, and for their ſakes permit publick Stewes.

4. The Dukedom of *Florence* containing the greater part of *Tuſcany*: It's parted from *Ganoa* on the Weſt, by the *Magra*, and the ſtrong Town *Sarezana*: From *Romagna*, and *Ancona* on the North, by the *Appennine*-Hills: On the Eaſt, by the *Piſſeo*: And on the South, by the *Tyrrhene*-Seas. The chief Cities are, 1. *Florence*, ſeated nigh to the confluence of *Arnus*, and *Chianus*: *See the Deſcription of it afterwards. Charles* the Arch-Duke was wont to ſay, that it was a City to be ſeen on Holy days only. 2. *Piſa*, a brave, and ſtrong City. 3. *Sienna*, in whoſe Territories are *Orbitello*, *Pienza*, *Soana*, and ſix and twenty other walled Towns. 4. *Piſtoya*, where began the Factions of the *Guelphs*, and *Gibbilines*. 5. *Maſſa*, famous for her Quarries of white Marble. 6. *Volaterra*. 7. *Arrezzo*. 8. *Cortona*, ſeated under the *Appennine*. 9. *Carara*. 10. *Borgo San Sepulchro*. 11. *Ligorne*, a famous Haven ſeated at the mouth of the River *Arnus*. The whole length of this Dukedome is two hundred and ſixty miles, the breadth not much leſs. The people are great Merchants.

5. The Dukedom of *Millaine*, which hath on the Eaſt, *Mantua* and *Parma*: On the South, *Liguria*: On the North, *Trevigiana*, and on the Weſt, *Piedmont*: It ſtands wholly in *Lombardy*, the Garden of *Italy*. The chief Cities are, 1. *Pavia*, on the River *Ticinus*, an Univerſity. 2. *Lodi*, 3. *Alexandria*, a place of great ſtrength. 4. *Cremona*, famous for her high Tower. 5. *Como*. ſeated on a Lake ſo named. 6. *Millaine*, honoured with an Univerſity: See this ſtately City deſcribed afterwards.

The Dukedom of *Mantua*, bounded on the Eaſt with *Romagna*: On the Weſt, with *Millaine*: On the North with *Trevigiana*: And one the South with *Parma*, and *Placentia*. To this belongs the Dukedom of *Mountferrat*, ſituated on the South-Eaſt-part of *Piedmont*, the chief Cities whereof are, 1. *Alba*. 2. *Caſala*, St. *Vas*. 3. *Nicæa*, or *Niza*; and 4. *Iſola*. The chief Cities of *Mantua* are, 1. *Mirabella*. 2. *Lucera*. 3. *Capriana*. 4. *Modena*. 5. *Reggio*, 6. *Cuneto*, 7. *Mantua*, a very ſtrong Town, environed on three ſides with a water that is three quorters of a mile broad, and on the fourth, with a Wall.

7. The Dukedom of *Urban*, which lies in the midſt of the Papal Territories: Having the *Adriatique* on the North: The *Appennine* on the South: *Romagna* on the Weſt, and *Marca Anconitana* on the Eaſt. In it are two hundred Caſtles, and ſeven Cities, the chief whereof are, 1. *Urbin*, at the foot of the *Appennine*, 2. *Belforto*, 3. *Piſauro*, a good Haven, 4. *Cabo*, 5. *Fano*, Sea-Towns alſo.

8. The Principality of *Parma*, and *Placentia*, which hath on the North *Mantua*: On the South, the *Appennine*: On the Weſt, *Millain*: And on the Eaſt, *Modena*. Here are made thoſe excellent Cheeſes called *Parmeſans*. *Parma* is ſeated on the little River *Pirina*, and *Placentia* on the *Po*. To this principallity belongs alſo *Mirandula*, with her Territories, where was born that famous Schollar, *John Picus Mirandula*.

9. The Common-Wealth of *Genoa*, containing *Liguria*, which hath on the Eaſt, the River *Varus*: On the Weſt, the River *Magra*, which parts it from *Tuſcany*: On the North, the *Appennine*: And on the South, the *Ligurian* Seas: It's in compaſs fourſcore miles, but not ſo much in breadth. The people are much given to Uſury, whence one ſaid merrily, *That in*

Chriſtendom there were neither Schollers enough, nor Gentlemen enough, nor Jews *enough*; and being anſwered, that there were of all theſe, rather too great plenty, than any ſcarcity: He replyed, *That if there were Schollers enough, there would not be ſo many double, and treble Beneficed men; and if there were Gentlemen enough, ſo many Peaſants would not be ranked amongſt the Gentry; and if there were* Jews *enough, ſo many Chriſtians would not profeſs Uſury.* The chief Towns are, 1. *Ceva.* 2. *Finaly.* 3. *Noli.* 4. *Sarazena.* 5. *Genoa*, in compaſs eight miles: The building for the two firſt ſtories, are built of Marble, curiouſly wrought, but by the Law, they are forbidden to uſe Marble any higher. It hath a very ſpacious Haven, well fortified, where Ships may ride in ſafety.

10. The State of *Luca*, which is ſituated in *Tuſcany*: The City is three miles in compaſs: The Territories eighty miles; in which, they can raiſe three Thouſand Horſe, and fifteeen Thouſand Foot upon occaſion. And thus I have done with *Italy*, and come to the Deſcription of the chief Cities in it.

The chief Cities in Italy *Deſcribed.*

A Deſcription of Old Rome, *and the chiefeſt Rarities thereof.*

Rome when it was firſt built, was but two and twenty miles in compaſs: It was ſituated upon dainty Hills, in a moſt healthful Air: Had a brave River running by it, with the more eaſie to convey the In-land Commodities for her neceſſity, and delight: It had the Sea at a convenient diſtance, not too near, whereby ſhe might be annoyed with Forreign Navies, nor ſo remote, but that ſhe might be ſupplyed with Outlandiſh Commodities. The River *Tiber* at *Rome*, is four hundred foot broad, and ſo deep, that it will carry Ships of the greateſt burden. It's about ſixteen miles diſtant from the Sea. It was almoſt round in compaſs. The Suburbs, in proceſs of time, grew ſo great, that *Aurelian* the Emperour, built new Walls, which were almoſt fifty miles in compaſs, the Walls were adorned with ſeven hundred and forty Turrets: And yet again, the Suburbs in a little time grew ſo great, that one of them was fifteen miles long, and reacht even to the Sea, and in *Auguſtus* his time, there was numbred in *Rome* above three hundred, and twenty thouſand poor people, that received relief from the publick: Beſides the number of Bond-men was very great: Few rich men, but they had an hundred, and ſome four hundred a piece: *Seneca* ſaith in his time, that the Inhabitants were ſo many, that the ſpacious, and innumerable Houſes were ſcarce able to contain them: That a great part of them were Forreigners, that came from all parts of the World to live there: So that the Number of Inhabitants, was reckoned to be at leaſt four Milions. Theſe people were ſuſtained with proviſions brought out of all Nations: So that *Rome* ſeemed to be the common Mart of the whole World.

Heliogabalus, To ſhew the greatneſs of the City, cauſed all the Spiders to be gathered, and put together; which being weighed, amounted to Ten Thouſand Pound weight: And a great Plague breaking out at

Rome, for many days together, there dyed ten Thouſand Perſons.

The Houſes were generally built very high, that ſo they might be the more capacious, inſomuch as *Auguſtus* was fain to make a Decree, that their Buildings ſhould not exceed Seventy Foot in height, conceiving that they marred the Delicacy of the Air, by their over-much ſhadow: But this extended only to private mens Houſes,for the great men were not limited.

But beſides the great height of the Houſes, they were beautified by the matter whereof they were built,by the Architecture,and by the Symmetry of them,wherein Art and Elegancy ſtrove for priority. And for that end, what exquiſite Workmen ſoever *Greece*, or *Aſia* brought forth, they were either ſent for, or came of their own accord to beautifie this Imperial City, eſpecially in *Auguſtus*'s time, who made his boaſts, *Marmoream ſe relinquere, quam lateritiam accepiſſet:* That he ſhould leave *Rome* built of Marble,which he found built of Bricks.

Nero alſo when he had burned a great part of it, at his own Charges, built it up again, Beautifying it with excellently compoſed Streets, large Ways, and curious Porches to all the Houſes, which three things were a great Ornament to the City: Whereupon *Caſſiodorus* ſaith, *Our Fore-Fathers tell us of the ſeven Wonders of the World: The Temple of* Diana *at* Epheſus: *The coſtly Tomb of King* Mauſolus: *The brazen Statue of the Sun in the Iſle of* Rhodes, *called the* Coloſſus: *The Image of* Jupiter Olympicus *made by* Phidias: *The houſe of* Cyrus, *King of the* Medes *and* Perſians, *built by* Memnon: *The Walls of* Babylon, *built by* Semiramis: *And the* Pyramides *of* Egypt. *But now* (ſaith he) *the City of* Rome *is the greateſt Miracle of them all.* There were in it four hundred twenty four Temples erected to their Idol-gods.

There were two Capitals in *Rome*; The Old built by *Numa*, the new begun by *Tarquinius Priſcus*, and *Superbus*, finiſhed by *Horatius Pulvillus* Conſul, upon the *Saturnin*, or *Tarpeian*, or *Capitoline*-Hill. It was eight Acres, or eight hundred Foot in compaſs, almoſt four-ſquare. It was aſcended unto, by one hundred ſteps, on the South-part, which looked towards the Market-place, and Palace, it would hold eight thouſand men. It was covered with Braſs Tiles, all guilt with Gold: There were three Chappels in it,to one of which(*viz. Jupiters*) *Auguſtus* gave ſixteen thouſand pound weight of Gold, and Jewels, worth almoſt as much more, twelve thouſand Talents were ſpent in guilding of it. The Gates were covered with thick plates of Gold.

The only Foundations of this Capital coſt *Tarquinius* forty thouſand pound weight of ſilver,the pillars of it were cut out of a Quarry of Marble, called *Pentick-Marble*, and they were as thick as long. *Plut.*

Next after the Capital, the *Pantheon* is worthily noted. It was built by *Agrippa*, Son-in-Law to *Auguſtus*, in the year of the City, Seven hundred twenty and nine. The Architecture of it was admirable, the beauty, and proportion of all the parts moſt exquiſite: The breadth of it was one hundred forty,and four Foot,and the height as much: It was wholly covered over with very great Tiles of Braſs, richly guilt. In the Reign of *Trajan*, it was burnt by Lightning,and re-built by *Hadrian*.

The Temple of *Peace* was built by *Veſpaſian*, three hundred Foot long, and two hundred broad: It was the moſt beautiful of all the Temples in the City, and enriched with gifts of ineſtimable value: It was adorned with Statues, and Pictures of moſt exquiſite Workmanſhip; yea, and all the rarities were collected into this Temple, for the ſight whereof, men formerly uſed to travel through the whole World. And here alſo, he placed thoſe Veſſels, which formerly belonged to the Temple of *Hieruſalem*, and were brought from thence by *Titus* at the ſacking of it. It was burnt down in the time of *Commodus*, either with fire from Heaven, or ariſing out of the Earth after a little Earthquake.

There were an infinite number of Baths, both publick, and private, in *Rome*. Some of which Baths, were all paved with plates of Silver, and ſet with rows of Pillars for ornament. *Antoninus*'s Bath had ſixteen hundred Seats of poliſhed Marble in it.

The *Appian* Cauſey was built by *Appius Claudius* Cenſor. It reached from *Rome* to *Capua*, the bounds of the Empire that way, at that time; which was afterwards lengthned to *Brunduſium* by *Julius*, and *Auguſtus Cæſar*, in all, three hundred and fifty miles long, and ſo broad, that two Coaches might eaſily paſs by one another, being about twenty and five Foot broad. It was made of hard Flint-ſtones, hewen, and laid ſo cloſe together (yet without any Morter or claſpes of Iron) that it ſeemed all of one ſtone; the ſtones were three, four, and five Feet ſquare: Nine hundred years after it was made, the ſtones were not one whit diſ-joynted, or broken, ever and anon on the ſides, were ſtones whereon perſons might ſit, or lay their Burdens, or get on Horſeback, and at every miles end, high ſtones (or Pillars) were raiſed, whereon were Engraven the number of the miles. Likewiſe, there were many Monuments on both ſides, with witty Inſcriptions, or pretty Inventions on them, yielding both matter of Mirth, and ſeriouſneſs to the Travellers.

There were fourteen (ſaith *Pliny*) twenty (ſaith *P. Victor*) *Aquæducts* in *Rome*; the chiefeſt of which, was the *Claudian*, began by *Caligula*, and finiſhed by *Claudius*; ſo big, that a man might ride on Horſe-back in it: brought forty miles to the City in a level, through the Mountains, and over the Vallies; as high as the higheſt Hill in the City: Seven Millions and an half, were ſpent in the making it. There were beſides in the City, one thouſand three hundred fifty two Lakes, or great Receptacles of water for common uſe.

The *Cloacæ*, or common Sewers, were made by *Tarquinius Priſcus*; they were ſo wide, that a Cart loaden with Hay, might paſs along them, *viz.* ſixteen Foot wide, as many high. There were ſeven chief Arms from the ſeven Hills (beſides ſeveral ſmaller from other parts) which ran into the main Channel. Nothwithſtanding, all the weight of building upon them, and ſeveral Earthquakes, they remained firm almoſt eight hundred years. And at one time, when they were out of repair, there were a thouſand Talents ſpent in repairing of them.

There was an infinite number of Statues, or Images, in every part of the City, coſtly for their matter, and curious for their workmanſhip: Some Authors ſay, that there were near as many of them, as there were living people in the City; ſome of them were of poliſhed Marble; infinite of Braſs, ſome of Ivory, ſome of Silver, and ſome of Gold.

Domitian the Emperour, commanded that no Statues ſhould be made for him in the *Capital*, but ſuch as were all of Silver, or all Gold, ſolid, and not hollow, each of them weighing at leaſt an hundred pound weight: *Commodus* the Emperour, had a Statue made for him of Gold, that weighed a thouſand pound weight: Together with a Bull, and a Cow of the ſame Mettal, as if he had been the Founder of the City. He had alſo in the Market-place, a Pillar erected, and his Statue made upon it, of a thouſand five hundred pounds weight of Silver. Their Statues of Braſs were moſt of them guilt, and ſo were many of their Statues of Silver. Some of them were of a *Coloſſæan* bigneſs, others mounted on Horſe-back, and in ſeveral Poſtures, and Habits: For the preſerving of all which from hurt, there was one who was called *Comes*, or an Earl, whoſe office it was, continually to walk up and down in the night, attended with many Souldiers, that none might wrong them, and beſides it was death for any man to do it. *Lipſius de Mag. Rom, Imperii.*

Rome was for her Beauty, and Bravery called *Aurea*, and *Æterna*, and the *Romans* thought, that the Monarchy of the World was tyed to them with Chains of Adamant. But God hath confuted their Golden Dreams by breaking their Empire, and given up their City ſix ſeveral times in one hundred thirty and nine Years ſpace, into the hands of *Barbarians*, who exerciſed therein all kind of Cruelty: Beſides, it is obſerved that *Rome*, ſince it became Papal, was never Beſiedged by any Enemy, but it was taken. *Sybil* long ſince Propheſied.

Tota eris in cineres, quaſi nunquam Roma fuiſſes.

The manner of the Romane Triumphs: And particularly that of Palus Æmylius *after the Conqueſt of* Perſeus *King of* Macedon.

First, the people having ſet up ſundry Scaffolds, as well in the Liſts, and Fields called *Circos*, where the Games, and Races of Horſes, and Charriots uſed to be, as alſo about the Market-place, and in all the ſtreets through which the Triumph ſhould paſs, they all preſented themſelves in their beſt Gowns, to ſee the magnificence, and ſtate thereof. All the Temples of the gods were ſet wide open, hanged full of Garlands of flowers, and all perfumed within. Through all the Quarters of the City were ſet many Sergeants, and other Officers, with Tip-ſtaves to order the ſtragling people, and to keep them from peſtring the ſtreets, or hindring the Triumph, which laſted three dayes.

The firſt day was ſcant ſufficient to ſee the paſſing by of the Images, Tables, Pictures, and Statues of a wonderful bigneſs, all wone, and gotten of their Enemies, and now drawn upon Two Hundred and Fifty Charriots.

The ſecond day there were carried upon a great number of Carts, all the faireſt, and richeſt Armour of the *Macedonians*, as well of Copper, as of Iron, and Steel, all gliſtering bright, being newly furbiſhed, and artificially laid in order: Fair Burganets upon Targets, Habergions, and Corſlets upon greaves: Round Targets of the *Cretans*, and Javelins of the *Thracians*, and Arrows amongſt the Armed Pikes: All bound ſo trimly one to another, that one hitting againſt another as they were drawn, made ſuch a ſound, and noiſe, as was fearful to hear. After theſe Carts, there followed three Thouſand men, which carried the ready Money in ſeven Hundred and fifty Veſſels, which Weighed about three Talents a piece, each of them carried by four men. Others carried great Bowles, Cups, and Goblets of Silver, and other Pots to drink in, Beautiful to behold, as well for their bigneſs, as for the great, and ſingular Emboſſed-Work about them.

The third day early in the Morning, the Trumpets ſounded the brave Alarum they gave at an aſſault, after whom, followed one hundred and twenty goodly fat Oxen, with their Horns guilt, and Garlands of Flowers, and Noſegaies about their Heads, and by them went many young Men with Aprons of Needle-Work about their middles, who led them to the Sacrifice, and with them young Boyes, that carried goodly Baſons of Gold, and Silver to receive, and ſprinkle the blood of the Sacrifices about. After theſe, followed all thoſe that carryed all Coyns of Gold, and Baſons, and Veſſels, each of them weighing three Talents. Then was carryed the great Holy Cup, which *Æmylius* had cauſed to be made of Maſſy Gold, ſet full of precious ſtones, weighing ten Talents for an Offering to the gods. Next to them went they which carryed Plate, made, and wrought after Antick Faſhions, and the admirable Cups of the ancient Kings of *Macedon*: As the Cup called *Antigonus*, and another *Seleucus*: And to be brief, all the whole Cup-board of Plate of Gold, and Silver of King *Perſeus*: And next them came the Kings Charriot, with his Armour, and his Royal Crown upon the ſame. A little after, followed the Kings Children, whom they led Priſoners, with the train of their School-Maſters, and other Officers, and their Servants Weeping, and Lamenting, who held up their hands to the people that looked upon them, thereby teaching the young Children to do the like, and to ask mercy, and grace at the peoples hands. There were three pretty little Children, two Sons, and a Daughter amongſt them, who by reaſon of their tender Years, lacked underſtanding, which made them (poor Souls) inſenſible of their preſent Miſery, and that moved the people ſo much the more to pitty them, ſeeing the poor little Infants, that knew not the change of their hard hap: So that through compaſſion to them, they had almoſt let the Father paſs, without looking upon him: Yea, many of the peoples hearts did ſo melt for pitty, that the Tears ran down their Cheeks, till they were paſt, and gone a good way out of ſight.

King *Perſeus*, the Father, followed after his Children, and their Train: He was cloathed in a Black-Gown, with a Pair of Slippers on his Feet, after his Country manner: He ſhewed by his Countenance, his troubled Mind, being oppreſt with Sorrow for his moſt miſerable eſtate, and

Condition: He was followed with his Kinsfolk, his Familiar Friends, his Officers, and Houſhold Servants, their Faces being disfigured with Blubbering, ſhewing to the World, by their Lamentable Tears, and ſorrowful Eyes, caſt upon their unfortunate Maſter, how much they ſorrowed, and bewailed his moſt hard, and woful eſtate, whilſt they made little account of their own miſery.

After all theſe, there followed four hundred Princely Crowns of Gold, which the Cities, and Towns of *Greece* had purpoſely ſent by their Ambaſſadors unto *Æmylius*, to honour his Victory: And laſt of all, came *Æmylius* himſelf, in his Triumphant Chariot, which was paſſing ſumptuouſly ſet forth, and adorned: This was a gallant ſight to behold, and yet the Perſon himſelf was worth looking on, without all that great Pomp, and Magnificence: For he was cloathed in a Purple Gown, curiouſly branched with Gold, carrying in his right hand a Bough of Lawrel, as all his Army did the like, the which being divided by Bands, and Companies: Followed the Triumphant Chariot of their Captain, ſome of the Souldiers ſinging Songs of Victory, according to the uſual manner of the *Romans* in the like caſes, mingling them with Merry, and Pleaſant Toyes, as Glorying, and Rejoycing in their General: Others of them ſang Songs of Triumph, in the Honour, and Praiſe of *Æmylius* his Noble Conqueſts, and Victories: So that he was openly praiſed, bleſſed, and honoured of all, and neither hated, nor envied of any that were good, and honeſt. *Plut. in vita ejus.*

Rome was ſo populous when *Paulus Æmylius* was Cenſor, that being muſtered by him, they were found to be three hundred thirty ſeven thouſand, four hundred fifty and two men.

The manner of Pompey's *third Triumph.*

For the ſtatelineſs and magnificence of this Triumph, though *Pompey* had two days to ſhew it in, yet were there many things, which for want of time, were not ſeen; even ſo many as would have ſerved to have ſet forth another Triumph.

In the firſt place, there were Tables carried, whereon were Written the Names and Titles of all the people, and Nations which he had conquered, and for which he triumphed; as the Kingdoms of *Pontus*, *Armenia*, *Capadocia*, *Paphlagonia*, *Media*, *Colchis*, *Iberia*, *Albania*, *Syria*, *Cilicia*, and *Meſopotamia*: As alſo, the people that dwell about *Phænicia*, *Palæſtine*, *Judæe*, and *Arabia*: And all the Pirates which he had overcome both by Sea, and Land, in all Parts of the World: In all theſe Countries, he had taken a Thouſand Caſtles, almoſt nine Hundred Cities, and Walled Towns: Of Pirates Ships, eight hundred: He had repleniſhed again with People, nine and thirty Deſolate Towns, that were left without Inhabitants: In theſe Tables was further declared, that before theſe Conqueſts, the Revenues of the Common-Wealth of *Rome*, were but five Thouſand Myriads *per annum*, but now *Pompey* had made them eight Thouſand and five Hundred Myriads *per annum*: And that he had brought now for the Treaſure in ready Gold and Silver, Plate and Jewels, the value of twenty Thouſand Talents, beſides that which he had diſtributed amongſt his Souldiers, of which, he that had leaſt for his ſhare, had one Thouſand five hundred Drachma's: The Priſoners that were led in this Triumph, beſides the Captains of the Pirates, were, the Son of *Tygranes*, King of *Armenia*, with his Wife, and Daughter: The Wife of K. *Tygranes* himſelf, called *Zoſime*: *Ariſtobulus*, King of *Judæa*: *Mithridates* Siſter, with her five Sons, and ſome Ladies of *Scythia*: The Hoſtages alſo of the *Iberians*, and *Albanians*, and of the Kings of the *Commagenians*: Beſide many other things too large to recite: But that which made his honour the greateſt, and whereunto never any of the *Romane* Conſuls attained, was, that in his three Triumphs, he triumphed over the three parts of the World: In his firſt, over *Africk*, in his ſecond, over *Europe*, and now in this third, over *Aſia*, which was almoſt all the then known World; and all this before he was forty Years old. *Plut. In vita ejus.*

A Deſcription of the City of Venice, *with her Rarities, which was begun to be built* Anno Chriſti 421. *upon the* 25th. *of* March, *and upon ſeventy and two Iſlands.*

THis Wonder of Cities, is ſeated in the Boſome, or betwixt the Armes of the *Adriatick*-Sea: It is Built upon four Thouſand Iſlands, and is (as it were) Chained together by four Thouſand Bridges. The occaſion which made theſe Watery Iſles a Manſion for Men, was when that Northern Deluge of *Goths*, *Vandals*, *Huns*, and *Longobards* did overflow all *Italy*, the People of all ſorts, fled to theſe Lakes, to avoid the Land-Torrent that was like to ſwallow them up; and finding the Air to be gentle, and fit for Habitation, and Propogation, they pitched their Tents upon theſe Iſles, and aſſociated them by conjoyning Bridges.

There are ſeventy two Iſles that ſupport *Venice*: And the neareſt part of the Continent is five miles diſtant: There are Banks, and Ditches caſt up, to preſerve her from the impetuouſneſs of the waves of the Sea, extending in length above ſix miles. She is above eight miles in circuit. Through the Banks in ſeven places, there are paſſages broken for Boats, but not for bigger Veſſels. Beſides, there be above twenty thouſand Gondolaes, or Boates, which ply up and down perpetually, in each of which, are two Rowers at leaſt, ſo that upon occaſion, ſhe can ſuddenly make an Army of above fifty thouſand Gondoliers. She hath for her Motto, *Nec fluctu, nec flatu movetur.* Nor Winds, nor Waves can ſtir her.

Her Fabricks, publick and private, are extraordinary ſpacious, and ſumptuous, and her ſtreets ſo neat, and evenly paved, that in the depth of Winter, a man may walk up and down in a pair of Sattin Pantables, and Crimſon Silk-ſtockens, and not be dirtied. There are above two hundred Pallaces, fit to receive any Prince with his ordinary retinue: Her ſituation is ſo rare, every ſtreet almoſt having an Arm of the Sea running through it; and her ſtructures ſo magnificent, and neat, that ſhe raviſheth therewith all ſtrangers that come to viſit her.

She hath in her, one hundred and fifty Churches, and Monaſtries: But eſpecially, three things worthy of ſight, *viz.* St. *Mark*'s Church and Steeple, the *Treaſury*, and the *Arſenal.*

St. *Mark*'s Church is Built throughout with Rare *Moſaique* Work, and yet the Furniture of the Church ſurpaſſeth the Fabrique in Richneſs; Her Walls are Inlaid in many places with precious ſtones of divers colours, and in ſuch a manner, that they ſeem rather to be the Work of Nature, than of Art.

It is built in the form of a Croſs, whoſe Corners are highly vaulted, and covered with bright Lead, as all the reſt of the Church is. The whole Bulk is ſupported with moſt curious Arches joyned together by marvellous Art. The inſide from the middle, to the higheſt part thereof, gliſtereth with Gold, and the concavity of the vaults is enriched with divers Curious, and Antick Pictures. That which is from the gilding down to the Pavement, is excellently joyned together with goodly Tables of Marble, by whoſe pleaſant Veins in form of Rays, the Eyes of the Beholders, are rather fed, than ſatisfied. The Seats below, are of an extraordinary red ſtone, like to *Porphyry*: The Pavement is all of Marble, Engraven with divers Figures wholly different, and of various Colours: There are ſundry Columns, and Tables of *Parian*, *Spartan*, and *Numidian* Work, that environ the Seats on both ſides the Quire. The Entrance into the Church on both ſides, is in a manner of the ſame trimming: While gilded Arches are ſuſtained without, by more than three hundred exquiſite Pillars, the ſpace between thoſe Pillars, being filled with choyce Tables of Marble. On the height of this Entrance, are four great Brazen Horſes all gilded over, in a Poſture as if Running, and Neighing. All this bears up the higheſt top of the Church, divided into ſix Steeples, every of which, is like a *Pyramid*, and hath on the ſharpeſt Point thereof, a White Marble Statue of a Naked Man, ſtanding upright. Divers other Repreſentations delightful to the Eye, and Wrought with exceeding skill, do beautifie the Spaces between the Steeples, and all that which is Vaulted underdeath, is covered with Gold: In ſum, there is no place in the whole Church, either within, or without, but it's either adorned with Marble, Gold, or Precious ſtones; ſo that the two Columns of Alabaſter, and the *Chalcedony*-ſtones, which are in the midſt of the Pavement, are accounted the leaſt curioſities.

The *Arſenal* of *Venice*, is one of the greateſt Magazines of Arms in all the World: It's three miles in compaſs, wherein there are above three hundred Artificers, perpetually at Work, who make, and repair all things that belong thereto. This *Arſenal* hath Arms to furniſh two hundred thouſand men, and hath conſtantly belonging to it two hundred Gallies in Dock, or abroad in courſe, beſides Galliaſſes, and Galleons, with all Proviſions neceſſary for them. Amongſt the Armors, are one thouſand Coats of Plate; garniſhed with Gold, and covered with Velvet, ſo that they are fit for any Prince in Chriſtendom.

The *Treaſury* of St. *Mark* is cried up through the World: They ſay there is enough in it to pay ſix Kings Ranſoms. There are Jewels of all ſorts, and ſizes, *Diamonds*, *Rubies*, *Saphires*, *Emerauds*, Cups of *Agate* of an huge bigneſs. The great *Diamond* which *Henry* the Third gave, when he was made a Gentleman of *Venice:* There you may ſee an Armour all of Maſſy Gold, beſet all over with great *Pearls*, *Turkies*, *Rubies*. and all manner of Precious ſtones, in ſuch a quantity, and bigneſs, that they alone would make a rich *Treaſury*. There are alſo, twelve Corſlets of Gold, beſet with Precious ſtones. There is an huge Gold-Chain that reacheth from Pillar to Pillar: Divers Cheſts of Gold, and amongſt others, one great Iron Cheſt, with this Inſcription, *When this Cheſt ſhall open, the whole Earth ſhall tremble*. There are two large *Unicorn*'s *Horns*. A great Bottel, made of a *Chalcedonian*-ſtone Tranſparent, and clear, which will hold above a Quart. There is a *Garnet* of a vaſt ſize, formed into the ſhape of a Kettle, which will hold neer a Gallon. There are many Croſſes, and Crucifixes of maſſie Gold, beſet with Jewels of all ſorts. There are the Crowns of *Cyprus*, and *Candy*, as alſo that of the Dukes of *Venice*, all Inlaid with choyce rich *Diamonds*, great *Rubies*, *Emerauds*, *Saphires*, and other ſtones, that would beget aſtoniſhment in the Beholders. In that of the Dukes, there is one great *Ruby*, worth an hundred thouſand Crowns. There are Cups of ſundry forms, cut out of rich ſtones, with Diſhes of ſundry kinds. There are divers Preſſes full of Plate, huge, and maſſie, with Statues of Silver, and large Chalices of Gold, and variety of other Rich things, the Worth whereof, no eye is able to judge. There are moreover, twelve Crowns of maſſie Gold, which were taken at the ſacking of *Conſtantinople*, when the *French*, and *Venetians* divided the ſpoyls. *Pacheco* the *Spaniſh* Ambaſſadour, coming to ſee this Treaſury, fell a groping whether it had any bottom, and being asked why? anſwered; *In this amongſt other things, my great Maſter*'s *Treaſure differs from yours, in that his hath no bottom, as I find yours to have.* Alluding to the Mines in *Mexico*, and *Potoſi*.

In one of it's Iſlands called *Murano*, Cryſtal Glaſſes are made, where you may ſee a whole Street; on the one ſide, having above twenty Furnaces, perpetually at Work, both Day and Night. If one of theſe Furnaces be removed to any other Iſland, or but to the other ſide of the Street, though they uſe the ſame Men, Materials, and Fuel, yet can they not make Glaſs in the ſame Perfections for Beauty, and Luſtre, as in this place. *Howels Survey*.

The City of Padua *Deſcribed.*

Padua is a City within the *Venetian* Territories, and was erected into an Academy. *Anno Chriſti* 1222. She is famous every where for a Seminary of the beſt *Phyſicians*, and hath a Garden of great variety of Simples. It was formerly girt with a treble Wall: But a double contents her now, which hath very deep Ditches round about: For the River *Brent* with vaſt Charges, and Labour, was brought to this City, which hath much advantaged her, both for ſtrength, and Navigation: It is ſituated in a moſt pleaſant, and plentiful plain, enjoying a ſweet temperate Climate; with a ſingular good Soyl, by reaſon of the Neighbourhood of the *Eugonian* Mountains on the Weſt-ſide of it. Her circumference is neer upon ſeven miles: Her Temples, and Dwelling-houſes, both publick and private, are more magnificent than elſewhere. She hath ſix ſtately Gates: Five large Market-places, within the Walls, twenty two great Churches, twenty thrree Monaſtries, twenty nine Nunneries. She hath the moſt renowned Hall for publick Juſtice of any City in *Italy*, covered all over with Lead, and yet propped by no Pillars. The Council-Court hath Gates, and Columns of Marble: She hath twenty eight Bridges, Arched over the *Brent*, which runs thorow her. She hath very ſpacious *Piazza's*: She hath ſix Hoſpitals, three for the poor, and three for Pilgrims. She hath a place called *Monte de Pieta*, ſet up on purpoſe to root out the *Jews* Uſury, who uſed to demand twenty *per cent.* for Brocage: She hath other two Hoſpitals for Orphans, and poor Children. There are thirty eight thouſand Crowns depoſited in the hands of ſeveral perſons of quality (to whom the poorer ſort may repair with their Pawns, and if it be under thirty ſhillings, they pay no Uſe for their Money; if it be above, they pay five *percentum*) for relieving the poor.

The City of Millan *Deſcribed.*

The City of *Millan* in *Italy*, lyes within a ſtately Wall of ten miles compaſs. It's ſituated in a great Plain, and hath about it green Hills, delightful Medows, navigable Rivers, enjoyes an wholſome Air, and the fertile Country about it, furniſheth it with all ſtore of neceſſary proviſion. The City it ſelf is thronged with Artiſans of all ſorts. There be many ſtately Churches in it, and before that of St. *Lorenzo*, there ſtands ſixteen Marble Pillars, being a Remnant of the Temple of *Hercules*. But of all the Churches, the Cathedral is moſt coſtly. 'Tis all of White Marble, and about it are five hundred Statues of the ſame: There is a late Building added to it, which is very Glorious, eſpecially for the huge Pillars of *Granito*, an excellent ſort of Marble: Private mens Houſes alſo in *Millan*, are not inferior to thoſe of other Cities in *Italy*. The Streets are of a more than common breadth, and there are very many Gardens within the Walls. The greateſt Hoſpital in *Italy* is that in *Millan*, which is a ſquare of Columns, and Porches, ſix hundred Roods about, ſeeming fitter to be a Court for ſome King, than an Hoſpital for the poor. The Caſtle in *Millan* is accounted by all Engineers, the faireſt, and ſtrongeſt Citadel in *Europe*. *Riamund's Mer. Ital.*

The City of Naples *Deſcribed.*

Naples the Metropolis of that Kingdom, ſtands upon the Shore of the *Mediterranean*-Sea: It's reckoned the third City in *Italy*; and ſo great are the Delights that Nature hath allotted to this place, that it is ſtill frequented by Perſons of great quality. The ſtreets of it are generally well paved, of Free-ſtone, large, and even: The Houſes are very uniform, built flat on the top to walk on; a notable convenience in thoſe Hot Countries. Another like Accomodation which this City hath againſt the Heat, is the *Mole*, which is an Artifical ſtreet, caſting it ſelf into the Sea, whether

ther all the Gentry at the Evenings reſort to take the *Freſco*. Amongſt the Palaces, that of the Vice-Kings is the faireſt: It hath three Caſtles; and the Churches generally are very curious and coſtly, filled with Marble Statues. This City is exceeding populous, and conſequently vicious: He that deſires to live a chaſte Life, muſt not ſet up there: For as their Gardens are well filled with Oranges, ſo their Houſes want not Lemmons; there are uſually thirty thouſand Courteſans regiſtred, that pay Taxes for their Pleaſure.

Near unto *Naples* is *Virgil*'s Tomb, upon an high Rock. And the *Crypta Neapolitana* in the Rocky Mountain *Pauſylippus*, cut thorow, very high, ſpacious, and well Paved, ſo that for the ſpace of a mile, two Coaches may go on front under the Earth: In the midſt is a *Madonna*, with a Lamp perpetually burning. Not far off is the Hill of *Brimſtone*, on which neither Graſs, nor any Hearb grows; but 'tis all white with Aſhes, and ever caſts out of ſeveral Holes a continual Smoak, with flames, making the very Earth to boyl: The ground is hollow underneath, and makes an hideous noiſe, if ſtruck upon with an Hammar. On the other ſide *Naples*, is the Mountain of *Veſuvius*, brother to *Ætna*, upon the top whereof, is a terrifying Spectacle, *viz.* a *Vorago*, or Hole about three miles in compaſs, and half as much in depth, and in the midſt is a new Hill that ſtill vomits thick Smoak, which the fire within, hath raiſed within theſe few years, and it ſtill daily increaſeth. *Pliny* the Naturaliſt, being too inquiſitive after the cauſe of this fire, changed Life for Death upon this Mountain. *Idem.*

Virgil made a *Taliſman*, or Brazen Fly, which he ſet upon one of the Gates of the City of *Naples*, which for the ſpace of eight years, kept all manner of Flies from coming into the City. *Gaffarels Unheard of Curioſities*, part 2. chap. 7. *See more there.*

The City of Florence *Deſcribed.*

Florence is the Capitol City of *Tuſcany*, ſituated at the bottom of very high Hills, and environed on all ſides with the ſame, except on the Weſt ſide, before which, lies a plain Country. This City is divided into two by the River *Arno*, over which, are built four Bridges of ſtone; upon one of the two chiefeſt is the Gold-ſmiths ſtreet: Upon the other, which is a very ſtately ſtructure, ſtands the four Quarters of the Year in Marble: Oppoſite unto which, ſtands a vaſt Columne, with a Statue of Juſtice in *Porphyrie* at the top: Hard by, is the Palace of *Stroſſie*, admirable for the immenſity of it's Fabrick; on the left hand whereof, is the Merchants Vault, ſupported with many fair Pillars, and before it a Braxen Boar jetting forth Water: Before that, is the great place, in the midſt whereof, is the great Duke *Coſmus* on Horſe-back in Braſs, near unto which, is a Fountain, the like to which, *Italy* affords not. Round about the Laver, is the Family of *Neptune* in Braſs, with his *Coloſſe* of Marble in the midſt, born up by four Horſes. In this ſame *Piazza*, is a Porch Arched and Adorned with ſome Statues, amongſt which, that of *Judith* in Braſs, with the Rape of the *Sabines*; three Perſons in ſeveral Poſtures cut all out of one ſtone. Juſt againſt it, is the *Palazzo Vechio*, at the enterance whereof, ſtand two *Coloſſi*, the one of *David*, the other of *Hercules*, trampling on *Cacus*, excellent pieces. Within is a Court ſet about with Pillars of *Corinthian* Work. Above is a very ſpacious Hall, with divers Statues. Near to it, is the richeſt of Treaſures, the great Dukes Gallery, in the uppermoſt part whereof, are contained as many Wonders as things: Some to be admired for the Preciouſneſs, and Art; others for their Rarity, and Antiquity: On each ſide of the Gallery, ſtand above fourſcore Statues: One, an Idol, brought from the Temple of *Apollo*, in *Delphos*: Another of *Scipio Africanus*, holding up his Gown under his Arm: Then two curious Triumphant Pillars. Over the Statues hang Rare Pictures, the moſt Famous Shollars on the one ſide, and Souldiers on the other.

At the right hand of this Gallery, are ſeveral *Stanza*'s full of curioſities, wherewith the Spectators are aſtoniſhed, both in regard of the Richneſs, and Rarity thereof. In the firſt Room is an Altar totally compacted of Jewels, and Precious ſtones: The value ineſtimable. In the next, is a Table with Flowers, and Birds, in their Natural colours of Precious ſtones, with a Cabinet worth two hundred thouſand Crowns, covered with *Agates*, *Emerauds*, *Amethiſts*, &c. Within it is the Hiſtory of Chriſts Paſſion, with the twelve Apoſtles, all in Amber. In the third, is a Cabinet with *Calcedonie* Pillars, filled with ancient Medals of Gold. Round about this Room, are an infinite number of Natural, and Artificial curioſities: As the Emperours Head cut on a *Turquoiſe* bigger than a Walnut, with thouſands more. Next is the Armory; wherein are the Habits, and divers ſorts of Arms of ſeveral Ages, and People. There is likewiſe a Loadſtone, that bears up fourſcore pound weight of Iron. In the laſt Cabinet, are curious Turned Works of Ivory: A Pillar of Oriental Alabaſter, *&c.* In another Room are twelve great Cup-boards of Silver Plate of all ſorts, and another of all pure maſſie Gold: A Saddle all Embroydered with Pearls, and Diamonds; beſides many other things of great worth.

From hence is a private paſſage to the Dukes Court, on the other ſide of the River: The Front of which edifice, is very Majeſtick, towards the Baſis of *Dorick* Work, in the midſt of *Jonick*, and the uppermoſt ſtory of *Corinthian*. In the Court is a *Grotto* with Statues, and a Fountain over it; and a Loadſtone of a moſt prodigious greatneſs.

The Gardens belonging to it, for their largeneſs, have the face of a Forreſt, for their variety, of a Paradiſe. Here are *Cypreſs* Groves, their Walks with Statues: Here a Sea of Fountains; there Swans, Oſtriches, and other delighting Creatures.

The Cathedral Church is of a vaſt bulk, and exquiſite Workmanſhip, made of Red, White, and Black Marble. The *Cupola* is ſo high, that the braſs Globe at the top will hold ſixteen Perſons: No leſs excellent is the Steeple, compoſed of the ſame ſtone, and materials with the Church, but with more Art, and Ornaments.

The Chappel of St. *Laurence* ſeems more than terreſtrial: It's wholly over-laid with fine poliſhed ſtones, neither is there any colour upon Earth, but it's there in ſtones naturally. Near to this, is a famous Library, filled with great variety of Manuſcripts. In brief, the Houſes of *Florence* are generally built high, the Streets are paved with great ſtones, even and large, and adorned with many excellent Fountains, and other publick Ornaments.

The chiefeſt Cities of *Italy* are thus uſually diſtinguiſhed : *Rome* the Un-Holy ; *Venice* the Rich ; *Naples* the Gentle ; *Florence* the Fair ; *Genoa* the Proud ; *Millan* the Great ; *Bolonia* the Fat ; *Padua* the Learned ; and *Verona* the Ancient. *Idem.*

Belgia, *or the* Netherlands *Deſcribed.*

Belgia is bounded on the Eaſt, with the River *Ems*, and part of *Germany:* On the Weſt, with the *Germane*-Sea: On the North, with *Eaſt-Friezland:* And on the South, with the *Some*, *Champaigne*, and *Lorrain:* It's in compaſs one thouſand miles. The Country is very populous, the Men well proportioned, and Ingenious: The Inventers of Clocks, Printing, and the Compaſs: They found out divers Muſical Inſtruments, the making of Chariots, Painting with Oyl-colours, working Pictures in Glaſs, making of Worſteads, Sayes, Tapeſtry, *&c.* The Women govern all, both within doores, and without: The Country lies low upon the Seas, and therefore is very ſubject to Inundations. In the Reign of our K. *Henry* the Second, *Flanders* was ſo overflown, that many thouſands of people, whoſe dwellings were devoured by the Sea, came into *England*, and were by the King firſt planted in *York-ſhire*, but afterwards removed into *Pembrook-ſhire.* Since then, the Sea hath ſwallowed up in *Zealand* eight of the Iſlands, and in them three hundred Towns, and Villages, the Ruines of the Churches, *&c.* being ſeen at Low-Water till this day. The Commodities are Linnen, Scarlet, Worſtead, Sayes, Silks, Velvets, Armour, Cables, Ropes, Butter, Cheeſe, *&c.* The chief Rivers are, 1. *Rheine.* 2. *Moſa*, which compaſſeth half the Country. 3. *Ems*, dividing the two *Friezlands.* 4. *Scaldis*, which riſing in *Picardy*, runs through *Artois*, divides *Henault*, and *Brabant*, and a little above *Antwerp*, emptieth it ſelf into the Sea. 5. *Ley*, which runs quite through *Flanders.*

In *Zealand*, and *Holland* eſpecially, they are fain to defend themſelves againſt the Sea, by huge Banks about ten Ells high, and five and twenty in breadth at the Bottom, made of the hardeſt Clay, with great pains, and maintained with great charge ; their inſide is ſtuffed with wood, and ſtone, and their outſide covered with ſtrong and thick Mats. It's divided into ſeventeen Provinces, which are theſe that follow.

1. *Limbourg*, and the Biſhoprick of *Leige*, environed with *Brabant*, and *Namurce*, on the Weſt: With *Brabant*, and *Gulick* on the North: With *Gulick*, and *Collen* on the Eaſt: And with *Luxenbourg* on the South. In the Biſhoprick, are four and twenty Walled-Towns, and one thouſand and eight hundred Villages: The chief City is *Leige*, ſeated on the *Meuſe:* The Buildings of it are very fair. It's a famous Univerſity, wherein

were Students at one time, nine Kings Sons: Four and twenty Dukes Sons: Twenty nine Earls Sons, beſides Barons, and Gentlemen. The next Cities are, 2. *Tongres*. 3. *Dinand*, neer *Namur*. 4. *Huy*. 5. *Bilſen*. 6. *Truden*.

The Duchy of *Limbourg*, contains five Towns. 1. *Limbourg*, on the River *Weſer*. 2. *Walkenbourgh*. 3. *Dalem*. 4. *Rode le Buck*. 5. *Carpen*, beſides one hundred twenty and three Villages.

Luxenbourg, which is bounded on the North with *Limbourg*: On the South, with *Lorrain*: On the Eaſt, with the Biſhoprick of *Triers*: And on the Weſt, with the *Meuſe*. It's in circuit two hundred and forty miles, in which, ſtand one thouſand one hundred ſixty and nine Villages, and twenty and three Walled-Towns. The chief are, 1. *Luxenbourgh* on the River *Elze*, 2. *Boſtonack*, commonly called the *Paris* of *Ardenne*. 3. *Thionville*. 4. *Mommedi*. 5. *Danvellers*. 6. *Ivoy*. 7. *Neuſe* Chaſtel. 8. *Rocke de March*. 9. *Arluna*. Here is the Forreſt of *Ardenna*, once five hundred miles in compaſs; now ſcarce ninety: In the Edges whereof, are the famous Hot Baths, called the *Spaw*, which are of moſt vertue in *July*, becauſe then hotteſt. In the skirts of this Country towards *France*, is the Dukedom of *Bovillion*, whoſe chief Towns are *Sedan*, where is *Schola Illuſtris*; and *Bovillion*: The Duke is a Peer of *France*, and hath been a great Friend to the Proteſtants.

3. *Gilderland*, which hath on the Eaſt, *Cleve*: On the Weſt, *Brabant*: On the North, *Frizland*: And on the South, *Limbourg*. It contains three hundred Villages, and twenty four Towns, the chief whereof are, 1. *Nimmegen*, ſeated on the branch of the *Rheine*, which is called *Whael*. 2. *Ruremond*. 2. *Arnheim*. 4. *Harderwick*. 5. *Deoſbourgh*. 6. *Buren*. It's a fertil Soyl for feeding of Beaſts, which grow ſo great and fat, that *Anno Chriſti* 1570. there was a *Gilderland*-Bull killed at *Antwerp*, that weighed three thouſand and two hundred Pounds.

4. *Brabant*, having on the Eaſt, North, and South, the *Meuſe*: And on the Weſt, the *Scheld*. It's in length ſeventy five, in breadth, ſixty miles, comprehending ſeven hundred Villages, and twenty ſix Towns, whereof the chief are, 1. *Lovain*, in compaſs within the Walls four miles, and ſix without. It's an Univerſity, wherein are twenty Colledges, and a Seminary of *Engliſh* Jeſuits: There are in it many goodly Gardens, Mountains, Valleys, Medows, *&c.* 2. *Bruxels* of the ſame bigneſs, and the Dukes Seat, but for pleaſure, profit, uniform Buildings, and elegancy thereof, far beyond *Lovain*. 3. *Bergen ap ſome*, famous for the notable reſiſtance it made to *Spinola*, *Anno Chriſti* 1622. 4. *Boldoc*. 5. *Tilmont*. 6. *Maſtriecht*. 7. *Breda*, the Seat of the Prince of *Orange*.

5. The Marquiſat of the Empire is contained in *Brabant*: The chief City is *Antwerp*, in circuit ſeven miles: In it are eight Principal Channels, cut out of the *Scheld*, on which the Town is ſeated, the biggeſt of them being able to contain one hundred Ships. Before the Civil Wars, it was a place of wonderful great Trading: But now the *Hollanders* have ſo Blocked up the Haven, that the Traffick is removed to *Amſterdam*.

6. *Flanders* is divided into the *Imperiall*, *Gallick*, and *Teutonick*, *Flanders*.

The laſt of theſe is divided from the other two, by the River *Ley*. The chief Towns in it are, 1. *Gaunt*, whoſe Wall is ſeven miles round. The Rivers *Scheld*, and *Ley*, run through it, and make in it twenty ſix Iſlands, Conjoyned with ninety eight Bridges. 2. *Burgis*, ſituated on a fair, and deep Channel made by Art, which much advantageth it. 3. *Ypres*, a very ſtrong Town, ſtanding on a River of the ſame Name. 4. *Winnocks-Berg*. 5. *Grauling*, on the Sea-ſide, a ſtrong Fort. 6. *Oudenard*. The four Principal Ports of *Flanders* are, 1. *Dunkirk*. 2. *Scluſe*, at the mouth of the Channel of *Burges*, having a fair Haven, able to contain five Hundred good Ships; It's in the hand of the *States*. 3. *Newport*, where was fought that famous Battel between the *Spaniards*, and *States*. 4. *Oſtend*, which held out a Seidg of three Years, and three Months againſt the Arck-Duke.

Imperial Flanders, is parted from *Brabant*, by the River *Dender*, from the *Gallick Flanders*, by the River *Scheld* about *Oudenard*. The chief Towns are, 1. *Aloſt*, on the *Dender*. 2. *Dendermond*. 3. *Hulſt*. 4. *Axelle*. 5. *Rupelmond*.

The *Gallick Flanders*, is ſevered from the *Teutonick* by the River *Ley*: From the Imperial, by the *Scheld*. The chief Towns are, 1. *Liſle*. 2. *Doway*, where is an Univerſity. 3. *Orchies*. 4. *Armentiers*. 5. St. *Amand*. 6. *Turnay*. In all *Flanders*, there are thirty five Towns, and one thouſand one hundred ſeventy and eight Villages. It's in length ninety ſix miles, in breadth much leſs. It's bounded with *Brabant* on the Eaſt: *Picardy* on the Weſt: The Sea on the North: And *Artoys* on the South.

7. *Artoys*, which hath on the Eaſt, *Heinalt*: On the Weſt, *Picardy*: On the North, *Flanders*: And on the South, *Champaigne*. It contains ſeven hundred fifty and four Villages, and twelve Walled-Towns, whereof the chief are, 1. *Arras*, whence comes our Arras Hangings, 2. *Ayre*. 3. *Pernes*. 4. St. *Omer*, a good Haven. 5. *Lilliers*. 6. *Le-Cluſe*. The Frontier-Towns are, 1. *Hedenfert* againſt *Picardy*. 2. St. *Paul*.

8. *Heinalt*, bounded on the Eaſt with *Limbourg*: On the Weſt, with *Flanders*: On the North, with *Brabant*: And on the South, with *Champaigne*: The length of it is ſixty miles, and the breadth forty eight. It contains nine hundred and fifty Villages, and twenty four Towns, the chief whereof are, 1. *Mons*, a ſtrong and rich City. 2. *Valenciennes*, ſeated on the *Schele*. 3. *Conde*. 4. *Bavays*. 5. *Landrecy*, on the River *Sambre*. 6. *Mariembourgh*. 7. *Engien*. 8. *Reulx*. 9. *Avennes*. On the South-part of *Heinalt*, is the Town, and Territory of *Cambray*.

9. *Namurce*, which hath on the Eaſt, *Limbourg*: On the Weſt, *Heinalt*: On the North, *Brabant*: And on the South, *Luxenburg*. In this Country are many Coals which are kindled with Water, and quenched with Oyl. It contains one hundred and eighty Villages, and four Towns. 1. *Namurce*, ſeated where *Sicambris* falls into *Meuſe*. 2. *Charlemont*. 3. *Valencourt*. 4. *Bovines*. It's a fruitful Country, enriched with Mines of Jaſper, and all ſorts of Marble, and abounding with Iron. The Inhabitants are good Souldiers.

10. *Zutphen*, is a Town in *Gilderland*, an ancient Earldom, ſeated on the River *Yſell*, a ſtrong place, in the Sedge whereof, that mirror of Chivalry, Sir *Philip Sidney* loſt his life.

11. *Holland* is a Woody Country, having on the Eaſt, *Utrecht:* On the Weſt, and North, the Sea: And on the South, the *Meuſe*. It's in circuit one hundred and eighty miles, no part whereof is diſtant from the Sea three hours journey. It contains four hundred Villages, and three and twenty Towns: Whereof the chief are, 1. *Dort*, where the National Synod was held againſt the *Arminians, Anno Chriſti* 1618. 2. *Harlem*, where Printing was invented. 3. *Leiden*, a famous Univerſity. Which City conſiſts of forty one Iſlands, paſſed partly by Boats, and partly by Bridges, whereof there are one hundred forty and five, and of them, one hundred and four built with ſtone. 4. *Delft*. 5. *Alkmer*. 6. *Rotterodam*. 7. *Horn*. 8. *Enchuſen*. 9. *Amſterdam*, a very fair Haven-Town: The men are good Sea-men, the women very Induſtrious: There is ſcarce a Boy of four years old, but can earn his own meat. It yields Butter, Cheeſe, *&c.* The chief Village is the *Hague*, having in it two thouſand Houſholds.

12. *Zealand*, conſiſteth of ſeven Iſlands, and in them three hundred Towns. The firſt Iſland is *Walcheren*, and in it the chief Towns are, 1. *Midlebourg*. 2. *Fluſhing*, an excellent Haven, and of great ſtrength. Nigh unto it, is the Fort *Ramekins*, and the *Brill*. 3. *Vere*. The next Iſland is *South-Beverland*, whoſe chief Town is *Tergowſe*. The third is *Schoven*, It's chief Town *Sixixee*. 4. *Tolen*, whoſe chief Town is *Tertolen*, &c. In all this Country are eight Cities, and one hundred and two Villages, the Soyl is fruitful, but they have neither Wood, nor Freſh-Water.

13. *Weſt-Freizland*, which hath on the Eaſt, *Groyning:* On the South, *Overyſſel:* On the other ſides, the Sea. It contains three hundred forty and five Villages, and eleven Towns: The chief are, 1. *Lewarden*. 2. *Harlingem*, a Sea-Town. 3. *Zwichen*. 4. *Doceum*. 5. *Franekar*, an Univerſity.

14. *Utrecht*, is bounded on the Eaſt, with *Gilderland:* On the other three ſides, with *Hollond*. It contains ſeventy Villages, and five Towns, as, 1. *Rhenen*. 2. *Wick de Duerſtede*. 3. *Amesford*. 4. *Monfort*. 5. *Utrecht*, juſt in the middeſt.

15. *Overyſſel*, is bounded on the North, with *Freezland*, and *Groning:* On the South, with *Gelderland:* On the Eaſt, with *Weſtphalia:* On the Weſt, with the Sea. It contains one hundred and one Villages, and eleven Towns, the chief whereof are, 1. *Swall*. 2. *Campene*. 3. *Deventer*, baſely betrayed to the *Spaniards*, by Sir *William Stanley*. 4. *Steinwick*. 5. *Haſſelt*. 6. *Oldezel*. 7. *Handerberg*. 8. *Delden*.

16. *Machlin*, which is a Town in *Brabant*, which *Anno Chriſti* 1546. was much defaced, by fireing of eight hundred Barrels of Gun-powder. Beſides the Town, it contains nine Villages. It's a fair and ſtrong Town, being daintly ſeated amidſt the Waters of the River *Dele*, ſo that it may be drowned on all ſides.

17. *Groyning*, which is a Town of *Weſt-Friezland*, containing under her command, one hundred forty and five Villages, the chief being *Old-Haven*, and *Keikerk*. It's bounded on the Eaſt, with *Eaſt-Friezland:* On the Weſt, with *Weſt-Friezland:* On the South, with *Overyſſel:* And on the North, with the Sea.

Theſe Countries are now divided between the *States* under an Ariſtocratical Government, and the King of *Spain:* The *States* have the Dutchy of *Guelders:* The Earldoms of *Holland*, and *Zealand*, and *Zutphen*. The Lordſhips of *Friezland*, *Utretcht*, *Overyſſel*, and *Groning*, ſeven in all; the reſt are *Spaniſh*.

Germany Deſcribed.

THe compaſs of this ſpacious Country, is two thouſand and ſix hundred *Engliſh* miles: The Inhabitants are little addicted to *Venus*, but very much to *Bacchus*; they are of ſtrong Conſtitutions, and much inclining to Fatneſs. The Titles of the Fathers deſcend to all their Children; every Son of a Duke, being a Duke, and every Daughter a Dutches. The Soyl for the moſt part is healthful, and profitable, yielding ſeveral Minerals, Corn, and Wine, together with Linnen, Quick-ſilver, Allum, *&c.* The chief Rivers are, 1. *Danubius*, which riſing out of *Nigra ſylva*, receiveth threeſcore Navigable Rivers into it, and having run a courſe of one thouſand and five hundred miles, emptieth it ſelf at ſeven Mouths into the *Euxine*-Sea. 2. *Rhene*, which ariſing in *Helvetia*, and running through *Germany*, and *Belgia*, after a courſe of eight hundred miles, falleth into the *German*-Ocean. 3. *Albis*, riſing on the skirts of *Bohemia*, paſſing by *Magdenbourg*, *Brunſwick*, and *Denmark*, after four hundred miles courſe, falls into the ſame Sea. 4. *Oder*, raiſing in *Sileſia*, runs through *Brandenbourg*, and *Pomerania* about three hundred miles, and ſo falls into the *Baltick*-Sea. 5. *Mænus* or the *Main*. 6. *Weſer*.

The Empire of *Germany* is not Hereditary, but Elective: And when the Emperour is dead, the Arch-Biſhop of *Mentz*, writes to the reſt of the Electors, to meet at *Frankfurt* within three Months, either in Perſon, or to ſend their Ambaſſadors: In the vacancy, the Elector *Palatine* is the Vicar; and he who is elected King of the *Romans*, is declared Heir. The three Eccleſiaſtical Electors, are the Arch-Biſhops of *Mentz*, *Trevers*, and *Colein:* The others are the King of *Bohemia*, the Elector *Palatine*, the Duke of *Saxony*, and the Marqueſs of *Brandenburg:* To whom was lately added the Duke of *Bavaria*. Being aſſembled at *Frankfurt*, they make Oath to chuſe a fit Perſon: They are obliged to finiſh the choice within thirty days, and may not go out of the Town till it be accompliſhed. If the voices happen to be equal, he who hath the King of *Bohemia*'s vote, is proclaimed Emperour.

The three States of the Empire are, 1. That of the aforeſaid Electors, wherein the Eccleſiaſticks have the precedency. The ſecond State conſiſts of four Arch-Biſhops, as *Magdeburg*, *Salſburgh*, *Bremen*, and *Bezanſon:* After whom, follows the great Maſter of the *Teutonick* Order; and then one and thirty Biſhops; ten Abbots with the Title of Princes; and ſome Abbeſſes; and laſtly the Counts, and Barons, whereof there are many. The third State, is made up of the Imperial Towns, which are in number threeſcore and five: The four principal are, *Lubeck*, *Metz*, *Auſpurgh*, and *Aixe*, or *Aquiſgrave*.

Another Union there is for the preſervation of Trade, and Commerce, the chief Cities whereof are, *Luberk*, *Colein*, *Brunſwick*, and *Danſick*. Theſe are called *Hanſe-Towns*.

The Empire is diſtributed into ten circles; *Franconia*, *Bavaria*, *Auſtria*, *Swevia*: That of the upper *Rheyn*; that of the four Electors towards the *Rheyn*, *Weſtphalia*, *Saxony*, *Low-Saxony*, and *Burgundy*.

Come we now in particular to the chief Provinces of *Germany*, which are fiſteen. As,

1. *Eaſt-Friezland* having on the Weſt, the River *Ems*: On the Eaſt, the *Weſer*: On the South, *Weſtphalia*: And on the North, the Sea. The chief Towns are, 1. *Emden*. 2. *Ammer Dun*. 3. *Oldenbourg*.

2. *Weſtphalia*, which is bounded on the Eaſt, with *Brunſwick*: On the Weſt, with *Belgia*: On the South, with *Haſſia*: And on the North, with the Sea. The Soyl is fruitful, the Trees yield abundance of ſweet Acorns, which feed our *Weſtphalia Bacon*: The Northern-part is called *Bremen*, from the chief City of that name: The next parts belong to the Duke of *Saxony*, the chief Towns whereof are, 1. *Clappenbourg*. 2. *Exenberg*. 3. *Alſdorpe*, &c. The other part belongs to the Biſhopricks of *Collen*, *Munſter*, and *Triers*. In that of *Collen* are, 1. *Collen*, the Biſhops Seat. 2. *Andernach*. 3. *Lentz* ſeated on the *Rhene*. 4. *Bonna*. 5. *Mondenand*.

The chief Towns under the Biſhop of *Munſter* are, 1. *Warendorp*. 2. *Herverden*. 3. *Munſter*, ſeated on the River *Ems*. Here the frantick *Anabaptiſts* ſeated themſelves, *Anno Chriſti* 1522. till they were deſervedly puniſhed and deſtroyed.

The chief Towns in the Biſhoprick of *Triers* are, 1. *Bopport* on the *Moſel*. 2. *Engers*. 3. *Coblents*. 4. *Triers*, on the *Moſel* alſo.

3. *Cleveland*, which Duchy contains *Cleve*, *Gulick*, and *Berge*. It joyns to *Gelderland*, and the chief Cities are, 1. *Cleve*. 2. *Calkar*. 3. *Weſel*. 4. *Emerick*.

In *Gulick* the chief Cities are, 1. *Aquiſgrave*, or *Aken*. 2. *Gulick*. 3. *Dulken*. 4. *Newis*.

The chief Towns in *Berge* are, 1. *Duſſeldorp*. 2. *Hattingen*. 3. *Arnſberg*.

4. *Alſatia*, which hath on the Weſt, *Lorrain*: On the South, *Helvetia*: on the Eaſt, the *Rhene*: and on the North, the *Palatinate*. The chief Towns are, 1. *Straſbourg*, where is a Tower five hundred ſeventy and eight paces high: It ſtands on the *Rhene*. 2. *Pſaltburg*. 3. *Weiſenberg*. On the South-end of *Alſatia* ſtand *Colmer*, *Hagenaw*, and *Seleſtade*, three fair Cities belonging to the Empire.

5. *Franconia*, which is bounded on the Eaſt, with *Bohemia*: On the Weſt, with *Elſas*: On the North, with *Haſſia*: And on the South, with *Swevia*, *Bavaria*, and *Helvetia*. It's divided betwixt the Palatine of *Rhene*, the Duke of *Wittenberg*, the Marqueſs of *Anſpach*, and *Baden*, the Biſhops of *Mentz*, *Bamberg*, *Weſtberg*, and the Emperour, of which in order.

The *Palatinate* of *Rhene* is in length, from North to South, threeſcore and twelve miles: In breadth, from Eaſt to Weſt, fourſcore and ſixteen. In which compaſs are ſome Towns of the Empire, and ſome Lordſhips belonging to the Biſhops of *Wormes*, and *Spires*, both ſeated on the *Rhene*. The *Palatinate* hath ſtore of Fruits, Mettals, and *Rheniſh*-Wines: Hath many gallant Towns, as 1.*Moſpotch*. 2.*Heidelberg*, an Univerſity. On the banks of *Rhene* ſtand 1. *Bacharach*, whence come the beſt *Rheniſh*-Wines called *Bachrach*. 2.*Coub*. 3.*Oppenheim*. 4. *Cruitznack*. 5. *Frankendale*. 9.*Germenſheim*. 7.*Mainhem*,&c. There are in this Country fourteen other Walled-Towns.

Wittenberg, whereof the chief Towns are, 1.*Tubing*, an Univerſity. 2. *Stutguard*,the Dukes Seat. 3.*Marback*. 4.*Cauſtat*,&c.

Anſpach, The chief Towns whereof are, 1. *Anſpach*. 2.*Hailbrun*. 3.*Plenifelt*.

Baden,a fruitful Country lying between the Rivers *Rhene*, and *Neccar*: the chief Towns are,1.*Durlach*. 2.*Pfortſhaime*. 3.*Baden*,a neat Town ſeated on the *Rhene*,having hot Baths in it.

Mentz, ſeated where the *Main* emptieth it ſelf into the *Rhene*, whereof the chief Towns are,1.*Lanſtein*. 2.*Bing*,ſeated on the *Rhene*.

Bamberg,which is a fair City, ſeated on the *Main*,the other chief Towns are *Scheſtlites*, and *Forchiam*.

Wirtzberg, a Biſhops Seat, formerly called *Herbipolis*,the other Towns belonging to it are *Schwinfurt* on the *Main*,and *Arnſteme*.

The Emperors part contains the Free, and Imperial Cities ſeated in the *Palatinate*, and *Wittenberg*,the chief whereof are, 1.*Norenberg*,ſituated in the very center of *Germany*. 2.*Frankfurt* on the *Main*,where the two great Book-Marts are held in *Midlent*,and *Mid-September*.

6. *Helvetia*, or *Switzerland*, which is bounded on the Eaſt,with *Tyrol*: On the Weſt,with *France*: On the North, with *Lorrain*, and *Elſas*: And on the South,with *Italy*.It contains thirteen Cantons; as 1.*Zurick*. 2.*Bern*. 3.*Lucern*. 4.*Urania*. 5.*Glaris*. 6.*Zugh*. 7.*Baſil*. 8.*Friburg*. 9.*Underwalt*. 10. *Soloure*. 11.*Schaffhauſen*. 12. *Apenſol*. 13.*Swits*. The chief Towns are,1.*Zurick*,or *Tygure*. 2.St.*Gall*. 3.*Baſil*,where is a famous Univerſity. 4.*Conſtance*,ſeated on the Lake *Bodenzee*; it belongs to the houſe of *Auſtria*. 5.*Bern*. 6.*Baden*; where are good Bathes. 7. *Lucerne*, ſituate on the Banks of a great Lake,bearing the ſame Name. The Country is in length, two hundred and forty, and in breadth, one hundred and fourſcore miles: In it are the heads of thoſe four famous Rivers, *Poe*, *Danow*, *Rhene*, and *Rhone*, that run Eaſt, Weſt, North,and South. Theſe people were ſometimes under the Emperor; but being over-burthened by the Tyranny of their Governours, they ſhaked off the yoak, and entring into an offenſive,and defenſive League,cantoned themſelves under a New Government.

Theſe *Helvetians* are ſhut up within Mountains, and great Lakes, which make their Country unacceſſible. The Tyranny of ſome Governours, as aforeſaid, cauſed them to ſhake off the yoak, not only of the Houſe of *Auſtria*, but of their own Nobility alſo. Their firſt League was begun by three Country Peaſants, which in a ſhort time, was much augmented, by the averſion of the people from the above-ſaid Government. *Let no man truſt to his own power, and maintain it by Rigor; for Enemies often* *come from whence they are leaſt expected.* So ſoon as this League was made, they ſeized upon the Caſtles of their Governours, and drove them out of their Country *Anno Chriſti* 1307. But Arch-Duke *Leopold* being puffed up by ſome Conqueſts he had made, and being provoked by the Solicitations of the expulſed Nobility, led his Forces againſt the Villages, but was defeated in the Mountains, near *Morgarten.* This Victory of the *Switzers* produced the perpetual Alliance of the three Villages, to which the reſt ſhortly after adjoyned themſelves; yea, and many Imperial Towns near them, have ſo Leagued themſelves with them, that now they have no Enemy that they need fear, except from among themſelves: Since which time, their Alliance hath been ſought by Popes, Kings, and Princes of *Europe*, and eſpecially by *France*, which by keeping in with them, through a yearly Penſion, hath drawn no ſmall Advantages from them.

Their Republick is compoſed of three Orders: The Villages to the number of thirteen. The Aſſociates, or Confederates: And the Towns which depend upon their Direction. They have alſo divers Forms of Government: For that of the Villages is *Democratical*; and that of the Towns, *Ariſtocratical*: Which mixt Common-Wealth is only kept in Unity, by the Care which ſhe hath of her own Preſervation. Their Aſſemblies are made by a General Convocation, to treat of War, Peace, *&c.* at which, the Ambaſſadors from every Town are to meet. Their Religion in ſome of the Cantons, is only *Romane*, in others Reformed,and in ſome mixed. In this Marſhal Age of ours,bloody *Mars* hath as well skipped over their Mountains, as through the Seas,Deſerts,and vaſt Forreſts.

7. *Suevia,* which is divided into the upper, and lower. The upper is bounded on the Eaſt,with *Tyrol:* On the Weſt,with *Helvetia:* On the North, with lower *Suevia:* And on the South, with *Millaine.* It was formerly called *Rhetia*, now they are called *Griſons*; divided into three Confederations. 1.*Lega Cadi Dio*; whoſe chief City is *Coyra.* 2. *Lega Griſa.* 3.*Lega Dritture*, they are Papiſts,and Proteſtants mixt together.

Lower Suevia, or *Schwaben* hath on the Eaſt, *Bavaria:* On the Weſt, *Danubius:* On the North, *Franconia:* And on the South, *Tirol,* and the *Griſons.* The chief Towns are, 1.*Ulme.* 2.*Lindwe*,on the Lake *Bodenzee.* 3. *Auſpurg* on the River *Leith.* 4. *Norlingen.* 5.*Wherlingen.* 6. *Ravenſperg.* 7.*Dinkle ſpuhel.* 8.*Gmund.*

8. *Bavaria*,which hath on the Eaſt, *Auſtria*,and *Stiria:* On the Weſt,the *Leike:* On the North, *Bohemia*, and part of *Franconia:* And on the South, *Tirol*,and *Carinthia.* The chief Cities are, 1.*Munchen*,the Dukes Seat,on the River *Aſar.* 2.*Ingolſtat*,on the *Danow*,an Univerſity. 3.*Ratisbone*,on the *Danow* alſo. 4.*Paſſaw.* 5.*Sulesbourg*,on the River *Saltzach.* 6.*Friſing.* 7.*Eyſtet*,&c. being in all thirty four,and forty ſix Walled-Towns beſides: The Soyl is fruitful.

The Northern-part of *Bavaria*, is called the *Upper Palatinate*, whereof the chief Towns are, 1. *Amberg*, where are ſilver Mines. 2. *Newburg.* 3.*Awerbach.* 4.*Sultzbach.* 5.*Weiden.* 6.*Caſtel.*

9.*Auſtria*,is an Arch-Dukedom that contains the Provinces of *Auſtria*, *Styria*, *Carinthia*, *Tirol*, and *Carniola*: It's divided from *Hungary* on the Eaſt, by the *Leita*: From *Bavaria* on the Weſt, by the *Ems*: From *Moravia* on the North, by the *Tems*: And from *Stiria* on the South, by the *Muer*: It was once called *Pannonia ſuperior*: The chief Cities in *Auſtria* are, 1. *Vienna*, an Univerſity, ſeated on the *Danow*, the beautifulleſt City in all *Germany*, adorned with magnificent Churches, ſtately Monaſtries, and a ſumptuous Palace for the Arch-Duke. 2. *Emps*. 3. St. *Leopald*. 4. *Neuſtat*. 5. *Hainburg*. 6. *Crems*.

Styria is in length one hundred and ten miles, and about ſixty in breadth. It hath the River *Rab* on the Eaſt, *Carinthia* on the Weſt, the *Dravus* on the South, and the *Meur*, and *Auſtria* on the North: the chief Cities are, 1. *Marchpurg*. 2. *Gratz*.

Carinthia is ſeventy five miles in length, and fifty five in breadth. It hath *Stiria* on the Eaſt, *Tirol* on the Weſt, *Bavaria* on the North, and the *Alps* on the South: The chief Towns are, 1. *Villach*. 2. *Spittal*. 3. *Gurach*. 4. *Freiſach*. 5. St. *Veit*.

Carniola is one hundred and fifty miles long, and forty five broad. It hath on the Eaſt, *Sclavonia*: On the Weſt, *Italy*: On the North, *Carinthia*: And on the South, *Iſtria*. The chief Towns are, 1. *Newmark*. 2. *Eſling*. 3. *Marſperg*. 4. *Bagonock*. 5. *Saxenfelt*, all on the River *Savus*, which runs through the middle of the Country.

Tirol, which is ſeventy two miles broad, and as many long. It hath on the Eaſt, *Carinthia*: On the Weſt, the *Griſons*: On the North, *Schwaben*: And on the South, *Marca Trevigeana*. It's a fruitful Country, and full of Silver Mines: The chief Towns are, 1. *Oenipont*, or *Inſpurch*. 2. *Landeck*. 3. *Tirol*. 4. *Bolzen*. 5. *Trent*, on the River *Adeſis*, where the Council was held againſt the Proteſtants.

10. *Bohemia*, which hath annexed to it *Sileſia*, *Luſatia*, and *Moravia*.

Bohemia is bounded on the Eaſt with *Sileſia*, and *Moravia*: On the Weſt, with *Franconia*: On the North, with *Miſnia*, and *Luſatia*: And on the South, with *Bavaria*: And is encompaſſed with the *Hercynian* Forreſt. The whole Kingdom is in compaſs five hundred and fifty miles, in which are contained ſeven hundred and eighty Cities, walled Towns, and Caſtles, and thirty two thouſand Villages: they uſe the *Sclavonian* Language. The ſoil is fruitful, enriched with Mines of all ſorts but Gold. Here are many Forreſts, and in ſome of them a beaſt called *Loris*, having under it's neck a Bladder of Scalding Water, with which, when ſhe is hunted, ſhe ſo tormenteth the Dogs, that ſhe eaſily eſcapeth them. The chief Cities are, 1. *Prague*, in the midſt of the Country, ſeated on the River *Mulda*: It conſiſts of four ſeveral Towns, each of them having their ſeveral Magiſtrates, Laws, and Cuſtoms: The principal is called the *Old Town*, adorned with many fair Buildings, a ſpacious Market-place, and a ſtately Senate-Houſe: The ſecond is called the *New-Town*, ſeparated from the other by a deep and wide Ditch: The third is called the *Little-Town*, divided from the Old by the River *Mulda*, and joyned to it by a beautiful Bridge conſiſting of twenty four arches: In this Town is the Hill *Rachine*, on whoſe ſides are many ſtately Houſes of the Nobles, and on the top a magnificent Palace for the Kings: The fourth is that of the *Jews*, who have in it five Synagogues, and live after their own Laws. The ſecond City is *Egra*, ſeated on the River *Eger*, on the borders towards *Franconia*. 3. *Budwus* towards *Auſtria*. 4. *Melmukle*, on the River *Albis*. 5. *Weldaw*. 6. *Pilſen*.

Sileſia, is bounded with *Bohemia* on the Weſt, *Brandenburg* on the North, *Poland* on the South, and *Hungary*, and *Moravia* on the Eaſt: It's in length two hundred and forty miles, and fourſcore in breadth, and is equally divided by the River *Oder*: The chief Towns are, 1. *Preſlaw*, or *Uratiſlavia*. 2. *Jagundorſe*. 3. *Glats*. 4. *Oppolen*. 5. *Glogaw*. 6. *Olderberg*, all ſeated on the River *Oder*.

Luſatia, which hath on the Eaſt and North, *Sileſia*: On the Weſt, *Brandenburg*: And on the South, *Sileſia*. The chief Cities are, *Gorlits*, and *Trabel* on the River *Niſſe*, *Spemberg*, and *Gotthuſe*, on the River *Spe*, and laſtly *Bautſen*.

Moravia, which hath on the North, and Eaſt, *Sileſia*: On the Weſt, *Brandenburg*: And on the South, *Auſtria*, and *Hungary*. It abounds with Corn, and hath much Myrrh, and Frankincenſe, which contrary to the uſual manner, grow immediately out of the Earth, not from Trees: The chief Towns are, 1. *Brinne*. 2. *Olmutz*, an Univerſity. 3. *Terebitz*. 4. *Jaſa*, &c.

11. *Brandenburg*, which hath on the Eaſt, *Poland*: On the Weſt, *Saxony*: On the North, *Pomerania*: And on the South, *Luſatia*: It's in compaſs five hundred and twenty miles, in which are contained fifty Cities, and ſixty four Walled-Towns: The chief are, 1. *Brandenburg*. 2. *Frankfurt* upon *Oder*, an Univerſity, ſeated in a fruitful Soyl abounding with Corn, and Wine. 3. *Berlin*, where the Prince keeps his Court, ſeated on the River *Spre*. 4. *Havelburg*, to this belongs part of *Pruſſia*, called *Ducal*, with the Dukedoms of *Cleve*, *Juliers*, and *Berg*, &c. So that in largeneſs of Territories, they exceed the Dukes of *Saxony*, but not in Revenues.

12. *Pomerania*, and *Meclemburg*. The firſt is bounded on the Eaſt, with the River *Viſtula*: On the Weſt, with *Meclemburg*: On the North, with the *Baltick*-Sea: And on the South, with *Brandenburg*. The chief Towns are, 1. *Stetin*, the Princes Seat, and Univerſity. 2. *Wolgaſt*. 3. *Wallin*. 4. *Gripſwald*, an Univerſity. 5. *Newtrepton*, a Sea-Town.

Meclenburg, or *Megalopolis*, ſtands on the Weſt of *Pomeren*, the chief Towns whereof are, 1. *Malchaw*. 2. *Sternberg*. 3. *Wiſmar*. 4. *Roſtock*, an Univerſity. On the Weſt hereof, ſtands the fair *Hans-Town* of *Lubeck*; and about ten miles from it, *Hamborough*: On the further ſide of the River, is *Stoade*, where the *Engliſh* Houſe is to ſell their Wares.

13. *Saxony*, which hath on the Eaſt, *Luſatia*, and *Brandenbourgh*: On the Weſt, *Haſſia*: On the North, *Brunſwick*: And on the South, *Franconia*, and *Bohemia*. It contains the Countries of *Thuringia*, *Miſnia*, *Voitland*, and *Saxony*.

The chief Cities in *Thuringia* are, 1. *Erdford*, a great City. 2. *Iene*, an Univerſity of *Phyſicians*. 3. *Smalcald*. 4. *Hale*. 5. *Weimar*. The whole Country is in length, one hundred and twenty miles, and about as much in breadth, and yet it contains two thouſand Villages, and twelve Earldoms.

Miſnia, environed with *Bohemia*, *Voitland*, *Thuringia*, and *Saxony*; the chief Towns whereof are, 1. *Dreſden*, on the River *Albis*: the Dukes Seat, and principal Magazine. 2. *Lipſique*, an Univerſity. 3. *Rochlits*. 4. *Mulburg*.

Voitland is a little Country South of *Miſnia*, whoſe chief Towns are, 1. *Olri*[illegible] 2. *Werde*. 3. *Cronach*. 4. *Culmbach*. 5. *Hoffe*.

Saxony, lies on the North of *Thuringia*, and *Miſnia*: the chief Cities are, 1. *Magdeburg*, formerly *Parthenopolis*. 2. *Worlits*, ſeated on the *Albie*. 3. *Helderick*. 4. *Wittenberg*, the Seat of the Duke, and an Univerſity, where *Luther* lived: within the bounds of *Saxony*, are the two ſmall Principalities of *Anhalt*, and *Mansfield*.

14. *Brunſwick*, and *Luneburg*, which have on the Eaſt, *Brandenburg*: On the Weſt, *Weſtphalia*: On the North, *Denmark*: And on the South, *Saxony*, and *Haſſia*. The River *Ems* runs through this Country: and the chief Cities are, 1. *Brunſwick*. 2. *Wolfohaiton*, where the Duke keeps his Court. *Halberſtade*. 4. *Lunebourg*. 5. *Cella*.

5. *Haſſia*, which hath *Saxony* on the Eaſt, *Franconia* on the South, *Weſtphalia* on the Weſt, and North: the chief Towns are, 1. *Dormeſtad*. 2. *Marpurg*, an Univerſity. 3. *Geyſen*. 4. *Dries*. 5. *Frankenburg*. 6. *Caſſels*. In this Country is the *Wederaw*, containing the Counties of *Naſſaw*, and *Hannaw*, and the free City of *Friburg*. In the County of *Naſſaw* are, 1. *Dillingbourg*. 2. *Naſſaw*. 3. *Catzenelbagen*. and 4. *Herborne*, an Univerſity, where *Piſcator*, and *Alſtedius* were Profeſſors.

Denmark Deſcribed.

Denmark contains the *Cimbrick Cherſoneſs*, part of *Scandia*, and the Iſlands of the *Baltick*-Sea: The *Cherſoneſs* is in length, one hundred twenty miles, and in breadth, fourſcore, wherein are contained eight and twenty Cities, and twenty Royal Caſtles, or Pallaces. The chief Provinces are,

1. *Holſtein*, whoſe chief Cities are, *Nyemunſter*, and *Bramſted*. 2. *Ditmars*, whoſe chief Cities are, *Meldorp*, where they cover their Houſes with Copper, and *Mance*. 3. *Sleſwick*, whoſe chief Cities are, *Goterpe*, and *Londen*, a Haven Town. 4. *Ivitland*, whereof the chief Towns are, *Rincopen*, *Nicopen*, *Hol*, and *Arhauſen*.

The Iſlands are five and thirty, whereof the principal are, 1. *Senland*, or *Zeland*, in length threeſcore and four, in breadth two and fifty miles, containing ſeven ſtrong Caſtles, and about thirteen Cities; the chief being, 1. *Coppenhagen*, an Univerſity. 2. *Elſennour*, on the Sea-ſide, where they that paſs the *Sound*, pay their Cuſtoms: This *Sound* is in breadth three miles, and is commanded by the Caſtles of *Elſenbourg*, on *Scandia* ſide, and *Cronburg* in this Iſland. 3. *Roſchilt*. The ſecond Iſland is *Fuinen*. 3. *Bornholme*. 4. *Fimera*, wherein *Ticho Brahe* built his Artificial Tower, in which are rare Mathematical Inſtruments.

That part of *Scandia* which belongs to *Denmark*, is divided into three

Provinces. 1. *Hallandia*. 2. *Scania*, in length threeſcore and twelve miles, in breadth eight and forty, the pleaſanteſt, and fruitfulleſt Country in all *Denmark*, and having Seas abounding with Herrings. 3. *Blicker*, where is *Colmar*, a ſtrong Fortreſs againſt the *Swedes*.

The Province of *Scania* reaches up to *Sweden*, and *Jutland* to *Holſtein*. The Kingdom is Elective, and the principal ſtrength of it conſiſts in good, and ſtately Ships, not only for the defence of the Iſlands, but of that moſt important paſſage of the *Sound*, which is a ſtreight ſeparating *Scania* from *Zeland*, and is of huge advantage by reaſon of the infinite number of Ships which paſs through it into the *Baltick*-Sea, and come from all the Havens of that Sea back into the Ocean. The Noble men are much inclined to the Wars; zealous for their Rights and Liberties, and make no Alliance by Marriage with the common People: they refuſe Eccleſiaſtical Honours, as below their condition. The Gentlemen are all equal, and as it were of one family, there being neither Earl, nor Baron; only the Officers of the Crown, and Counſellers of the Kingdom have the preheminence.

Norway Deſcribed

Norway is bounded on the North, with *Lapland*: On the Eaſt, with the *Dofrine* Mountains, which part it from *Swethland*: On the other parts with the Sea. It's in length, one thouſand and three hundred miles, in breadth not half ſo much. It's much troubled with certain little Beaſts called *Lemmers*, about the bigneſs of a Field-Mouſe, which, like Locuſts, devour every green thing on the Earth, and at a certain time die in heaps, and with their ſtench poyſon the Air; ſo that the People are long after troubled with the *Jaundies*, and a giddineſs in the Head: But theſe Beaſts come not often. The Soyl is barren, and the common people live on dryed Fiſh in ſtead of Bread. The chief Commodities are Sock-fiſh, Butter, rich Furrs, Train Oyl, Pitch, Maſts, Cables, Deal-boards, &c. Towns here are few, and the houſes are miſerable poor: their chief Towns are, 1. *Nidroſia*. 2. *Bergen*, an ancient Mart Town. 3. *Aſloia*. 4. *Staffanger*: On the North, and Weſt of it, lieth *Finmark*, a great and populous Province, both of them are ſubject to *Denmark*. The chief Towns in *Finmark* are, 1. *Saman*. 2. *Hielſo*, both Sea-towns. 3. *Wardhouſe*, a place of much Trading.

Swethland Deſcribed.

Swethland hath on the Eaſt, *Muſcovy*: On the Weſt, the *Dofrine*-Hills: On the North, the Frozen Seas: And on the South, the *Baltick*-Sea, which doth not ebb, and flow. This Sea begins at the *Sound*, and interlaceth *Denmark*, *Swethland*, *Germany*, and *Poland*, extending to *Livonia*, and *Lituania*. This Countrey with the Provinces of *Lapland*, *Scricfinnia*, and *Barmia*, is bigger than *France*, and *Italy* joyned together. The Soyl is fruitful, the Air healthful, ſo that many of the Inhabitants live to one hundred and thirty, and ſome to one hundred and forty Years old. It yields Mines of Lead, Copper, and Silver, Buck-skins, Goat-skins, Oxen, Tallow, Tar, coſtly Furrs, *&c.* The chief Provinces are,

1. *Lapland*, which is divided into two parts, whereof the Eaſtern-part belongs to the great Duke of *Moſco*, the Weſtern containing *Lapland*, properly ſo called, and *Scricfinia*, belong to *Swethland:* They have ſtore of Rich Furrs, but uſe not many, and are good Archers.

2. *Bodia*, lying on the South of *Scricfinia:* The chief Towns whereof are, 1. *Virtis.* 2. *Viſta.* 3. *Helſinga.*

3. *Finland*, which hath the *Baltick* Sea on the South. It's a very Fruitful and Populous Country, containing one thouſand four hundred thirty and three Pariſhes, wherein are a thouſand Families in ſome of them: the chief Towns are, 1. *Albo.* 2. *Name*, a ſtrong place, *&c.*

2. *Sweden*, which hath on the Eaſt, *Sinus Bodicus:* On the Weſt, the *Dofrine* Hills: On the North, *Lapland:* And on the South, *Gothland.* For the moſt part, it is a Fruitful Countrey: The chief Cities are, 1. *Upſale.* 2. *Nicopia*, a Sea-Town. 3. *Coperdole*, famous for it's abundance of Braſs.

5. *Gothland*, which is the beſt and richeſt Province of the North: It's divided into the Iſland, and the Continent. The Iſland of *Gothland* is ſeated in the *Baltick* Sea, being in length eighteen miles, and but five broad: The chief Town is *Wiſbich.* The Continent of *Gothland* joyns to *Denmark*, and hath in it the great Lake *Weret*, which receiving into it twenty and four Rivers, empties it ſelf at one mouth, with ſuch an hideous noiſe, that it is commonly called the *Devils Head.* The chief Cities are, 1. *Stockholm.* 2. *Loduſia.* 3. *Walburg.* 4. *Colmar*, famous for it's impregnable Caſtle.

Sweden is the biggeſt of all the Northern Kingdoms, the Regal City whereof is *Stockholm:* a Town with the Suburbs of great diſtent: There are in it many huge Mountains, Rocks, and Forreſts, where are ſometimes ſeen and heard, ſtrange illuſions and phancies, as likewiſe in the Water, which are very terrible, both to Men and Horſes that paſs that way. The *Swedes* are good Souldiers, both by Sea and Land, of a ſtrong Complexion, and fit to indure hardſhip, and labour: The Nobility is very mild, and frank, loves Learning, and Languages, eſpecially the *Latine*, and *French:* They travel much abroad: Are dextrous at exerciſes, and ſeek learned company: They heartily love one another out of their own Country, hide the vices of their Compatriots, and ſtand much for the Honour of their Nation.

Muſcovy Deſcribed.

M*uſcovy* hath on the Eaſt, *Tartary:* On the Weſt, *Livonia*, *Lituania*, and part of *Sweden:* On the North, the frozen Ocean: And on the South, the *Caſpian* Sea, and Lake of *Meotis.* It is in length from Eaſt to Weſt, three thouſand and three hundred miles, in breadth three thouſand ſixty and five. The Women love their Husbands beſt, that beat them moſt: They uſe the *Sclavonian* Language, and in their Religion follow the *Greek* Churches: The Northern parts are ſo cold, that the people do not only line their Cloaths, but their Houſes with Furrs: the chief Commodities are rich Furrs, Flax, Hemp, Oyl, Honey, Wax, Canvaſſes, Nuts, *&c.* It hath many great Rivers, as 1. *Tanais*, which emptieth it ſelf into *Palus Meotis.* 2. *Duina*, running into the *Scythian* Seas. 3. *Boriſthenes*, or *Neiper*, running into the *Euxine* Sea. 4. *Onega*, running into the *Baltick* Sea. 5. *Volga*, which at ſeventy Mouths, empties it ſelf into the *Caſpian* Sea. The chief Provinces are,

1. *Novograd*, having a City of the ſame Name on the *Baltick* Sea, a place of great Trading.

2. *Pleſcovia*, whoſe chief Town is *Pleſcow*: It is in length three hundred and thirty Miles, and one hundred and thirty in breadth.

3. *Volodomire*, a fruitful Country, where uſually one buſhel of Corn returns twenty, and ſometimes five and twenty: the chief Town is of the ſame Name.

4. *Rhezan*, very plentiful in Corn, Honey, Fiſh, Fowl, *&c.*
5. *Severia*, a great Province upon the Lake of *Mæotis.*
6. *Smolenſco*, whoſe chief City is of the ſame Name.
7. *Reſcovy.* 8. *Roſtowia.* 9. *Corelia.*
10. *Permia*, where are abundance of Stags.
11. *Condora.* 12. *Petzora.*
13. The Kingdom of *Caſan*, and *Citraham.*
14. *Muſcovia*, whoſe chief City is *Moſco.*

The City of Moſco *Deſcribed.*

Moſco, the Regal City in *Ruſſia* is almoſt round, and bigger it is than *London*, environed with three ſtrong Walls, circling the one within the other, and having many ſtreets lying betwixt them. The inmoſt Wall, and the Buildings within it being fenced, and watered with the River *Moſchua*, that runneth cloſe by it, is all accounted the Emperors Caſtle. The number of Houſes (as they were formerly reckoned) amounted to forty one thouſand, and five hundred. The ſtreets of this City, inſtead of paving, are planked with great Fir-trees, plained, and laid even together, and very cloſe the one to the other.

The Houſes are of Timber, without Lime, and Stone, built very cloſe and warm, of Fir-trees, which are faſtned together with Notches at each corner: And betwixt the Timber, they thruſt in Moſs, to keep out the Air, which makes them very warm: The greateſt danger is their Aptneſs to take fire, which being once kindled, is hardly quenched, and hereby much hurt hath been done, and the City miſerably defaced ſundry times.

The whole Country of *Ruſſia*, in the Winter, lyeth under Snow a yard, or two thick, but greater in the Northern parts, from the beginning of *November* to the end of *March*: In which time, the Air is oft ſo ſharp, that water thrown upward, congeals into Ice before it comes to the ground: If you hold a Pewter-diſh in your hand, it will freeze ſo faſt to it, as that it will pull off the skin at parting: Divers in the Markets are killed with the extremity of cold: Travellers are brought into Towns ſitting dead, and ſtiff in their Sleads: Some loſe their Noſes, ſome their Ears, Fingers, Toes, *&c.* which are frozen off: And yet in the Summer you ſhall ſee a new face on the Country: The Woods, which moſtly are Firr, and Birch, ſo freſh and ſweet, the Paſtures, and Medows ſo green, and well groan: Such variety of Flowers; ſuch melody of the Birds, eſpecially of Nightingales, that you cannot travel in a more pleaſant Country: The Summer is hotter than with us in *England*.

For Fruits, they have Apples, Pears, Plums, Cherries, red and black: Deens like Muskmelons, but more ſweet and pleaſant; Cucumbers, Gourds, Straberries, Hurtleberries, *&c.* Wheat, Rie, Barley, Oats, Peaſe, *&c.* The chief Commodities are Furrs of all ſorts, as black Foxes, Sables, Luſernes, dun Foxes, Martrons, Gurnſtales, or Armines, Minever, Beaver, Walverines, a great Water Rat, whoſe skin ſmels like Musk: Squirrels grey and red: Foxes, white and red: As alſo Wax, Honey, Tallow, Hides of Beeves, and Buffs: Train Oyl, Caviare, Hemp, Flax, Salt, Tar, Salt-Peter, Brimſtone, Iron: *Muſcovy* Slate, Fallow Deer, Roe-bucks, and Goats great ſtore: For Fowl, they have Eagles, Hawks of all kinds, Swans tame and wild; Storks, Cranes, Pheſants, white Partridges, *&c.* For freſh-water fiſh, they have Carp, Pike, Pearch, Tench, Roach: As alſo Bellouga of four or five ells long, Sturgion, Severiga, Sterledy, which four ſorts breed in *Volga*, and of all their Roes they make Caviare, *&c.*

The ſtreets in their Cities and Towns inſtead of paving, are planked with Firr-trees plained, and laid even together. Their chief Cities are, *Moſco, Novograd, Roſtove, Volodomire, Pleſco, Smolenſco, Jaruſlave, Periſlave, Niſnovograd, Vologda, Uſtiuck, Colmigroe, Caſan, Aſtracan, Cargapolia,* and *Columna.*

It's governed by an Emperour, or Great Duke; with moſt abſolute authority (after the manner of the Eaſtern Countries) though it lye very near the North. The *Muſcovites* follow the *Greek* Religion, under a Patriarch, though yet it be mingled with very many Superſtitions, which are not like to be amended, becauſe the Great Duke ſuffers none of his Subjects to tratravel, and ſee other Countries. They are much tormented by the *Turks*, and *Tartars*. They have waged great Wars with the *Poles*, and *Swedes*, but with many loſſes.

A Deſcription of the ſtate and magnificence of the Emperour of Ruſſia.

Sir *Thomas Smith* being ſent Ambaſſador from King *James* to *Boris*, Emperour of *Ruſſia*, *Anno Chriſti* 1604. one of his company thus relates their Entertainment. When (ſaith he) we entred the preſence, we beheld the excellent Majeſty of a mighty Emperour, ſeated in a Chair of Gold, richly Embroidered with *Perſian* Stuffe: In his right Hand he held a Golden Scepter, had a Crown of pure Gold upon his Head, a Coller of Rich Stones, and Pearls about his Neck, his outward Garments of Crimſon Velvet, Embroidered very fair with Pearls, precious Stones, and Gold: On his right hand ſtood a very fair Globe of beaten Gold, or a Pyramis with a Croſs on it: Nigh that ſtood a fair Baſon and

Ewre, which the Emperor uſed daily. Cloſe by him on another Throne ſate the Prince, in an outward Garment like his Fathers, but not ſo rich, with an high black Fox cap on his head, worth there five hundred pound, having a Golden ſtaffe in his hand. On the Emperors right hand, ſtood two gallant Noble men in cloath of Silver, high black Fox Caps, with great long Gold Chains hanging to their feet, with Pole-axes of Gold on their ſhoulders; and on the left hand of the Prince, ſtood two other ſuch, but their Pole-axes were of Silver: Round about on benches ſate the Council, and Nobility in Golden and *Perſian* Coats, and high black Fox Caps to the number of two hundred, the ground being covered with cloath of *Arras*. After dinner (ſaith he again) we were led to have Audience through many Chambers to a very fair and rich Room, where was infinite ſtore of maſſie Plate of all ſorts, where we again viewed the Emperor, and Prince, ſeated under two Chairs of ſtate, each having a Scul of Pearl upon their heads. In the midſt of the Room ſtood a great Pillar, round about which for a great height ſtood wonderful great pieces of Plate very curiouſly wrought, with Beaſts, Fiſhes, and Fowles, beſides other ordinary pieces of ſerviceable Plate. The Emperour at Dinner was ſerved in rare Diſhes of Silver, but moſt of maſſie Gold, *&c.* *Sic tranſit gloria mundi. Pur. Pil.* v. 3. p. 748.

The Permians, *and* Samoeds *Deſcribed.*

The *Permians* lie North from *Ruſſia*, and are now ſubject to the Emperor thereof: They have broad, and flat faces like the *Tartars*, from whom probably they had their original: They live by Hunting, and trading with their Furrs.

The *Samoeds* live more towards the North-Sea; they are very brutiſh, eating all manner of raw fleſh, even to the very carrion that lieth in ditches: They are alſo ſubject to the *Ruſſees:* They acknowledge one God, but repreſent him by ſuch Creatures as they have moſt good by, and therefore they worſhip the Sun, the Ollen, the Loſh, *&c.* They are clad in Seals-skins with the hairy ſide outward, that reaches as low as the knees; with their Breeches and Stockens of the ſame, both men, and women; they are all black-haired, and Beardleſs: The women are known from the men by a lock of hair hanging down by their ears: They are ever roving about from one place of the Country to another, without property either of Houſe, or Land: Their Leader in every Company is a Prieſt.

Lapland Deſcribed.

On the North of *Ruſſia* next to *Corelia*, lyeth *Lappia*, about three hundred forty and five miles in length, in breadth fourſcore and ten. The whole Country almoſt is either Lakes or Mountains: Thoſe on the outſide are barren craggy Rocks: But in the Inland they are well furniſhed with Woods, the Lakes being in the Vallies: Their Diet is very mean; bread they have none, but feed only upon Fiſh, and Fowl: They are Subjects, part to *Ruſſia*, part to *Sweden*, and the other part to *Denmark*, which all exact Tribute of them: But the Emperour of *Ruſſia* the moſt. They are wholly unlearned, not having ſo much as the uſe of the Alphabet amongſt them: They paſs all Nations in Witch-craft, and Sorcery: Their Weapons are Long-Bows, and Hand-Guns, wherein they are very nimble, and excellent Marks-men through their continual practiſe in ſhooting at Wild-Fowl: For our *Engliſh* Cloath they give Fiſh, Oyl, and Furs, whereof they have ſtore: When their fiſhing is done, they draw their Boats to ſhore, turning the Keel upwards, and ſo let them lie till the next Spring-tyde: They travel upon Sleds drawn by *Olen-Deer*, which they uſe to turn a grazing all the Summer-time in an Iſland called *Kilden*, and towards Winter, when the Snow begins to fall, they fetch them home for their uſe.

Anno Chriſti 1611. *William Purſeglove*, a ſervant to our *Engliſh Muſcovy* Company, makes this Relation of his Travels in theſe Countries: We travelled (ſaith he) in Sleds, each of them drawn by two Rain-Deer, the Snow was ſo hard frozen, that it did bear Sleds and Deer. Two hundred and fifty Sleds were in this *Argeſhey*, or Company, with whom we travelled ſome dayes: Then chuſing the beſt Bucks; I, with ſeven Sleds more, rid Poſt, only ſtaying now, and then, for an hour, where the *Samoed*, our Guide, knew that there was ſtore of white Moſs, wherewith to refreſh our Deer; ſo that in eight and forty hours ſpace, we rode three hundred and fifty miles.

Theſe *Samoeds*, by their frequent travel, know the ways, though the Weather be thick, and foggy, as alſo where ſtore of white Moſs grows: At which places, if it be night, they pitch their Tents made of Deer, or Elks-skins, which Work is done by the Women; and in the mean time, the men unyoak the Deer, and turn them looſe to dig through the Snow, though it be very deep, to ſeek for their Food and ſuſtenance. *Pur. Pil.* v. 3. p. 548.

When a rich *Samoed* dies, becauſe he ſhould not travel on Foot, his Friends will kill three Deer to carry him into the new World, they will alſo ſtrangle a ſlave to attend on him. If a young Child dye under ſeven years old, they uſe to hang it by the neck on ſome tree, ſaying, *It muſt flie to Heaven.*

The Women are very hardy, and at their Labour, the Husband playes the Midwife; as ſoon as the Child is born, they waſh it with cold, or Snow-water, and the next day the Woman will be able to conduct her *Argiſh* of Sleds. The men are ſtout, and bold of ſpirit, not very tall, but broad-breaſted, broad-faced, with hollow eyes: Their Weapons are bows, and Arrowes, long Spears, and ſhort Swords.

Poland Deſcribed.

This Country is Plain, and Woody, the Air ſo cold, that they have no Wine, or Grapes, but uſe Ale inſtead thereof. It ſo abounds with Corn, that it ſends much abroad into other Countries: They have alſo great ſtore of Cattel. They uſe the *Sclavonian* Language, yet are much addicted to the *Latine* Tongue: They are generally proud, impatient, delicious in Diet, and coſtly in Attire: They are of all Religions. The chief Rivers, are, 1. *Viſtula*, which parts it from *Hungary*. 2. *Neiſter*, which parts it from *Moldovia*. 3. *Neiper*, &c. But to ſpeak more particularly of the Provinces, which are,

1. *Livonia*, which is bounded on the Eaſt, with *Muſcovi*: On the Weſt, with the *Baltick*-Sea: On the North, with *Finland*: And on the South, with *Lituania*. It's in length five hundred miles, in breadth one hundred and threeſcore, very Mountanious, and Fenny; yet yields plenty of Corn. The chief Cities are, 1. *Riga*. 2. *Derpt*, a Town of much Traffick. 3. *Rivalia*, a ſtrong place. 4. *Name*, another ſtrong Fortreſs: Other chief Countries in it are, 1. *Curland*. 2. *Senugal*. 3. *Eſtland*. 4. *Virland*. 5. *Harland*. 6. *Geroenland*.

2. *Lituania*, which hath *Livonia* on the South: *Podolia* on the North: *Poland* on the Eaſt: And *Muſcovy* on the Weſt: The chief Cities are, 1. *Vilna*, an Univerſity. 2. *Vilkomire*. 3. *Breſtia*. The Air is ſharp, and the Country barren, yet are there many Beaſts, whoſe Skins are good Commodities.

3. *Volinia*, environed with *Lituania*, *Podolia*, and *Ruſſia*; It is a ſmall woody Province: The chief Cities are *Kiovia*, and *Circaſſia*, on the Banks of the River *Nieper*.

4. *Samogitia*, whoſe chief Town is *Camia*. It joyneth to *Livonia* on the North, and the *Baltick*-Sea on the Weſt. It's full of Wood, and yields great ſtore of Honey.

5. *Podolia*, which hath *Lituania* on the North, *Neiſter* on the South, *Ruſſia* Eaſt, and *Poland* Weſt: The ground is ſo fertile, that of one Sowing they have three Harveſts: The chief Cities are, 1. *Camienza*; ſeated on high Rocks. 2. *Orkzacow*. 3. *Winieczia*.

6. *Ruſſia nigra*, having on the Eaſt, *Podolia*: On the Weſt, and North, *Poland*: And on the South, *Hungary*. The chief Towns are, 1. *Leopolis*, or *Lembourg*. 2. *Grodeck*. 3. *Luckzo*. A fruitful Country, having ſtore of Horſes and Cattel.

7. *Mazovia*, which is environed with *Ruſſia*, *Pruſſia*, *Lituania*, and *Poland*: the chief City is *Marzow*.

8. *Spruce*, *Pruſſia*, or *Boruſſia*, is upon the *Baltick* Sea: that part of it which belongs to *Poland*, is called *Pruſſia Regal*: The chief Cities whereof are, 1. *Dantzick*, a famous Mart-town. 2. *Koningsberg*; and an Univerſity. 3. *Heilſperg*. 4. *Maneburg*, or *Marpurg*. 5. *Angenberg*. 6. *Clund*.

9. *Podloſſia*, which hath *Lituania*, and *Mazovia* on the Eaſt, and Weſt: The chief Towns are, 1. *Tycockzin*, a ſtrong Fort. 2. *Byesko*. 3. *Kniſſin*.

10. The Dukedomes of *Opſwitz*, and *Zator*, which have the chief Towns of the ſame Names; they are in *Sileſia*, but under the King of *Poland*.

11. *Poland* properly ſo called, which hath *Lituania* on the Eaſt: *Germany* on the Weſt: *Mazovia* on the North: And *Podolia* on the South: The chief Cities are, 1. *Cracovia*, on the bank of *Viſtula*. 2. *Lublin*. 3. *Guiſna*. 4. *Siradia*. 5. *Sendomire*. 6. *Minsko*. 7. *Poſna*. 8. *Dubrinia*. 9. *Ulatiſlavia*.

Poland takes her Name from the great Fields, which produce a huge quantity of Corn, there are in it many Fens, Lakes, and very great Forreſts, where, in the Trunks of Trees is often found great ſtore of Honey, whereof they make a certain Drink (chiefly in *Lituania*) which is moſt delicate, and yields not a whit in goodneſs to *Spaniſh*-wine: There Winter is very long, and ſharp, againſt the rigour whereof they ſerve themſelves of Stoves, and good furred Gowns: The Nobility is very ſtudious of War, and deſirous of Travel, and of an humor much like that of the *French:* They expreſs their Gallantry in the beauty of their Cloaths, Weapons, and Horſes: In the ſumptuouſneſs of Feaſts, weddings, Funerals, Chriſtenings, and innumerous trains of Servants when they go a Wooing. The moſt eminent Dignities amongſt them, are to be Senators, whom they call *Waiwodes, Chattellans*, and *Staroſts*, or Captains.

Of *Poland* it is ſaid, that if a man hath loſt his Religion, let him go ſeek it in *Poland*, and he ſhall find it there, or elſe let him make account that it's vaniſhed out of the World. *Europæ ſpec.*

Hungary Deſcribed.

The Soyl is wonderful fruitful, yielding Corn thrice a year, the Graſs in ſome places exceeds the height of a man, which feeds a wonderfull number of Cattel: Beſides which, they have Deer, Partridge, and Pheaſants in ſuch abundance, that any man may kill them: They have alſo Mines of Gold, Silver, and Copper, Fiſh, Wine, *&c.* The chief Rivers are, 1. *Danubius*, called alſo *Iſter.* 2. *Savus.* 3. *Dravus.* 4. *Tibiſcus*, which exceedingly abounds with Fiſh. The *Turk* hath theſe chief Cities in *Hungary*, 1. *Buda*, on the *Danow.* 2. *Gyula*, on the confines of *Tranſylvania.* 3. *Peſt.* 4. *Alba Rigalis.* 5. *Quinque Eccleſiæ.* 6. *Rab.* The Emperor hath in his part, 1. *Preſburg* upon the Edge of *Auſtria.* 2. *Strigonium*, or *Gran.* 3. *Agraria.* 4. *Comara.* 5. *Toctax.* 6. *Caniſta.* 7. *Alkeinburg.* 8. *Neheuſel.* 9. *Zigeth* on the *Dravus.*

Dacia Deſcribed.

This Country is ſufficiently fruitful, and abounds with Horſes, whoſe Manes reach to the ground: But to ſpeak of the Provinces more particularly, which are,

1. *Tranſylvania*, which hath on it's North, the *Carpathean*-Mountains: On the South, *Walachia:* On the Weſt, *Hungary*: And on the Eaſt, *Moldovia.* The chief Towns are, 1. *Alba Julia*, or *Weiſenburg.* 2. *Claudiopolis*, or *Clauſenburg.* 3. *Briſtitia.* 4. *Centum Colles.* 5. *Fogaros.* 6. *Stephanopolis*, &c. Their preſent Prince is *Rogotzi*, a Proteſtant.

2. *Moldovia*, is on the North-end of *Tranſylvania*, and extending to the *Euxine*-Sea: The chief Cities are, 1. *Zucchania.* 2. *Fucchiana.* 3. *Falezing.*

3. *Walachia*, divided from *Bulgary* by the *Danow:* The chief Cities are, 1. *Sabinium.* 2. *Prailaba.* 3. *Tergoviſta*, the Vayvodes Seat. It abounds with Gold, Silver, Iron, Salt-pits, Wine, Cattel, Horſes, Brimſtone, *&c.*

4. *Servia*, which lyeth between *Boſnia*, and *Raſcia*: The chief Cities are, 1. *Stoinburg*, the Seat of the Deſpot. 2. *Samandria*. 3. *Belgrade*, on the *Danow*.

5. *Rſcia* between *Servia*, and *Bulgary*: The chief City is *Boden*.

6. *Bulgary*, joyning on the Eaſt, to the *Euxine*-Sea: On the Weſt, to *Raſcia*. The chief Cities are, 1. *Sophia*, the Seat of the *Beglerbeg* of *Greece*. 2. *Nicopolis*.

7. *Boſnia*, having *Servia* on the Eaſt, *Croatia* on the Weſt, *Savus* on the South, and *Illiricum* on the North: The chief Citites are, 1. *Cazachium*. 2. *Jaziga*.

Sclavonia Deſcribed.

Sclavonia, is more fit for Paſturage than for Corn: Their Sheep, and other Cattel, bring forth young twice in a year, and are ſhorn four times: The Provinces are,

Illiricum, or *Windiſmarch*, which is bounded on the Eaſt, with the *Danow*: On the Weſt, with *Carniola*: On the North, with *Dravus*: And on the South, with *Savus*. The chief Cities are, 1. *Zatha* on *Danubius*. 2. *Zakaock*. 3. *Windiſhgretz* on *Dravus*. 4. *Sagouna*. It's now a member of *Hungary*.

Dalmatia which hath on the Eaſt, *Drinus*: On the Weſt, *Croatia*: On the North, *Savus*: And on the South, the *Adriatique*-Sea. The chief Cities are, 1. *Raguſi*, a Sea-town, and of great Traffick. 2. *Sicum*, on the Sea alſo. 3. *Jadara*, another Sea-town. 4. *Spalato*, a Sea-town. 5. *Scodra*, or *Scutary*. 6. *Lyſſa*, where *Scanderbeg* was buried: Theſe two laſt are under the *Turks*, the other under the *Venetians*.

Croatia, which hath on the Eaſt, and South, *Dalmatia*: On the North, *Savus*: And on the Weſt, *Iſtria*, and *Carniola*. The chief Cities are, 1. *Gradiska*, ſituate on *Savus*. 2. *Bruman*. 3. *Novigrade*, on the *Savus* neer *Germany*. 4. *Siſſeg*, or *Siſſaken*. 5. *Petrowya*. Theſe people are uſually called *Crabbats*, and ſerve as Mercenaries in the Emperors Armies.

Greece Deſcribed.

Greece is bounded on the Eaſt, with the *Ægean*-Sea: The *Helleſpont*, *Propontis*, and the *Thracian Boſphorus*. On the Weſt it hath *Italy*, with the *Adriatick*-Sea: On the North, with the Mountain *Hemus*: And on the South, with the *Jonian*-Sea. It's ſituate in the Northern temperate Zone, under the fifth and ſixth Climates, the longeſt day being about fifteen hours. The people once were famous for Armes, and Arts, which made them account all others *Barbarians*: Now they are degenerated from the Prinſtine vertue of their Anceſters, and are become unconſtant, ignorant, riotous, and idle: At their Feaſts they drink till they come to the height of Intemperancy; hence grew our Proverb, *As merry as Greeks*.

The Women are generally brown, yet well-favoured, and exceſſively amorous: They uſe much painting to keep themſelves in favour with their Husbands, who when they are wrinkled, and old, put them to all drudgery.

Their Church-government was by four Patriarchs. 1. Of *Alexandria.* 2. Of *Hieruſalem.* 3. Of *Antioch.* 4. Of *Conſtantinople.* Their Language was *Greek*, of which they had five Dialects. 1. The *Attick.* 2. The *Dorick.* 3. The *Æolick.* 4. The *Jonick.* 5. The common Dialect; but now it is almoſt devoured by the *Sclavonian*, or *Turkiſh* Tongue.

The Soyl is fruitful, and would yield good profit if it were well husbanded: But the Natives having nothing that they can call their own, in regard of their ſlavery to the Great *Turk*, neglect Husbandry. The Commodities that they ſend abroad into other Countries are Wine, Oyl, Copper, Vitreal, Velvets, Damasks, Grograms, *&c.* and ſome Gold, and Silver.

The chief Rivers are *Cephiſus*, which riſing in the Frontiers of *Epirus*, emptieth it ſelf into the *Ægean*-Sea, *Erigon*, *Alaicmon*, *Strimon*, *Athicus*, *Stymphalus*, *Ladon*, *Inacus*, *Pineus*, *Populifer*, &c.

Greece is ordinarily divided into theſe ſeven parts, 1. *Peloponeſus.* 2. *Achaia.* 3. *Epirus.* 4. *Albania.* 5. *Macedonia.* 6. *Migdonia.* and 7. *Thracia.*

Peloponeſus Deſcribed.

Peloponeſus, is a *Peninſula* almoſt ſurrounded with the Sea, only it is joyned to the firm Land by an *Iſtmus* five miles broad, which was fortified by a ſtrong wall, and five Caſtles called *Hexamilium*, which reached from Sea to Sea: It is in compaſs ſix hundred miles, and it is now called *Morea*, and is divided into ſix Provinces, 1. *Elis.* 2. *Meſſina.* 3. *Arcadia.* 4. *Laconia.* 5. *Argolis.* and 6. *Achaia propria.*

1. *Elis*, which hath on the Eaſt, *Arcadia:* On the Weſt, the *Jonian*-Sea: On the North, *Achaia propria:* And on the South, *Meſſina.* The chief Cities are, *Argis*, nigh unto the River *Alpheus.* It was formerly called *Olimpia*, famous for the ſtatue of *Jupiter Olimpicus*, which was one of the worlds Wonders. And *Piſa.*

2. *Meſſina*, which hath on the Eaſt, *Arcadia:* On the North, *Elis:* On the Weſt, and South, the Sea. The chief Cities are, 1. *Meſſina*, now *Golpho di Coron.* 2. *Pilon*, now *Navarino.* and 3. *Methone*, or *Medon.*

3. *Arcadia*, which hath on the Eaſt, *Laconia:* On the Weſt, *Elis*, and *Meſſina:* On the North, *Achaia propria:* And on the South, the Sea. The chief Cities are, 1. *Pſophis.* 2. *Mantinia.* 3. *Megalopolis.* and 4. *Phialia:* Here was the Lake *Stymphalus*, and the River *Styx*, whoſe water for the ill taſte, was called the *Water of Hell*; this Country was fit for Paſturage and Grazing.

4. *Laconia*, which is bounded on the Eaſt, and South, with the Sea: On the North, with *Argolis:* And on the Weſt, with *Arcadia.* The chief Cities are, 1. *Lacedæmon*, once a moſt flouriſhing Common-wealth. 2. *Leuctra*, on the Sea-ſide. 3. *Thalana*, nigh unto the Lake *Lerna*, and Mount *Tenarus*, and 4. *Selaſſia.*

5. *Argolis*, which is bounded on the Eaſt, and North, with the Sea: On the Weſt, with *Achaia propria:* And on the South, with *Laconia.*

The chief Cities are, 1. *Argos.* 2. *Micene.* 3. *Nemæa.* 4. *Epidaurus*, and 5. *Nauplia.*

6. *Achaia propria*, which hath on the South, *Elis*, *Arcadia*, and *Argolis*: On all other parts, the Sea. The chief Cities are, 1. *Corinth*, at the foot of the *Acro-Corinthian*-Hills, neer to the Fountain *Pyrene*: This City was formerly ſtrengthened with a Caſtle, which ſtanding on the ſaid Hills, was called *Acro-Corinthus*, and was Impregnible. Here lived *Lais*, that famous Strumpet, that exacted ten thouſand *Drachmas* for a Nights Lodging. It's now called *Crato*, and is a place of ſmall note. 2. *Patras.* 3. *Scycion*, now *Vaſilico*; and 4. *Dimea.*

The Country of Achaia *Deſcribed.*

Achaia is bounded on the Eaſt, with the *Ægean*-Sea: On the Weſt, with *Epirus*: On the North, with *Theſſaly*: And on the South, with *Peloponeſus*, and the Sea thereof. It's divided into ſeven Provinces. 1. *Attica.* 2. *Megaris.* 3. *Bæotia.* 4. *Phocis.* 5. *Ætolia.* 6. *Doris*; and 7. *Locris.*

1. *Attica*, which hath on the Weſt, *Megaris*; and on all other parts, the Sea: The Soyl is barren, yet by the Induſtry of the Inhabitants, was made fruitful: Their current Money was ſtamped with an Oxe, whence grew that ſaying of corrupt Lawyers, *Bos in lingua.* The chief Cities are, 1. *Athens*, once famous all the World over. 2. *Marathron*, where *Miltiades* overthrew the huge Army of *Darius.* 3. *Piræa*, the Haven-Town to *Athens*; and 4. *Panormus.*

2. *Mægaris*, which hath on the Eaſt, *Attica*: On the Weſt, *Sinus Corinthiacus*: On the North, *Bæotia*: And on the South, the *Iſtmus.* The chief Cities are, 1. *Megara*, now *Megra*: and 2. *Eleuſis.*

3. *Bæotia*, which is bounded on the Eaſt, with *Attica*: On the Weſt, with *Phocis*: On the North, with the River *Cephiſus*: And on the South, with *Megaris*, and the Sea. The chief Cities are, 1. *Thebes*, on the River *Cephiſus.* 2. *Daulis.* 3. *Platea.* 4. *Leuctra*, where *Epaminondas* gave that great overthrow to the *Lacedemonians.* 5. *Aſcra*, the Birth-place of *Heſiod.* 6. *Cheronea*, the Birth-place of *Plutarch.* 7. *Orchomenon.* In this Country are the Streights of *Thermopylæ*, where *Leonidas*, with three hundred *Spartans* ſlew twenty thouſand of *Xerxes* his Army, and were themſelves all ſlain.

4. *Phocis*, which hath on the Eaſt, *Bæotia*: On the Weſt, *Locris*, and *Doris*: On the North, the River *Cephiſus*: And on the South, *Sinus Corinthiacus.* Here is Mount *Helicon*, conſecrated to the Muſes: Mount *Citheron*, and *Parnaſſus*, whoſe two-fold top kiſſed the Clouds. The chief Cities are, 1. *Cyrra.* 2. *Criſſa.* 3. *Anticyra* on the Sea-ſide, where grew *Eloborum*, that cured the Phrenſie. 4. *Elladia.* 5. *Pytho*, or *Pythia*, ſeated in the heart of *Greece.* Here the *Amphictyons* kept their Court. They were men ſelected out of the twelve principal Cities in *Greece*, and had power to decide all Controverſies, and to enact Laws for the common good. 6. *Delphos*, where was the Temple of *Apollo*, the moſt famous Oracle of the Heathens.

5. *Locris*, which hath on the Eaſt, *Ætolia:* On the North, *Doris:* And on the other parts, the Sea. The chief Cities are, 1. *Naupactum*, now called *Lepanto*, where was that famous Battel between the *Turks*, and *Chriſtians*. 2. *Ematia.*

6. *Ætolia*, which is bounded on the Eaſt, with *Locris:* On the Weſt, with *Epirus:* On the North, with *Doris:* And on the South, with the *Gulph* of *Lepanto*. Here is the Forreſt of *Caledon*, where *Meleager* ſlew the Wild Boar; and the Rivers *Evenus*, and *Achilous*. The chief Cities are, 1. *Chalcis.* 2. *Olenus.* 3. *Plurona:* and 4. *Thirmum.*

7. *Doris*, which hath on the Eaſt, *Bœota:* On the Weſt, *Epirus:* On the South, the Sea: And on the North, the Hill *Oeta*. The chief Cities are, 1. *Amphiſſa.* 2. *Libra.* and 3. *Citinum.*

Epirus Deſcribed.

Epirus, is bounded on the Eaſt, with *Achaia:* On the North, with *Macedonia*, And on the other parts, with the Sea. Here is the Mount *Pindus*, ſacred to *Apollo*, and the Muſes; and the *Acroceraunian*-Hills: Here are alſo the Rivers *Acheron*, and *Cocytus*, for their colour, and taſte, called the *Rivers of Hell*.

The Eaſtern-part of this Country, is called *Acarnania*; the Weſtern, *Chaonia:* The chief Cities are, 1. *Antigonia.* 2. *Caſſiope.* 3. *Toronia.* Theſe in the Weſtern-part, and in the other, 1. *Nicopolis.* 2. *Ambracia*, now *Larta.* 3. *Leucas.* 4. *Anactorium*, and 5. *Actium*, nigh to the Sea of *Lepanto*, where *Auguſtus*, and *Anthony* fought for the Empire of the World. This Country was once called *Moloſſia*. Here that famous *Scanderbeg* was King; as alſo of *Albania*.

Albania Deſcribed.

Albania, hath on the Eaſt, *Macedonia:* On the Weſt, the *Adriatick*-Sea: On the North, *Sclavonia:* And on the South, *Epirus*. The chief Cities are, 1. *Albanopolis.* 2. *Sfetigrade.* 3. *Durazzo*, formerly called *Dyrachium.* 4. *Croya*, under whoſe Walls *Amurath* loſt his life.

Macedonia Deſcribed.

Macedonia, hath on the Eaſt, *Migdonia:* On the Weſt, *Albania:* On the North, *Miſia ſuperior:* And on the South, *Epirus*, and *Achaia*. The chief Cities are, 1. *Scydra*, or *Scodra.* 2. *Andariſtus.* 3. *Edeſſa.* 4. *Eribæa.* 5. *Pidna* upon the Mouth of the River *Alaicmon.* 6. *Pella* on the ſame ſhore, and 7. *Syderocaſpa*, famous for her Gold and Silver Mines.

Theſſaly Deſcribed.

On the Southern-part of *Macedonia*, is *Theſſalia* planted. It's a fruitful, and pleaſant Country: Here is the Hill *Olympus*, upon which were the *Olympick* Games, as running with Chariots, and on Foot, Wreſt-ing, fighting with Whirlebats, &c. The reward of the Conquerors was only a Garland of Palm; and yet highly eſteemed by them: Here alſo are the Hills, *Pelion*, and *Oſſa*, and betwixt *Olympus*, and *Oſſa* was that delectable Valley called *Tempe*, five miles long, and ſix broad; ſo beautified with Natures Riches, that it was accounted the Garden of the Muſes. The chief Cities are, 1. *Tricca*. 2. *Lamia*. 3. *Demetrias*. 4. *Lariſſa*, both upon the *Pelaſgick Bay*. 5. *Pharſalis*, nigh unto which was that great Battel fought between *Cæſar*, and *Pompey*, for the Monarchy of the World. And 6. *Pheræ*.

Migdonia Deſcribed.

Migdonia, is bounded on the Eaſt, and South, with the *Ægean*-Sea: On the Weſt, with *Macedonia*: And on the North, with *Thracia*. Here is the Hill *Athos*, which is threeſcore and fifteen miles in compaſs; three dayes journey in height, and caſts a ſhadow as far as *Lemnos*, which is forty miles off. The chief Cities are, 1. *Stagira*, *Ariſtotles* Birth-place. 2. *Apollonia*. 3. *Pallene*. 4. *Neapolis*, on the Borders of *Thrace*. 5. *Antigonia*, and 6. *Theſſalonica*, now *Salonichi*, ſeated on the Sea, to the Church whereof St. *Paul* wrote two of his Epiſtles.

Thrace Deſcribed.

Thrace hath on the Eaſt, *Pontus Euxinus*, *Propontis*, and *Helleſpont*: On the Weſt, *Macedonia*: On the North, the Hill *Hæmus*: And on the South, the *Ægean*-Sea. The Inhabitants are bold, and valliant: The Earth ripens Corn ſlowly, becauſe of the cold: The Vines yield more ſhade than juyce, and the Trees more leaves than fruit. The chief Towns are, 1. *Seſtos* on the *Helleſpont*, over-againſt *Abidos* in *Aſia*, famous for the love of *Hero*, and *Leander*. 2. *Abdera*, the Birth-place of *Democritus*, who ſpent his life in laughing at others. 3. *Potidæa*. 4. *Cardia*, ſeated on the *Thracian Cherſoneſe* over-againſt *Troas* on *Aſia*-ſide. It's now called St. *Georges Arme*. 5. *Lyſimachia*, on the Sea-ſhore. 6. *Callipolis*, on the Northern Promontory of the *Cherſoneſe*, which was the firſt Town that ever the *Turks* took in *Europe*, which was *Anno Chriſti* 1358. 7. *Trianopolis*. 8. *Adrianople*. The firſt Seat of the *Grand Signiors* in *Europe*. 9. *Pera*, formerly *Galata*; and 10. *Conſtantinople*, formerly *Bizantium*.

The City of Conſtantinople *Deſcribed*.

Conſtantinople, was built by *Conſtantine* the Great: It ſtands on a Cape of Land, near the entrance of the *Boſphorus*: It's in form Triangular: On the Eaſt-ſide, waſhed with the Sea: On the North, with the Haven: And the Weſt-ſide joyns to the Continent. It's walled with Brick, and Stone intermixed orderly, having twenty four Gates, and Poſterns: It's about thirteen miles in Circumference. The World hardly affords a more delicate Object, if beheld from the Sea, or adjoyning Mountains. The lofty, and beautiful Cypreſs-Trees are ſo intermixed with the Buildings, that it ſeems to preſent a City in a Wood to the pleaſed Beholders. It's built on ſeven Hills, whoſe aſpiring heads are crowned with magnificent *Moſques*, or Churches, all of white Marble, round in form; and coupled above; being finiſhed on the top with guilded Spires, that reflect the Sun-beams with a marvellous ſplendor: Some having two, ſome four, and ſome ſix adjoyning Turrets, exceeding high, and ſlender; Tarraſt aloft on the out-ſide, like the Main-top of a Ship, in ſeveral places equally diſtant, whence their Prieſts with elated voyces (for they uſe no Bells) call the people together to their *Mahometan* Service.

When *Conſtantine* firſt built this City, he encloſed it with a Wall, that for length, fairneſs, and thickneſs, was one of the famouſeſt in the World, every ſtone being cemented together with Braſs couplets, that the whole Wall ſeemed to be but one ſtone: He erected alſo many high Towers, built many ſumptuous Temples, and adorned it with infinite more magnificent Buildings, both publick, and private: Commanding alſo by publick Edict all Princes of the Empire, that each of them ſhould build a Palace or ſome other ſumptuous, and ſplendid Monument there: He alſo brought from *Rome* divers memorable Antiquities, as the *Palladium* of *Troy*: The high Pillar of *Porfido*, which he cauſed to be erected in a fit place, by which he ſet *Apollo's* Brazen Image of an unmeaſurable bigneſs, having his own Name engraven thereon: Amongſt other glorious Buildings, was the proud Palace of the publick Library, wherein were one hundred and twenty thouſand choice written Books: In the midſt whereof were the Guts of a Dragon, above one hundred and twenty foot long, on which *Homers Iliads* were written in Letters of Gold: In divers other parts of the City were very rare things, as the Nymphs Grove: The Market-place of Mettal: The famous Images of *Juno*, *Minerva*, *Venus*, &c. with infinite other varieties: So that ſtrangers which ſaw it, being full of admiration, were aſtoniſhed at the beauty of it, judging it a Dwelling meet for the Gods, rather than an Habitation for Earthly Emperours.

But now Time, with her Iron-Teeth, and the many changes which have happened, have quite altered the face of *Conſtantinople*: So that now upon the Hill, whereon the Imperial Palace once ſtood, there are kept Elephants, Panthers, and other wild Beaſts in the ruines of it. On the ſecond Hill whereon ſtood the Palace of the Patriarches, in which were buried in Cheſts of fine Marble, moſt of the Chriſtian Emperors, a Moſque is now erected. Upon the third Hill is the Sepulchre of the Great *Mahomet*, that won the City, of a marvellous greatneſs, and magnificence, ſurrounded with one hundred houſes covered with Lead, made to receive ſtrangers of any Nation, where themſelves, Servants, and Horſes, may remain three dayes on free-coſt: Sultan *Mahomet* leaving two hundred thouſand Ducates Revenue *per annum*, to maintain the ſame. The fourth Hill hath on it the Church, and Sepulchre of Sultan *Selim* in the ſame form, and order, as the other. The fifth hath the Church, and Sepulchre of *Bajazet*, with a great and ſpacious *Piazza* about it. The ſixth hath the Church and Sepulchre of *Solyman* the *Magnificent*, which in Greatneſs, Workmanſhip, Marble-Pillars, and Riches more than Kingly, paſſeth all the reſt, and deſerves to be matched with the Seven Wonders of the World: The ſeventh contained the ſumptuous Temple of *Sancta Sophia*, which deſerves a particular Deſcription by it ſelf.

The Temple of Sancta Sophia *Deſcribed.*

The Temple of *Sancta Sophia* ſtanding upon one of theſe Hills, exceeds not only all the reſt, but all the moſt ſtately Fabricks in the World: The principal part thereof riſeth in an Oval, ſurrounded with Pillars admirable for their Matter, Proportion, and Workmanſhip: Over thoſe are others, through which ample Galleries curiouſly paved, and Arched above, have their Proſpect into the Temple: The Roof is compact, and adorned with Moſaick Painting; which is compoſed of little ſquare pieces of Marble, gilded, and coloured, according to the place they are to aſſume in the Figure or ground, which ſet together, as if Imboſſed, preſent an unexpreſſible Statelineſs, and are of marvellous durance. The ſides, and floor of the whole Church are laid with excellent Marble: It is vaulted underneath, containing large Ciſterns which are repleniſhed with Water from an *Aquaduct*: Within on the left hand, is a Pillar covered with Copper, which ever ſweats: The doors are curiouſly cut through, and plated. It was from Eaſt to Weſt, two hundred and ſixty foot long, and in height, one hundred and fourſcore; and hath contained at once, ſix and thirty thouſand *Turks*.

In the midſt of it, there are Pillars of Gold and Silver, huge Candleſticks, Lanthorns, Lamps, and other Ornaments of Gold and Silver, whereof the Worth is ineſtimable. It had in it one hundred Gates, and was above a mile in compaſs.

The Turks *Seraglio Deſcribed.*

In the extreameſt North-eaſt angle of *Conſtantiople*, ſtandeth the great *Turks Seraglio*, or Palace, compaſſed with a lofty wall three miles in compaſs, comprehending goodly Groves of Cypreſs-Trees, intermixed with plaines, delicate Gardens, Artificial Fountains, variety of Fruit-trees, and what not rare: Luxury being the Steward, and the Treaſury inexhauſtible. The proud Palace of the Tyrant opens to the South, having a lofty Gatehouſe, engraven with *Arabick* Characters, ſet forth with Gold, and Azure, all of white Marble: This Gate leadeth into a ſtately Court three hundred yards long, and about one hundred and fifty wide, at the farther end whereof, is another Gate hung with Shields, and Cymiters: This leads into a ſecond Court full of tall Cypreſs-trees, being not much leſs than the former. It is Cloyſtered round about, covered with Lead, handſomely paved, and ſupported with Columns of Marble, which have Chapiters, and Baſes of Copper. On the left hand, is the *Divano* kept, where the *Baſſa's* of the Court do adminiſter Juſtice: Beyond this Court on the right hand, is a ſtreet of Kitchins, and on the left Stalles, large enough for five hundred Horſes. Out of the ſecond Court is an entrance into the third, ſurrounded with the Royal Buildings, large, curious, and coſtly. Without on the North-ſide, ſtands the *Sultan*'s Cabinet, in form of a ſumptuous Summer-Houſe, where he often ſolaceth himſelf with variety of Objects, and from whence taking Barge, he paſſeth to the delightful places of the adjoyning *Aſia*. In the *Seraglio* alſo, are many ſtately Rooms appropriated to the Seaſon of the Year, which are called *Rooms of fair Proſpect*, into which the Sultan goeth ſometimes alone, but more uſually with his Concubines for his Recreation. Within a fine little Court adorned with very many delicate Fountains, is the Chamber wherein he gives Audience to Ambaſſadors, *&c.* One part whereof, is ſpread with very ſumptuous Carpets of Gold, and Crimſon Velvet, Embroidered with very coſtly Pearls, upon which the grand Signior ſitteth: The walls of the Room are covered with fine white ſtones, having divers ſorts of leaves, and artifical Flowers curiouſly wrought upon them, which make a glorious ſhew. A little Room adjoyns to it, the whole inſide whereof is covered with Silver plate, hatched with Gold, the floor being ſpread with rich *Perſian* Carpets of Silk, and Gold.

There are belonging to the *Sultan*'s Lodgings very fair Gardens, of all ſorts of Flowers, and Fruits, that can be found in thoſe parts; with many very pleaſant Walks, encloſed with high Cypreſs-Trees on both ſides, and Fountains in ſuch abundance, that almoſt in every walk there are ſome of them.

Beſides the former Rooms (which are very many) for the *Sultan*'s own uſe, there are alſo the womens lodgings, wherein the Queen, the *Sultanaes*, and all the Kings women do dwell, and they have in them Bed-chambers, Dining-rooms, with-drawing Rooms, and all other kinds of Rooms neceſſary for women.

In another place there are divers Rooms, and Lodgings for all the principal, and inferior Officers, ſo well furniſhed, that nothing is wanting that is fit, and neceſſary. Amongſt which are two large Buildings, one his Wardrob, the other his Treaſury, with very thick walls, Iron windows, and Iron doors.

In the *Seraglio* are Rooms for Prayer, Bagnoes, Schools, Butteries, Kitchins, Stillatories, Swimming-places, places to run Horſes in, Wreſtling-places, Butts to ſhoot at, and all the Commodities that may adorn a Prince's Court.

There is alſo an Hoſpital for ſuch as fall ſick in the *Seraglio*, in which there are all things neceſſary for Diſeaſed Perſons: And another large place wherein is kept Timber, Carts, *&c.* to have them neer hand for the uſe, and ſervice of the *Seraglio*.

Over the Stables there is a row of Rooms, wherein is kept all the Furniture for the Horſes, which is of an extraordinary value; for the Bridles, Petorals, and Cruppers, are ſet ſo thick with jewels of Divers ſorts, that they cauſe admiration in the Beholders, and exceed Imagination. The *Grand Signior*'s Bed-chamber hath the Walls covered with ſtones of the fineſt China Mettal, ſpotted with flowers of divers colours, which make a very dainty ſhew: The *Antiportaes* were of Cloath of Gold of *Burſia*, and their borders of Crimſon Velvet, embroidered with Gold, and Pearls: The poſts of his Bedſtead were of Silver, hollow, and inſtead of knobs on the tops, there were Lyons of Cryſtal; the Canopy over it was of Cloath of

Gold, and ſo were the Bolſters, and Mattereſſes: The floor was covered with very coſtly *Perſian* Carpets of Silk, and Gold, and the Pallats to ſit on, and Cuſhions were of very rich cloth of Gold.

In the Hall adjoyning is a very great Lanthorn round, and the Bars of Silver, and gilt, ſet very thick with Rubies, Emeralds, and Turkeſſes; the Panes were of very fine Cryſtal, which made a very reſplendent ſhew. There was alſo a Baſon, and Ewre, to waſh in, of maſſie gold, ſet with Rubies, and Turkeſſes.

In *Conſtantiople* is a *Piazza*, in which is raiſed upon four Dice of fine Mettal, a very fair Pyramid of mingled ſtone all of one piece, fifty Cubits high, carved with *Heroical* Letters, reſembling the *Agulia* of *Rome*, in whoſe top were the encloſed aſhes of *Julius Cæſar*: In the ſame *Piazzo* alſo is a great Pillar of Braſs, made with marvellous Art, in form of three Serpents wreathed together with their Mouths upward.

There are in *Conſtantinople* Eighteen thouſand Moſques, great and ſmall: In the chief place of it are two Burſes, built four ſquare, high, and round at top, each having four gates opening upon four ſtreets, round about garniſhed with Shops, ſtuffed with all ſorts of rich, and coſtly Wares of ineſtimable value, as precious Stones, Pearls, Sables, and other rich Furrs of all ſorts; Silk, and cloath of Gold: Bows, Arrows, Bucklers, and Swords: Here alſo they ſell Chriſtian Slaves of all ages, as we ſell Horſes, the Buyers looking them in the eyes, mouth, and all other parts, which is done every forenoon, except Frydays, which is their Sabbath. The *Baſſa's* alſo in ſundry places have built fair Houſes, encompaſſed with high walls, which outwardly have no beauty, but inwardly full of all riches, and pleaſure the world can afford: For they uſe to ſay, that they build not to pleaſe paſſers by, but for their own Commodity.

The Turkiſh *Empire Deſcribed.*

THe *Grand Signior*, who hath his Seat in the ſtately, and Imperial City of *Conſtantinople*, hath under his command, the chiefeſt, and moſt fruitful parts of the three firſt known parts of the World. In *Europe* he hath all the Sea-coaſts, from the Confines of *Epidaurus* (the utmoſt bound of his Empire in *Europe* Weſtward) unto the mouth of the River *Tanais*, now called *Don*, with whatſoever lyes from *Buda* in *Hungary*, to the Imperial City of *Conſtantinople*: In which ſpace is comprehended the greater part of *Hungary*, all *Boſna*, *Servia*, *Bulgaria*, with a great part of *Dalmatia*, *Epirus*, *Macedonia*, *Grecia*, *Peloponeſus*, *Thracia*, the *Archipelago*, with the rich Iſlands contained therein. In *Affrica*, he poſſeſſeth from the River *Mulvia*, the Bounder of the Kingdom of *Feſſe*, to the *Arabian Gulph*, or *Red-Sea* Eaſt-ward, except ſome Sea-Towns held by the King of *Spain*, and from *Alexandria* North-ward, unto the City of *Aſna* South-ward: In which ſpace, are contained the famous Kingdoms of *Tremizen*, *Algiers*, *Tunes*, and *Egypt*, with divers other great Cities, and Provinces. In *Aſia*, all is his from the *Helleſpont*

Weſtward, unto the great City of *Tauris* Eaſt-ward: And from *Derbent* neer unto the *Caſpian* Sea North-ward, unto *Aden* upon the *Arabian Gulph* South-ward.

The greatneſs of this Empire may be the better conceived by the greatneſs of ſome of the parts of it: The *Meer of Meotis* (which is all at his command) being in compaſs one thouſand miles: And the *Euxine*, or *Black-ſea*, which is in circuit two thouſand ſeven hundred miles, and the *Mediterranean* Coaſt which is ſubject to him, contains in compaſs about eight thouſand miles. The like diſtance is from *Derbent* to *Aden*: And from *Balſara* upon the *Perſian Gulph*, unto *Tremiſen* in *Barbary*, are neer four thouſand miles. He hath alſo in the *Mediterranean* Sea, the noble Iſles of *Cyprus*. *Euboea*, *Rhodes*, *Samos*, *Chios*, *Lesbos*, &c.

In this ſo large, and ſpacious an Empire, are contained many great Countries, ſometimes famous Kingdoms, abounding with all ſorts of Temporal bleſſings, and Natures ſtore; for what Kingdom is more fruitful than *Egypt*, *Syria*, and a great part of *Aſia*? What Country more abounding with all good things, than was ſometimes *Hungary*, *Grecia*, and *Thracia*? In theſe Countries he hath alſo many rich and famous Cities, but eſpecially four, which be of greateſt Wealth, and Trade, *viz. Conſtantinople*, *Grand-Caire*, *Aleppo*, and *Tauris*. *Conſtantinople*, for multitude of Inhabitants, exceeds all the Cities in *Europe*, wherein are reckoned to be above ſeven hundred thouſand men. *Aleppo* is the greateſt City of *Syria*, and the Center whereunto all the Merchandize of *Aſia* is brought. *Tauris*, of late the Royal Seat of the *Perſian* Kings, hath in it above two hundred thouſand men. *Grand-Caire* amongſt all the Cities in *Africk*, is the chiefeſt, being the Store-houſe, not only of the riches of *Egypt*, but much of *Africk*, and *India*.

For his ordinary Revenues, they are not eſtimated to exceed eight Millions of Gold, but his extraordinary Eſcheates are very conſiderable, at his Confiſcations, Forfeitures, Fines, Amerciaments, Tributes, Cuſtomes, Tenths of all Prizes taken by Sea, or Land, *&c.* Which far exceed his ſtanding Revenue: His *Baſſa's*, and great Officers, ſucking out the blood of his poor Subjects, and heaping up ineſtimable Treaſures, which uſually falls to the *Grand Signiors* Coffers. His preſents alſo amount to a great value: For no Ambaſſadour can come before him without great Gifts: None can get Offices, or Preferments without money: None may return to him from their Provinces, or Expeditions, empty-handed: In brief, it's eaſie for ſo great a Tyrant to pick a quarrel with any rich man, and ſo to take away his life, and ſeize upon his eſtace be it never ſo much.

The ſtrength of his Empire conſiſts eſpecially in theſe four things. In his *Timariots*, which are Horſe-men, to whom he hath given Lands for their Life, upon condition of ſerving him upon all occaſions with Men and Horſes: By theſe, as with a Bridle, he keeps all the reſt of his Subjects in his vaſt Empire in Awe: For they can no ſooner move, but they ſhall have theſe *Timariots*, as Falcons in their Necks, for to that purpoſe they are diſperſed all over his Dominions: And again, out of them he is always able to draw into the Field, one hundred and fifty thouſand Horſemen well armed, without a Farthing charge, to go whither ſoever he ſhall command them. The whole number of them is accounted to be ſeven hundred and ninety thouſand fighting men: Whereof two hundred fifty ſeven thouſand dwelling in *Europe*, the other four hundred ſixty and two thouſand in *Aſia*, and *Affrica*.

Secondly, In his *Spahi*, *Ulufagi*, and *Carapici* of his Court, which are another ſort of Horſe-men, to whom he gives Pay, being indeed the Seminaries of the great Officers, and Governours of his Empire, for from amongſt them, he chooſeth his *Sanzacks*, or Captains, whom for their good Deſerts, he raiſeth to be *Begs*, *Begler-Begs*, *Viſiers*, and *Baſſaes*.

Thirdly, Beſides theſe, he hath other Horſe-men, called *Acanzii*, which for ſome Priviledges are bound to ſerve: They are of the Peaſants whom he much eſteems not, only they ſerve to blunt his Enemies Swords.

Fourthly, In his Foot-men, and *Janiſaries*, which are born of Chriſtian Parents in *Europe*, and taken from them when they are young, and in whom there appeareth the greateſt Strength, Activity, and Courage: They are bred up to hard Labour, and Pains, and after a certain time, are taken into the Cloyſters of the *Aiamoglans* (for ſo they are called, till they be admitted into the number of *Janiſaries*) and there delivered to Governours, who keep them ſtill exerciſed to painful Labour, uſing them hardly in Apparel, Diet, and Lodging: There they learn to ſhoot in Bows, and Guns, the uſe of the Scimiter, and feats of Activity, and when they are expert therein, they are admitted into the number of *Janiſaries*, or *Spahi*.

Now for his ſtrength by Sea, he hath as great means to ſet forth a Fleet as any Prince whatſoever, the over-grown Woods of *Epirus*, and *Cilicia*, with thoſe of *Nicomedia*, and *Trapzund*, yield him abundance of Timber for Ships, and Gallies: Neither can he want Shipwrights, and Carpenters for the framing of them, his large Pay drawing many, even from amongſt the Chriſtians into his Arſenals at *Conſtantinople*, *Synope*, *Callipolis*, &c. Neither hath he ever wanted good ſtore of expert Sea-men: For beſides thoſe which he hath in the forenamed places, out of his Gallies, which he hath at *Lesbos*, *Chios*, *Rhodes*, *Cyprus*, and *Alexandria*, and from the Pyrates which frequent his Havens of *Tunis*, *Bugia*, *Tripolis*, and *Algeirs*, he can as need requires, chuſe Captains, Marriners, and Rowers, ſufficient for the ſtoring, and managing of his Fleet. Notwithſtanding all which, this vaſt Empire is much declined of late: Their late Emperors much degenerating from their Warlike Progenitors, their Souldiers generally addicting themſelves to unwonted pleaſures, their ancient Diſcipline of War being neglected: Their Religion, or Superſtition rather, not with ſo much zeal, as of old, regarded, and Rebellions in diverſe parts of the Empire, of late ſtrangely raiſed, and mightily ſupported, being all ſigns of a declining ſtate. See *Knolles* his Diſcourſe hereof.

America

America Deſcribed.

Anno Chriſti 1486. *Chriſtopher Columbus*, born at *Nervi*, in the Country of *Genoa*, being a man of projecting wit, excellently skilled in Aſtronomy, and Navigation, ſtrongly conceited, that ſome Lands muſt needs lie in the portion of the Circle, which ſhould make up the World into a Globe; conſidering alſo the motion of the Sun, he perſwaded himſelf that there was another World, to which the Sun imparted his Light, when he went out of our Horiſon. This World he hoped to diſcover, and therefore imparted his intent to the *Genowaies*, but was by them rejected. Then ſent he his Brother *Bartholomew Columbus*, to motion the matter to our King *Henry* the ſeventh, but he, falling into the hand of Pyrates by the way, was long a Priſoner before he was enlarged; but as ſoon as he was free, he came to our *Engliſh* Court, and his motion was readily embraced by the King: But God, who had otherwiſe diſpoſed it, ſo ordered it, that *Columbus*, not knowing of his Brothers Impriſonment, becauſe he heard nothing from him, thought that his ſuit was rejected, and thereupon addreſſed himſelf to the King of *Spain*, who after many delays, furniſhed him with two Ships, only for diſcovery: With this ſmall aſſiſtance, he Sailed in the Ocean more than threeſcore dayes, without diſcovery of any Land, ſo that his diſcontented *Spaniards* began to mutiny, abſolutely reſolving to go no further; *Columbus* did all that he could to pacifie and incourage them, but when nothing would prevail, he was fain to ingage himſelf to them, that if Land was not diſcovered within three dayes, he would Steer his Courſe back again: At the end of which time, one of the company diſcryed Fire, an evident ſign of Land, which they took poſſeſſion of, *Anno Chriſti* 1492. and *Columbus* in honour of the *Spaniards*, called it *Hiſpaniola*: After which, he diſcovered *Cuba*, and ſo with much Treaſure, and greater Content, he returned into *Spain*; and after two other Voyages, he ſickned and died, and was Buried at *Sivil*.

This *Columbus*, being on a time at Supper, with ſome of the great *Spaniſh Dons* in the Court, they took occaſion to ſpeak very ſleightly of his *Indian* diſcoveries, as if it was ſuch a ſmall matter which might have been performed by any man: He hearing them, called for an Egg, and when he had it, deſired them to try if any of them could make it ſtand an end upon their Trenchers: They all tried, and by indeavouring equally to poiſe it, laboured to make it ſtand, but could not; then did *Columbus* take it, and knocking down pretty hard, crackt the end, which cauſed it to ſtand upright: At this they all Laughed, ſaying, *That every fool could do ſo:* Yea (ſaith he) and now I have made a diſcovery of that new world, every one can go thither, *&c.*

When the *Spaniards* firſt arrived in thoſe parts, they found the Inhabitants naked, unacquainted with Husbandry, making their Bread of *Caſſavy* roots, worſhipping the Devils, whom they called *Zemes*; in remembrance of whom, they had certain Images made of Cotten-Wool, like to our Childrens Babies: To theſe they did great reverence, as ſuppoſing the ſpirit of their *Zemes,* to be in them; and the Devil to blind them the more, would ſometimes make theſe Puppets move, and make a noiſe: They ſtood alſo in great fear of them, for if they did not fulfil his will, the Devil would execute vengeance upon ſome of the Children of theſe poor deluded ſouls. They thought the Chriſtians to be Immortal, wondering at the Maſts, Sails, and Tacklings of their Ships; and to try whether they were Immortal or no, having taken ſome Stragglers, the held their heads under water till they were ſtrangled, which made them change their opinions. They eſteemed Gold and Silver, no more than droſs, yet for the colours ſake, adorned themſelves therewith, as they did with Shells, Feathers, and the like.

The *Spaniards*, after their coming amongſt them, behaved themſelves very cruelly, killing them like ſheep, and forcing them like Beaſts, to labour in their Mines, to carry their burthens, and to do all manner of drudgery, which cauſed them ſo to hate them, that one *Hathney*, a Nobleman amongſt them, being perſwaded to be Baptiſed, with the promiſe of Heaven for his reward; asked, Whether the *Spaniards* went when they died? And when anſwer was made, that they went to Heaven, he renounced his intended Baptiſme, proteſting *That he had rather go to Hell, with the unbaptiſed, than to live in Heaven with ſo cruel a people.*

In ſome places, there was ſuch abundance of Gold, that in ſome Mines, they found more Gold than Earth, which the *Indians* exchanged greedily for Hammers, Knives, Axes, Hatchets, and ſuch Tools of Iron; for before, they were fain to make their Canows, or Boats, plain without, of the body of a great Tree, which they made hollow with the force of fire.

Columbus having thus happily begun this noble Enterpriſe, he was ſeconded by *Americus Vaſputio*, a *Florentine*, from whom (unjuſtly) it was called *America*. To him ſucceeded *John Cabot*, imployed by our King *Henry* the ſeventh. *Fardinando Magellane*, firſt found out the South paſſage, called the ſtreights of *Magellane*, by which he compaſſed the world, and was afterwards followed by our *Drake*, and *Candiſh*, and the Dutch *Nandernoort*: Since which time, another Dutchman called *Le Mare*, found out a more Southerly paſſage into the South-Sea, called *Le Maires ſtreights*, by which he alſo compaſſed the World.

America, is divided into two parts, *Mexicana*, and *Peruana*.

Mexicana, is the Nothern Tract, containing the Provinces of *Mexico*, *Quivira*, *Nicaragua*, *Jucutan*, *Florida*, *Virginia*, *Norembega*, *New-France*, *New-England*, &c.

Mexico, is now called *New-Spain*, in which is that excellent Tree, called *Mete*, which they plant, and dreſs as we do our Vines, yielding ſo many ſorts of Commodities: For when they be tender, they make of them Conſerves, Paper, Flax, Mantles, Mats, Shooes, Girdles, and Cordage: On the leaves, grow prickles ſo hard, and ſharp, that they uſe them in ſtead of Saws. From the Root of the Tree, comes a juice like unto Syrup, which if you ſeeth, it will become Honey; if you purifie it, it will become Sugar: You may alſo make Wine, and Vinegar of it: The Rind roaſted, cureth hurts, and ſores, and from the top boughs is ſuch a Gum, which is an excellent Antidote againſt Poyſon. It abounds alſo with many golden ſanded Rivers, wherein are Crocodiles which the Natives eat: It hath Mines of Gold, and a Mountain burning like *Ætna*. It's bounded on the Eaſt, with *Jucutan*, and the Gulph of *Mexico*: On the Weſt, with *California*: On the South, with *Peruana*: And the Northern Limits are not known.

It was very populous before the arrival of the *Spaniards*, who in ſeventeen years, ſlew ſix Millions of them, roaſting ſome, plucking out the eyes, cutting off the arms of others, and caſting them alive to be devoured of Dogs, and wild Beaſts. *Machuacan*, one of the Provinces of *New-Spain*, abounds with Mulberry-trees, Silk, Honey, Wax, black Amber, and great plenty of Fiſh: The Inhabitants are tall, ſtrong, active, and ſpeak a copious Language.

Mexico, hath in it a City of the ſame Name, in compaſs ſix miles, conſiſting of ſix thouſand Houſes of *Spaniards*, and ſixty thouſand of *Indians*: It's ſituate on Lakes, and Iſlands like *Venice*, every where interlaced with pleaſant currents of freſh, and Sea-waters: The Plain wherein the Town ſtandeth, is ſeventy Leagues in compaſs, environed with high Hills, on the tops of which, Snow lyeth continually. The Lake on whoſe Banks the City lyeth, is fifty miles in compaſs, the Banks whereof are adorned with pleaſant Towns, and Houſes, and on the Lake are fifty thouſand Wherreys plying continually. Nigh to this City, is the Gulph of *Mexico*, whoſe current is ſo ſwift, and heady, that Ships cannot paſs directly to, and fro, but are compelled to bear either much North, or much South. It's nine hundred miles in compaſs, and hath two Ports, one between the fartheſt part of *Jucatan*, and the Iſle of *Cuba*, at which the Tide entereth with a violent ſtream, the other between the ſaid *Cuba*, and the fartheſt part of *Florida*, at which the Tide, with the like violence goeth forth: The Sea is very Tempeſtuous, and hath only two ſafe Havens, *viz. Havana* on the North-ſide, and St. *John de Luna* on the South, which are ſtrongly fortified by the *Spaniards*.

The Country of *Mexico* is inferior to *Peru*, in the plenty, and purity of Gold, and Silver, but far exceeding it both in the Mechanical, and Ingenious Arts here profeſſed, and in the abundance of Fruits, and Cattel, of which laſt there is ſuch ſtore, that many a private man hath forty thouſand Kine, and Oxen to himſelf; Fiſh alſo are very plentiful: That only which is caught in the Lake, whereon *Mexico* ſtands, being reputed worth twenty thouſand Crowns *per annum*.

Mexico was conquered by *Ferdinando Cortez*, *Anno Chriſti* 1521. His Army conſiſting of one hundred thouſand *Amercians*, nine hundred *Spaniards*, eighty Horſe-men, ſeventeen ſmall pieces of Ordnance, thirteen Brigandines, and ſix thouſand Wherry-boats, which from the Lake aſſaulted *Mexico*.

In *Quivira*, another Province, the riches of the People conſiſts in Cattel, whoſe Hides yield them Coverings for their Houſes; their bones, Bodkins; their Hair, Thred; their Sinewes, Ropes; their Horns, Maws, and Bladders, Veſſels; their Dung, Fire; their Calf-skins, Budgets to draw, and keep water in: Their Blood, Drink; and their Fleſh, Meat.

Nova Albion Deſcribed.

Nova Albion, lyeth on the Weſt towards *Tartary*: It was diſcovered by Sir *Francis Drake*, *Anno Chriſti* 1585. The King whereof did willingly reſign himſelf, and his Land to our Queen. In it is a Hare, reſembling a Mole in his Feet, a Cat in his Tale; under whoſe Chin Nature hath faſtned a little Bag, as a Store-houſe; for in it, when he hath filled his Belly, he reſerveth the reſt of his Proviſion. It abounds in good Fruits.

Jucutan, is a *Peninſula*, in circuit nine hundred miles, a fruitful Country, ſeated over-againſt *Cuba*.

Florida Deſcribed.

Florida, hath on the Eaſt, the Northern-Sea: On the Weſt, *Mexico*: On the North, *New-France*: And on the South, *Virginia*. It abounds with goodly Fruits, and hath ſome quantity of Gold, and Silver. Emeralds are alſo found there, and Turqueſſes, and Pearls. Women, when their Husbands dye, cut off their Hair cloſe to their Heads, ſtrewing it upon their Husbands Graves, and may not marry again, till their Hair be grown to cover their Shoulders.

America *more largely deſcribed, by one that lived long there, and that of Late.*

America is divided into two Parts: *Mexico*, and *Peru*, which contain in them many great Provinces, and Countries; ſome as big as our whole Kingdom of *England*.

Mexico, giving Name to half *America*, is now called *New-Spain*, from whence the Kings of *Spain* do ſtile themſelves *Hiſpaniarum Reges*. The *Mexican*-part contains chiefly the Northern Tract, and comprehends theſe Provinces hitherto known, and diſcovered, *viz. Mexico*, *Quivira*, *Nicoragua*, *Jucatan*, *Florida*, *Virginia*, *Norumbega*, *Nova Francia*, *Corterialis*, and *Eſtotilandia*. The compaſs of this part of *America*, is about thirteen thouſand miles.

The *Peruan*-part contains all the Southern Tract, and is joyned to the *Mexican* by the *Iſthmus*, or Strait of *Darien*, being not much above twelve miles broad from the North to the South-Sea. It containeth in it theſe Countries, or Kingdoms, *viz. Caſtella aurea*, *Guiana*, *Peru*, *Braſile*, and *Chili*: And the compaſs of it is above ſeventeen thouſand miles.

The Kingdom of *Mexico* abounds with Golden-ſanded Rivers, in which are many *Crocodiles* (yet not ſo big as thoſe in *Egypt*) which the *Indians* eat. It glorieth in the two Mountains of *Potochampeche*, and *Popocatepec*, which are of the ſame Nature with *Ætna*, and *Veſuvius*: Yea, in all the way South-ward as far as *Leon* in *Nicaragua*, there are many of theſe burning Mountains.

The Limits of *Mexico* are on the Eaſt, *Jucaton*, and the Gulph of *Mexico:* On the Weſt, *Califormio:* On the South, the *Peruan*-part, but the Northern-bounds are unknown. It was populous before the arrival of the *Spaniards*, who in ſeventeen years, ſlew ſix Millions of them, roaſting ſome, plucking out the eyes, and cutting off the arms of others, and caſting others to be devoured of wild Beaſts, *&c.*

Mexico is further ſubdivided into four Parts, *viz. Themiſtitan*, *Nova Galicia*, *Mechoacan*, and *Gauſtacan.*

Themiſtitan is the greateſt, and nobleſt of all theſe: For it contains ſix Cities, whereof the City of *Angels*, and *Mexico* are the chief; and this laſt gives Name to the half-part of *America*, and is the Seat of an Arch-Biſhop, and of the *Spaniſh* Vice-Roy. To *Mexico* there is ſuch a great reſort, that all the Towns thereabout, which were formerly of *Indians*, are now Inhabited by *Spaniards*, and *Meſtizoes.*

Near *Mexico*, is the famous place of *Chapultepec*, formerly the Burying-place of the *Indian* Emperours, and now of the *Spaniſh* Vice-Roy's, who have made it the *American Eſcurial*, having built there a ſumptuous Palace, with many fair Gardens, and Grotto's, and Ponds of Fiſh, whither the Vice-Roy, and Gentry of *Mexico* do reſort for their Recreation. The Riches here belonging to the Vice-Roy's Chappel, are eſtimated to be worth above a Million of Crowns. Divers other Towns there are alſo there-abouts, full of Orchards, and Gardens for Pleaſure, and amongſt the reſt, one called *La Piedad*, famous for a Picture of the Virgin *Mary*, to which many reſort, who have enriched it with many thouſand pounds worth of gifts of Chaines, and Crowns of Gold.

More North-weſt-ward, three Leagues from *Mexico*, is the moſt pleaſant place of all others, called the *Deſert*-place, or Wilderneſs, where is built a ſtately Cloyſter for Bare-footed *Caremilites*, who to make ſhew of their Hypocretical Devotion, have built this Cloyſter upon a Hill amongſt Rocks, wherein they have made many Caves like *Eremites* Lodgings, with a Room to lye in, and an Oratory to pray in, with Pictures, Images, and rare devices for Mortification, as Diſciplines of War, Rods of Iron, Hair-cloaths, Girdles of Iron, with ſharp points, to gird about their bare fleſh, all which, hang about their Oratories, to make people admire their Mortification: All theſe are within their Cloyſter, and amongſt Orchards, and Gardens full of Fruits, and Flowers, which are about two miles in compaſs. Amongſt the Rocks alſo, are many Springs af Water, which with the ſhade of Plantins, and other Trees, are moſt cool, and pleaſant: They have alſo the ſweet ſmells of Roſes, and Jazmies, which is a little Flower, but the ſweeteſt of all others; yea, there is not any Flower to be found that is rare, and delicate in that Country, which is not in that Wilderneſs. They have alſo ſtore of Wine, Sweet-meats, and other proviſions, and for Fruits of the beſt, the Trees about them do even drop them into their Mouths. It's wonderful to ſee the ſtrange devices of Fountains which are in their Gardens; but more wonderful to behold the reſort of Goaches, with Gallants, and Ladies, and Citizens of *Mexico* which reſort thither, to walk, and make merry there. Amongſt whom there are none that go, but they carry Sweet-meats, or ſome other dainty Diſh, to cheer up theſe mortified Saints, in their conflicts with Satan, and to beg their Prayers, with whom alſo they leave great Alms of Money for their Maſſes; and above all, offering to a Picture, which they call our Lady of *Carmel*, Treaſures of Diamonds, Pearls, Chains, and Crowns of Gold, with Gowns of Cloth of Tiſhue. Before this Picture hang twenty Lamps of Silver, the worſt of them being worth one hundred pound. In the way to this from *Mexico* is an other Town, wherein is a rich Cloyſter of *Franciſcans*, with ſtately Orchards, and Gardens, to which many reſort, but eſpecially to hear their rare and exquiſite Muſick in their Church, wherein the *Friers* have made the *Indians* very dextrous and skilful.

Next to *Mexico*, is *Quivira*, which is ſeated on the moſt Weſtern-part of *America*, over-againſt *Tartary*, from whence probably the Inhabitants firſt came into this New World, that ſide of the Country being moſt populous, and the people living much after the manner of the *Tartars*, following the Seaſons of the Year for the Paſturage of their Cattel; that ſide of *America* being full of Herbage, and enjoying a temperate Air. The People deſire Glaſs more than Gold: Their chief Riches are their Kine, which are Meat, Drink, Cloth, Houſes, & Utenſils to them: For their Hides yield them Houſes, their Bones, Bodkins; their Hair, Thred; their Sinews, Ropes; their Horns, Maws, and Bladders, Veſſels; their Dung, Fire; their Calves-skins, Budgets to draw and keep water in; their Blood, Drink; their Fleſh, Meat, *&c.*

In *Quivira* there are but two Provinces that are known, *Cibola*, and *Nova Albion*, ſo Named by Sir *Francis Drake*, when he compaſſed the World. It abounds with Fruits, pleaſant both to the eye, and palate: The people are given to Hoſpitality, but withall, to Witch-craft, and worſhipping of Devils.

The next Province is *Jucatan*, which is a *Peninſula*, at leaſt nine hundred miles in compaſs. It's ſituate over againſt the Iſle of *Cuba*: The chief commodities it yields are Honey, Wax, Hides, and ſome Sugar, with ſome Drugs, as *Cana fiſtula*, *Zarcaparilla*, and ſtore of *Indian* Maiz: there is alſo abundance of excellent Timber whereof the *Spaniards* make Ships.

The next is *Guatemale*, where the *Spaniards* deſtroyed half a Million of People by ſeveral cruelties: The Country is fruitful, and plentiful, and much flouriſhing with great and populous Towns.

The next is *Nicaragua*, which lyeth South-eaſt from *Mexico*, and above four hundred and fifty Leagues from it. The People are of a good ſtature, and of colour indifferent white. It's a pleaſant Country, and abounding in all things neceſſary, and therefore the *Spaniards* call it *Mahomets Paradiſe*. It hath many flouriſhing Trees in it, and amongſt others, one that a man cannot touch any Branch of it, but it preſently withers. Here are great ſtore of Parrats, Turkies, Quailes, Rabbets, and many other Fowls. There are two chief Cities, *Leon*, and *Granada*, the latter ſtands upon a Lake of freſh-water three hundred miles in compaſs, which though it hath no inter-courſe with the Ocean, yet it continually ebbs and flowes.

Peru, the other part of *America*, contains chiefly five great Kingdoms, *viz.* *Caſtella aurea*, *Guiana*, *Peru*, *Braſile*, and *Chilli*. *Peru* is a richer Country than *Mexico*, by reaſon of a greater abundance of Silver Mines in it, eſpecially the Mountains of *Potozi*, which are thought to be of no other Mettal. The Soyl is very fruitful of all ſuch Fruits as are found in *Spain*: The Olives are bigger, the Oyl ſweeter, and clearer: The Grapes yield Wine that is far ſtronger, and there is much of it made in the Country: The fruitful Soyl lyeth low under high Mountains, which are a great help to thoſe pleaſant Vallies with the Waters that fall from them: For in that place it never Rains, ſo that the *Spaniards* never cover their Houſes, only lay Matts over them to keep out the Duſt. The chief City is *Lima*, where there is a Vice-Roy, and an Arch-Biſhop: It hath a Port two miles from it, called *Callau*, where the Ships lie that convey the Treaſure of that Kingdom to *Panama*, and others trade from thence to the *Eaſt-Indies*.

Though *Peru* be rich in Fruits, and Mines, yet *Chilli* far exceeds it in Gold, which makes the *Spaniards* maintain a continual War for the total ſubduing of it, which hitherto they could not accompliſh, yet have they three Cities in it, the *Conception*, St. *Jago*, and *Valdivia*.

Caſtella aurea is ſo called from the abundance of Gold that is found in it. It's alſo admirably ſtored with Silver, Spices, Pearls, and Medecinal Hearbs: It's divided into four Provinces, *Caſtella del Oro*, *Nova Andaluzia*, *Nova Granada*, and *Cathagena*.

Caſtella del Oro is ſituated in the very *Iſthmus*, between *Panama* and *Nombre de Dios*, And is not very populous by reaſon of the Unhealthfulneſs of the Air, and noyſome ſavour of the ſtanding Pools: The chief places in it, are *Nombre de dios*, and *Portabel*, ſix Leagues from it, which is chiefly inhabited by *Spaniards*, *Mulatto's*, and *Blackmoors*, and *Nombre de Dios* is almoſt utterly forſaken by reaſon of it's unhealthfulneſs. The *Spaniſh* Ships that uſed to come yearly thither for the Kings Treaſure, now come to *Portabel*. *Panama* is on the Weſt-ſide upon the South-Sea.

Nova Andaluzia hath on the North-ſide, *Caſtella del Oro*: And on the South, *Peru*. The beſt Cities in it are St. *Margarets*, and St. *Eſpiritu*.

Nova Granada is ſituated on the South-ſide of *Carthagena*, and is a very fruitful Country. The chief Towns, and Cities in it are theſe: *Tungia*, that lies directly under the *Æquator*: *Tochamum*, *Popaiam*; the richeſt of all the reſt. St. *Faith*, an Arch-Biſhops Seat. *Palma*, and *Merida*. This Country is very ſtrong by reaſon of it's ſituation amongſt many Rocks, which compaſs it about, and through which there are very narrow Paſſages: Yet it's full of pleaſant Vallies which yield much Fruit, Corn, and *Indian* Maiz: There are in it alſo ſome Mines of Silver, and many Golden-ſanded Rivers.

Carthagena, the laſt Province of *Caſtella aurea*, hath alſo a very fruitful Soyl, in which grows a Tree, which if any one doth but touch, he ſhall hardly eſcape Poyſoning. The chief Cities in it are, *Carthagena*, taken, and ſacked by Sir *Francis Drake*, *Anno Chriſti* 1585. where he gat an ineſtimable Treaſure, and brought alſo from thence, two hundred and thirty pieces of Ordnance. Its now a fair and gallant City, and very Rich, by reaſon of the Pearls brought to it from *Margarita*, and the Kings Revenue from *Nova Granada*. Its a Biſhops Seat, and hath many rich Churches, and Cloiſters in it. From this City, *England* received the Loſs of the Iſle of *Providence*, called St. *Cathurna*; the *Spaniards* well knowing of how great advantage it might have been to *England*, which made them ſet the whole ſtrength of *Carthagena* againſt it. To this City of *Carthagena*, comes alſo yearly, a Frigot laden with *Indico*, *Cochinil*, and *Sugar*, from *Gautemala*: There are alſo *Abuida*, St. *Martha*, *Venezuela*, and *New-Calice*, great, rich, and ſtrong Towns. And thus we have Viewed the Continent of *America*, the bigeſt part of the World, come we now to view the Iſlands alſo.

The firſt are the *Lucaidas*, which are about four hundred in number, but I ſhall only mention the chiefeſt of them: Whereof the firſt is *Margarita*, lying nigh unto *Caſtella aurea*, and near to two others, called *Cubagna*, and *Trinidado*.

This Iſland of *Margarita*, wants indeed Corn, Graſs, Trees, and Water, but it makes amends by the great number of pretious Stones, and Pearls, found in, and about it: But eſpecially, it yields plenty of thoſe Gems called *Unions*, becauſe they are always found to grow in couples. In this Iſland, are many rich Merchants, which keep thirty, forty, or fifty *Blackmoors* a piece, only to fiſh about the Rocks for thoſe Pearls: They are let down in Baskets into the Sea, and continue ſo long, till by pulling the Rope by which they are let down, they make a ſign to be drawn up. From hence are all the Pearls ſent to be Refined and Bored in *Carthagena*, where there is a large Street of no other Shops, but of theſe Pearl-dreſſers. In the year 1637. There was one of theſe Ships laden with Pearl, chaſed by a Ship from *Providence*, and had certainly taken her, had not two *Holland* Ships come between, to challenge her from the *Engliſh*, alleadging their Priviledg from the *High* and *Mighty States*, for all Prizes upon thoſe Seas: But whilſt the *Engliſh*, and *Hollanders*, were thus ſtriving for the Pearls, the *Spaniards* ran their Ship on ground upon a little Iſland, and ſpeedily Unladed, and hid in the Woods much of their Treaſure; and ſeeing they could not eſcape the *Hollanders*, they ſet their Ship on fire, that neither one nor other injoyed thoſe Pearls, which might have been a rich Prize to *England*.

The next Iſland is *Jamaica*, which is in length two hundred and eighty Miles, and in breadth ſeventy; which though it exceeds *Margarita* in ſweet and pleaſant Streams, and Fountains of Water, yet its far inferiour to it in Riches. Some *Hides*, and *Sugar*, and *Tobacco*, were the chief Commodities which the *Spaniards* brought from thence. The chief Towns of note in it, were *Oriſtana*, and *Sevilla*. Here were built very good Ships by the *Spaniards*. It was formerly very Populous, but now is almoſt deſtitute of *Indians*, the *Spaniards* having ſlain above ſixty thouſand of them; ſo that the Women killed their Children, that they might not ſerve ſo cruel a Nation. Its now in the hands of the *Engliſh*.

Cuba, is another Iſland, which is three hundred Miles long, and ſeventy ty broad. Its full of Forreſts, Lakes, and Mountains. The Air is very Temperate, the Soil very Firtile, producing Braſs of exact perfection, and ſome Gold hath been found in it. It abounds with *Ginger*, *Caſſia*, *Maſtick*, *Alloes*, ſome *Cinamon*, *Cana Fiſtula*, *Zarcaparilla*, and *Sugar*; and hath Fiſh, Fleſh, and Fowl, in great plenty: But eſpecially Sea *Tortoiſes*, and *Hogs*, wherewith the *Spaniards* make their chief Proviſion for their Ships, when they return for *Spain*. The chief Cities in it are St. *Jago*, on the North-ſhore: *Havana* on the ſame ſhoar, which is a ſafe Rode for Ships, and the Staple for Merchandiſe. Here rides the King of *Spains* Navy; and here meets all the Merchants Ships from ſeveral Ports, both of the Iſlands, and Continent, the Value whereof amounts to eight or nine Millions. It is fortified with two ſtrong Caſtles, the one at the entrance of the Haven, the other more inward on the other ſide, almoſt over againſt it; in which, beſides others, there are twelve great pieces of braſs Ordnance, which they call the Twelve *Apoſtles*. In the year *1629.* a Fleet of *Hollanders* waited at the *Cape* of St. *Anthony*, for the *Spaniſh* Navy from *Nova Hiſpania*, which coming according to their expectation, they ſaluted that great Treaſure with a Broad-ſide of roaring Ordnance, whereupon the *Spaniards* calling a Council of War, reſolved to flie, and to put into a River in the Iſle of *Cuba*, called *Matanzos*, not far from the *Havana*, thinking that the *Hollanders* would not adventure into the River after them: But as ſoon as they were entred, they found the River too ſhallow for their great and heavy *Gallions*, whereby they ran on ground, and they themſelves preſently fled to Land, every one carrying what riches he could with him; after whom, the *Hollanders* ſent Bullet-meſſengers, which ſoon overtook, and ſtopped thoſe flying Treaſures: Some few Cabinets were conveyed away, and all the reſt became a Prey to the *Hollanders*, whereby the *States* were enriched with ſeven Millions, which were never intended for them.

Hiſpaniola, which bewailes the loſe of at leaſt three Millions of *Indians*, murthered by their new *Spaniſh* Maſters, is the bigeſt Iſland in all thoſe parts of the World; it is in compaſs about one thouſand five hundred Miles: Enjoys a temperate Air, a fertile Soil, rich Mines, and trades much in *Amber*, *Sugar*, *Ginger*, *Hides*, and *Wax*. In twenty days, Herbs and Roots, will come to Maturity; which ſhews, the exact temperature of the Air. Gold here is finer than that in *Cuba*, and the *Sugar* yields a greater encreaſe: One *Sugar-Cane* here, will fill twenty, and ſometimes thirty Meaſures: And the Corn ſown here, will yield an hundred fold. In the midſt of the Country, ſtands a great Mountain, from whence flow four great Rivers, that run Eaſt, Weſt, North, and South, which contribute much to the fruitfulneſs of the Soil. This Iſland is repleniſhed with Swine and Cattel, ſo that many run wild in the Mountains and Woods; and ſuch as Sail by this Iſland, and want Proviſion, go on ſhoar where its little Inhabited, and kill as many Beaſts and Swine, as will afford them a plentiful ſupply. The chief places in it, are St. *Domingo*, which is the Seat of an Arch-Biſhop, which is the Primate of all *India*: There are alſo St. *Iſabella*, St. *Thomas*, St. *John*, *Maragna*, and *Porto*, all places of great Trading.

Mexico *Deſcribed as it was when it was Conquered by* Cortez, *and the State of it, Anno Chriſti* 1625.

The Situation of the ſtately City of *Mexico*, is ſomewhat like unto that of *Venice*, only it differs in this; that *Venice* is built upon Iſlands in the Sea, and *Mexico* upon a Lake, which though it ſeems one, yet indeed is two; one is ſtanding water, the other Ebbs and Flows, according as the Wind blows. That which ſtands, the water is ſweet and wholſom, and yields ſtore of ſmall Fiſh; that which Ebbs and Flows, is ſaltiſh, bitter, and unwholſom, yielding no Fiſh at all. The ſalt Lake is fifteen Miles long, and as many broad, and about forty five in Circute; that of ſweet water is as big, ſo that both of them contain about a hundred Miles in compaſs. In the ſalt Lake, there is daily a great quantity of Salt made, which ſerves all the Country; yea, ſome of it is ſent as far as the *Philippine* Iſlands, in the *Eaſt-Indies*. Theſe Lakes had formerly at leaſt eighty Towns built about them, many of them containing five thouſand houſholds, and ſome of them ten thouſand: Now there is not above thirty Towns remaining, and ſcarce any of them above five hundred houſholds of *Spaniards*, and *Indians*. The City of *Mexico*, when *Cortez* entred into it, contained fourſcore thouſand Houſes. The Kings Pallace was exceeding great, and beautiful. It had twenty Gates, which led into ſeveral Streets. It had three Courts, in one of which was a fair Fountain; it had many Halls, and a hundred Chambers, of about thirty foot long a piece: He had alſo in it a hundred Baths, and Hot-houſes, all this without Nailes, and yet very good Workmanſhip. The Walls were made of Maſons work, and wrought of Marble, Jaſper, and other black Stones, with veins of Reed like unto Rubies, and other ſtones which gliſtered, and looked very beautifully. The Roofs were wrought of Timber, and curiouſly Carved, being of Cedar, Cypreſs, and Pine-tree. The Chambers were Painted, and hung with cloth of Cotten, and of Conies haire, and Feathers. The Beds only were unbeſeeming this great State, being of ſmale value, ſuch as the richeſt *Indians* uſe at this day: For they were nothing but Mantles laid upon Mats, or Hay, or upon the bare ground.

Within this Palace lived a thouſand women, ſome ſay three thouſand, reckoning Gentlewomen, Servants, and Slaves: But the moſt were principal *Indians* Daughters; of whom the King took ſuch as he liked beſt, and gave the other in Marriage to Gentlemen, his Servants. Its credibly reported that he had at one time, an hundred and fifty of his Wives with Child: And theſe had many Old women to guard them, that no other men might look upon them.

Beſides this chief Pallace, *Montezuma* had another Houſe in *Mexico*, with very curious Lodgings, and fair Galleries, built upon Pillars of Jaſper, which looked into a goodly Garden, in which there were at leaſt twelve Ponds, ſome of Salt-water for Sea-fowl, and other of freſh for River, and Lake Fowls, which had Sluces, by which they were emptied and filled at pleaſure, for the cleanneſs of the Fowls Feathers: And the Fowls are ſaid to have been ſo many in number, that they covered the

Ponds, and of ſuch ſeveral ſorts, and of ſuch ſtrange and various coloured Feathers, that the *Spaniards* had ſcarce ever ſeen the like.

To this Houſe, there belonged above three hundred perſons of ſervice, who had their ſeveral Imployments about theſe Fowls: Some cleanſed the Ponds; others fiſhed for Baits; others fed them, giving to every ſort of Fowls, ſuch meat as they uſed to feed on in other places: Others did trim their Feathers: Others looked to their Eggs, and ſet them to breed; but the principal Office was to pluck the Feathers: For of them they made rich Mantles, Tapeſtry, Targets, Tufts of Feathers, and many other things interwooven with Gold, and Silver.

Montezuma, had yet another Houſe in *Mexico*, appointed only for Hawking Fowls, and Fowls of Prey: In this there were many high Halls, in which were kept many Men, Women, and Children, ſuch as were Dwarfs, Crook-backs, or otherwiſe miſhapen: And amongſt theſe were kept ſuch as were born white, which yet happened but ſeldom: Yea, ſome would on purpoſe make their Children deformed, that they might be ſent to the Kings Houſe, the more to ſet forth his greatneſs. In the lower Halls, was kept Hawks of at leaſt a doſen kinds: As alſo Kites, Boyters, *&c.* This Houſe had for daily allowance, five hundred Turkie-Cocks, and three hundred Perſons for ſervice; beſides Faulkoners, and Huntſmen, which were reported to be a thouſand. In ſome of theſe Lower Halls, were kept alſo in Grates of Wood, Lions, Tygars, Ounces, Wolves, *&c.* and all were fed daily with Turkies, Deers, Dogs, *&c.* In other Halls, there were very great Veſſels filled, ſome with Earth, and ſome with Water, wherein were kept great Snakes, Vipers, Crocodiles, which they call *Caymaxes*, of twenty foot long, with Scales, and Heads like Dragons; beſides Lizards, and other venemous Beaſts, and Serpents, which they fed with the Blood, and Fleſh of men Sacrificed to their Idols. It was an hideous and unpleaſing thing, to ſee the ſtinking floor covered with Blood, as with a Gelly; and to hear the Roaring of the Lions, the hiſſing of the Snakes, the howling of the Wolves, the ſorrowful yelling of the Ounces, and Tygars *&c.* when they would have meat.

Neer hereunto was another Hall, of an hundred and fifty Foot long, and thirty foot broad, where was a Chappel, whoſe Roof was covered with Silver, and Leafe-Gold, Wenſcotted, and decked with great ſtore of Pearls, and precious Stones, as *Agats*, *Cornelions*, *Rubies*, *Emeralds*, &c. And this was the Oratory wherein *Montezuma* prayed in the night, and where the Devil appeared to him, and gave an anſwer to his Prayers.

He had alſo his Armory, wherein were all kinds of ſuch Amunition as they uſed in their Wars, as Bows, Arrows, Slings, Lances, Darts, Clubs, Swords and Bucklers, and Targets, all made of Wood Guilt, or covered with Leather: The wood whereof they were made, was very hard and ſtrong; and they headed their Arrows with Flint ſtones, or Fiſhbones, which was ſo venemous, that a wound made by them was hardly Curable. Their Swords were alſo made of Wood, and the Edge was of Flink, faſtened in with a kind of Glew, which ſeldom failed; and with theſe they could cut Spears, make Dints in Iron, yea, cut off a Horſe-neck at a blow, which ſeemed incredible.

Beſides, he had many other Houſes for his Recreation, and Paſtime, with very fair Gardens of Medicinal Hearbs, ſweet Flowers, and Fruits of delectable Taſte: But one Garden ſeemed to excell all the reſt, wherein were the Figures of a thouſand Perſons, very artificially made of Leaves, and Flowers.

He had alſo out of *Mexico*, Orchards, with many ſorts of Fruits, and pleaſant Houſes in Woods, and Forreſts of a very great compaſs, environed with Water, in which he had Fountains, Ponds with Fiſh, Rocks, and Coverts, where Harts, Bucks, Hares, Foxes, *&c.* to which, though himſelf ſeldom reſorted, yet the Lords of *Mexico* went often to them for their Recreation.

He had daily attending upon him for his Privy Guard, ſix hundred Noble, and Gentlemen, each of which, had three or four Servants, and ſome had twenty, or more, according to their ſtate, ſo that he had about three thouſand in his Houſe, all which were fed with the Meet that came from his Table.

He had under him three thouſand Lords of Towns, and amongſt them, thirty of high Eſtate, each of which, was able to bring a hundred thouſand men into the Field. All theſe Noble-men did abide in *Mexico* for a certain time of the Year, and could not depart from his Court without his ſpecial Licence; and when they did go home, they left each of them a Son, or Brother behind to ſecure them againſt Rebellion.

He ſpent nothing in the building, or maintaining of theſe Houſes, having certain Towns alloted, which paid no other Tribute, but only to work upon, and repair them at their own coſt, and to pay Workmen, that carried on their backs, or drew on Sleds, Stone, Lime, Timber, Water, and all other neceſſaries for the Work. Likewiſe they were bound to provide all the Wood that was ſpent in the Court.

There were alſo in *Mexico* three ſorts of ſtreets, very broad, and fair; ſome had the Water running through them, with many Bridges, others were dry: And the third ſort had Water on the one ſide, and firm ground on the other. By the Water were all Proviſions brought to the City in *Canoas*, or Boats. Moſt of the Houſes had two Doors, one towards the Water, the other to the Cauſies, by the former they took Boat to go whither they liſted. But this Water being not good to drink, they had other freſh Water brought by Conduits, from a Fountain three miles diſtant from the City, which ſprings out of a little Hill; at the foot whereof, there ſtood two Statues, wrought in ſtone, one of *Montezuma*, the other of *Axaiaca* his Father: At this day the Water is brought from thence in two *Aquaducts*, built upon Arches of Brick, and Stone, and when one is foul, all the Water is conveyed by the other, till the former be made clean. From hence all the City is provided of Water, and is ſold by Water-men from ſtreet to ſtreet, which they carry, ſome in Boats, and others in Earthen Tankards, upon Mules, or Aſſes backs.

The conveniency of the Lake, encouraged the *Mexicans*, to make a moſt ſpacious Market-place, whither all the Country about reſorted to Buy, Sell, and exchange their Commodities, which was the more eaſie, by reaſon of the abundance of Boats which were made only for Traffick, which were above two hundred thouſand in number, of which *Mexico* alone had above five thouſand to carry, and bring into the City, Victuals, Proviſion, and Paſſangers, ſo that on the Market-dayes, all ſtreets of Water were full of them. Every Deviſion, or Pariſh had it's Market-place to Buy, and Sell in; but the two principal ſtreets had great Fairs in them, eſpecially one, where was Buying and Selling moſt days in the Year. But every fourth day was the great Market: The place where it was kept, was wide, and long, ſo that one hundred thouſand perſons came thither to chop and change their Commodities: Here every Occupation, and kind of Merchandize had it's proper place which others might not take up: Such alſo as were of great bulk, had their places, as Stone, Timber, Lime, Brick, and other Materials for Building. Alſo Matts, both fine, and courſe; Coles, Wood, and all ſorts of Earthen Veſſels, ſome glazed, and curiouſly painted. Deer skins, both raw, and Tanned in the Hair, and without it for Shoo-makers, Bucklers, Targets, Lining of Corſlets of Wood, *&c.* and Skins of other Beaſts: Alſo Fowl in their Feathers of all ſorts, the colours, and ſtrangeneſs of them was wonderful to behold. But the richeſt Merchandize was Salt, Mantles of Cotten-Wooll, of divers colours, ſome for Beds, others for Garments, others for Tapeſtry Hangings: Yea, ſome for Shirts, Table-cloths, Towels, *&c.* There were Mantles alſo made of the Leaves of *Palm*-trees, and of a Tree called *Metl*, with Cony-Hair, which were well eſteemed; but the beſt, and moſt curious Coverlets were made of Feathers. They ſold Thred alſo made of Cony-Hair, and Skains of other Thred of all colours. But it was ſtrange to ſee the great ſtore of Poultry of all ſorts, and the uſes they ſold and bought them for: The Fleſh they did eat, and the Feathers ſerved for Cloathing, mixing one ſort with another: But the chief bravery of the Market, was the place where Gold and Feathers, curiouſly intermixed and wrought together were ſold: For whatever was inrequeſt, was there to be ſold repreſented in Gold, Feathers, and gallant Colours. The *Indians* were expert herein, that they would make Birds, Flies, Trees, Flowers, Herbs, Roots, or any other things ſo lively, that it was marvellous to behold. Many times one of them would be a whole Day, and eat nothing, only to place one Feather in it's due place, turning it to the light of the Sun, and ſometimes into the ſhade, to ſee where was it's moſt natural Perfection.

But the Gold-ſmiths Art was the moſt curious, and they would ſhew very good Art by Engraving with Tools made of Flint, or by caſting in a Mould. They would caſt Platters with eight Corners, and ever Corner of a ſeveral Mettal; the one of Gold, another of Silver, *&c.* and that without any Solder. They would caſt little Cauldrons with looſe Handles hanging at them: They would alſo caſt in a Mould a Fiſh, with one Scale of Silver, and another of Gold: They would make a *Popingay* of Mettal ſo curiouſly, that with a little touch, his Tongue, and Head ſhould ſhake, and his Wings ſeem to flutter: Alſo they would caſt an Ape, that both his Hands, and Feet ſhould ſtir, holding in one hand an Apple, and in the other a Spindle, as if he would Spin. They had skill alſo in Enamelling, and Setting of Precious Stones. In one part of the Market, they ſold

Gold, Silver, Copper, Lead, Lattin, Pearls, Precious Stones, ſundry ſorts of rare Shels, Bones, Sponges, and Pedlers Wares. There were alſo many kinds of Herbs, Roots, Seed, as well for Meat as Medicine, which every one had ſome skill in, ſo that they made little uſe of *Phyſicians*, (though ſome they had) and many *Apothecaries*, who brought into the Market Oyntments, Syrrups, Waters, and Drugs for ſick Perſons.

The ſeveral kinds of Meat to be ſold, was very great; they had Snakes, Little Dogs gelt, Moules, Rats, *&c.* yea, and a kind of Earth-bread upon the Lake of *Mexico*, which they gather at a certain Seaſon, which they made up into Cakes like Brick-batts, and the People did eat this Meal with as good a ſtomack as we do Cheeſe. They ſold alſo Veniſon, as Does, Hares, Conies, and Dogs, and many other Beaſts. They had alſo great variety of Fruits, both green, and ripe; and amongſt others, *Cacao*, whereof they make their *Chocolate*, which is very much uſed in thoſe Countries. There were alſo divers kinds of Colours to be ſold, which they make of Roſes, Flowers, Fruits, and Barks of Trees very excellent; all the Sellers paid a certain Rate to the King for their Shops, and Standings, for which they were preſerved from Thieves: For which end, there went up and down, Serjeants, and Officers, to eſpie out ſuch Malefactors. And in the midſt of this Market-place there ſtood an Houſe, where there did commonly ſit twelve ancient men for Judges, to diſpatch Law-matters. They had Meaſures for Corn, Honey, Oyl, Wine of *Palm*-trees, *&c.* And if any Meaſure was falſe, they puniſhed the Offender, and break his Meaſure.

They had many Temples wherein they ſacrificed unto their Idols, or Devils rather: Even ſuch ſacrifices as *David* ſpeaks of, *Pſal.* 106. 37. *They ſacrificed their Sons and Daughters unto Devils.* All their Temples were of one faſhion, and therefore it will be ſufficient to diſcribe the chiefeſt of them in *Mexico:* This Temple was four-ſquare, built of Stone, and had four Doors that opened upon four principal ſtreets: In the midſt, ſtood a ſquare Mount of Earth, and Stone, and fifty Fathom long every way, built in the faſhion of a *Pyramide*, and the top was Plain ten Fathoms ſquare. From the Weſt-ſide, there went up ſteps to the top, in number one hundred and fourteen. It was ſtrange to ſee the Prieſts, ſome going up, and ſome down, with divers Ceremonies, or carrying up men to be ſacrificed. On the top of this Temple, were two great Altars, at a good diſtance the one from the other: They were five Foot high, and their back-parts were made of Stone, painted with monſtrous and ugly Figures: Upon each Altar ſtood an Idol, and their Prayers were made towards the Sun-riſing. This Temple was fair, and well wrought of Maſons Work, and Timber: It had many Towers, ſome greater, and ſome ſmaller, from whence there was a gallant Proſpect both of the City and Lake. At each Door of this Temple ſtood a large Hall, and goodly Lodgings round about, which were common Armories for the City.

They had other dark Oratories full of Idols, great and ſmall, and of divers Mettals, all-beſmeared with Blood which they daily ſprinkled upon them, as they ſacrificed men: The Walls, and Floor alſo were thick with gore-Blood, which made a Deviliſh ſtench. The Prieſt ſuffered none but great Perſonages to go into theſe places, and when any ſuch went in, they were bound to offer ſome man to be ſacrificed, that the Prieſts might waſh their hands, and ſprinkle the Houſe with the Blood: Near unto it they had a Pond of Water for neceſſary uſes, and all about it, places wherein they bred Fowls, and had Gardens of Hearbs, Trees, Flowers, *&c.* fot the Altars. In this Temple, and the Houſes adjoyning to it, there were conſtantly five thouſand Perſons that had their Lodgings, and maintenance there. The Temple was very rich, and had divers Towns allotted for the maintenance, and repairs of it: They alſo maintained thoſe five thouſand Perſons with Bread, Fleſh, Fiſh, Fire-wood, and all other neceſſaries.

The gods of *Mexico* were two thouſand in number, whereof two were chief, whoſe Images ſtood higheſt on the Altars: They were made of Stone in the proportion of Gyants, covered with a kind of Lawne, beſet with Pearls, and many Precious Stones, which made them ſhine very gloriouſly. Theſe two Idols had for Girdles great Snakes of Gold, and for Chains about their necks, ten Hearts of men made of Gold, Viſors with eyes of Glaſs, and Death painted in their necks.

Without this Temple, and over againſt the principal Door of it, was a *Charnel*-Houſe, wherein they laid up dead mens bones that were caught in War, and ſacrificed to their Idols: It was built like a *Theatre*, more long than broad, wrought of Lime, and Stone, and between every Stone was placed a Scul with the Teeth outward. At each end were two Towers made only of Lime, and Sculs, which ſeemed a ſtrange ſight. On the top of this Theatre, were erected many Poles, and in each of them many Staues from the bottom to the top, and on them many thouſands of Sculs broached through the Temples, and ſome were appointed who when one Scul fell, there ſet up another in the room.

How Don Ferdinando Cortez *took, and deſtroyed this City, and after re-edified it again.*

When *Cortez* firſt entred into this part of *America*, he found the *Indians* much divided, and Waring one againſt another, which he made great advantage of, eaſily prevailing with one party to aſſiſt him againſt their Enemies. The Potenteſt Nation that he met with in his way to *Mexico*, were the *Indians* of *Taxcallan*, who had long maintained War againſt the *Mexicans*. Theſe at firſt faught a Battel with *Cortez*, but afterward became the greateſt Friends that he had againſt *Montezuma*. For after the Battel, they ſent Meſſengers with preſents to *Cortez*, who ſaid, Sir, *Behold here five Slaves, and if thou be'ſt the Righteous God that eateſt mans fleſh, eat theſe, and we will bring thee more; and if thou be'ſt a meek, and merciful God, behold here Frankincenſe, and Feathers; and if thou art a Mortal Man, take here Fowl, Bread, and Chenies: Cortez* anſwered, that he was a Mortal man as they were, and deſired to be their Friend: And ſo awhile after, there was a League made betwixt them, and they notably aſſiſted him in his Wars againſt *Montezuma*.

Upon the ſide of the *Mexican* Lake, ſtood a great City called *Tezcuco*, who hearing that *Cortez* was coming, ſent and proffered him intertainment, if he came in peace: For four principal Citizens met him, bearing a Rod of Gold, with a little Flag, in token of Peace, intreating him from the Lord of the City, that he would not make any Spoyl either in the City, or Towns about it, offering him entertainment, with his whole Army, if he pleaſed to Lodge in *Tezcuco*. *Cortez* was glad at this meſſage, yet durſt not that Night enter into the City for fear of Treachery; but himſelf, with his Army Lodged in the Suburbs, where he was plentiouſly provided of all things neceſſary, and threw down the Idols. The next Morning he entred into the City, where a great Houſe was provided for him, ſufficient to entertain him, and all his *Spaniards*, with many of his *Indian* Friends. At his firſt entry, he feared ſome Treaſon, becauſe he ſaw neither Women nor Child. Towards Evening, he and his *Spaniards* going up into the *Zoties*, and *Galleries*, ſaw multitudes of Citizens flying with their Stuff, ſome into the Mountains, others to the Lake-ſide in great haſte, where they had twenty thouſand Boats (or *Canoas*) for the paſſage of themſelves, and Goods: *Cortez* would fain have ſtopped them, but the Night was ſo nigh, that he could not: He would alſo gladly have apprehended the Lord, but he was one of the firſt that fled into *Mexico*. Hereupon *Cortez* commanded many Citizens to be called before him, and having with him a Young *Indian* of a Noble Family, who had been newly Baptized, to whom he gave the Name of *Ferdinando*, he ſaid to the Citizens, that their Lord being fled, they ſhould chuſe this Noble man for their Lord, or King, which when they had done, the Fame of it flying abroad, many Citizens came back to viſit their new Prince, ſo that in a ſhort ſpace the City was as well repleniſhed with people as it was before.

Shortly after divers *Indians* came to *Cortez* to certifie him, that all the power of the *Mexicans* was coming towards them, and therefore they deſired to know his pleaſure, whether they ſhould carry their Wives, Children, and Goods into the Mountains or no. *Cortez* anſwered them, that they ſhould make no alteration, neither fear: *For* (ſaid he) *I am glad of the Enemies coming, and you ſhall ſee how I will deal with them.* Then went he out to meet them with two pieces of Ordnance, twelve Horſemen, two hundred *Spaniards*, and many of his *Indian* Friends of *Taxcallan*; he fought with them, yet ſlew but few, for they ſoon fled to the Lake, and eſcaped in their *Canoas*.

Cortez knowing that *Mexico* could not be taken, except he could aſſault it as well by Water as by Land, he cauſed twelve Shallops (which they call *Vergentines*) to be made, and when they were finiſhed, and Lanced, he drew forth his Army into the Field on *Whitſunday* into a great Plain, dividing it into three Brigades. Unto *Pedro de Alverado*, the firſt Captain, he appointed thirty Horſe-men, and one hundred and ſeventy *Spaniſh* Foot, with two pieces of Ordnance, and thirty thouſand Warlike *Indians*: Unto *Chriſtoval de Olid*, the ſecond Captain, he gave thirty three Horſe-men, one hundred and eighteen *Spaniſh* Foot, two pieces of Ordnance, and thirty thouſand *Indians*: To *Gonſalo de Sandoval*, the third

Captain, he gave twenty three Horſe-men, one hundred and ſixty *Spaniſh* Foot, two pieces of Ordnance, and forty thouſand *Indians*. In every *Vergentine* he planted a piece of Ordnance, ſix Harquebuſhiers, and twenty three other *Spaniards*, who were fitteſt for that employment. Thus having prepared all things in a readineſs, he aſſaulted the City both by Water and Land: Himſelf went in one of the *Vergentines*, which Veſſels did moſt promote the taking of the City: For with them they burned a great part of the *Canoas* of *Mexico*, and ſo locked up the reſt that they were no help to them. The Siedg endured three Months, *Cortez* having on his ſide above two hundred thouſand *Indians*, who came in daily to aſſiſt him, nine hundred *Spaniards*, eighty Horſes, eighteen piece of Ordnance, and ſixteen, or eighteen *Vergentines*, and at leaſt ſix thouſand *Canoas*. During the Siedg, there were ſlain on *Cortez* his ſide, fifty *Spaniards*, ſix Horſes, and about eighteen thouſand of his *Indian* Friends. On the *Mexicans* ſide, were ſlain at leaſt one hundred and twenty thouſand *Indians*, beſides thoſe which dyed of Hunger, and Peſtilence: For the defence of the City, there were almoſt all the Nobility, where many of them loſt their lives. The multitude of people in the City was ſo great, that they were forced to eat little, to drink Salt-water, and to ſleep amongſt the dead Bodies, whereupon the Peſtilence bred amongſt them, and thereof dyed an infinite number. Here their great Valour and Reſolution may be taken notice of: For though they were driven to eat Boughs, Rind of Trees, &c. and to drink Salt-water, yet would they not yield to *Cortez*: And though they did eat Mans fleſh, yet was it only of their ſlain Enemies: The Women alſo ſhewed their noble Reſolution, who abode with their Husbands, took extraordinary pains in tending the Sick, and Wounded; yea, and laboured in making Slings, cutting ſtones fit for them, and in throwing ſtones from the *Zoties*, whereby they did as much hurt as the Men.

At laſt the *Spaniards* brake into the City, and *Mountezuma* was taken Priſoner, and by *Cortez* was taken out of his own Palace, who with fair words, carried him to his own Lodging, and kept him there, knocking a pair of Gives on his Leggs, till he had cauſed *Almeria*, a Noble *Indian*, to be burnt, for killing nine of his *Spaniards*. But this Impriſonment of the Emperour provoked the *Mexicans* againſt *Cortez*, and his *Spaniards*, againſt whom they fought a moſt bloody Battel, two or three dayes together, crying out for the Emperour, and threatning them with a cruel Death, except he were releaſed; whereupon *Cortez* deſired *Montezuma* to go up into the *Zotie* of the Houſe, which they were battering with ſtones, and to command his Subjects to ceaſe from their fury: This he did, and leaning over the Wall, he began to ſpeak to them, but they threw ſo many ſtones out of the ſtreets, houſes, and windows, that one of them hitting him on his Temple, he fell down dead: He was of the greateſt Blood of all his Linage, and the greateſt King in eſtate that ever was in *Mexico*.

Montezuma being dead, the *Mexicans* made *Quabutimoc* their Emperour, and continuing their furious Battery againſt the Houſe, they forced *Cortez*, and all his *Spaniards* to fly out of *Mexico*: Yet having ſtrengthened ed himſelf; with more Forces from *Taxcallan*, and beſiedged *Mexico* again both by Water and Land, and the Citizens were brought to great ſtraits, and ſo many dead of Famine, and Peſtilence, that they filled whole Houſes with them, only to conceal their extream miſery, yet would they not yield even when they ſaw their Kings Palaces burned, and the greateſt part of their City battered down, and conſumed with fire; ſo long as they could enjoy any one ſtreet, Tower, or Temple to defend themſelves in, and to annoy the *Spaniards*. *Cortez* and his men, after many Bloody Fights, both by Land and Water, having won the chief Market-place, as they went through the ſtreets, ſaw multitudes of dead Bodies heaped up in Houſes, in the Street, and caſt into the Water, and the very Barks of Trees, and Roots gnawn by the hungry Creatures, and the men ſo lean, and yellow, that it was a pitiful ſight to behold. With this *Cortez* again required them to yield, but they, though lean in Body, yet ſtrong of Heart, anſwered, that he ſhould not ſpeak to them of Friendſhips, nor hope for their Spoyl; for when they could hold out no longer, they would either burn their Treaſure, or throw it into the water, whereby they ſhould never be enriched by it, and that they would not yield ſo long as any one of them ſhould be alive.

Cortez being deſirous to ſee how much of the City yet remained to be won, went up into an high Tower, and having well viewed, he perceived that an eighth part ſtill remained: Whereupon he aſſaulted the ſame with all his power: The miſerable Citizens bewailing their hard deſtiny, beſought the *Spaniards* to make an end, and to kill them all out of hand: Others ſtanding by the Lake ſide, cryed out, *Oh Captain* Cortez, *ſeeing thou art a Child of the Sun, why doſt thou not intreat the Sun thy Father to make an end of us? Oh thou Sun that compaſſeſt the World in a Day and Night, Why doſt thou not make an end of us, that we may be taken out of this miſerable Life, and go and reſt with our great god Quetcavath, who expects us? Cortez* ſeeing the deplorable condition that theſe poor Wretches were in, thinking that now they would yield, ſent to their K. *Quahutimoc*, deſiring him to pitty the extremity of his Subjects, which would yet be greater, if he embraced not peace; but this magnanimous King was ſo extreamly moved to Choler with this meſſage, that he commanded *Cortez* his Ambaſſadour to be ſacrificed, and anſwered the reſt with Stones, Staves, and Arrowes, ſaying, And they deſired Death and no Peace.

Cortez ſeeing how reſolute he was after ſo much Slaughter, and miſery of his Subjects, ſent forth *Sandoval* with his *Vergentines* one way, and himſelf, with his Land-Army aſſaulted the Towers and Houſes which yet remained unconquered, where he found but weak reſiſtance. One would have thought that there had not been five thouſand of them left after ſuch a carriage; and ſeeing the heaps of dead Bodies in the ſtreets, and houſes, and yet in this laſt combate, there were ſlain, and taken Priſoners that day forty thouſand. The lamentable cries of Women and Children would have moved a heart of ſtone to pitty, and the ſtench of the dead bodies was very noiſom.

Cortez reſolved the next day to make an end of the Wars, and *Quahutimoc* reſolved to fly, for which purpoſe he imbarked himſelf in a *Conoa* of twenty Oares: But *Cortez* with his men, and four pieces of Ordnance, came to that corner where the Citizens were ſhut up as Cattel in a Pound. He gave order alſo to *Sandoval*, and *Alverado* to be ready with their *Vergentines*, and to watch the coming out of the *Canoas*, and eſpecially to have regard to the King, and to take him alive. The reſt of his men he commanded to force out the *Canoas*, and he himſelf went up into a Tower, enquiring for the King, where he found *Xihuacoa*, the Captain General of the City, who would in no wiſe yield himſelf: Then multitudes of old Men, Women, and Children fled to their Boats; the throng of them, and their haſt was ſo great, that many of them were drowned in the Lake, *Cortez* commanded his men, that they ſhould ſpare thoſe miſerable Creatures, yet could he not reſtrain his *Indian* friends of *Taxcallan*, but they ſlew, and ſacrificed above fifteen thouſand of them.

All the ſurviving Nobility of *Mexico* were Embarked with their King, and *Cortez* with his men fully wan the remainder of the City: His *Vergentines* alſo brake in amongſt the Fleet of *Canoas*, and beat down the Royal Standard. One of the Captains of the *Vergentines*, ſeeing a great *Canoa* deeply laden with men, was informed by one of his Priſoners, that the King was in it; whereupon he gave chaſe to, and over-took it: And when *Quahutimoc* ſtanding upon the Poop ready to fight, ſaw the *Spaniards* weapons bent againſt him, he yielded himſelf, declaring that he was the King. The Captain was a glad man of his Priſoner, and preſently carried him to *Cortez*, who received him reſpectfully: But when *Quahutimoc* came neer to him, laying his hand upon *Cortez* his Dagger, he ſaid, *I have done all my beſt Endeavour to preſerve my ſelf, and my Vaſſals according to my Duty, hoping not to have come to this eſtate and place where now I ſtand; and ſeeing you may do with me what you pleaſe, I beſeech you to kill me, which is my only requeſt.* *Cortez* comforted him, and taking him by the hand, he led him up into a *Zotie*, requeſting him to command his Subjects that yet ſtood out, to yield themſelves. This he aſſented to, and performed; and after ſo many thouſand ſlain, and taken Priſoners, there yet remained about ſeventy thouſand, who ſeeing their King a Priſoner, and hearing his command, threw down their Weapons, and ſubmitted themſelves. Thus was this famous, and ſtately City of *Mexico* taken by *Cortez*, *Auguſt* 13. *Anno Chriſti* 1521. In remembrance whereof, every one that day there makes in *Mexico* a ſumptuous Feaſt, and ſolemn Proceſſion, wherein is carried the Standard-Royal, with which the City was won.

The City was given up to the ſpoil, and the *Spaniards* took the Gold, Plate, and Feathers; his *Indian* Friends had the Cloth, and other Stuff. Thus was this City Taken, Plundered, and Burnt down by the *Spaniards*. But *Cortez* finding the Air to be temperate and healthful, and the Situation pleaſant and commodious, he reſolved to Build it again, and to make it the *Metropolis*, and chief Seat of Juſtice for all the Country.

Of the Re-edifying of Mexico *by* Cortez, *and the* Spaniards.

Cortez having reſolved to build *Mexico* again, by reaſon of the Majeſty and great Fame of it, he divided it amongſt the Conquerours, having firſt ſet out room for Churches, Market-places, Town-houſes, and other neceſſary Plats for publick Buildings. He alſo ſeparated the Habitations of the *Spaniards* from the *Indians*, the Water making a diviſion betwixt them. He alſo ſet *Xihuaco*, the Captain General at liberty, and gave him a whole Street, making him chief over all the *Indians* in the City. He promiſed to them that were Citizens born, Plats to Build upon, Inheritances, Liberty, and other Immunities, and the like, to all thoſe that would come, Build, and Inhabit there, which allured very many. He gave likewiſe another Street to *Don Pedro Montezuma*, ſon to *Montezuma* the King, which he did to win the favour of the Natives: He made other Gentlemen Governours of little Iſlands, and gave them Streets to Build upon, and to Inhabit: And in this order he parted the whole, and the work began with great Joy and Diligence.

When the Fame was blown abroad, that *Mexico* ſhould be built again, it was a wonder to ſee the multitudes of people that reſorted thither, hearing of Liberty, and ſecurity. The number was ſo great, that in three Miles compaſs, all was filled with men and woman. They Laboured ſore, and had very ſhort commons, whereby many fell ſick, and the Peſtilence revived, whereof multitudes died. Their pains was great, for they bare all on their back, and drew after them Stones, Earth, Timber, Lime, Brick, and all other neceſſaries for Building: So by degrees there were one hundred thouſand Houſes built again in *Mexico*, ſtronger and better than before. The *Spaniards* built their Houſes after the *Spaniſh* Mode; and *Cortez* built his Palace upon the ſame Plat, where *Montezuma*'s ſtood, which is now Rented for four thouſand Duckets by the year. This Palace is ſo ſtately, that there were ſpent about it, ſeven thouſand Cedar Trees. They built alſo fair Docks, with Arches covered over, for the *Virgentines* to be laid up into. They damed up the ſtreets of water, where now fair Houſes ſtand. *Mexico*, notwithſtanding it is ſo big, is well provided of all Commodities, by reaſon of the Fertility of the Country, and the commodity of the Lake: It's now one of the greateſt Cities of the World; and there were at leaſt two thouſand Citizens that kept each of them his Horſe in his Stable, with rich Furniture, and Arms in readineſs: But the *Indians* being far and neer ſubdued, and moſt of them conſumed, that lived neer *Mexico*, they are grown ſecure, and the uſe of Arms is forgotten; and there is neither Wall, Gate, Bulwark, Platform, Tower, Armory, Ammunition, or Ordnance, to defend the ſame, either againſt Forreign, or Domeſtick Enemies. It's alſo one of the Richeſt Cities in the World, to which from the North-Sea, comes yearly from *Spain*, a Fleet of about twenty Ships, Laden with the beſt *European* Commodities: And by the South-Sea, it hath Traffique from all parts of *Peru*; but above all, it Trades with the *Eaſt-Indies*, from whence it receives all ſorts of Commodities which thoſe Countries afford, ſending every year two great Caracks, and two leſſer Ships to the *Philippine* Iſlands, and having every year a return of the like number. There is alſo in *Mexico*, a fair Schoole, which is now made an Univerſity, which the Vice-Roy *Antonio de Mentozu*, cauſed to be built, and a Mint where Money is daily Coined, which is brought thither in Wedges upon Mules, from the Mines called St. *Lewis de Sacatecas*, and many other Mines. At the firſt building of *Mexico*, there was great difference between an Inhabitant, and a Conqueror, which was a Name of Honour, each of them having Land, and Rents given them by the King of *Spain* to themſelves and poſterities, whereas every other Inhabitant payed Rent for his Houſe: And this hath filled *America* with proud *Dons*: For every one will ſay that he deſcended of a Conqueror, though he be as poor as *Job*. If you ask him what is become of his eſtate? he will anſwer, that Fortune hath taken it from him, yet ſhall it never take away the Title of *Don* from him.

Since this building of *Mexico*, the *Indians* that lived there, are almoſt all conſumed by the *Spaniards* hard uſage, and the work of the Lake, and the remainder are thruſt into the Suburbs called *Guadalupe*, and yet the *Spaniards* daily cozen them of that ſmall Plat of ground remaining to them, where they build fair Houſes, with Gardens, and Orchards. The ſtreets are very broad, and the Inhabitants ſo rich, that there are above fifteen thouſand Coaches kept amongſt them, and ſome of them very rich, exceeding the beſt in *Madrid*: For they ſpare neither Silver, nor Gold, nor Precious ſtones, nor Cloth of Gold, nor the beſt *China* Silks to enrich them. But above all, the Goldſmiths Shops and Works are to be admired: The *Indians*, and people of *China*, that have been made Chriſtians, and that come yearly thither, having perfected the *Spaniards* in that Trade.

Anno Chriſti 1625. A Vice-Roy cauſed a *Popingay* to be made of Silver, Gold, and Precious ſtones, of the perfect colour of the Bird, which is bigger than a *Pheaſant*, to be preſented to the King of *Spain*, which was judged to be worth half a Million of Duckets. Both men and women are exceſſive in their Apparel, uſing more Silks than Stuffs, Precious ſtones, and Pearls. A Hat-band, and Roſe of Diamonds is common in a Gentlemans Hat, and an Hat-band of Pearl is ordinary for a Tradeſman. Nay, a Blackmore, or Tauny Maid, will make hard ſhift, but ſhe will have a Necklace, and Braclets of Pearl, and Bobs in her Ears of ſome conſiderable Jewels. *Gages Survey of the Weſt-Indies.*

Neer to *Gualemala* (a City in the Kingdom of *Mexico*) are two famous Mountains, ſtanding the one almoſt over againſt the other, which the *Spaniards* call *Vulcans*, the one of Water, the other of Fire: That of Water is higher than the other, ſtanding on the South-ſide, and ſeems to hang over the City, and yields a goodly Proſpect, being all the Year green, and full of Plantations of *Indian* Wheat. There are Roſes, Lillies, and other Flowers all the Year long in Gardens, beſides Plantins, Abricocks, and many other ſorts of delicate Fruits. Round about this Mountain iſſue forth many Springs, and Fountains of freſh, and ſweet Water: And ſome of them joyning their Streams together, make Brooks, and a River that drives many Mills. It's judged to be nine miles from the bottom to the top.

On the other ſide of the Valley ſtands the fiery *Vulcan*: The former is not more pleaſing than this is dreadful to behold: For here are Aſhes for beauty, Stones, for Fruits and Flowers; Baldneſs, for Greenneſs; Barranneſs, for Fruitfulneſs; for the pleaſant murmur of Pearling-ſtreams, the thunders and warings of conſuming Mettals; for running Fountains, flaſhings of Fire; for tale and ſtately Cedars, Caſtles of ſmoke, that ſeem to dare the Skies; for fragrant ſmells, the ſtink of Fire and Brimſtone, which iſſues from the bowels of the ever-buning Mountain. It ſometimes opens a wide mouth on the top, and breaths out Clouds of fiery Aſhes, which burn and parch all the Fruits and Flowers, that are neer it: And ſpues out ſuch Rocks and Stones, which had they fallen upon Houſes, would have cruſhed them to pieces; there lie ſo many of theſe in the Valley about it, as cauſe wonder and admiration to them that behold them. *Gages Survey of the Weſt-Indies.*

Near to the Town of *Loſ Eſclavos*, in *Amarica*, is a place out of which there conſtantly aſcends a thick black Smoke, ſmelling of Brimſtone, with ſome Flaſhes, now and then, of Fire: Some that have gone near unto it, report that they have heard great Cries, as it was of Men and Women in Torment; noiſe of Irons, Chains, and the like, which makes the *Spaniards* believe it to be the mouth of Hell. *Gages Survey of the Weſt-Indies.*

Peruana Deſcribed.

The other part of this New World, is called *Peruana*, being in compaſs ſeventeen thouſand Miles, comprehending in it *Golden Caſtile*, *Guiana*, *Peru*, *Briſile*, and *Chili*. The firſt is ſo called, from the abundance of Gold in it, lying in the Northern parts of *Peruana*, and part of the *Iſtmus*, which is but ſeventeen Miles broad, between Sea and Sea: It's admirably ſtored with Silver, Spices, Pearls, and Medicinal Herbs, and is divided into the Provinces of *Caſtella del oro*, *Nova Andaluzia*, *Nova Granata*, & *Carthagena*.

Caſtella del Oro, is in the very *Iſtmus*, an unhealthful Country: The chief Cities are *Nombre de dios* on the Eaſt, and *Panama* on the Weſt ſide: Through which two places, comes all the Traffique between *Spain*, and *Peru*. The Commodities from *Peru*, being unladen at *Panama* in the South-Sea, and thence carried by Land to *Nombre de dios*, in the North-Sea, and thence Shipped to *Spain*.

In *Guiana*, is the great River *Orenoque*, which is Navigable with Ships of burthen, for one thouſand miles, and with Boats, and Pinnaſſes almoſt two thouſand more: It was diſcovered by Sir *Walter Rawleigh*, and the River *Margnon*, called the River of the *Amazons*, which is Navigable almoſt ſix thouſand Miles, and towards the Sea, two hundred Miles broad.

Peru, lieth under the *Æquinoctial* Line, and ſtretcheth for the ſpace of eight hundred Leagues, upon ſix hundred whereof, *viz.* from *Atacama*, to *Tumbez*, it never Raineth, and yet it is as fruitful a Land for all ſorts of neceſſaries for the Life of man, as is in the world: On the Weſt frontire, is a mighty Ridg of high Mountains that are always covered with Snow, from whence iſſue great ſtore of Rivers into the South-Sea, with the water whereof, being led by Sluces, and Channels, they moſten their Vine- and Corn-fields, which makes them exceeding fruitful: Beſides, Mines of Gold and Silver, there are Mines of Copper, and Tin; there is alſo abundance of Salt-peter, and Brimſtone. It is now well repleniſhed with Horſes, Kine, Sheep, Goats, and Wheat.

The Fortreſs of Cuſco *Deſcribed.*

One of the *Incas* of *Peru*, built a Fort, that may rather ſeem the work of Devils than of Men, eſpecially conſidering that theſe *Indians* had neither Iron, nor Steel to work, and cut the Stones with; nor Cart, nor Oxen to draw them: Yet was this Fort built with ſtones that ſeemed Rocks, rather than Stones, drawn by ſtrength of men with great Cables, and that through uneven ways, in rough Mountains, many of them being brought from places that were ten, twelve, and ſome fifteen Leagues off: Eſpecially that ſtone which the *Indians* called *Wearied*, which was brought fifteen Leagues, and over a great River in the way: The moſt of them came five Leagues off. Theſe ſtones they joyned ſo cloſe together in the Building, that the Joynts could ſcarcely be diſcerned, which required often lifting up, and ſetting down; neither could they make Cranes, or any kind of Engines to help them therein, neither had they Square, or Rule to direct their work. Inſtead of Morter, they uſed a kind of Clay, that held faſter.

This Fortreſs was built on an Hill on the North-ſide of the City of *Cuſco*, the Hill was ſo ſteep on one ſide, that that way it could not be Aſſaulted, and therefore one wall ſerved on that ſide, which was two hundred fathoms long: On the other ſides they made three walls, one without another, each being above two hundred fathoms, and were made in the faſhion of an half Moon, in which there were ſtones admirably great: Each wall had in the midſt one Gate, which was covered over with one entire ſtone; each wall ſtood thirty foot diſtant from the other, and at the top of them the Battlements were above a yard high: Within thoſe walls there were three ſtrong Forts, the middlemoſt was round, which had in it a Conduit of very good water, brought under ground from far. The walls were all adorned with Gold and Silver, and had Images of Beaſts, Birds, and Plants enchaſed therein, which ſerved inſtead of Tapeſtry, the other two Forts were ſquare, and they had paſſages under ground from one to another, artificially made with *Labarinthian* windings, and turnings, inextricable, but by a thread.

They drew their great ſtones with great Cables: To draw the ſtone which they called *Wearied*, they had twenty thouſand *Indians*, the one half before, the other behind, and yet in one uneven paſſage it cruſhed three or four thouſand of them to death. This proved ſo unweildy, that they never laid it in the Building. *Pur. Pil.* v. 4. p. 1478.

Another of the *Incas*, to ſhew his magnificence, cauſed a chain of Gold to be made, which was ſeven hundred foot long, and every Link as big as a mans wriſt, two hundred *Indians* could but lift it.

Caxamalca, another City in *Peru*, is four miles in circute, entred by two Gates: On the one ſide ſtands a great Palace walled about, having within it a great Court planted with trees; this they call, *The houſe of the Sun*, whom they worſhip, putting off their Shooes when they enter into it: In this City there are two thouſand Houſes; the Streets are as ſtrait as a Line, the Walls are ſtrong, built of ſtone about three Fathoms high; within there are fair Fountains of Water. In the midſt is a fair ſtreet Walled about, having before it a Fortreſs of ſtone. On one ſide of this ſtreet was the Palace of the *Noas*, or Emperor, with Lodgings, and Gardens: The Houſes were all painted with divers colours, and in one Room were two great Fountains adorned with Plates of Gold: One of them was ſo hot, that a man cannot endure his hand in it, the other was cold. *Atabalipa* was Emperour when the *Spaniards* took it, from whom they preſently got fifty thouſand Pezoes of Gold, each of them being worth one ducat, and two Carolines, and ſeven thouſand Marks of Silver, beſides many Emeralds.

The *Spaniards* asked *Atabalipa* what he would give them for his Ranſome? He told them that he would fill that Room with Gold, to a mark, that was higher than a tall man could reach by a Span, the Room being five and twenty Foot long, and fifteen Foot broad: Then they asked him how much Silver he would give beſides; he anſwered, as much as ten thouſand *Indians* could carry in Veſſels of Silver of divers ſorts. The *Spaniards* went to *Cuſco* to receive part of it, where they found a *Temple of the Sun* covered with Plates of Gold: As alſo many Pots and Veſſels of Gold, yea, there was ſuch ſtore of Gold as amazed them, eſpecially one Seat which weighed nineteen thouſand Pezoes of Gold: In another Room, the Pavement and Walls were covered with Plates of Gold and Silver, they found alſo a great Houſe full of Pots and Tubs of Silver: The *Spaniards* having worn out their Horſes Shoos in their travel, cauſed the *Indians* to ſhooe them with Gold. In the City of *Pachalchami*, they found an Image with many Emeralds at his Feet faſtned in Gold. *Idem* p. 1490.

Peru is plentiful in all manner of Grain; hath civil Inhabitants, many Cities, and an healthful Air. It hath ſtore of Tobacco, firſt brought into *England* by ſome Marriners, *Anno Chriſti* 1585. the uſe whereof is now grown too common. It abounds above all other Provinces with Gold and Silver. In this Country is the River of *Plate*, one hundred and fifty miles broad at the Mouth, and two thouſand miles long. In it alſo is a Beaſt that hath a bag in her Neck, into which ſhe puts her young ones when any body approaches, and ſo runs away with them: There is alſo a ſort of Fig-trees, of which they write, that the North-ſide that ſtands towards the Mountains, bringeth forth Fruit in the Summer only: And the South-ſide towards the Sea, is fruitful only in Winter. *Atabalipa* King of this Country being taken Priſoner by the *Spaniards*, was forced to redeem his Life, with an Houſe full of Refined Gold and Silver, judged to be worth ten Millions, which when they had received, they perfidiouſly ſlew him.

The admirable High-wayes in Peru *Deſcribed.*

In *Peru* in the *Weſt-Indies* are two admirable High-ways made by the *Ingas*, or Emperours: The one is by the *Andes*, or Forreſts, from *Paſto* unto *Chile*, being nine hundred Leagues long, the Cawſey five and twenty Foot broad; and every four Leagues hath a ſtately Houſe, where was proviſion of Victuals, and Apparel, and every half League, men that ſtood ready to carry Meſſages and Orders from hand to hand. The other way was thorow the Plains along the Coaſt, of twenty five Foot broad, and on each ſide a Wall of a mans height from *Piura*, to *Chile*, where both the wayes met. This latter way was between Trees that yielded a very pleaſant ſhadow in thoſe hot Countries, and both of them began at the Imperial City of *Cuzco*. P. Pil. v. 3. p. 887. 888.

The Emperors Garden Deſcribed.

There belonged alſo to the *Incas* a Garden of Silver, and Gold, wherein were many ſorts of Herbs, Flowers, Plants, Trees, Beaſt, great and ſmall, Snakes, Snails, Lizzards, Butter-flies, ſmall and great Birds, each ſet in their places all of gold: They had alſo *Maiz*, *Quinua*; Pulſe, Fruit-trees, with fruit on them all, of Gold, and Silver, reſembling the natural. In the *Incas* houſe they had heaps of Wood all counterfeit of Gold, and Silver. All the Veſſels (which were infinite) for the Temple-ſervice, Pots, Pans, Tubs, Hogſheads were of Gold, and Silver; yea the Spades, and Pick-axes, for the Garden, were of the ſame. At the taking of this City by the *Spaniards*, the Image of the Sun fell to one Captains ſhore, who loſt it one night at Dice; whereupon they ſaid, *That he had played away the Sun before it was up*. P. Pil. v. 4. p. 1464. *&c.*

The Temple of the Sun Deſcribed.

Cuſco, the Imperial City of the *Incas* in *America*, when the *Spaniards* firſt took it, had in it a Temple of the Sun, all the Walls whereof were covered with Plates of Gold, from the top to the bottom. At the Eaſt-end was the Image of the Sun, of one Plate of Gold, as thick again as the other: The face was round with raies of Gold, like flames of fire, all of one piece: It was ſo big, that it filled all from one Wall to the other. On both ſides were the Bodies of their deceaſed Kings, Embalmed, ſet in Seats of Gold, placed on planks of Gold: All the doors about the Temple were lined with plates of Gold; without the Temple, on the top of the Walls ran a Champhered Work of Gold, above a yard broad, round about the Temple: Beyond the Temple ran a Cloyſter of four Squares, round about the top whereof, was ſuch a Crown of Champhered Gold above a yard broad: In the Corner of the Cloyſter were Chappels; one whereof was dedicated to the *Moon*, all which, with the Gates thereof, were covered with plates of Silver: The Image was placed, as that of the Suns, with the face of a Woman, all of one plank of Silver. The next

Chappel was dedicated to *Venus*, and the *Starrs*, lined alſo with Silver, and the Porch of Silver. The third was dedicated to the *Thunder*, and *Lightning*: The fourth to the *Rainbow*; which two laſt were all lined, and garniſhed with Gold. Hard by was an Houſe for the Prieſts, all lined with Gold from the top to the bottom. There were twelve doors to the Cloyſter, and as many Tabernacles, or Shrines, which were all plated over with Gold in form of Porches, and the floors covered with Gold. The Images were all ſet with *Turkeſſes*, and *Emeralds*. In the houſe alſo were five Fountains of water, wherein they waſhed the ſacrifices: Out of them the water ran in Pipes of Gold; and many of their Pillars were of Gold, hollow, and ſome of them were of Silver.

Braſile, hath on the North, *Guiana*: On the South, the River of *Plate*, and *Chile*: On the Eaſt, the Ocean: And on the Weſt, the Mountains of *Peru*, called the *Andes*. The Hills are high, and Craggy, full of Ravenous Beaſts, and Poiſonous Serpents: On them alſo inhabit a barbarous People going ſtark naved. In the Vallies, the Air is healthy, the Earth fat, and always flouriſhing. It yields great ſtore of Sugar, and and rich Mines, and *Braſile* Wood to dye with: The Natives go naked, and are very barbarous: In their Feaſts they uſed to roaſt a Fat Man, and cutting him to collops, did eat him with much delight: Both Men and Women are great Swimmers, and excellent Divers, being able to endure long under water. Here is a Beaſt ſo ſlow in motion, that in fifteen days, he cannot go further than a man can throw a ſtone; whence the *Portugals* call it *Pigritia*.

Braſile, is generally temperate, of a delicate and healthful Air, ſo that many of the Inhabitants live till they be above one Hundred years old: Generally, it's neither Hot, nor Cold: The Heavens are very pure, and clear, eſpecially by Night: The Moon is prejudical to Health, and corrupteth things very much: The Mornings are moſt healthful: There are very little Twilights: Their Summer begins in *September*, and endeth in *February*: Their Winter in *March*, and ends in *Auguſt*: The Nights and Days are almoſt all equal: The Country is very watery, both from the plenty of Rain, and Rivers. It's full of great Woods, which are green all the year: Towards the Sea-coaſt it is Hilly: From *Farnambuck* to the Captainſhip of the *Holy Ghoſt*, it's ſcarce of ſtone: From thence to St. *Vincent*, Mountanious, with many Quarres of ſtone: There is little proviſion for Apparrel, the Country yielding nothing but Cotton-Wooll.

They have fair, and large *Deer*, with large heads, of ſeveral kinds: As alſo *Elks* ſomewhat like a Mule, that have no horns, a Snout, that they ſhrink up, and put forth, and are excellent Swimmers. There are ſtore of Wild *Boars* that have their Navel on their backs, whence comes a ſcent like that of Foxes. There are a ſort of *Acuti*, like Conies, that live in their houſes, that having filled their bellies, hide what they leave till they be again hungry. Their *Pacas* are like Pigs, their fleſh is pleaſant, but they never bring forth above one at a time. There are *Ounces*, ſome black, ſome grey, as big as a Cat, ſhaped like a Fox, and ſmells worſe; they have a bag from the fore to the hinder Feet, wherein they carry their young ones, till they can get their own food: They uſually have ſix or ſeven young ones.

The *Armadillo* is as big as a Pig, of a whitiſh colour, having a long ſnout, and the body armed with things like Plates, ſo hard, that no arrow can pierce them, except in the flank: With their Snouts they dig into the Earth with incredible Celerity: Their fleſh taſtes pleaſantly, and of their skins they make Purſes. There are ſeveral ſorts of *Porcupines*: If one of their quills enter the fleſh, it works it ſelf in ſtrangely, if it be not pulled ſoon out.

There are many kinds of *Apes* with Beards, and *Monkies*; and wild *Cats* with excellent Furrs.

There are huge *Snakes*, ſome of twenty Foot long, that will ſwallow a whole Deer; others there are that live of Birds Eggs, black, long, and having a yellow Breaſt; they live on Trees. Another ſort there is, big, and long, all green, and beautiful, that live alſo of Birds, and Eggs. Another ſort with a long Snout, that feeds only upon Frogs; there are Rattle-Snakes ſo ſwift, that they call them the flying-Snakes, ſome of them twelve or thirteen ſpans long. There are abundance of other ſorts, with Scorpions, and Spiders, and ſo many Lizards that they cover the Walls of their Houſes.

There are abundance of *Parots* that flie in flocks, and fill whole Iſlands, they are fair, and of ſundry colours, and are good meat. There are other curious Birds, and amongſt the reſt, the *Awaken-Bird*, which ſleeps ſix months, and lives the other ſix months: they have *Partridges*, *Turtle-Doves*, *Black-Birds*; yea, and *Oſtriches*, *Eagles*, *Faulcons*, &c.

They have many ſorts of Fruit-Trees, and Cocoes, and above twenty ſorts of Palm-Trees; Pine-Trees alſo, and others that are Medicinable: Some they have that never Rot, and others that yield an excellent ſmell.

Chilie, hath on the Eaſt, the *Virginian*-Sea: On the Weſt, the South-Sea, or *Mare del Zur*: On the North, *Peru*: And on the South, the Streights of *Magellane*. It's very cold, and in the Mid-land very Mountanious, and Barren, but towards the Sea level, fruitful, and watered with many Rivers that flow from the Mountains: It yields plenty of Gold, abundance of Honey, ſtore of Cattel, and Wine; Fruits and Plants brought from *Spain* proſper well here; here are the *Patagons* ſome of them are ſaid to be eleven foot high. Here is a River having in the day time a violent ſtream, and in the night no Water in it, the water proceeding from the melting of the Snow upon the Mountains.

The Gold in *Chily* is gotten two ways: One, by waſhing the Earth in great Trays of Wood; the Earth by Waſhing waſteth; and the Gold remaineth in the bottome. The other is by Art to draw it out of the Mines: Every ſhower is a ſhower of Gold; for with the violence of the water falling from the Mountains, it brings from them Gold along with it. There are alſo rich Copper-Mines, Horſes, Goats, and Kine brought thither out of *Spain*, are ſo encreaſed, that there are found thouſands in Heards, Wild, and without Owners. They have alſo other Cattel, that are Natural to *America*, in ſome of which, the *Bezar* ſtones are found. Amongſt the reſt, there is a little Beaſt like unto a Squirel, whoſe skin is the rareſt, delicateſt, and ſofteſt Furr that is: It is of a grey colour. No Fruits that have ſtones will proſper here.

The Magellanick Streights *Deſcribed.*

Fourteen Leagues within the Cape of St. *Mary*, lyeth the firſt Streight, where it ebbs and flowes violently: The Streight being not full half a mile broad, ſo that the firſt entrance is dangerous, and doubtful: Three Leagues this Streight continues, whence it opens into a Sea eight miles long, and as broad, beyond which lies the ſecond Streight, Weſt, South-weſt, from the firſt, a dangerous paſſage alſo, being three Leagues long, and a mile in breadth, this opens into another Sea, extending to the Cape of *Victory*, a place of ſuch a Nature, that which way ſoever a man Steers his Courſe, he ſhall be ſure to have the Wind againſt him: The length of it is forty Leagues, the breadth in ſome places two Leagues, in ſome others not half a mile: The Channel ſo deep, that there can be no Anchorage, the water full of turnings, and the ſtream ſo violent, that being once entred there is no returning. On both ſides are high Mountains continually covered with Snow, from whence proceed alſo dangerous counter-Wind, that beat on all ſides of it.

The Principal of the American *Iſlands* Deſcribed.

Many of the Iſlands in this part of the World have nothing remarkable in them, and therefore I will ſpeak but briefly of them.

The Iſlands neer to the Gulph of Mexico *Deſcribed.*

At *Paria* begin two ranks of Iſlands, the one extending Eaſt, and Weſt, the other North, and South: Amongſt the former is *Margarita*, ſo called from the abundance of Pearls gotten there: But being barren, and wanting freſh water, it is not Inhabited.

Cubagua is her next Neighbour, yieldeth alſo ſtore of Pearls, but for the like barrenneſs is unpeopled: Here were ſo many Pearls gotten, that the King of *Spains* fifth, amounted ordinarily to fifteen thouſand Duckats a Year. On the Eaſt-part of this Iſland neer unto the Sea, there is a Fountain that caſteth forth a bituminous ſubſtance like Oyl, in ſuch abundance, that it is ſeen floating upon the Sea, two or three Leagues off.

Then follow *Orchilia*, *Oruba*, and ſome other Iſlands, concerning which, we have no more than their Names upon Record.

That other rank that trends North-ward, are, *Granata*, St. *Vincent*, St. *Lucia*, *Dominica*, and North-weſt, *Deſiderata*, St. *Chriſtophers*, *Holy-Croſs*, &c. all which are called the Iſlands of the *Caribes*, or Canibals, the Inhabitants whereof eat mans fleſh, and paſſing over in their *Canoes*, to other Iſlands, Hunt for Men as others do for Beaſts. At home they only cover their privities, but in War they uſe many Ornaments: They are nible, beardleſs, ſhoot poiſoned Arrowes, bore holes in their Ears, and Noſtrils, for bravery, which the richer ſort deck with Gold, the poorer with ſhels, and make their Teeth black, which never ake nor rot: Their houſes are round, they have Hanging-beds of Cotten, called *Hammackoes*, and they worſhip only the Sun and Moon. They have *Parrats* bigger than *Pheaſants*, with backs, breaſts, and bellies of a purple colour. In *Guadabuza* is a Fountain ſo hot, that it will quickly boyl a piece of Meat. In *Mevis* alſo there is an Hot Bath like ours in *England*.

In *Mona* are wild Boars, and great wild Bulls: In *Moneta* are abundance of Fowl.

The *Antiles* Iſlands are ſeven, St. *Vincent*, *Granado*, *Lucia*, *Matalina*, *Dominica*, *Guadalupa*, and *Ayſey*, where the Natives paint themſelves, to keep off the *Muskitoes*, wear their hair long, cut their skins in divers Works, Worſhip the Devil, and poyſon their Arrows.

Boriquen, or St. *Johns* Iſland, is three hundred miles long, and ſeventy broad, traverſed with a rough Mountain, out of which flow many Rivers: Here the *Spaniards* have ſome Towns: the chiefeſt is *Porto Rieo*, taken by the Earl of *Cumberland*, *Anno Chriſti* 1597. from whence he brought about eighty Caſt-pieces, and much other Wealth.

Mevis hath in it great ſtore of Wood, and in a Valley betwixt two Hills, there is a Bath like unto ours in *England*: There are in it ſtore of Conies, ſundry kinds of Fowl, and plenty of Fiſh; ſome of our *Engliſh* under Captain *Middleton*, *Anno Chriſti* 1606. paſſing through the Woods, came to a moſt pleaſant Garden, being one hundred Paces ſquare on every ſide, and had many Cotten-trees growing in it, and many *Guiacum*-trees; about it were ſuch goodly tall Trees growing, as if they had been planted by Art.

In the Iſlands of *Margarita*, and *Cubagua*, which are ſituate nigh unto the *Golden Caſtle*, there is neither Corn, Graſs, Trees, nor Water; ſo that ſometimes the people will give a tun of Wine for a tun of Water: But they have abundance of Precious ſtones, hence called *Margarites*, and the Gems called *Unions*, becauſe they always grow in couples.

Jamica Deſcribed.

Jamica, or the Iſland of St. *James*, which was once very populous, but now is almoſt deſtitute of Inhabitants; the *Spaniards* having ſlain in this, and a neighbouring Iſland called *Boriquen*, above ſixty thouſand living Souls: So that the women uſed to kill their Children before they had given them life, that they might not ſerve ſo cruel a Nation: It's in length two hundred and fourſcore miles, and in breadth threeſcore and ten. It's well watered, and hath two Towns of note, *Oriſtana*, and *Sevil*: Here the *Engliſh* have this laſt year planted themſelves.

Jamica is very ſubject to *Hurricanes*, which are ſuch terrible Guſts of Wind, that nothing can reſiſt them. They turn up Trees, over-turn Houſes, tranſport Ships from Sea to Land, and bring with them a moſt dreadful confuſion; they are moſt frequent in *Auguſt*, *September*, and *October*; The Natives are of quicker Wits, than in other Iſlands.

Cuba, is three hundred miles long, ſome ſay three hundred Leagues, and threeſcore and ten broad. Its full of Forreſts, Rivers, Lakes ſalt and freſh, and Mountains: Here the people were prohibited the eating of Serpents, as a dainty, reſerved for the higher powers. The Air is temperate, the Soil is fertile, producing excellent Braſs, but the Gold is droſſie: It abounds with Ginger, Maſtick, Caſſia, Aloes, Cinamon, Sugar, Fleſh, Fiſh, and Fowl. The chief Cities being ſeated on the Northern ſhoar, are, St. *Jago*, and *Havana*, a ſafe Rode for Ships, where the King of *Spains* Navy Rides, till they carry home their rich Lading.

In this Iſle of *Cuba*, two things are admirable: One, a Valley trending between two hills for three Leagues, which produceth abundance of ſtones, of a perfect round form like Bullets: The other a Fountain whence *Bitumen*, or a pitchy ſubſtance floweth abundantly, and is excellent to pitch Ships. In theſe Iſlands the Inhabitants have been waſted by the Mines of *Hiſpaniola*, and *Cuba*, to the number of twelve hundred thouſand.

Bermuda, were diſcovered by Sir *Thomas Summers*, and thence called *Summers Iſlands*: They are four hundred in number: In the biggeſt is a Colony of *Engliſh*, who found it fruitful, and agreeable to their Conſtitutions.

The Commodities in theſe Iſlands, are variety of Fiſh, plenty of Swine, Mulberries, Silk-worms, Palmitos, Cedars, Pearls, and Amber-greaſe. They have great variety of Fowl, as big as Pidgeons, which lay ſpeckled Eggs, as big as Hens Eggs, on the Sand. Another Fowl there is, that lives in holes, like Cony-holes: Tortoiſes they have, and in the Belly of one of them they find a buſhel of Eggs, very ſweet: One of them will ſerve fifty men at a meal: The *Winter* is in *December*, *January*, and *February*; yet not ſo ſharp, but then you may meet with young Birds. It's ſo environed with Rocks, that without knowledg, a Boat of ten Tuns cannot be brought in, and yet within is ſafe Harbour for the greateſt Ship.

Hiſpaniola, which lamenteth her loſs of three Millions of her Inhabitants murthered by the bloody *Spaniards*. Its in compaſs one thouſand and four hundred miles, having a temperate Air, fertile Soil, rich Mines, Amber, and Sugar. It excels *Cuba* in three things. 1. In the fineneſs of Gold. 2. In the increaſe of Sugar, one Sugar-Cane will here fill twenty, ſometimes thirty Meaſures. 3. The great fruitfulneſs of the Soil; the Corn yielding an hundred fold. The chief City is St. *Domingo*, ranſacked by Sir *Francis Drake*, *Anno Chriſti* 1585. And lately attempted by our *Engliſh*, but through miſcarriages, they loſt their opportunity of taking it, which made them go to *Jamica*.

Hiſpaniola, ſeemeth to enjoy a perpetual Spring, the Trees always flouriſhing, and the Meddows all the year cloathed in green. It's in a manner equally divided by four great Rivers, deſcending from high Mountains, whereof *Junna* runneth Eaſt, *Attibunicus* Weſt, *Nabiba* South, and *Jache* Northward: Diverſe of their Rivers after they have run a courſe of ninety Miles, are ſwallowed up of the earth. On the top of an high Mountain is a Lake three miles in compaſs, into which ſome

Rivolets run, without any apparent iſſue. In one part of this Iſland is a Lake, whoſe water is ſalt, though it receive into it four great freſh Rivers, and twenty ſmaller: It is thought, to have ſome intercourſe with the Sea, becauſe ſome Sharks are found in it: It is ſubject to Storms, and Tempeſts. Another Lake there is that is partly ſalt, partly freſh, being twenty five miles long, and eight broad. Theſe are in a large Plain, which is one hundred and twenty miles in length, and between twenty five, and twenty eight miles in breadth. Another Valley there is, that is two hundred miles long, and broader than the former; and another of the ſame breadth, but one hundred and eighty miles long.

One of the Provinces in *Hiſpaniola*, called *Magua*, is a plain compaſſed about with Hills, wherein are many thouſand Rivers and Brooks, whereof twelve are very great; ſome thouſands of them are enriched with Gold. Another Province is moſt barren, and yet moſt rich, with Mines. From this Iſland the *Spaniards* uſed to bring yearly, four or five thouſand Duckats of Gold.

This Iſland is much infeſted with Flies, whoſe ſtinging, cauſeth great ſwelling; alſo there is a worm that creepeth into the ſoles of mens feet, which cauſeth great ſwelling, and pain, for which they have no remedy, but to Lance the fleſh, and ſo to dig them out.

They have a certain kind of Beetles, which have four Lights that ſhine much in the dark, two in their Eyes, and two under their Wings when they flie; they uſe to bring them into their houſes, where they do them double ſervice: Firſt, by killing the Gnats: Secondly, by giving them light, which is ſo great, that they can ſee to read by it. Kine in this Iſland carried thither by the *Spaniards*, are ſo multiplied and grown wild, that they kill them for their Hides and Tallow, leaving their fleſh to be devoured by Dogs and Fowls: Almoſt forty thouſand of them have been tranſported in one year. *Anno Chriſti* 1519. Ants were as noiſome to them, as Graſhoppers in other parts of the World; they ſpoiled their Fruits, and Fruit-trees; they could keep nothing in their houſes, which was fit to be eaten, from them, and had they continued, they would have unpeopled the Iſland. There are Worms alſo, which do ſuch harm in Timber, that a Houſe will ſcarce ſtand here thirty years: When the King in this Countrey died, they buried the beſt beloved of his Concubines with him, who alſo had other women buried, for to attend upon them in the other World, together with their Jewels and Ornaments: They had alſo ſet in their Sepulchre a Cup of water, and ſome of their Caſſavi bread. *Anno Chriſti* 1508. Here happened ſuch an Hurricane, as threw down moſt of the Houſes in *Domingo*, and *Bona Ventura*, deſtroyed twenty ſail of Ships, lifted up many men into the Air, who falling down again were miſerably bruiſed.

Newfound-Land Deſcribed.

Newfound-Land, is an Iſland bordering upon the Continent of *America*, no farther diſtant, than *England* is from the neareſt part of *France*. It lies between ſix and forty, and three and fifty Degrees of Northerly

Latitude: It's near as big as *Ireland*, and is near half the way between *Ireland* and *Virginea*; even in *Winter*, it's as pleaſant and healthful a place as *England*. The natural Inhabitants are not many, and thoſe rude, ignorant of God, and living under no kind of civil Government. In their Habits, Cuſtoms, and Manners, they reſemble the *Indians*, which live upon the Continent. They are Ingenious, and Tractable; and take great pains in helping thoſe Chriſtians which yearly fiſh upon their Coaſts, to kill, cut, and boyl their Whales, expecting nothing for their labour, but a little Bread, and ſome other Trifles.

All along the Coaſt of this Country, there are many ſpacious and excellent Bays, ſome of them ſtretching into the Land more than twenty Leagues. And round about the Coaſt, and in the Bays, there are many ſmall Iſlands, all within a League of the Land; which are both fair, and fruitful, neither doth any Country in the world, afford greater ſtore of good Harbours, nor thoſe more ſafe, commodious, and free from danger.

The Soil of the Country in the Valleys, and ſides of the Mountains is ſo fruitful, that without the labour of man, it naturally produceth great plenty of Peaſe, and Vetches, as full, and wholſome as ours in *England*: Other places produce plenty of Graſs: There are Strawberries, red and white, and Rasberries as fair, and good as ours in *England*: Multitude of Bilberries, and other delicate Berries, in great abundance: There are alſo Pears, Cherries, Filbeards, *&c.* There are Herbs for Sallets, and Broth, as Parſley, Alexander, Sorrel, *&c.* As alſo Flowers, as Red, and Damask-Roſes, with others, beautiful, and delightful both to the eye, and ſmell: There are alſo divers Phyſical Herbs, and Roots. Some Corn that our men have ſowed, proved very good, and yielded great increaſe: ſo do Cabbages, Carrats, Turneps, Lettice, *&c.*

In the Country, there are great ſtore of Deer, Hares, Foxes, Squirels, Beavers, Wolves, Bears, and other kinds of Beaſts, both for neceſſity, profit, and delight. Beſides, great numbers of ſmall Birds, there are Hawks, great and ſmall, Partridges, Thruſtles, Nightingales, *&c.* As alſo Ravens, Gripes, Crows, *&c.* beſides plenty of Water-Fowl, as Geeſe, Ducks, Gulls, Penguines, Pidgeons, *&c.* Of theſe there is ſuch abundance, that the Fiſher-men which yearly trade thither, find great refreſhing by them.

The Country yields ſtore of Rivers, and Springs, pleaſant, delightful, and wholſome, together with abundance of Fuel for the fire; beſides Timber Trees, as Fir, Spruce, fit for Maſts of Ships; from whence alſo comes abundance of Turpentine: Pines alſo, and Birch-Trees, *&c.* The Rivers and Harbours, are ſtored with delicate Fiſh, as Salmons, Pearles, Eels, Herrings, Makarel, Flounders, Cods, Trouts, as large, fat, and ſweet as any in the world: Beſides Lobſters, Crab-fiſh, Muſcles, *&c.* There are alſo Beavers, Otters, *&c.* The Seas along the Shore yield Whales, Spaniſh-Makarel, Dorrels, Pales, Herring, Porpoſſes, Seals, *&c.* Eſpecially by their Cod-fiſhing, both our own, and other Nations are much enriched. Two hundred and fifty Sail of Ships, go thither uſually in one year from *England*.

New-Scotland Deſcribed.

New-Scotland lyeth on the Eaſt of St. *Croix*: On the North, it's compaſſed with the great River *Canada*: And hath the main Ocean on the South. It hath many ſafe Harbours,and great Rivers,having on the ſides of them delicate Medows,where the earth of it ſelf, bringeth forth Roſes red, and white; and Lillies,having a dainty ſmell. The Soyl is fat, producing ſeveral ſorts of Berries,as Gooſ-berries,Straw-berries, Hind-berries, Rasberries,*&c.* as alſo Peaſe, Wheat, Barley,and Rye. The Rivers abound with Lobſters, Cockles, and other ſmall fiſhes: There are great ſtore of wild Fowl, as Geeſe, Herons, Ducks, Wood-cocks, Pigeons: The Coaſt hath ſtore of Cod,and other great fiſhes: The Land is full of Wood,moſtly of great Oaks; the reſt Fir-trees, Spruce, Birch, and many other ſorts here unknown.

Groenland Deſcribed.

Groenland is accounted part of *America*, and is high, Mountainous, and full of broken Iſlands along the Coaſt: It hath good Baies, and navigable Rivers that are full of fiſh: Between the Mountains are pleaſant Plains and Vallies: There are ſtore of Fowl; black Foxes, and Deer: The people wander up and down in the Summer time, without fixed Habitations, for Hunting,and Fiſhing,carrying their Tents, and Baggage with them: They are of a middle ſtature, brown, active, warlike, eating raw fleſh, or a little perboiled in blood, oyl, or a little water,which they drink. Their Apparel are Beaſts,or Fowls skins; the hairy,or feathered ſide outward in Summer, and inward in Winter: Their Arrows and Darts have but two feathers, and a Bone-head; no Wood growes there; they worſhip the Sun. Their Winter-houſes are built of Whales-bones, covered with earth,and vaulted two yards deep under the earth; within Land they have a King that is carried upon mens Shoulders: They have Hares as white as Snow, with long Fur: Dogs which live on fiſh, whoſe Pizzels, as alſo of the Foxes, are bony. Their Summer Work is to dry their fiſh on the Rocks, for their Winter proviſion: Every one hath a Boat made of Fir-wood, driven thither from other Countries, covered with Seals-skins, about twenty Foot long, ſowed with ſinewes,or guts; ſo light,that one may carry them; and ſo ſwift, that no Ship can hold way with them,and yet they uſe but one Oar which they hold by the middle, in the midſt of their Boat,being broad at both ends, wherewith they Row forward, or backward, at pleaſure.

A brief Narrative of ſome of the Barbarous, and Inhumane Cruelties exerciſed by the Spaniards, *upon the* Indians *in this* American *World, Collected out of their own Authors.*

B*Artholomew de las Caſas*, a *Dominick* Frier, and Biſhop in *America*, who wrote in the year 1542. ſaith thus of them. The *Indians* are a ſimple, harmleſs people, loyal to their Lords, and ſuch as gave no occaſion of offence to the *Spaniards*, till by their extream injuries they provoked them thereto. To theſe Lambs (ſaith he) the *Spaniards* came as cruel, and hungry Tygers, Bears, and Lions, intending nothing for theſe forty years but blood, and ſlaughter, to ſatisfie their avarice and ambition: Inſomuch, that of three Millions of Natives that they found in *Hiſpaniola*, there remains not one.

Cuba, and the other Iſlands indured the like miſeries; and in the firm Land, ten Kingdoms greater than all *Spain*, were diſ-peopled, and left deſolate, in which there periſhed not leſs than twelve Millions by their Tyranny, he might as truly have ſaid fifty Millions.

Their Cruelties at their firſt planting in *Hiſpaniola*, drave the poor *Indians* to their ſhifts, and to their weak defence, which ſo enraged theſe Lyons, that they ſpared neither Man, Woman, nor Child: Yea, they ripped up the great bellied Women; and uſed to lay Wagers which of them could with greateſt dexterity, cut off an *Indians* head, or cut him in ſunder in the midſt: They would pluck the Infants by the Heels from their Mothers Breaſts, and daſh out their Brains againſt the ſtones, or throw them into the River. They ſet up Gibbets, and in honour of Chriſt, and his Apoſtles (as they uſed prophanely to ſay) they would both hang, and burn them. Others they took, and cutting their hands almoſt off, bid them carry Letters to their Country-men, who for fear of theſe Tyrants, were fled into the Mountains: The Nobles, and chiefeſt men they broyled on Gridirons: I once (ſaith mine Author) ſaw four or five of them thus Roaſted, and when they made a lamentable Noiſe, they ſtopped their Mouths, and ſo made them indure the Torment till they dyed. They kept Dogs to hunt them out of their Coverts, which devoured theſe poor Souls: And if at any time an *Indian* thus provoked, killed a *Spaniard*, they made a Law, that one hundred of them ſhould be ſlain for him: One of the Kings proffered to Till the ground for them for fifty miles ſpace, if they would ſpare him, and his People from the Mines; but for recompence, the *Spaniſh* Captain defloured his Wife, and took him Priſoner, and ſent him into *Spain*, where he periſhed by the way.

In another Province of *Hiſpaniola*, the *Spaniſh* Governour called before him three hundred *Indian* Lords, ſome of them he burned, ſlew others with the Sword, and hanged up the Queen; as they did alſo in another Province: And for the reſt which remained after theſe Butcheries, they ſhared them amongſt them for ſlaves. The men they conſumed in the Mines, the women by Tillage, and by heavy burthens that they made them to carry, and both by Famine, Scourging, and other Miſeries.

And thus they did in all other places whitherſoever they came: In the

Iſlands of St. *John*, and *Jamica*, were ſix hundred thouſand Inhabitants, and within few years, there were ſcarcely two hundred left in either of them: In *Cuba*, a Cacique, or Lord, called all his Subjects together, and ſhewed them a Box of Gold, ſaying; *This is the Spaniards God*, and made them dance about it, and then hurled it into the River: And afterwards being taken, and condemned to the fire, when he was bound to the ſtake, a Frier came and preached to him about Heaven, and Hell: The Cacique asked, *If any Spaniards were in Heaven?* Yea, (ſaid the Frier) ſuch as were good: Then ſaid the Cacique, *I will rather go to Hell, than come where any of that cruel Nation are.*

I was once preſent (ſaith *Caſas*) when the Inhabitants of a Town brought us forth Victuals, and met us with great kindneſs, and the *Spaniards* without any cauſe given, ſlew three thouſand of them, neither ſparing Age, nor Sex, At another time (ſaith he) at their requeſt, I ſent to other Towns to meet us, promiſing them good uſage; and when two and twenty Caciques met us, our Captain againſt all Faith, cauſed them to be burned; which baſe uſage, cauſed the poor *Indians* to hang themſelves: So that a *Spaniard* ſeeing them take this courſe, he made them believe that he would alſo hang himſelf, to perſecute them in the other world, which kept ſome from this ſelf-execution. Six thouſand Children died in three or four months ſpace, of Famine, their Parents being ſent away to the Mines; the reſt they hunted out in the Mountains, and deſolate Iſlands. In the Land of *Lucaia*, they deſtroyed all, and when they ſhipped multitudes of them for the Mines in *Hiſpaniola*, for want of food, a third part of them commonly periſhed by the way, ſo that an unskilful Pilot might have been directed his way by theſe floating Carkaſſes. The like havock they made in the Continent, almoſt unpeopling all places whether they came. From *Dariena* to *Nicaragua*, they ſlew four hundred thouſand people with Dogs, Sword, Fire, and other torments.

They uſed to ſend Friers to Preach, that under pain of confiſcation and loſs of Lands, Liberty, Life, &c. they ſhould acknowledg God, and the King of *Spain*: Yea, they would ſteal to ſome places, and half a mile off of the Cities by night, they would make this Proclamation where none heard it, and then in the Night whilſt they were aſleep, fire their houſes, ſlaying, and taking Captive at their pleaſures, and then fall to ſearch for Gold. A certain Cacique gave the *Spaniſh* Governour, the weight of nine thouſand Crowns in Gold, and he by way of requital to extort more, bound him to a Poſt, and putting fire to his Feet, forced him to ſend home for three thouſand more, and yet not ſatisfied, he perſiſted to torment him, till the Marrow came forth of his feet, wherewith he died; when any of the *Indians* fainted under their grievous burdens, or for want of food, the *Spaniards*, leſt they ſhould loſe time in undoing the Chain wherein they were tyed, they would cut off his Head, and ſo let the Body fall out. At another time, they Robbed the *Nicaraguans* of their Corn; whereby thirty thouſand of them died of Famine, and a Mother was driven to eat her own Child: Beſides, five hundred thouſand were carried away into Bondage, and fifty or ſixty thouſand more, were ſlain in their Wars: So that in one of the moſt Populous Regions in the World (ſaith

Caſas) there remain not above four or five thouſand perſons. *Cortes* uſed to have four Kings to wait upon him: He burned ſixty Kings, their Children looking on. Another *Spaniard* caſt four of their Kings, to be devoured by his Dogs.

In *New-Spain*, from the year 1518. to 1530. within the compaſs of four hundred and eighty miles about *Mexico*, they deſtroyed above four Millions of people by Fire, and Sword, beſides thoſe that died by miſerable Servitude and Drudgery. In the Province of *Naco*, and *Honduras*, in the ſpace of eleven years, two Millions of men periſhed by the ſame ways. In *Guatimala*, in ſixteen years ſpace, were deſtroyed five Millions of ſouls. *Alvarado*, who was the inſtrument of this deſtruction, died by the fall of his Horſe; and had his City of *Guatimala* deſtroyed, and overwhelmed by a threefold Deluge, of Earth, Water, and Stones. In his expeditions, he forced the *Indians* by ten, or twenty thouſand at a time to go with him, allowing them no other ſuſtenance, but the fleſh of their ſlain enemies, keeping in his Army, Shambles of mans-fleſh.

In *Panuco*, and *Xaliſco*, they exerciſed the like cruelties: One of the *Spaniards* forced eight thouſand of the *Indians*, to wall about his Garden, and ſuffered them all to periſh with Famine. In *Machuachan*, they tortured the King that came forth to meet them, that they might extort Gold from him: They ſet his feet in the Stocks, and put fire thereto, binding his hands to a Poſt behind him, and then had a Boy ſtanding by, that baſted his roaſted feet with Oyl; another ſtood with a Croſs-bow bent againſt his breaſt; and a third ſtood with Dogs ready to devour him, by theſe tortures he died. They forced the *Indians*, to bring them their gods, hoping they had been of Gold, but when their golden hopes failed, they forced them to redeem them again with Gold. Yea, where the Fryers had forced the *Indians* to caſt away their gods, the *Spaniards* brought more from other places to ſell them. In the Province of St. *Martha*, they laid utterly waſte and deſolate, four hundred and fifty miles of Land, by deſtroying the Inhabitants: The like they did in the Kingdom of *Venezula*, where they deſtroyed four or five Millions. Beſides, they carried of them Captive out of the Continent, into the Iſlands, a Million of People.

They ſpared no ſort of perſons; plucked the Children from the breaſts, to quarter them to their Dogs; tortured Kings with new devices, borrowed either from the Inquiſition, or from Hell: They uſed to cut off the Noſes, and Hands of Men and Women, that lived peaceably with them: They ſold Fathers, Mothers, Children, aſunder into divers places, and to divers Perſons, never to meet again: They uſed to lie with the Women, that being with Child, they might yield them the more money in their ſale. The *Spaniſh* Prieſts uſed to devote them with Curſes to the Devil, and taught them Vices by their evil Practiſes, and Examples; inſomuch, as one ſaid, *He would perſwade the King of* Spain, *to ſend no more Prieſts into* America. They teach them Uſury, Lying, Swearing, Blaſphemy. A Caciques ſon that was towardly in his youth, and proved after diſſolute; being asked the reaſon of it, ſaid: *Since I was a Chriſtian, I have learned to ſwear ſeveral ſorts of Oaths, to Dice, to Lye, to Swagger, and now I want nothing but a Concubine, to make me a compleat Chriſtian:* This made them to ſay, that of all Gods, the Chriſtians God was the worſt, which had ſuch bad ſervants, and to wiſh for their own gods again, of whom they never received ſo much hurt as from the Chriſtians. *A Chriſtian* (ſaid one of them) *is one that impiouſly demands Maiz, Honey, Silk, Raiment, an Indian woman to lye with; they call for Gold and Silver; are Idle, and will not work, are Gamſters, Dicers, wicked Blaſphemers, Backbiters, Quarrellers*, &c. And taking a piece of Gold, he ſaid, *Loe, this is the Chriſtians God: For this they kill us, and one another, for this they play, blaſpheme, curſe, ſteal, and do all manner of villanies.*

In *Peru* they had publike places of Torture, whereinto they might put a thouſand of the miſerable Creatures at once, by exquiſite Tortures, to force them to a Confeſſion of their hidden treaſures: Such as eſcaped theſe, uſed to hang themſelves in the Mountains, and their Wives by them, and their little Children at their feet. By Dogs at Land they worried them, and in their Pearl-fiſhings, expoſed them to the Ravenous Sharks in the Seas; by Fire, and Sword conſuming twenty Millions of people, ſince the *Jeſuits* went amongſt them. Theſe and infinite more, have been the cruelties which the cruel *Spaniards* have exerciſed upon the poor, naked, innocent people: Our Author, a Papiſt, that relates theſe things, leaſt any ſhould think that he wrote too-much, proteſts that they were a thouſand times worſe than he had ſet down, the Reading whereof, might aſtoniſh the ſence of the Reader, amaze his Reaſon, exceed his faith, and fill his heart with horror, and uncouth Paſſions. It is no marvel that God follows ſuch bloody Beaſts with his vengeance, as lately he hath done (if the Relation be true) which cometh from the mouths of ſome of themſelves, lately taken by ſome of our Frigots upon the Coaſt of *Spain*, as they came out of theſe Countries, whereof the the Narrative followes.

Lima *and* Potoſi *Deſcribed.*

In *Lima* no Houſes are covered on the tops, becauſe it never rains, and is a hot Country: No City in *India* is richer.

Over the top of the Mountain of *Potoſi*, there always hangs a cloud even in the cleareſt day. The Hill riſeth in the form of a *Pyramis*, being three Leagues high, environed with cold Air: At the foot of it ſtandeth the fair City of *Potoſi*, within ſix Leagues about grows no Graſs, Corn, nor Wood: The entrance, and Mine-works are ſo dangerous, that few that go in return again. The Mettal lies above two hundred Fathoms deep, the King of *Spain* receives thence yearly, eight or ten Millions of Silver.

Lima, is the chiefeſt City in *Peru*, ſtanding within two Leagues of the South-Sea, containing about two thouſand houſes, is very rich, and of more Trade than all the Cities of *Peru* beſides. It is the Seat of the Vice-Roy, the Arch-Biſhop, and of the Inquiſition.

Here followes a Deſcription of the Four English American *Plantations.*

6 AP 53

A True, and Faithful ACCOUNT OF THE FOUR CHIEFEST PLANTATIONS OF THE Engliſh in America.

TO WIT,

Of *VIRGINIA.*
NEW-ENGLAND.
BERMUDUS.
BARBADOS.

With the temperature of the Air: The nature of the Soil: The Rivers, Mountains, Beaſts, Fowls, Birds, Fiſhes, Trees, Plants, Fruits, *&c.*

AS ALSO,

Of the Natives of *Virginia*, and *New-England*, their Religion, Cuſtoms, Fiſhing, Huntings, *&c.*

COLLECTED
By *Samuel Clarke*, ſometimes Paſtor in Saint *Bennet-Fink*, London.

LONDON,
Printed for *Robert Clavel*, *Thomas Paſſenger*, *William Cadman*, *William Whitwood*, *Thomas Sawbridge*, and *William Birch*. 1670.

BRITISH MUSEUM

THE DESCRIPTION OF VIRGINIA, AND THE PLANTATION OF THE ENGLISH.

The temperature of the Air; the nature of the Soile, the Rivers, Mountains, Beaſts, Fowls, Birds, Fiſhes, Trees, Plants, Fruits, *&c.* As alſo of the Natives, their Religion, Cuſtoms, Fiſhings, Huntings, Treachery, *&c.*

ANNO *Chriſti*, 1584. Sr. *Walter Rawleigh* obtained of Queen *Elizabeth* of glorious memory, a Patent for diſcovering, and Peopling of unknown Countries, not actually poſſeſſed by any Chriſtian Prince, Dated *March* 25. and in the 26*th.* year of her Reign: In proſecution whereof *April* 27*th.* he ſet forth two *Barks* under the Command of Mr. *Philip Amadas*, and Mr. *Arther Barlow*, which arrived on that part of *America*, which that Virgin Queen named *Virginia*: and thereof in her Majeſties name there took poſſeſſion *July* 13. And having taken a view of, and liking the Country; and having had conference, and ſome trading with the Savages, obſerving about fourteen ſorts of ſweet ſmelling timber Trees, and many other commodities; bringing with them two of the Savages, they returned home in *September* following.

Anno Chriſti, 1585. Sr. *Richard Creenvile* was ſent by Sr. *Walter Rawleigh* with a Fleet of ſeven Sail, which Landed in the Iſle of St. *John de Porto Rico. May* 12. and there fortified themſelves, and built a Pinace. The *Spaniards* promiſed to furniſh them with Victuals, but did not: whereupon, they took two *Spaniſh* Frigots. In *Hiſpaniola* they had friendly greetings, and ſome trade with the *Spaniards*; from whence they came to an Anchor at *Wokocon*, whereby the unskilfullneſs of the Maſter, their Admiral ſtrook on ground and ſunk: *July* 25. They returned for *England*, and by the way they took a *Spaniſh* Ship of Three hundred Tun, richly laden. In *Virginia* they left a Colony under the Goverment of Mr. *Ralph Lane* and others, beſides an hundred men. The Governour wrote from his new Fort in *Virginia*, that if they had Kine, and Horſes in a reaſonable proportion, no Country in Chriſtendom was to be compared to it. They diſcovered from *Roanoack* to the *Cheſipians* above one hundred and thirty miles, and to *Chawanock North-Weſt*, as far. In the beginning of *June* 1586. the Natives conſpired againſt the *Engliſh*, for which, the chiefeſt of them loſt his head: and Sr. *Francis Drake* coming thither after he had Sacked diverſe of the *Spaniſh* Towns, took the Colony with him in his Victorious Fleet, and brought them into *England*.

The ſame year Sr. *Walter Rawleigh* had ſent a Ship of an hundred Tun with Proviſions for the Colony, which arrived at *Hatorask* preſently after they were come away, wherefore having ſought them in vain, ſhe returned with her proviſions into *England*: About a fortnight after her departure, Sr. *Kichard Greenvile*, General of *Virginia*, with three Ships arrived there, and neither hearing of the Ship, nor the Colony which he had left there the year before; after long ſearch in vain, he left fifteen men to keep poſſeſſion of the Country in the Iſle of *Roanoack*, furniſhed for two years, and ſo returned, by the way ſpoiling ſome Towns of the *Azores*, and taking diverſe *Spaniards*.

Anno Chriſti, 1587. Sr. *Walter Rawleigh* (notwithſtanding former diſcouragements) ſent another Colony of One hundred and fifty Perſons under the Government of Mr. *John White*, with twelve Aſſiſtants, to which he gave a Charter, and incorporated them by the name of Governors and Aſſiſtance of the City of *Rawleigh* in *Virginia*. Theſe arrived *July* 22. at *Hatorask*, where they went aſhore to ſeek the fifteen men left there the year before, intending to plant at *Cheſopiok*: But they were informed by a Native called *Manteo*, that the Savages had ſecretly ſlain ſome of them, and the other were fled they knew not whither. This *Manteo* was afterwards Baptized, and by Sr. *Walter Rawleigh* was made Lieutenant of *Roanock*. Here alſo Mrs. *Dare* the Governours Daughter was delivered of a Daughter, that was Baptized by the name of *Virginia*. *Aug.* the 27. they departed and returned into *England*.

The

The Commodities that are in Virginia.

Trees.

Oak of an excellent grain; ſtraight, tall, and long, Elme, Beech, Birch, very tall and great, of whoſe Bark the Natives make their Canows; Nut-Haſil, Haſil, Alder, Cherry-Tree, Maple, Eive, Spruce, Aſpe, Fir in great abundance and many other Fruits, Trees which the *Engliſh* knew not. From the Firrs iſſues much Turpentine, and Tar, and Pitch.

Fowles

Eagles, Hearn, Shaws, Cranes, large Ducks and Mallard, Geeſe, Swans, Wigeon, Sharks, Crows, Ravens, Kites, Sea-Mews, Pidgeons, Turtle-Doves, Turkies, and many other Fowles and Birds unknown; Hawks of diverſe kinds.

Beaſts

Deer Red and Follow, Bears, Wolves, Beavers, Otters, Hares, Conies, Martens, Sables, Hogs, Porcupins, Polecats, Cats wild and great, Dogs, whereof ſome like Foxes, Elks, and ſome Lyons, Squirrils of three ſorts, ſome flying Squirils, Hares, *&c.*

Fiſhes

Whales, Porpoiſes, Seales, Cod very large, Haddocks, Herring, Plaiſe, Thornback, Rack-Fiſh, Lobſters, Crabs, Muſſels, Wilks, Cony-Fiſh, Lump-Fiſh, Whitings, Salmonds in great plenty.

Plants, Fruits, and Herbs,

Tobacco, Vines, Strawberries, Raſberries, Gooſberries, Hartleberries, Corants, Roſes, Peaſe, Angellica, Ground-nutts.

The Wood that is moſt common is Oak, and Walnut, many of their Oak are ſo tall and ſtrait, that they will bear Thirty inches ſquare of good Timber for Twenty yards long: there are two or three ſeveral kinds of them: There are, alſo two or three kinds of Walnuts, there are Cyprus Trees, ſome of which are neer three fathom about the Root, very ſtrait and fifty, ſixty, yea eighty foot without a branch. There are alſo ſome Mulberry Trees, and Cheſnut Trees, whoſe fruit equalizeth the beſt in *France*, or *Italy*; they have Plums of three ſorts, Cherries, Vines, Gaſſafras Trees.

Virginia's Situation.

Virginia lies in the Latitude of 43. Degrees and 20. Minutes, *North. Anno Chriſt*, 1606. King *James* (of happy memory) granted a Pattent to ſundry Perſons to Plant along the Coaſt of *Virginia*, where they pleaſed between 34. Degrees and 45. of Northerly Latitude, in the main Land, and the Iſlands thereunto adjoyning within a hundred miles of the Coaſt thereof. In purſuance whereof, there were ſome Ships ſent the ſame year to begin a Plantation in the more Southerly part of *Virginia*.

Their Summers and Winters.

Virginia is a Country in *America* that lies between the Degrees of 34. and 44. of North Latitude. On the *Eaſt* its bounded with the great Ocean. On the *South* with *Florida*. On the *North* with *Nova Francia*. But for the *Weſt* the limits are unknown. The Plantation which was begun in the year 1606. was under the Degree of 37. 38. and 39. where the tempreture of the air, after they were well ſeaſoned, agreed well with the conſtitutions of the *Engliſh*. They ſound the *Summer* as hot as in *Spain*: the *Winter* as cold as in *France* or *England*: The heat of *Summer* is in *June*, *July*, and *Auguſt*, but commonly a cool Brieſs aſſwages the vehemency of the heat: The chiefeſt *Winter* is in half-*December*, *January*, *February*, and half *March*.

The *Winds* are variable, which yet purifie the air, as doth the Thunder and Lightning, which ſometimes is very terrible. Sometimes there are great draughts, and otherſometimes great raines, yet the *European* Fruits planted there proſpered well. There is but one entrance by Sea into the Country, and that is at the mouth of a very goodly Bay, which is about eighteen or twenty miles wide. The Cape of the *South ſide* is called *Cape Henry*: the Land there is white ſand, and along the ſhore are great plenty of Pines, and Firrs

The *North* Cape is called *Cape-Charles*: The Iſles before it are called *Smith's Iſles*. The Country is full of large and pleaſant navigable Rivers. In it are Mountains, Hills, Plains, Valleys, Rivers, and Brooks; this Bay lieth *North* and *South*, in which the water flowes near two hundred miles, and hath a Channel for One hundred and forty miles, of depth between ſeven and fifteen fathom: the breadth makes ten or fourteen miles. *Northward* from the Bay the Land is Mountanous, from which fall ſome Brooks, which after make five Navigable Rivers: the entrance of theſe Rivers into the Bay being within twenty or fifteen miles one of another.

The Mountains are of divers natures, ſome of Stone for Millſtones, ſome of Marble, &c. and many pieces of Chryſtal are brought down from them by the raines. The Soil generally is luſty and rich, being generally of a black ſandy mould: In ſome places a fat ſlimy clay: In other places gravel. The Countrey generally hath ſuch pleaſant plain Hills, and fertile Valleys, one prettily croſſing another, and watered ſo conveniently with ſweet Brooks, and chryſtal Streams as if Artiſts had deviſed them. By the Rivers are many Marſhes, ſome of 20, 30, 100. yea 200 Acres, ſome more, ſome leſs. On the *Weſt* ſide of the Bay, and neereſt to its mouth, is the River called *Powhatan*, according to the name of a principal Countrey that lies upon it: the mouth of it is near three miles in breadth: Its Navigable One hundred and fifty miles as the Channel goes: In the fartheſt place which the *Engliſh* diſcovered, are Falls, Rocks, and Shoales which hinder any farther Navigation. In a *Peninſula* on the *North* ſide of this River, the *Engliſh* firſt planted, in a place which they called *James Town*.

As our men paſſed up one of their Rivers, there came to them ſome called *Saſqueſahanocks* with Skins, Bows, Arrows, Targets, Beads, *S*words, and Tobacco-pipes for Preſents. They were great and well proportioned men, ſo to the *Engliſh* they ſeemed like Giants; with much ado they were reſtrained from adoring their diſcoverers. Their Language well ſeeming their proportion, ſounding from them as it were a great voice in a Vault: their attire was the skins of Bears, and Wolves. One had a Wolves-head hanging in a Chain for a Jewel: his Tobacco-pipe was three quarters of a yard long, prettily carved with a Bird, a Bear, a Dear, being at the great end ſufficient to beat out a mans brains: their Bows, Arrows, and Clubs are ſuitable to their proportions. One of the biggeſt of them had the calf of his Legg meaſured, which was three quarters of a yard about, and all the reſt of his limbs anſwerable thereto. His Arrows were five quarters long, headed with Flints, formed like a heart, an inch broad, and an inch and an half long, which he wore in a Wolves Skin at his back: In one hand a Bow, and in the other a Club.

The Natives deſcribed.

The Natives of *Virgina* have generally black hair, but few of them have Beards. The men have half their heads ſhaven, the hair of the other half long: The Women are their Barbers, who with two Shells grate away the hair of what faſhion they pleaſe. The Womens hair is cut in many faſhions according to their eyes, but ever ſome part of it is long. They are very ſtrong, of able bodies and nimble: they can lie in the Woods under a Tree by the fire in the coldeſt Weather, and amongſt the Graſs and Weeds in Summer: They are inconſtant, crafty, timerous, quick of apprehenſion, and very ingenious. They are very covetous of *Copper*, *Beads*, and ſuch traſh. They are ſoon angry, and ſo malicious, that they ſeldom forget an injury. They ſeldom ſteal one from another, leſt their Connivers ſhould reveal it. Their Women are careful to avoid ſuſpition of diſhoneſty without the leave of their Husbands. Each Houſe-keeper knows his own Lands, and Gardens, and moſt live of their own labour.

Their Apparel.

They are ſometimes covered with the Skins of wild Beaſts, which in Winter are dreſſed with the Hair inward, but in Summer without. The better ſort uſe large Mantles of Dear-skins, ſome Embroidered with white Beads, ſome with Copper, and others are painted. But the common ſort have ſcarce wherewith to cover their nakedneſs, but with Graſs or Leaves. Some have Mantles made of Turkey Feathers, ſo handſomly wrought, and Woven with Thred, that nothing could be diſcerned but Feathers. Theſe were exceeding neat and warm. The Women are covered about their middles with a Skin, and much aſhamed to be ſeen bare. They adorn themſelves with Copper and Painting; They Have, their Leggs, Hands, Breaſts, and Faces cunningly wrought with divers Works, as Beaſts, Serpents, &c. artificially wrought in their fleſh with ſpots. In each Ear commonly they have three holes, whereat they hang Chains, Bracelets, or Copper. Some of their men wear in thoſe holes a ſmall green, and yellow coloured Snake, near half a yard long, which crawling and wrapping her ſelf about his neck, oftentimes familiarly kiſſes his lips: Others wear a dead Rat tied by the tail. Some on their heads wear the wing of a Bird, or ſome large Feathers with the tail of a Rattle-Snake. Many have the skin of a Hawk, or ſome ſtrange Fowl, ſtuffed with the Wings ſtretched abroad. Others a piece of Copper; And ſome the hand of an enemy dried. Their heads and ſhoulders are painted red, with a certain Powder mixed with Oyl, which they hold in Summer to preſerve them from heat, and in Winter from cold. He is moſt gallant that is moſt monſtrous to behold.

Habitations and Houſes.

Their habitations are moſtly by the Rivers, or not far from ſome freſh Spring. Their houſes are built like our Arbours, of ſmall Sprigs bowed and tied together, and ſo cloſe covered with Mats, or the bark of Trees, that notwithſtanding Wind, Rain, or Weather, they are as warm as Stoves, but ſmoky, though they leave a hole on the top right over the Fire.

Their Lodging and Beds.

Their Lodging is by the Fire ſide on little Hurdles made of Reeds, and covered with a Mat. On theſe round about the houſe they lie, heads and points, one by another, covered with Mats or Skins, and ſome ſtark naked: Of theſe they are from ſix to twenty in an houſe. Their houſes are in the mid'd of their Fields or Gardens, which are plots of ground: From twenty to one hundred, or two hundred of theſe houſes ſtand ſomething near together.

Their child-birth and children.

Men, Women, and Children have their ſeveral names according to the phanſie of their Parents. Their Women are eaſily delivered of child, yet they love their children very dearly; and to make them hardy, in the coldeſt Mornings they waſh them in the Rivers, and by Painting and Ointments they ſo tan their skins, that after a year or two no Weather will hurt them.

Women laborious and men idle.

The Men ſpend their time in Fiſhing, Hunting, Wars, and ſuch manly Exerciſes, ſcorning to be ſeen about any Womanly Exerciſe, which makes the Women very painful, and the men oft very idle; *The women and children do all the work*; they make Mats, Baskets, Pots, Morters; they pound their Corn, make their Bread, prepare their victuals, plant and gather their Corn, bear all kinds of burdens, &c. Their Fire they kindle by chafing a dry pointed ſtick in a hole of little ſquare piece of Wood, which taking fire, will kindle Moſs, Leaves, and ſuch dry things.

Their ſeveral Diets.

In *March* and *April* is their Fiſhing time, wherein they live on *Fiſh*, *Turkies*, and *Squerrils*. In *May* and *June* they plant their Fields, and then they live moſt upon *Acrons*, *Walnuts* and *Fiſh*: Some upon *Crabs*, *Oiſters*, land *Tortoiſes*, *Strawberries*, *Mulberries*, &c. In *June*, *July*, and *Auguſt*, they feed upon the roots of *Tocknough*, *Berries*, *Fiſh*, and green *Wheat*; and their bodies alter with their Diet, as thoſe of Deer, and wild beaſts do: *And accordingly they are Fat or Lean, Strong or Weak.*

Their Bows and Arrows.

They uſe much their Bows and Arrows in Fiſhing, Hunting, and the Wars. They bring their Bows to the form of ours, by ſcraping them with a Shell: Their Arrows are made of ſtrait young Sprigs, which they head with bone, two or three inches long: With theſe they ſhoot at *Squirils*. Other Arrows they have made of Reeds, pieced with Wood, and headed with Chriſtals or Flint, &c. For Knives they have the ſplinters of a Reed, wherewith they cut the Feathers of their Arrows into form: With theſe Knives they will joynt a Deer, or any other Beaſt, ſhape their Shooes, Buskings, Mantles, &c. To make the notch of their Arrows, they have the Tooth of a *Bever* ſet in a ſtick, with which they grate it by degrees. Their Arrow heads they quickly make with a little bone, which they ever wear at their bracer, of a ſplint of ſtone or glaſs, in form of a Heart which they glew to their Arrows; their Glew they make of the Sinews of Deer, and the tops of Deer Horns which will not diſſolve in cold water.

Their weapons in War.

In their Wars they uſe round Targets made of the Bark of Trees, and Swords of Wood, or the Horn of a Deer put through a piece of Wood, in the form of a Pickax.

Their

The Fiſhing Boats, and furniture.

Their Fiſhing is much in Boats, which they make of one Tree, by burning, and ſcraping with Stones and Shels till they have made it in the form of a Trough. Some of them are a Ell deep, and fourty and fifty foot long, and will bear from ten to fourty men, according to their bigneſs: For Oars they uſe paddles and ſticks, with which they will Row faſter than our Barges. The Women uſe to ſpin the Bark of Trees, Deer Sinews, or a kind of Graſs called *Pemmenaud*, of which they make a very good thred, which ſerves for many uſes about their houſes, Apparel, Fiſhing-nets, Lines for Angles: Their hooks are either a bone grated in the form of a hooked Pin, or of the ſplinter of a Bone tied to the cleft of a little ſtick, and with the end of the Line they tie on the bait. They alſo uſe long Arrows tied to a Line, with which they ſhoot at Fiſhes in the River, or Darts which they throw at them.

Their Huntings.

They take extream pains in their Huntings and Fiſhings, whereunto they are enured from their Child-hood: And by their continual rangings about, they know all the places and Advantages moſt frequented with *Deer, Beaſts, Fiſhes, Fowls, Rooks, Bemes.* At their Huntings they leave their Habitations, and in ſeveral companies go to the moſt Deſert places with their Families towards the Mountains, or heads of Rivers where there is plenty of Game. It's a marvel how they can paſs theſe Deſerts of three or four dayes journey over, without miſſing their way. The Women bear their Hunting Houſes after them with *Corn, Acrons, Mortars, and Bagg and Baggage which they uſe.* When they come to the place of Exerciſe, every man endeavours to ſhew his beſt Dexterity; for hereby they get their Wives. They will ſhoot level about fourty yards, near the Mark, and one hundred and twenty is their beſt at Random. When they have found the Deer, they environ them with Fires, and betwixt the Fires they place themſelves; and ſome take their ſtand in the mid'ſt. The Deer being frighted with the Fires, and their voices they chaſe them ſo long within that Circle, that oftimes they kill ſix, eight, ten, or fifteen at a hunting. Sometimes alſo when they find them in a point of Land, they force them into a River, where with their Boats they kill them. When they have ſhot a Dear by Land, they follow him like Blood-hounds, by the blood and ſtain, and oftimes ſo take him. *Hares, Partridges, Turkies, or Eggs, fat or lean, young or old, they devour all they can come by.*

Their Wars.

When they intend Wars, the *Werowances* Corks, conſult with their Prieſts and Connivers, and Ancient Alleys, and Friend: They have Captains over every Nation, which are luſty young men. They rarely make Wars for Lands or Goods, but for Women and Children, Before the battel they paint and diſguiſe themſelves in the fierceſt manner they can deviſe: Either Army hath his General, they take their ſtands a Muſquet ſhot one from another: Rank themſelves fifteen a breaſt, and ſo place themſelves, that the Rear can ſhoot as well as the Front. Then from either part a Meſſenger is ſent with theſe conditions, *That whoſoever is vanquiſhed, upon their ſubmiſſion within two dayes after, ſhall live; but their Wives and Children ſhall be prize for the Conquerors*; upon the return of the Meſſengers, they approach in their Order. On each Flank is a Serjeant, and in the Reer a Lieutenant, all duly keeping their places; yet leaping and ſinging as they go. Upon the firſt flight of their Arrows they give an horrible ſhout; and when their Arrows are ſpent, they joyn together, charging and retiring, each rank ſeconding the former. As they get advantage, they catch their Enemy by the hair of his head, and then down he goes, and with his Wooden Sword he beats out his brains, &c.

Their Muſick.

Their Muſick is a thick Cane on which they Pipe as on a Recorder. For their Wars they have a great deep Platter of Wood, which they cover with a skin, upon which they beat as upon a Drum; of theſe they have Baſe, Tenor, Countertenor, Mean, and Trebble. If any great perſon come to the Habitation of a *Werowanee*, they ſpread a Mat for him to ſit upon, ſetting themſelves juſt oppoſite to him; then all the company with a tunable voice of ſhouting, bid him welcome. Then ſome of the chiefeſt make an Oration to him, which they do with ſuch vehemency that they ſweat till they drop again. Such victuals as they have they ſpend freely upon him; *and where his Lodging is prepared, they ſet a woman finely painted with Red to be his bedfellow.*

Their trading.

Their trading with the *Engliſh* is for *Copper*, *Beads*, *&c.* for which they give *Skins*, *Fowl*, *Fiſh*, *Fleſh*, *Mats*, &c.

Their Religion.

They have a Religion amongſt them: All things that were able to hurt them beyond their prevention, they adore with Divine Worſhip: As fire, water, thunder, lightning; The great Guns of the *Engliſh*, Muskets, Horſes, &c. But their chief God is the Devil whom they call *Oke*, and ſerve him more for fear than love. In their Temples they have his image in an ilfavoured ſhape, and adorned with *Chains*, *Copper*, and *Beads*, and covered with a skin. *By him is commonly the Sepulchres of their Kings*: Their bodies are firſt bowelled, then dried upon Hurdles; About their neck, and moſt of their joynts they hang Bracelets, Chains of Copper, Pearl, and then they wrap them up in white Skins, and roule them in Mats for their Winding-ſheets, laying them orderly in their Tombs, which are Arches made of Mats: *the reſt of their Wealth they ſet at their feet in Baskets.*

Their Sepulchers, and Burials. Their mournings.

For their ordinary Burials they dig a deep hole in the Earth, and the Corps being wrapped in Skins, and Mats, with their Jewels, they lay them upon ſticks in the ground, and then cover them with Earth. The Burial being ended, the Women having their faces painted with black, ſit twenty four hours in their houſes mourning and lamenting by turns, with ſuch yellings and howlings as may expreſs their great ſorrow. In the Woods they have ſome great houſes filled with the Images of their Kings and Devils, and Tombs of their predeceſſors, which they count ſo holy, that none but their Prieſts, and Kings dare come into them.

The Prieſts Attire.

They have a chief Prieſt, differenced from the inferiour by the Ornaments of his head, which are twelve, ſixteen, or more Snake-skins ſtuffed with Moſs, the Skins of Weeſels and other Vermin; all which they tye by the Tails, ſo as the Tails meet on the top of their head like a Taſſel, about which a Crown of Feathers; the Skins hang down about him, and almoſt cover his face. The Prieſts faces are painted as ugly as they can deviſe, and they carry Rattles in their hands. Their Devotion is moſt in Songs, which the chief *Prieſts* begins, and the reſt follow. Their Solemn Meetings are upon great diſtreſs of want, fear of Enemies, times of Triumph, and of gathering their Fruits; *at which time all both men, women and children meet together.*

Their Civil Government.

The people are very Barbarous, yet have they Government amongſt them, and their Governours are well obeyed by their ſubjects.

The form of their Government is *Monarchical.* One of their Chief Rulers is called *Powhatan* from the place of his Habitation: Some part of the Countrey came to him by Inheritance, the reſt by Conqueſt. In ſeveral parts of his Dominion he hath Houſes built like Arbors, ſome thirty or fourty yards long; and in each houſe proviſion for his entertainment according to the times. About the Kings perſon is ordinarily attending a Guard of fourty or fifty of his talleſt men: every night upon the four quarters of his Houſe ſtand four Sentinels, and every half hour, one from the *Corps dugard* doth hollow, unto which each of the Sentinels doth anſwer; *If any fail, he is extreamly beaten.*

One Houſe he hath wherein he keepeth his treaſure of Skins, Copper, Pearl, and Beads, which he ſtores up againſt his burial; none comes to this Houſe but the *Prieſt.* At the four corners ſtand as Sentinels four Images of a Dragon, a Bear, a Leopard, and Giant-like man, all ilfavouredly made according to their beſt workmanſhip.

The Kings Women and attendants.

Their King hath as many women as he will, whereof, when he lies on his bed, one ſitteth at his Head, and another at his Feet: But when he ſits, one ſits on his Right Hand, another on his Left. When he is weary of any of them he beſtows them upon thoſe that deſerves beſt at his Hands. When he Dines or Sups, one of his Women, before and after Meat, brings him Water in a Wooden platter to waſh his Hands. Another waits with a bunch of Feathers to wipe upon inſtead of a Towel, and the Feathers were dried again. His Kingdom deſcends not to his Sons, but firſt to his brethren, and after their deceaſe to his ſiſters, and to the heirs of his eldeſt ſiſter.

Their Goverment by Cuſtoms.

They have no letters whereby to write or read; the only Law whereby he Rules is Cuſtome; or elſe his Will is his Law which muſt be obeyed. *His inferiour Kings* whom they call *Werowances*, are tied to Rule by Cuſtomes, yet have they power of Life and Death: they all know their ſeveral *Lands*, and *Habitations*, and *Limit*, to *Fiſh*, *Fowl*, and *Hunt in*: but they hold all of their great King, to whom they pay tribute of *Skins*, *Beads*, *Copper*, *Pearl*, *Deer*, *Turkies*, wild *Beaſts*, and *Corn*; with great fear and adoration they all obey him. At his feet they preſent whatſoever he commands; at his frown their greateſt ſpirit will tremble: Offenders he cauſeth to be broyled to death; or their brains to be beaten out; their ordinary correction is to beat them with Cudgels, for which yet they will never cry nor complain.

Of the Plantation of the *Engliſh.*

Anno Chriſti 1611. the *L. de La Ware* upon his return from *Virginia*, gave this account of it. That the number of men which he left there was above two hundred, the moſt in health, and provided of ten moneths victuals in the Store houſe, beſides other quantities of Corn, and ſhew much friendſhip.

For the ſecuring of the Colony he built three Fronts: two of them being ſeated near *Point Comfort*, had adjoyning to them a large circuit of ground, open, and fit for Corn. The third Fort was at the *Falls*, upon an Iſland environed with Corn ground. The Country is wonderful fertile and rich: The *Engliſh* Cattel were much encreaſed, and did thrive excellent well. The kine in a hard Winter when the ground was covered with Snow, lived (with one anothers help) upon the Graſs which they found, and proſpered well; the Swine encreaſed much.

That year Captain *Argoll* went with his Ship up *Pembroke River*, where he met with the King of *Paſtancy*, and procured of him and his Subjects Eleven hundred buſhes of Corn, beſides three hundred for his own Company, with which he returned to *James's Town*, and delivered it into the Store. Then did he return and diſcover *Pembroke River* to the head of it, which was about Sixty five Leagues within Land, and Navigable for any *Ship*: then marching into the Country, he found great ſtore of Beaſts as big as Kine; of which, they killed two, and found them to be good and wholeſom meat, and yet eaſie to be killed being but heavy, and ſlow Creatures. He found alſo a Mine and a ſtrange kind of Earth, which the *Indian* uſed for Phyſick, and it cures the pain of the Belly: He found alſo a Water iſſuing out of the Earth which taſted like Allom water; it was good and wholſom: He found an Earth like a Gum, white and clear; and another red, like *Terra Sigillata*: an other white, and ſo light, that being caſt into water, it ſwims.

Elks

Fruitfulneſs of the Deer. Their Beaſts and Fowles:

Their Dear have uſually three or four Fawns at a time, none under two: and our *Engliſh* Goates in *Virginia* oft times bring forth three; and moſtly two young ones, ſo fruitful is the Country: they have Beavers, Otters, Foxes, Racoons, (as good meat as a Lamb) Hares, wild Catts with rich Furrs; Musk-Rats, *&c.* wild Pidgeons in Winter numberleſs, the flocks of them will be three or four hours together flying over, ſo thick that they obſcure the very Light; Turkies far bigger than ours that will run as faſt as a Gray-hound, Buzzards, Snites, Partridges, Owles, Swans, Geeſe, Brants, Droeis, Shell-Drakes, Teal, Widgeon, Curlews, Puits, Black-birds, Hedg-Sparrows, Oxeies, Wood-peckers, and in Winter flocks of Parakitoes.

Their Fiſh.

Their Rivers are plentifully ſtored with Fiſh: as Sturgeon, Porpaſs, Baſe, Carp, Shad, Herring, Eele, Cat-Fiſh, Pearch, Trout, Flat-Fiſh, Sheepſhead, Drummers, Jarſiſhes, Craiſiſhes, Crabs, Oiſters, *&c.* At one hale they have caught as much Sturgeon, Baſe, and other great Fiſh as hath loaded a Frigot. They have without Art, Grapes, Mulberries, Maricocks like a Lemmon, whoſe bloſſome may admit compariſon with our moſt pleaſant and beautiful Flowers, and the fruit is exceeding delightful to the taſt. Many goodly Groves of Chincomen-Trees, that have husks like a Cheſnut, and are good meat either raw or boiled. Cheſnuts great ſtore, and Walnuts plenty of three ſorts; Filberts, Crabs ſmaller but ſowrer than ours.

Their Fruits.

Anno Chriſti, 1613. Mr. *Alex. Whitaker*, who was Miniſter to the Colony, writing to a Friend in *London*, gives this account of the Natives. They acknowledg (ſaith he) that there is a great good God, but know him not, having the eyes of their underſtandings yet blinded; wherefore they ſerve the Devil for fear, after a moſt baſe manner, ſacrificing ſomtime their own children to him: His Image they paint upon one ſide of a Toad-ſtool, much like to a deformed Monſter: Their Prieſts are no other, but ſuch as our *Engliſh* Witches are. They live naked in body, as if the ſhame of their ſin deſerved no covering: they eſteem it a virtue to lie, deceive, and ſteal, as their Maſter the Devil teacheth them.

The qualities of the Natives.

The Natives are not ſo ſimple as ſome have conceited: For they are of Body ſtrong, luſty, and very nimble; they are a very underſtanding Generation, quick of apprehenſion, ſudden in their diſpatches, ſubtile in their dealings, exquiſite in their inventions, and induſtrious in their labour. The World hath no better marks-men with their Bows, and Arrows than they be: they will kill Birds flying, Fiſhes ſwimming, and Beaſts running: They ſhoot with marvellous ſtrength, for they ſhot one of our *Engliſh*, being unarmed, quite through the Body, and nailed both his Armes to his Body with one Arrow. Their ſervice to their God is anſwerable to their lives, being performed with great fear and attention, and many ſtrange dumb ſhews are uſed in it, ſtretching forth their limbs, and ſtraining their bodies exceedingly.

Their Prieſts.

They ſtand in great awe of their Prieſts which are a Generation of Vipers, even of *Satans* own brood. The manner of their life is much like that of the *Popiſh Hermites*: For they live alone in the Woods, in Houſes ſequeſtred from the common courſe of men; neither is any man ſuffered to come into their Houſe for to ſpeak with them but when the Prieſt calls them. He takes no care for his Victuals, for all neceſſaries of bread, water, *&c.* are brought to a place near to his Houſe, and are there left which he fetches at his pleaſure. If they would have Rain, or have loſt any thing, they have recourſe to him, who Conjures for them, and many times he prevaileth. If they be ſick, he is their Phyſitian: if they be wounded, he ſucks them. At his command they make War and Peace neither do they any thing of moment without him. They have an evil Government amongſt them, a rude kind of Common-wealth, and rough Government, wherein they both honour, and obey their Kings, Parents, and Governours: they obſerve the limits of their own Poſſeſſions. Murther is rarely heard off: Adultery, and other groſs offences are ſeverely puniſhed.

Their Government.

The Countrey deſcribed.

The whole Continent of *Virginia* ſituated within the Degrees of 34. and 47. is a place beautified by God with all the Ornaments of Nature, and enriched with his earthly Treaſures. That part of it which the *Engliſh* chiefly poſſeſs, begins at the Bay of *Cheſapheac*, and ſtretching it ſelf in Northerly Latitude to the Degrees of 39.40. and is interlined with ſeven moſt goodly Rivers, the leaſt whereof is equal to our *Thames*: and all theſe Rivers are ſo nearly joyned, as that there is not very much diſtance of ground between either of them, and thoſe ſeveral pieces of Land betwixt them are every where watered with many veins, and creeks, which ſundry wayes do croſs the Land, and make it almoſt Navigable from one River to another, the commodity whereof is very great to the Planters, in reſpect of the ſpeedy and eaſie Tranſportation of Goods from one River to another. The River *Powhatan* ebbs and flowes One hundred and forty miles into the Main; at the mouth whereof are the two Forts of *Henry* and *Charles*. Forty two miles upward is the firſt and Mother Town of the *Engliſh* ſeated, called *James Town*: and ſeventy miles beyond that upward, is the Town of *Henerico* built. Ten mile beyond this is a place called the *Falls*, becauſe the River hath there a great deſcent, falling down between many Mineral Rocks which be there. Twelve miles beyond theſe Falls is a *Chryſtal Rock* with which the *Indians* uſe to head moſt of their Arrows.

The higher ground in *Virginia* is much like to the mould of *France*, being clay and Sand mixed together at the top, but digging any depth, its red Clay full of gliſtering ſpangles. As for Iron, Steel, *Antimony*, and *Terra Sigillata*, they are very frequent. The air of the Country, eſpecially about *Henerico*, and upwards, is very temperate, and agrees well with our *Engliſh* bodies. The extremity of *Summer* is not hot as in *Spain*, nor the cold in *Winter* ſo ſharp as ours in *England*. The *Spring* and *Harveſt* are the two longeſt ſeaſons, and very pleaſant. The *Summer* and *Winter* are both but ſhort. The *Winter* for the moſt part is dry and fair; but the *Summer* ofttimes watered with great and ſudden ſhowers of Rain, whereby the cold of *Winter* is warmed, and the heat of *Summer* is cooled.

Strange Beaſts.

Amongſt the Beaſts in *Virginia*, there are two kinds moſt ſtrange. One of them is the Female *Poſſowne*, which hath a bag under her belly, out of which ſhe will let forth her young ones, and take them in again at her pleaſure. The other is the flying *Squerril*, which, by the help of certain broad flaps of Skin, growing on each ſide of her fore-legs, will fly from one Tree to another at twenty or thirty paces diſtance, and more if ſhe have the benefit of a little puff of Wind. The *Engliſh* Kine, *Goats*, *Hoggs*, &c. proſper very well.

Their Hawks and other Fowl.

They have *Hawkes* of ſeveral ſorts, and amongſt them *Auſpreis*, *Fiſhing Hawkes*, and *Cormorants*. In the *Winter* they have great ſtore of *Cranes*, *Herons*, *Pidgeons*, *Patridges*, and *Black-birds*. The Rivers and Creeks are over-ſpread with *Swans*, *Geeſe*, *Brants*, *Divers*, and thoſe other named before. The Woods have many kinds of Rare and delightful Birds.

Birds and Fiſh.

The Rivers abound with Fiſh, both ſmall and great, as *Pike*, *Carp*, *Eele*, *Percher* of ſix ſeveral ſorts, &c. The Sea-fiſh come into their Rivers in *March*, and continue till the end of *September*. Frſt come in great Skuls of *Herrings*: Then big *Shads*, and *Rock-fiſh* follow them. Then *Trouts*, *Baſe*, *Flounders*, and other dainty Fiſhes come in before the other be gone. Then come in multitudes of great *Sturgeons*, and divers others.

Bermudas City.

Some five miles about *Henerico* by land, but by water fourteen miles. Sr. *Tho. Dale*, *Anno Chriſti* 1611. began to build a City, called the *New Bermoodas*, ſituated very commodiouſly, whereunto he laid out, and annexed to be belonging to that Corporation for ever: many miles of Wood-lands, and Champion, which he divided into ſeveral Hundreds. As the Upper and the Nether Hundreds *Roch-Dale* Hundreds, *Weſts-Sherley* Hundred, and *Diggs* his Hundred.

Powhatans Daughter converted baptized, and married.

Anno Chriſti 1614. *Pacahuntas*, the beloved Daughter of the great King *Powhatan*, having been carefully inſtructed in the *Chriſtian Religion*, by the care of Sr. *Tho. Dale*, and having made ſome good progreſs therein, renounced publickly her Countrey Idolatry, and openly confeſſed her Chriſtian Faith, *and deſiring it, was baptized by the name of* Rebecca, *and was afterwards married to one Mr.* Rolph *an* Engliſh *Gentleman of good repute, her Father and friends giving their approbation to it, and her Uncle gave her to him in the Church.*

She comes into *England*.

Anno Chriſti 1616. Sr. *Tho. Dale* returning into *England*, there came over with him Mr. *Rolfe*, with *Rebecca*, his Convert and Conſort, and *Tomocomo*, one of *Powhatans* Counſellors; Mr. *Rolfs* Wife *Rebecca*, though ſhe carried her ſelf very civilly and lovingly to her Husband, yet did ſhe behave her ſelf as the Daughter of a King, and was accordingly reſpected by divers perſons of Honour here in *England*, in their hopeful zeal by her means to advance Chriſtianity in theſe Countries. As ſhe was with her Husband returning into *Virginia*, at *Graveſend* ſhe fell ſick, and came to her end and Grave, having given great demonſtration of her Chriſtian Faith and Hope.

Her death.

The *Engliſh* in *Virginia Anno Chriſti* 1620. were divided into ſeveral *Burroughs*, each man having his ſhare of Land duly ſet out for him, to hold and enjoy to him and his Heirs for ever. The publick Lands alſo for the Company were ſet out by themſelves; the Governours ſhare by it ſelf; the Colledges by it ſelf, and for each particular *Burrough*; the Miniſters Gleab alſo was ſet out and bounded, their being 200. l. *per annum* allowed to each Miniſter for each Town. They are all Governed according to the laudable Form of Juſtice uſed in *England*. *The Governour is ſo reſtrained by a Counſel joyned with him, that he cannot wrong any man, who may not have any ſpeedy remedy.*

Virginia divided.

In the years 1619. and 1620. there were 9. or ten ſhips ſent to *Virginia*, wherein were 1261. perſons; moſt of them being for publick uſes, As to plant the Governours Land, 80. perſons; Tenants for the Companies Land 130. Tenants for the Colledge Land, 100. Tenants for the Miniſters Gleab-Lands 50. Young Maids to make Wives for ſo many of the Planters 90. Boyes for Apprentices 100. Servants for the publick, 50. *Some were imployed to bring up thirty of the Infidels children in true Religion and Civility.*

How Governed.

The Commodities which the Planters were directed to apply themſelves to, were Iron; for the making whereof, 130 men were ſent over to ſet up Iron work; Proof having been made of the excellency of that Iron.

Perſons ſent over.

Cordage: For which (beſide Hemp) order was given for the planting of Silk-graſs (naturally growing in thoſe Parts) in great abundance, which makes the beſt Cordage, and Linnen in the World. Of this every Houſholder was bound to ſet 100. Plants; and the Governour himſelf ſet five thouſand.

Commodities, their Iron, Pot, and Sope aſhes Pitch and Tar. Timber.

Pot-aſhes, and Soap-aſhes; *Pitch* and *Tar*. for the making whereof, divers *Polanders* were ſent over.

Timber of all ſorts, with Maſts, Planks, and Boords for proviſion of

Shipping, &c. there being not ſo good Timber for all uſes in any Countrey whatſoever; and for the help in theſe works, proviſion was ſent of Men and Materials for the ſetting up of ſundry Saw-mills.

Silk.

Silk: For which the Countrey is exceeding proper, having an innumerable of the beſt *Mulberry-trees*, and ſome *Silk-worms* naturally found upon them, producing excellent Silk; and to further this work, many ſeeds of the beſt Silk-worms were ſent over.

Vines.

Vines; Whereof the Countrey naturally yields great ſtore, and of ſundry ſorts which by good culture might be brought to excellent perfection: for effecting whereof divers Skilful *Vegneroons* were ſent, with ſtore alſo from hence of Vine Plants of the beſt ſort.

Salt.

Salt: Which work were ordered to be ſet up in great plenty, not only to ſerve the Colony, but to promote the great Fiſhings upon thoſe Coaſts.

Gifts to the Plantation.

Divers perſons of publick ſpirits gave much to the furtherance of this Plantation. Two unknown perſons gave Plate and other neceſſaries for the furniſhing of two Communion Tables. Mis. *Mary Robinſon* gave 200. l. towards the building of a Church in *Virginia*. An unknown perſon ſent the Treaſurer 550. l. in gold for the bringing up of ſome of the Infidels children in the knowledge of God, and true Religion, and in fit *Trades* whereby they might live honeſtly in the *World*. Mr. *Nicholas Ferrar* by *Will* gave 300. l. to the Colledge in *Virginia*, to be paid when there ſhould be ten of the Infidels children placed in it. And in the mean time 24. l. *per annum* to be diſtributed unto three diſcreet and godly men in the Colony, which ſhould bring up three of the Infidels children in the *Chriſtian Religion*, and in ſome good courſe to live by. *Another unknown perſon gave* 10. l. *to advance the plantation*.

Perſons ſent over.

Anno Chriſti 1620. the Right honourable *Henry* E. of *Southampton* was made *Treaſurer*; from which time to the year 1624. there were 24. Ships ſent to *Virginia*: And there were divers perſons ſet for the making of *Beads*, wherewith to trade with the Natives, and for making of *Glaſs* of all ſorts: And 55. young Maids were ſent to make Wives for the *Planters*. Alſo a Magazine of all neceſſaries was ſent for the Colony, to the value of 2000. l. beſides Goods, ſent by private perſons great ſtore. *Twenty five perſons were ſent to build Boats, Pinnaces, and ſhips for the uſe of the Colony in the Fiſhing Trade, and for further diſcovery.*

The Plants of Cotten Wool Trees proſper well, and ſo did *Indigo Seeds*, *Oranges*, *Lemons*, *Sugar Canes*, *Caſſary*, *Pines*, *Plantanes*, *Potatoes*, and ſundry other *Indian Fruits*.

Gifts to promote the Plantation.

Some of the *Engliſh Eaſt-India* Company gave ſeventy pound, eight ſhillings ſixpence, towards the building of a Free Schoole in *Virginia*, to be called the *Eaſt-India School*. Another unknown perſon added to it the ſum of thirty pound. And another ſent in Gold twenty five pound. Another unknown perſon gave thirty pound; for which there was to be allowed fourty ſhillings a year for ever, for a Sermon Preached before the *Virginia* Company. Another gave a rich Bible, and a great Church Bible, and other Books to be ſent to *Virginia*, and an exact Map of *America*. The Books were valued at ten pound. Mr.

Tho. Bargrave, a Miniſter in *Virginia*, when he died, left for the uſe of the Colledge his *Library* worth one hundred Marks.

Anno Chriſti 1621. The treacherous Natives, notwithſtanding all the Courteſies and kind Uſage by the *Engliſh* to them, moſt Perfidiouſly, and Treacherouſly murthered above three hundred of them, and would have done the like to all the reſt, but that God (through his infinite Goodneſs and Mercy) moved the heart of one of them, who was Converted to *Chriſtianity*, to Diſcover the ſame a few hours before it was put in Execution, the like Maſſacres have been ſince.

A DESCRIPTION OF THE BERMUDAS, OR Sommers Iſlands:

THE FIRST DISCOVERY, AND PLANTATION of it by the ENGLISH.

The Temperature of the *Aier*; The Nature of the *Soil*, *Trees*, *Plants*, *Fruits*, *Hearbs*, *Fiſhes*, *Fowls*, and other Commodities thereof.

THeſe Iſlands were firſt Diſcovered by one *Bermudas*, from whence they received that name; and afterwards from Sr. *George Sommers* an *Engliſh*-man, they were called *Sommers Iſlands*. They lie in the *Weſtern* Ocean, and in that part of the World commonly called *America*, and vulgarly the *Weſt-Indies*. Their Latitude, or Elevation is 32. Degrees, 25. Minutes, which is almoſt the ſame with the *Madaraes*.

They are environed round about with Rocks, which *North-ward*, and *Weſt-*

Weſtward, and Southward extend far, by reaſon whereof they are very ſtrong, there being only three places whereby Ships can come into them, which places alſo are well fortified. But within there is room to entertain a great Fleet: In moſt places the Rocks appear at a low water, and are not much covered at an high water, for it Ebbs and Flows there not above five Foot.

The nature of its ſoil.

The Shoar for the moſt part is a Rock, ſo hardned by the Sun, Wind, and Sea, that its not apt to be worn by the Waves, whoſe violence alſo is broken by the Rocks before they come at the Shoar. The mould is of diverſe colours, neither Clay nor Sand but betwixt both: The red which reſembleth Clay is worſt: The white reſembing Sand, and blackiſh is good:, the brown betwixt them both is beſt.

Under the Mould two or three foot deep, is a kind of white ſubſtance which they call Rock: the Trees uſually faſten their roots in it, and draw their nouriſhment from it; neither indeed is it Rock or Stone, nor ſo hard, though for the moſt part harder than Chalk; not ſo white, but like a Pumice, and Spongy, eaſily receiving and retaining much water; and in ſome places Clay is found under it: The hardeſt kind of it (which is commonly under the red ground) is not ſo ſpongy, nor retains much water, but lies in the ground like Quarries, as it were thick ſlates, one upon another.

Moſt of their freſh water (whereof they have good ſtore) comes out of the Sea, drayning through the ſand, or thorow the aforeſaid ſubſtance which they call the Rock, and leaving its ſaltneſs behind it, in the paſſage becometh freſh. Somtimes they dig Wells of freſh water within four or five paces of the Sea-ſide: and uſually they Ebb and Flow as the Sea doth.

The temperature of the air.

The Air is moſt commonly clear, very temperate, moiſt, with a moderate heat, very healthful, and apt for the Generation, and nouriſhing of all things: ſo that there is ſcarce any thing that is tranſported from *England* thither, but it yields a far greater encreaſe: and if it be any living thing, it becomes fatter and better liking then in *England*: By which means the Countrey was ſo repleniſhed with Hens and Turkeys, within the ſpace of three or four years not being looked after, many of them forſook the Houſes, and became wild and ſo encreaſed abundantly. the like encreaſe there was of Hogs and other Cattle according to their kinds.

There ſeems to be a continual Spring, which is the cauſe that ſome few things come not to that maturity and perfection as were requiſite. And though the Trees do ſhed their leaves, yet are they always full of green.

Its fertility.

Their Corn is the ſame which is uſed in moſt parts of the *Weſt-Indies*: to wit, *Maiz* which, to ſuch as are uſed to it, is more hearty and nouriſhing than our *Engliſh* Wheat, and yields a far greater encreaſe, as ſometimes a pound of one or two graines: Of this Corn, and divers other things without either plowing or diging the ground, they have two Harveſts every year: For they ſet about *March* which they gather in *July*: and again in *Auguſt* which is ripe in *December*. And little ſlips of

Fig-Trees, and Vines do uſually bear fruit within a year after they are planted, ſometimes in half a year: the like fertility they have in other things.

Their Summers, and Winters.

There is ſcarce at any time to be perceived either Froſt or Snow, nor any extream heat, for there is alwayes ſome wind ſtirring which clears and cools the Air: Their *Summers* and *Winters* obſerve the ſame times with ours; but their longeſt dayes and nights are ſhorter than ours in *England* by almoſt two hours and an half: as alſo their ſhorteſt dayes and nights are as much longer then ours: For their longeſt dayes are about fourteen hours, and their ſhorteſt ten. When its noon with us, its morning with them, and when its about five a Clock in the evening with us, its noon with them; ſo that while the Sun declines with us it riſes with them, as alſo it doth in *Virginia*, its apt to Thunder and Lighten all the year long, and oft times more terrible than in *England*, yet never any are hurt by it.

No venomous Creature there.

There is no Venemous Creature in this Country: the yellow Spider which is there making her Webb as it were of Silk, and bringing forth her young of Eggs, like little drops of quick-ſilver, neither is it perceived to be Venemous, yet there is a plant that climbs Trees like our Ivy, the leafe like that of a Vine, that is ſomewhat venomous, but of no great force.

Fiſh

There is great ſtore and variety of Fiſh, and ſo good as theſe parts of the World afford not the like, which being moſtly unknown to the *Engliſh*, they gave them ſuch names as beſt liked them: As Rock-Fiſh, Groops, Porgie-Fiſh, Hog-Fiſh, Angle-Fiſh, Cavallies, Yellow-tailes, Spaniſh-Makerels, Mullets, Bream, Cony-Fiſh, Morrayes, Sting-Rays, Flying-Fiſh, *&c.*

Fowl

The like they did by the Fowl, as Cohoos, Sandbirds, Hearns, Duck, Teal, Pemblicoes, Caſtle-Boobies, Hawks, *&c.*

Trees and Plants.

At the firſt Plantation of this Country by the *Engliſh* it was all over grown with Woods, and Plants of ſeveral kinds; and to ſuch as were unknown to them they gave ſuch names as beſt pleaſed themſelves: ſuch as were known retained their old names; as Cedars, Palmitoes, Black-wood, White-wood, Yellow-wood, Mulberry-trees, Stopper-trees, Lawrel, Olive-trees, Mangrowes, Pepper-trees, Yellow-berry-weed, Red-weed, *&c.* Theſe and many others they found of Natures Planting: But ſince they have Inhabited it, there have been brought, as well from the *Indies* as from other parts of the World, ſundry other Plants, as Vines of ſeveral kinds, Sugar-canes, Fig-trees, Apple-trees, Oranges, Lemons, Pomgranates, Plantanes, Pines, Parſnips, Raddiſhes, Artichocks, Pottatoes, Caſſavie, Indico, *&c.* In ſo much that its now become like a ſpacious Garden, or Orchyard of many pleaſant, and profitable things.

Tortoiſes or Turtles deſcribed.

There are many Tortoiſes, which they call Turtles: they are in the ſhape of their bodies like Crab-Fiſhes, and have four fins, they are as big as three or four men can carry, the upper part of them is covered with a great ſhell, weighing about half a hundred weight, the fleſh that cleaves to the inſide of it being roaſted againſt the fire, is almoſt like the marrow of Beef, excellent good; but the ſhell of it ſelf harder than horn: She hath alſo a ſhell on her belly, but not ſo hard as the other, for when its boiled it becomes ſoft like the griſtles of Beef, and is good meat: Theſe live in the Sea, ſpending the Spring, and Summer time about theſe Iſlands, but where they ſpend the reſt of the year is not known; they are like to Fowl in reſpect of the ſmallneſs and ſhape of their heads, and necks, which are wrinkled like a Turkey, but white, and not ſo ſharp bil'd; they breed their young of Eggs which they lay, in their Fleſh they reſemble beaſts, for it eats like Veal, but more hard and ſollid: They alwayes feed upon graſs growing at the bottom of the water, neither can they abide any longer under the water then they hold their breath, which the old ones will do long, but the young ones being chaſed to and fro cannot continue two minutes without coming up to breath.

Shortly after their coming to thoſe Iſlands the Male and Female couple, which they call *Cooting*, this they continue about three dayes together, during which time they will ſcarce ſeparate though a Boat come to them, nor hardly when, they are ſmitten. Not long after, the ſhe Turtle comes up by night upon ſome ſandy Bay, and further up than the water uſes to flow, where ſhe digs a hole with her Fin upon the ſand about two foot deep, and coming up ſeveral nights there layes her Eggs, about half a buſhel (which are about the bigneſs of a Hens Egge, but as round as a ball) and each time covers them with ſand very curiouſly, ſo that a man can hardly find the place: Theſe Eggs in time are hatched by the heat of the Sun, and ſo creep out of the Earth, the Dam coming no more at them. They are no bigger than a mans hand at firſt, which ſome Fiſh will devour: they grow ſlowly and ſeem to live long; they will ſleep on the top of the water, and uſed to ſleep on the Land till the Countrey was Inhabited. They will live alſo out of the water about three weeks, and that without meat, but then they mourn, and pine away. Being turned upon their backs when they are on the Land, they cannot without help, or ſome diſadvantage recover themſelves; by which means, when they come a ſhore to lay their Eggs, they are eaſily taken; as alſo they are when they are *Cooting*. Otherwiſe they are taken moſtly by night, by making a great Light in a Boat to which they will reſort, ſo that a man ſtanding ready, with a ſtaff in his hand wherein is a ſharp Iron, four ſquare with a line faſtned to it, This Iron he ſtrikes into the upper ſhell of the Turtle where it ſticks faſt, and after ſhe hath tired her ſelf a while with ſwimming about, ſhe is eaſily taken: the head being cut off they will live twenty four hours, ſo that if you cut the fleſh with a knife, or touch it, it will tremble, and ſhrink away; there is no meat that will keep longer, either freſh or ſalt.

The prickl Pear.

There is a Fruit called a prickled Pear, growing in ſuch places as are ſcarce fit for any thing elſe, namely, upon Rocks and Cliffs, and commonly by the Sea-ſide, as if the Salt water did ſomething help to the generating and nouriſhing of them: The Tree grows certain years before it bears Fruit, and then it continues bearing very many years, having almoſt all the year long fruit upon it. Though it be called a Tree it hath ſcarce any body or branches, but conſiſteth in a manner wholly of leaves and fruit ſoft and brittle; many of theſe Pears grow upon and about a leaf without any ſtalk at all, aud having ſome prickles about the top; being opened the juyce is of a crimſon colour, and they are full of ſeeds within.

Fowls and Birds.

There are gray and white Hearns, gray and green Plovers, wild Ducks and Mallards, Coots, Redſhanks, Sea-widgeons, Gray-Bitterns, Cormorants; many ſmal Birds like Sparrows and Robbins, Wood-peckers, Crows, Falcons, Jerſalcons, Hobbies, *&c.* The Cohow, is ſo called from his voice, a night bird, being all day hid in the Rocks. The Egge-Bird which comes conſtantly in the beginning of *May*, when they begin to lay Eggs almoſt as big as Hens, and continue laying till *Midſummer*, and are very tame, their young are excellent meat, their Eggs are white, and the Cohows, ſpeckled like a Turkeys Egg, as big as Hens. The Tropick Bird hath his name from the place where he is moſt ſeen. The Pemblico is ſeldom ſeen by day, and by her crying foretells Tempeſts.

Plants.

For *Plants*. The poiſon Weed, in ſhape like our Ivy, wih the touch of it cauſeth Redneſs, and itching, but after a while paſs away of themſelves, without farther hurt. The Red Weed is a tall Plant, whoſe ſtalk is covered with Red Rind. The Root ſteeped, or a little of the Juice drank alone, is a ſtrong vomit, and effectual againſt Diſtempers of the ſtomach. There is a kind of Woodbind near the Sea, that runs up about Trees likk a Vine: The Fruit is ſomewhat like a Bean, but flatter, which eaten, purges ſtrongly, yet without harm: There is another ſmall Tree that cauſeth Coſtiveneſs. There is alſo a Plant like a Bramble, that bears a long yellow Fruit with a hard ſhell, and within is a hard Berry which purges gently. Red Pepper is a Fruit like our *Barberries*, which bruiſed with the teeth ſets all the Mouth on a heat, for the time violent, but ſwallowed whole have the ſame operation with pepper.

The Sea-Feather is a Plant growing on the Rock in the bottom of the Sea, in form of a Vine-leaf, but far larger, with veines of a paliſh Red, interlaced, and weaved each into the other. There are alſo ſtore of *Indian* Pompeons, the water Melon, and the Musk-Mellon, the moſt delicate Pineapple, Papawes, &c. *Ambergriece* is many times found upon the ſhoar.

Things offenſive.

The moſt troubleſome things in theſe Iſlands are the Winds, eſpecially in the Spring and Autumn. The *Hurricanes* have ſometimes done much hurt: Muskito's are very troubleſome: There is a certain Bugg which creeping into Cheſts, by their illſented Dung defile all, beſides their eating. There are Piſmires or Ants in the Summer times ſo troubleſome, that they are forced to dry their Figgs upon high Frames, anointing their feet with Tar which ſtops their paſſage. Worms in the Earth are deſtructive to their Corn, and Tobacco, cauſing them much labour every morning to deſtroy them, which elſe would derſtoy all. There have been large Lizards which are now deſtroyed by Cats. Spiders are large but of beautiful colours, as if adorned with Silver, Gold, and Pearl.

Their Webs in Summer woven from tree to tree are perfect raw ſilk, both in ſubſtance and colour, and ſo ſtrong, that Birds bigger than Black-birds are ſnared in their Nets.

Their number & bigneſs.

Of theſe *Bermudus* Iſlands there are many, ſome ſay five hundred, if we call all them Iſlands that lye by themſelves compaſſed with the Sea, of which ſome are larger and others leſs, they lye all in the Figure of a Creſcent, within the circuit of ſix or ſeven Leagues at moſt; the greateſt of them is about ſixteen miles in length from the *Eaſt North-Eaſt*, to the *Weſt South-Weſt*, ſtanding in thirty two Degrees and twenty Minutes.

Whale-fight.

About theſe Iſlands are ſeen many Whales, attended with the Sword-Fiſh and the Threſher. The Sword-Fiſh with his ſharp and needle-like Fin pricking him into the belly when he would dive and ſink into the Sea, and when he ſtarts up from his Wounds, the Threſher with his Club Fins beats him down again.

Strange Birds.

Here is alſo a kind of Web-footed Fowl, of the bigneſs of our green Plovers, which all *Summer* are not ſeen, but in the darkeſt nights of *November* and *December* (for in the night only they feed) would come abroad, making a ſtrange hollow and harſh howling; their colour is inclining to ruſſet, with white bellies, and the long feathers of their wings are ruſſet and white, they breed in thoſe of the Iſlands that are fartheſt in the *Sea*, and there in the ground they have their burrows, like Conies. Of theſe, the *Engliſh* at their firſt coming, with a lighted bough have taken three hundred in an hour. Afterwards they found out this deviſe to take them, by ſtanding on the Rocks or Sand by the Sea-ſide, they would hollow, laugh, and make the ſtrangeſt noiſe that poſſibly they could, with which noiſe theſe birds would come flocking to the place, and ſettle upon the very Armes and Head of him that ſo cryed, ſtill creeping nearer and anſwering that noiſe themſelves, by which means our men would weigh them in their hands, and thoſe that weighed heavieſt and were beſt they took, the other they let go, and thus they have taken twenty dozen of the beſt of them in two houres ſpace; they are fat and plump like a Partridge, and very well reliſhed.

In *January* they gat great ſtore of their Eggs which are as big and as well reliſhed as our Hen Eggs; Theſe they call *Sea-Owles*, becauſe of their hooting, they have crooked Bills and will bite ſhrewdly.

Rat-plague

Not long after the *Engliſh* had planted in this Iſland, which was about the year 1620. it pleaſed God to ſend a great Plague upon them by reaſon of a few Rats that came in a Meal Ship, which though at firſt few in number, yet within the ſpace of two years they multiplyed ſo exceedingly, that they did not only fill thoſe places where they firſt landed, but ſwimming from place to place they ſpread themſelves all over the Country, inſomuch, as there was no Iſland though ſevered by the Sea from all others, and many miles diſtant from the place where they firſt began, but was peſtred with them; they had their neſts almoſt in every Tree, and in all places had their Burrows in the ground, like Conies to harbour in: they ſpared not the Fruits of either Plants or Trees, nay, nor the Plants themſelves, but eat all up. When the Planters had ſet their Corn, they would come by troops the night following, or as ſoon as it ſpict, dig it up again and eat it. If by diligent watching any of it eſcaped till it came to earing, it would very hardly ſcape them: yea, it was a difficult matter when they had it in their Houſes to ſave it from them, for they became noyſom even to the perſons of Men.

They uſed all diligence for the deſtroying of them, nouriſhing many Catts, wild and tame; they uſed Ratsbane, and many ſet the Woods on fire, ſo that the fire ran half a mile or more before it was extinguiſhed.

Every man in the Country was enjoyned to ſet twelve Traps, and ſome voluntarily ſet neer an hundred, which they viſited twice or thrice in a night. yea, they trained up their Dogs to hunt them, wherein they grew ſo expert, that a good Dog in two or three hours ſpace would kill forty or fifty Rats. Other means they alſo uſed, yet nothing would prevail, finding them ſtill to encreaſe upon them.

This was a cauſe of great diſtreſs to the Planters; for by this means they were kept deſtitute of bread for a year or two, ſo as when they had it afterwards again, they were ſo weaned from it, that they would eaſily forget or neglect to eat it with their meat. By this means they were ſo deſtitute of food that many died, and the reſt became very feeble and weak, whereof ſome being ſo, would not, and others could not ſtir abroad to ſeek relief, but dyed in their Houſes. And ſuch as did go abroad were ſubject through weakneſs to be ſuddenly ſurprized with a diſeaſe called the *Feages*, wherein they had neither pain, nor ſenſible ſickneſs, but as it were the higheſt degree of weakneſs, depriving them of power and ability to execute any bodily exerciſe, as working, walking, *&c.* Being thus taken, if any body was preſent that could miniſter to them any relief, they would ſtrait wayes recover, otherwiſe they died there.

About this time there came to theſe Iſlands a company of Ravens which continued with them all the time of this mortality and then departed from them. Never any being ſeen there before or ſince: But it pleaſed God at length, that the extremity of their diſtreſs began to abate, partly by ſupplies ſent them out of *England*, and partly by ſome reſt and eaſe that they got thereby. Yet the Rats continued for ſome time after, notwithſtanding all the deviſes and induſtry that they uſed to deſtroy them. But ſuddenly it pleaſed God, (by what means was not known) ſo to take them away, that the wild Catts and Dogs that lived upon them were famiſhed, and many of them leaving the Woods came down to the Houſes, and to ſuch places where they uſed to garbiſh their Fiſh, and ſo became tame.

Palm Trees.

Here are many wild Palm-Trees growing, in faſhion, leaves and branches reſembling the true Palme: The Tree is high and ſtrait, ſappy, and ſpungious, having no branches but in the uppermoſt part of it, and in the top grow leaves about the head of it: (the moſt inmoſt part whereof they call the *Palmeto*, and it is the heart and pith of the

Tree, ſo white and thin as that it will pill off pleats, as ſmooth and delicate as white Sattin, into twenty folds in which a man may write, as in Paper) where they ſpread and fall downwards about the Tree like an over-blown Roſe: The leaves are as broad as an *Italian Umbrello*, under one of which a man may well ſhelter his whole Body from rain, for being ſtiff and ſmooth, the rain eaſily ſlides off. The *Palmito*, or ſoft top roaſted, taſtes like a fried Melon, and being ſod, it eates like a Cabbage, but is far leſs offenſive to the Stomach.

From under the broken Rocks they take forth Cray-Fiſhes oft times greater than any of our *Engliſh* Lobſters.

Shel-Fiſh.
Other Fiſh

They have alſo aboundance of Crabs, Oiſters, and Wilks; at one draught they have taken ſmall and great about a Thouſand Fiſhes, as Pilchards, Breams, Mullets, Rock-Fiſh, *&c*. Every Cave and Creek being furniſhed with aboundance of them, which lie there ſucking in the water which falls from the high Hills mingled with the juyce of the Palms and Cedars, and ſuch other ſweet woods, whereby they become both fat and wholſome.

There are Sparrows fat and plenty; Robbins of diverſe colours green and yellow, *&c*.

Birds.

Many of the Turtles before mentioned, be of a mighty bigneſs, inſomuch as one of them will ſuffice Seventy, or eighty men at a meal, eſpecially, if ſhe be a ſhe Turtle, which will have five hundred Eggs in her, being as many as fifty or ſixty men can eat at a meal, they are very good and wholeſome meat.

There are Mulberry Trees, Olive Trees, Cedars of colour red, and very ſweet, which bear a kind of berry that is very pleaſant to eat. The top of the Palmito Tree is in ſeaſon, and good all the year, if you take but an Hatchet and cut it, or an Augur and bore it, it yields a very pleaſant Liquor, much like to our ſweet wines: it bears likewiſe a berry in the bigneſs of a Prune, and in taſte much like it.

Anno Chriſti 1609. Sr. *Thomas Gates*, and Sr. *George Sommers*, as they were going to *Virginia* ſuffered Shipwrack at theſe Iſlands, where they continued till *May*, 1610. in which time they built there a Ship and a Pinace of Cedar, in which they departed to *Virginia*, leaving only two men behind them: and ſhortly after ſome of them came back to the *Sommer Iſlands*, where Sr. *George Sommers* dying, his men (contrary to his laſt charge given unto them) went for *England*, leaving behind them three men who ſtayed voluntarily, who ſhortly after found in *Sommerſet Iſland* a very great Treaſure of Ambergreece valued at nine or ten thonſand pounds Sterling.

The diſcovery of theſe Iſlands being made known in *England* to rhe *Virginia* Company by theſe men that returned, they ſold it to One hundred and twenty Perſons of the ſame Company, who obtained a Charter from His Majeſty: and in *April* 1612. ſent thither a Ship called the *Plough*, with about Eighty men and women in it, who arrived there in ſafety in *July*, where they found the three men that had voluntarily ſtayed there before as you heard. Theſe men

More Planters ſent over.

had Planted Corn, great ſtore of Wheat, Beans, Tobacco, and Melons, with many other good things for the uſe of man: Beſides they had wrought upon Timber, in ſquaring and ſawing Cedar Trees &c.

They were no ſooner come within a League of the Land but a company of Fiſh met them, and never left them till they came to an Anchor within the Haven, of which with Hooks and Lines they took more than their whole Company was able to eat. Two dayes after they went out with their Net and Boat, and if they would have loaded two Boates they might have done it, which alſo they might have daily, there was ſuch plenty of them. The day after they went to the Bird Iſlands, where with their hands they took up as many Birds as they pleaſed, they were ſo tame. They took up three for every Boy and Girl, and four for every Man. Then ſent they out ſome for wild Hogs, who brought home ſome, that did eat as well as our *Engliſh* Mutton.

Of Governours.

Anno Chriſti, 1612. Mr. *R. Moor* was ſent over thither Governour for three years, who ſpent the greateſt part of his time in fortifying the Country, and training the people to Martial Exerciſes. He built nine or ten Forts, and planted Ordnances upon them. To him ſucceeded Captain *Tucker*, *Anno Chriſti* 1616. who ſpent his three years in Husbanding the Country, Planting, and nouriſhing all ſuch things as were fit either for Trade, or for the ſuſtentation, and uſe of the Inhabitants. He alſo added to the Fortifications, and made ſome incloſures. The The Country alſo was then divided, wherein every Adventurer had his ſhare allotted to him, whereupon the Planters built them ſubſtantial Houſes, cleared their ground, and Planted all things neceſſary, ſo that in a ſhort time the Country began to approach near unto that happineſs wherein it now floweth.

Nevv-England Deſcribed,
AND THE
PLANTATION
THEREOF BY THE
ENGLISH

Of the Beaſts, Fowles, Birds, Fiſhes, Trees, Plants, Fruits, &c.
Of the Natives, of their Religion, Cuſtoms, Fiſhings, Huntings, &c.

THE place whereon the *Engliſh* have ſetled their Colonies is judged either to be an *Iſland* ſurrounded on the *North* with the great River *Canada*, and on the *South* with *Hudſons* River, or a *Peninſula*, theſe two Rivers over lapping one another, having their riſe from two great Lakes which are not far diſtant each from other.

Maſſechuſets Bay lyeth under the Degree of 42. and 43. bearing *South-Weſt* from the Lands-end of Old *England*; at the bottom of which Bay are ſcituated moſt of the *Engliſh* Plantations. The Bay is both ſafe, ſpacious, and deep; free from ſuch cockling Seas as run upon the Coaſts of *Ireland*, and in the Channels of *England*: without ſtiff running Currents, Rocks, Shelves, Bars, or Quickſands..

When you have ſailed two or three Leagues towards the bottom, you may ſee the two Capes bidding you welcome. Theſe Capes thruſt themſelves out into the Sea in form of a *Creſcent*, or half Moon, the ſurrounding Shoar being high, and ſhewing many white Cliffs, with diverſe intermixtures of low-ſand, out of which, diverſe Rivers empty themſelves into the Sea, with many openings, wherein is good Harbouring for Ships of any burthen: The Harbours are *New-Plimouth*, *Cape Ann*, *Salem*, and *Marvil-Head*, all which afford good ground for Anchorage, being Land-lockt from Wind, and Seas.

The chief and uſual Harbour is the ſtill Bay of *Maſſechuſets*, which is alſo aboard the Plantations: its a ſafe and pleaſant Harbour within, having but one ſecure entrance, and that no broader than for three Ships to enter abreaſt, but within there is Anchorage for five hundred Ships.

This Harbour is made by many Iſlands, whoſe high Clifts ſhoulder out the boiſterous Seas, yet may eaſily deceive the unskilful Pilot, preſenting many fair openings, and broad ſownds, whoſe Waters are too ſhallow for ſhips, though Navigable for Boats, and ſmall Pinnaſes. The entrance into the great Haven is called *Nantaſcot*, which is two Leagues from *Boſton*. From hence they may ſail to the River of *Weſſaguſcus*, *Naponſet*, *Charles* River, and *Miſtick* River, on all which are ſeated many towns. Here alſo they may have freſh ſupplies of Wood and water from the adjacent Iſlands, with good Timber to repair their Weather-beaten Ships: As alſo Maſts, or Yards, there being ſtore of ſuch Trees as are uſeful for the purpoſe.

The places which are inhabited by the *Engliſh*, are the beſt ground, and ſweeteſt Climate in all thoſe parts, bearing the name of *New England*, the Air agreeing well with our *Engliſh* bodies, being High Land and a ſharp Air, and though they border upon the Sea-Coaſt, yet are they ſeldom obſcured with Miſts, or unwholeſome Foggs, or cold Weather from the Sea, which lies *Eaſt*, and *South* from the Land. And in the extremity of Winter, the *North-Eaſt*, and *South-winds* comming from the Sea, produce warm weather, and bringing in the Seas, looſen the frozen Bayes, carrying away the Ice with their Tides: Melting the Snow, and thawing the ground: Only the *North-weſt* Winds coming over the Land, cauſe extream cold weather, accompanied with deep Snows, and bitter Froſts, ſo that in two or three dayes the Rivers will bear Man or Horſe. But theſe Winds ſeldom blow above three dayes together, after which the Weather is more tollerable. And though the cold be ſometimes great, yet is there good ſtore of wood for houſing and fires, which makes the Winter leſs tedious: And this very cold Weather laſts but eight or ten weeks, beginning with *December*, and ending about the tenth of *February*. Neither doth the piercing colds of Winter produce ſo many ill effects, as the raw Winters here with us in *England*.

But theſe hard Winters are commonly the forerunners of a pleaſant Spring, and fertile Summer, being judged alſo to make much for the health of our *Engliſh* bodies. The Summers are hotter than here with us, becauſe of their more *Southerly* Latitude, yet are they tollerable, being oft cooled with freſh Winds. The Summers are commonly hot and dry, there being ſeldom any Rain, yet are the Harveſts good, the *Indian* Corn requiring more heat than wet to ripen it: And for the *Engliſh* corn, the nightly Dews refreſh it, till it grows up to ſhade its Roots with its own ſubſtance from the parching *Sun*.

The times of moſt Rain are in *April*, and about *Michaelmas*. The early Spring and long Summers make the Autumns and Winters to be but ſhort. In the Springs when the Graſs begins to put forth, it grows apace, ſo that, whereas it was black by reaſon of Winters blaſts, in a fortnights ſpace there will be graſs a foot high.

New England being nearer the *Æquinoctial* than *Old England*; the days and nights be more equally divided. In *Summer* the dayes be two hours ſhorter, and in *Winter* two hours longer than with us. *Virginia* having no *Winter* to ſpeak of, but extream hot *Summers*, hath dried up much *Engliſh* blood; and by the peſtiferous Diſeaſes, hath ſwept away many luſty perſons, changing their complexions, not into ſwarthineſs, but into Paleneſs; which comes not from any want of food, the Soil being fertile, and pleaſant, and they having plenty of Corn, and Cattel, but rather from the Climate, which indeed is found to be too Hot for our *Engliſh* Conſtitutions, which *New England* is not.

In *New England* Men and Women keep their natural Complexions, in ſo much as Seamen wonder when they arive in thoſe parts, to ſee their Countrey men look ſo Freſh and Ruddy; neither are they much troubled with Inflammations, or ſuch Diſeaſes as are increaſed by too much heat. The two chief Meſſengers of Death, are *Feavours*, and *Callentures*; but they are eaſily cured if taken in time, and as eaſily prevented, if men take care of their bodies. As for our common Diſeaſes they be Strangers in *New England*. Few ever have the ſmall *Pox*, *Meaſels*, *Green-ſickneſs*, *Headach*, *Stone*, *Conſumption*, *&c.* yea many that have carried Coughs and Conſumptions thither, have been perfectly cured of them. There are as ſweet, luſty Children born there, as in any other Nation, and more double births than with us here: The Women likewiſe recover more ſpeedily, and gather ſtrength after child-birth ſooner than in *Old England*.

The Soil for the general is a warm kind of Earth, there being little cold ſpewing Land, no Mooriſh Fens, nor Quagmires: The loweſt Grounds be the Marſhes, which are ovrflown by the Spring-Tides: They are Rich Ground, and yield plenty of Hay, which feeds their Cattel as well as the beſt Upland Hay with us: And yet they have plenty of Upland Hay alſo, which grows commonly between the Marſhes and the Woods: And in many places where the Trees grow thin, they get good Hay alſo. And near the Plantations there are many Meddows never overflowed, and free from all Wood, where they have as much Graſs as can be turned over with a Sithe, and as high as a mans middle, and ſome higher, ſo that a good Workman will Mow three Loads in a day. Indeed this Graſs is courſer than with us, yet is it not ſower, but the Cattel eat, and thrive very well with it: and are generally larger, and give more Milk than with us, and bring forth young as well, and are freer from diſeaſes than the Cattel here.

There is ſo much Hay Ground in the Country, that none need fear want, though their Cattel ſhould encreaſe to thouſands, there being ſome thouſands of Acres that were yet never medled with; and the more their Graſs is Mowed, the thicker it grows; and where Cattel uſe to graze, in the Woods, the Ground is much improved, growing more graſſy, and leſs full of Weeds; and there is ſuch plenty of Graſs in the Woods, that the Beaſts need not Fodder till *December*; at which time men begin to houſe their milch beaſts and Calves. In the Upland Grounds the Soil varies, in ſome places Clay, in others Gravel, and ſome are of a Red Sand, all which are covered with a black Mould, uſually a foot or little leſs deep.

The *Engliſh* Manure their ground with Fiſh, whereof they have ſuch plenty, that they know not how otherwiſe to diſpoſe of them, yet the *Indians* being too lazy to catch Fiſh, plant Corn eight or ten years in one place, without any ſuch help, where they have yet a good Crop. Such is the rankneſs of the ground, that it muſt be Planted the firſt year with *Indian* Corn, before it will be fit for *Engliſh* Seed. The ground in ſome places is of a ſoft mould, in others ſo tough and hard, that five Yoke of Oxen can ſcarce plow it, but after the firſt breaking up, it is ſo eaſie, that one Yoak of Oxen and an Horſe may plow it. Our *Engliſh* Corn proſpers well, eſpecially Rye, Oats, and Barly.

The ground affords very good Kitchin Gardens, for Turnips, Parſnips, Carrots, Radiſhes, Pumpions, Muskmellons, Squaſhes, Cucumbers, Onions, and all other *Engliſh* Roots and Hearbs proſper as well there as with us, and uſually are larger and fairer. There are ſtore of Herbs both for Meat and Medicine, not only in Gardens, but in Woods, as ſweet Marjoram, Purſlane, Sorrel, Penniroyal, Saxifrage, Bayes, &c. Alſo Strawberries in abundance, very large, ſome being two inches about. There be alſo Gooſberries, Bilberries, Raſberries, Treackleberries, Hurtleberries, Currants, which being dried in the Sun, are not much inferiour to thoſe we have from *Zant*. There is alſo Hemp and Flax, ſome that grows naturally, and ſome that is Planted by the *Engliſh*, and Rape-ſeed. There is Iron, Stone, and plenty of other ſtones both rough and ſmooth, plenty of Slate to cover houſes, and Clay whereof they make Tiles and Bricks, and probably other Minerals.

The Country is excellently watered, and there are ſtore of Springs which yield ſweet water that is fatter than ours, and of a more jetty colour: and they that drink it, are as healthy, and luſty as thoſe that drink Beer. None hitherto have been conſtrained to digg deep for this Water, or to fetch it far, or to fetch it from ſeveral places; the ſame water ſerving for waſhing, brewing, and all other uſes. There be alſo ſeveral ſpacious Ponds in many places, out of which run many pleaſant and ſweet ſtreams both Winter and Summer, at which the Cattel quench their thirſt, and upon which may be built Water-Mills for neceſſary uſes.

There is alſo great ſtore of Wood, not only for Fewel, but for the building of Ships, Houſes, and Mills. The Timber grows ſtrait and tall, ſome Trees being twenty, and others thirty foot high before they ſpread forth their branches. They are not very thick, yet many of them are ſufficient to make Mill-poſts; ſome being three foot and a half in the *Diameter*. Neither do they grow ſo cloſe, but that in many places a man man may ride a hunting amongſt them. There is no underwood but in ſwamps, and wet low grounds, in which are Oſiers, Hazels, and ſuch like. Of theſe Swamps, ſome are ten, ſome twenty, ſome thirty miles. For the *Indians* uſe to burn the under-wood in other places in *November*, when the Graſs and Leaves are withered and dry, which otherwiſe would marr their beloved ſport of Hunting: But where the *Indians* died of the plague, not many years ago, there is much underwood between *Weſſaguſcus*, and *Plimouth*, becauſe it hath not thus been burned. The ſeveral ſorts of Timber are thus expreſſed.

Trees both on Hills and Plains in plenty be,
The long-liv' Oake, and mournful Cypreſs Tree,
Sky-towring Pines, and Cheſnuts coated rough,
The laſting Cedar, with the Walnut tough;
The Roſin-dropping Fir for Maſts in uſe,
The Boatmen ſeek for Oars, light, neat grown Spruſe;
The brittle Aſh, the ever trembling Aſpes,
The broad ſpread Elme, whoſe concave harbours Waſps;
The watry ſpungy Alder good for nought,
Small Elder by th' Indian *Fletchers ſought,*
The knotty Maple, pallid Birch, Hawthorns,
The Horn-bound Tree that to be cloven ſcorns;
Which from the tender Vine oft takes his Spouſe,
Who twines imbracing arms abut his Boughs;
Within this Indian *Orchard Fruitr be ſome,*
The ruddy Cherry and the jetty Plumb,
Snake murthering Haſel with ſweet Saxafrage,
Whoſe ſpouts in Beer allayes hot Feavers rage,
The Diars Shumack, with more Trees there be,
That are both good for uſe, and and rare to ſee.

The chief and common Timber for ordinary uſe is Oake, and Walnut. Of Oakes there be three kinds, Red, White, and Black, whereof one kind is fitteſt for Clap-board, others for ſawn-board, others for ſhipping, and others for houſes. They yield alſo much Maſt for Hoggs, eſpecially every third year, the Acron being bigger than our *Engliſh*: The Walnut-trees are tougher than ours, and laſt time out of mind: The hut is ſmaller than ours, but not inferiour in ſweetneſs and goodneſs, having no bitter Pill. In ſome places there is a Tree that bears a Nut as bigg as a ſmall Pear. The Cedars are not very big, not being above eighteen inches in *Diameter*, neither is it very high, and its fitter for ornament than ſubſtance, being of colour White and Red like Yew, & ſmells like Juniper, they uſe it commonly for ſieling of Houſes, for making of Cheſts, Boxes, and Staves. The Fir, and Pine-trees grow in many places, ſhooting up exceeding high, eſpecially the Pine: They afford good Maſts, Boards, Rozin, and Turpentine, they grow in ſome places for ten miles together, cloſe by the Rivers ſides, where by ſhips they may eaſily be tranſported to any deſired Ports. Their Aſh is blittle, and therefore good for little, ſo that the Walnut is uſed for it. The Horn-bound tree is exceeding tough, which makes it very difficult to be cleft, yet its very good for Bowls and Diſhes, not being ſubject to crack: It grows with broad-ſpread Arms, the Vines winding their curling branches about them, which afford great ſtore of Grapes, very bigg, both Grapes and Cluſters, ſweet and good. They are of two ſorts, Red and white: there is alſo a ſmaller Grape growing in the *Iſlands*, which is ſooner ripe, and more delicious; doubtleſs as good wine might be made of them as at *Burdeaux* in *France*, it lying under the ſame degree: The Cherry Trees yield great ſtore of Cherries, which grow on Cluſters like Grapes; they are ſmaller than ours and not ſo good, if not very ripe: The Plumbs are ſomewhat better, being black and yellow, as big as *Damaſens*, and indiſferently well taſted. The White Thorn yields Hawes as big as our Cherries, which are pleaſant to the taſt, better than their Cherries.

The Beaſts be as followeth.

The Kingly Lion, and the ſtreng-arm'd Bear,
The large-limb'd Mooſis, with the tripping Lear;
Quil-darting Porcupines, and Rackcames be,
Caſtled in the hollow of an aged Tree:
The skipping Squirrel, Cony, Purblind Hare,
Immured in the ſelf ſame Caſtle are,
Leſt red-eyed Ferrets, wildly Foxes ſhould
Them undermine, if Rampir'd but with mould,
The grim-fac't Ounce, and ravenous howling Woolf,
Whoſe meager pauch, ſucks like a ſwallowing gulph,
Black-grittering Otters, and rich coated Bever,
The Civet ſented Muſcat ſmelling ever.

Lions there be ſome, but ſeen very rarely. Bears are common, which be moſt fierce in Strawberry time, when they have young ones; they will go upright like a man, climb trees, and ſwim to the *Iſlands*: At which time if an *Indian* ſee him, he will ſwim after him, and overtaking him, they go to Water-cuffs for bloody noſes, and ſcratched ſides; at laſt the man prevails, gets on his back, and ſo rides him on thoſe watry Plains, till the Bear can bear him no longer.

In the Winter they retire to Cliffs of Rocks, and thick Swamps to ſhelter them from the cold, where they live by ſleeping and ſucking their Paws, and with that will be as fat as they are in Sommer: Yet the Woolves will devour them: A kennel of them ſetting upon a ſingle Bear, will tear him in pieces. They are good meat, and ſeldom prey upon the *Engliſh* Cattel, or offer to aſſault any man, except they be vexed with a ſhot.

The Mooſe is ſomewhat like our Red Deer as big as an Ox, ſlow of foot, headed like a Buck, ſome being two yards wide in the head; his fleſh is as good as Beef, his Hide is good for clothing; they bring forth their young ones at a time; fourty miles to the *North-Eaſt* of *Maſſechuſets* Bay, there be great ſtore of them; they are oft devoured by the Woolves. The Fallow Dear are much bigger than ours, of a brighter colour, more inclining to Red, with ſpotted bellies; They keep near to the Sea, that that they may ſwim to the *Iſlands* when they are chaſed by the Woolves They have commonly three young ones at a time, which they hide a mile from each other, giving them ſuck by turns, and this they do, that if the Woolf ſhould find one, they may ſave the other; their horns grow ſtrait, over-hanging their heads, ſo that they cannot feed on things that grow low, till they have muſed their heads.

The Porcupine is ſmall, not much unlike to an Hedghog, only ſomewhat bigger: He ſtands upon his Guard againſt man or beaſt, darting his quills into their Leggs or Hides, if they approach too near him. The Rackoon is a deep-furred Beaſt, not much unlike a Badger, having a Tail lik a Fox, and is as good meat as a Lamb. In the day time they ſleep in hollow Trees, in the light nights they feed on Clams by the Sea ſide, where they are taken with Doggs.

The Squirrels be of three ſorts, the great gray Squirrel, almoſt as big as our Conies. Another almoſt like our *Engliſh* Squirrels; the third is a flying Squirrel, which is not very big, with a great deal of looſe skin, which ſhe ſpreads ſquare when ſhe flies, which with the help of the Wind, wafts her Batlike body from place to place. The Conies are much like ours in *England*. The Hares are ſome of them white, and a yard long; both theſe creatures harbour themſelves from the Foxes in hollow Trees, having a hole at the entrance no bigger than they can creep into. The hurtful Creatures are Squncks, Ferrets, Foxes, whereof ſome be black, and their Furrs of great eſteem.

The Ounce, or wild Cat is as big as a Mungrel. Its by nature fierce and dangerous, fearing neither Dogg nor Man: He kills Deer, which he effects thus: Knowing the Deers tracts, he lies lurking in long weeds, and the Deer paſſing by, he ſuddenly leaps upon his back, from thence he gets to his neck, and ſcratches out his throat. He kills Geeſe alſo; for being much of the ſame colour, he places himſelf cloſe by the water, holding up his bob tail, which is like a Gooſes neck, which the Geeſe approaching nigh to viſit, with a ſudden jerk he apprehends his deſired prey. The *Engliſh* kill many of them, and account them good meat. Their Skins have a deep Fur, Spotted White and Black on the belly.

The Woolves differ ſomething from thoſe in other Countries; they never yet ſet upon any man or woman, neither do they hurt Horſes or Cows; But Swine, Goats, and red Calves (which they take for Deer) are oft killed by them. In Autumn and the Spring they moſt frequent our *Engliſh* Plantations, following the Deer which at thoſe times come down to thoſe parts: They are made like a Mongrel, big-boned, thin paunched, deep breaſted, having a thick neck and head, prick ears, and a long ſnout, with dangerous teeth, long ſtairing hair, and a great buſh tail. Many good Maſtiffs have been ſpoiled by them. Once a fair

Grayhound, ran at them, and was torn in pieces before he could be reſcued; they have no Joynts from the Head to the Tail. Some of them are black, and one of their skins is worth five or ſix pound.

Of Beaſts living in the Water.

Their Otters are moſt of them black, and their skins are almoſt as good as Bevers; Their Oyl is of rare uſe for many things. Martins alſo have a good Fur for their bigneſs. Muſquaſhes are almoſt like Beavers, but not ſo big, the Males ſtones ſmells as ſweet as Musk, and being killed in Winter or the Spring they never looſe their ſweetneſs: they are no bigger than Cony-skins, and yet are ſold for five ſhillings a piece. One good Skin will perfume a whole houſe full of Clothes. The Bevers wiſdom and underſtanding makes him come nigh to a reaſonable creature. His body is thick and ſhort, with ſhort leggs, feet like a Mole before, and behind like a Gooſe, a broad tail like a ſhoo-ſole, very tough and ſtrong: His head is ſomething like an Otters, ſaving that his foreteeth be like Conies, two above and two beneath, ſharp and broad, with which he cuts down Trees as big as a mans thigh, or bigger, which afterwards he divides into lengths according to the uſes they are appointed for. If one Beaver be too weak to carry the Log, than another helps him: If two be too weak, three or four will aſſiſt, being placed three to three, which ſet their teeth in one anothers tough tails, and laying the load on the hindermoſt, they draw the Logg to the deſired place, they tow it in the water, the youngeſt getting under it, bearing it up that it may ſwim the lighter. They build their houſes of Wood and Clay, cloſe by a Ponds ſide, and knowing their ſeaſons, they build their houſes anſwerably, three ſtories high, that when the Land Floods come they may ſhift higher, and when the waters fall, they remove lower. Theſe houſes are ſo ſtrong that no Creature, ſave an induſtrious man with his penetrating tools can pierce them, their ingreſs and egreſs being under water. They make very good Ponds; for knowing where a ſtream runs from between two riſing Hills, they will pitch down Piles of Wood placing ſmaller Rubbiſh before it, with clay and ſods, not leaving till by their Art and Induſtry they have made a firm and curious Dam-head, which may cauſe admiration in wiſe men. They keep themſelves to their own Families, never parting ſo long as they are able to keep houſe together. Their wiſdom ſecures them from the *Engliſh*, who ſeldom kill any of them, wanting time and patience to lay a long ſiege, or to be often decieved by their cunning evaſions. So that all our Beavers come from the *Indians*, whoſe time and experience fits them for that imployment.

Of the Birds, and Fowls both of Land and Water. They are expreſſed in theſe Verſes.

The princely Eagle, and the ſoaring Hawks,
Within their unknown wayes ther's none can chawk:
The Hum-Bird for ſome Queens rich Cage more fit
Than in the vacant wilderneſs to ſit.
The ſwift-wing'd Swallow ſweeping to and fro,
As ſwift as arrow from Tartarian *bow.*
When as Aurora's *infant day new Springs,*
There th' morning mounting Lark her ſweet layes ſings.
The harmonious Thruſh, ſwift Pigeon, Turtle Dove
Who to her Mate doth ever conſtant prove.
The Turkey, Pheaſant, Heathcock, Partridge rare,
The Carrion-tearing Crow, and hurtful Stare;
The long-liv'd Raven, th' ominous Screach-Owl,
Who tell (as old wives ſay) diſaſters foul.
The drowſie Madge that leaves her day-lov'd neſt
To fly abroad when day-birds are at reſt:
The Eele murthering Hern, and greedy Cormorant,
That neer the Creeks in Mooriſh Marſhes haunt.
The bellowing Bittern, with the long legg'd Crane.
Preſaging Winters hard, and dearth of Graine.
The Silver-Swan that tunes her mournful breath
To ſing the Dirg of her approaching death:
The tatling Oldwives, and the cackling Geeſe,
The fearful Gull that ſhuns the murdering piece:
The ſtrong wing'd Mallard, with the nimble Teal,
And ill-ſhap't Loon, who his harſh notes doth ſweal;
There Widgins, Shildrakes, and Humilitee,
Snites, Dropps, Sea-Larks in whole millions flee.

The Eagles be of two ſorts, one like ours in *England*, the other ſomewhat bigger, with a great white head, and white tail, commonly called Gripes, they prey upon Ducks, and Geeſe, and ſuch Fiſh as are caſt upon the Sea-ſhore; yet is there a certain black Hawk that will beat this Eagle, ſo that he is conſtrained to ſoar ſo high, that his enemy cannot reach him: The Hawk is much prized by the *Indians*, who account him a *Sagamores* ranſom.

There are diverſe kinds of Hens, Partridges, Heathcocks, and Ducks. The Hum-bird is no bigger than an Hornet, having Spider-like legs, ſmall claws, a very ſmall Bill; in colour ſhe repreſents the glorious Rainbow: As ſhe flies ſhe makes a noiſe like a Humble-Bee.

The Pidgeons are more like Turtles than ours, and of the ſame colour, and have long tailes like a Mag-Pie, their Feathers are fewer, but their Bodies as big as our Houſe-Doves, they come into the Country to go home-ward in the beginning of their *Spring*: at which time (ſaith my Author) I have ſeen innumerable; ſo that I could neither diſcern beginning nor ending, the length nor breadth of theſe Millions of Millions: neither could the ſhouting of People, the report of Guns, nor the pelting of Hail-ſhot turn them out of their courſe, but thus they have continued for four or five hours together: and at *Michaelmas* they return *Southward*: yet ſome there are all the year long, which are often killed. They build ſome thirty miles *Northward*; from the *Engliſh* Plantation in Pine-Trees, joyning neſt to neſt, and Tree to Tree by their neſts, ſo that the Sun never ſees the ground in that place, from whence the *Indians* fetch whole Loads of them.

The Turkey is a long Fowl, of a black colour, yet is his fleſh white, he is much bigger than our *Engliſh* Turky; He hath long Leggs wherewith he can run as faſt as a Dog, and can fly as faſt as a Gooſe: Of theſe are forty, fifty, ſixty, and ſometimes an hundred in a flock: They feed on Acorns, Haws, and Berries, and ſome will frequent the *Engliſh* Corn. When the ground is covered with Snow, they go to the Sea-ſide and feed on Shrimps, and Fiſhes: If you watch them where they Pearch at night, about ten or eleven a clock at night you may ſhoot as oft as you will, for they ſtir not except they be wounded: they continue all the year long, and weigh forty pounds and more apeice. Pheaſants are rare; but Heath-Cocks, and Partridges are common, whereof our *Engliſh* kill many.

Ravens and Crows, are much like thoſe in other Countries. There are no Magpies, Jayes, Cockcooes, Jackdaws, Sparrows, *&c.* The Stares are bigger than ours, and are as black as Crows, which do much hurt among the young Corn, and they are ſo bold that they fear not Guns. Owles are of two ſorts, the one is ſmall ſpeckled like a Partridg with eares: The other is almoſt as big as an Eagle and is very good meat.

Cormorants are as common as other Fowles, they devour much Fiſh. A tame Cormorant, and two or three good Dogs in the water make excellent ſport: Cranes are as tall as a man, their bodies not much unlike the Turkies, they are rarely fat. Alſo many Swans frequent the Rivers and Ponds, which are very good meat.

There be three ſorts of Geeſe; The Brant Gooſe like one of our wild Geeſe. A white Gooſe about the bigneſs of ours: Of theſe there will be ſometimes two or three thouſand in a flock. The third is a grey Gooſe with a black neck, and a black and white head much bigger than our *Engliſh*: They are killed both flying and ſitting. The Ducks are very large, and in great abundance; and ſo is their Teale. Their Oldwives never leave tatling day nor night, they are ſomewhat bigger than a Duck. The Loon is ill-ſhaped like a Cormorant, but he can neither go nor fly; He makes a noiſe ſomeſtime like a Sowgelders Horn. The Humilites, or Simplicites rather, be of two ſorts; The one as big as green Plover, the other is leſs; they are ſo ſimple that one may drive them on heaps, and then ſhoot at them, and the living will ſettle themſelves on the ſame place again where the dead are, while you ſhoot again, ſo that ſometimes above twelve ſcore have been killed at two ſhoots.

OF FISH.

There are great ſtore, and much variety of Fiſhes thus enumerated.

The King of the Waters, the Sea-ſhouldering Whale;
The ſnuffing Grampus, with the oylie Seal,
The ſtorm-preſaging Porpus, Herring-Hogg,
Line-ſhearing Shark, the Cat-fiſh and the Sea-dogg;
The ſcale-fenc'd Sturgeon, wry-mouth'd Hollibut;
The flouncing Salmon, Codfiſh, Greedigut;
Cole, Haddock, Haike, the Thornback and Scate,
Whoſe ſlimy outſide makes him ſeld in date;
The ſtately Baſs, old Neptunes *fleeting Poſt,*
That tides it out and in from Sea to Coaſt;
Conſorting Herrings, and the bony Shad.
Big-bellied Alewives, Macrils richly clad
With Rain-bow colours, the Froſt-fiſh and the Smelt,
As good as ever Lady Guſtus felt.
The ſpotted Lamprons, Eeles, the Lamperies,
That ſeek freſh water-Brooks with Argu's-*eyes.*
Theſe watry Villages, with thouſands more
Do paſs and repaſs neer the Verdant ſhore.

Shell-fiſh of all ſorts.

The luſcious Lobſter with the Crabfiſh raw,
The Brittiſh *Oyſter, Muſcle, Periwig*
And the Tortoiſe *ſought by the* Indian *Squaw;*
Which to the flats dance many a Winters Jigg:
T*o dive for Cockles, and to dig for clams,*
Whereby her lazy husbands guts ſhe crams.

The Seal, called alſo the Sea-Calf, whoſe Skin is good for divers uſes, and his body between Fiſh and Fleſh, neither delectable to the Pallat, nor well agreeing with the Stomack. His Oyl is uſed in Lamps.

The Shark is as big as a man, ſome as big as a Horſe, with three rows of teeth in his mouth, with which he Snaps in two the Fiſhers Lines; he will bite off a mans Arm or Legg at a bit, they are oft taken, and ſerve for nothing but to manure the Ground.

There are many Sturgious, but the moſt are caught at *Cape Cod*, and in the River of *Meramack*, whence they are brought to *England*, they are twelve, fourteen, and ſome eighteen foot long.

The Salmon is as good as ours, and in great plenty in ſome places: The Hollibut is like our Plaice or Turbut, ſome being two yards long, and one broad, and a food thick. Thornback and Scate is given to the Doggs, being ſo common in many places. The Baſs is one of the beſt Fiſhes, being a Delicate and fat Fiſh: He hath a bone in his head that contain a Saucerful of Marrow ſweet and good, pleaſant and wholeſome; they are three or four foot long, they take them with a Hook and Line, and in three hours a man may catch a dozen or twenty of them, The Herrings are much like ours. Alewives are much like Herrings, which in the end of *April* come into the freſh Rivers to ſpawn, in ſuch multitudes as is incredible, preſſing up in ſuch ſhallow waters where they can ſcarce ſwim, and they are ſo eager, that no beating with Poles can keep them back till they have ſpawned.

Their Shads are far bigger than ours: The Makarels be of two ſorts; In the beginning of the year the great ones are upon the Coaſt, ſome 18. inches long: In Sommer come the ſmaller kind, they are taken with Hooks and Lines baited with a piece of Red Cloth. There be many Eels in the ſalt water, eſpecially where graſs grows, they are caught in Weels baited with pieces of Lobſters: Sometimes a man thus takes a buſhel in a night, they are wholeſome and pleaſant meat.

Lamprons and Lampries are little eſteemed. Lobſters are in plenty in moſt places, very large, and ſome being twenty pound weight, they are taken at low water amongſt the Rocks; the ſmaller are the better; but becauſe of their plenty they are little eſteemed.

The Oyſters be great, in form of a ſhoo-horn, ſome of a foot long, they breed in certain banks, which are bare after every Spring-tide; each makes two good mouthfuls.

The Periwig lies in the Oaſe like a head of hair, which being touched, draws back it ſelf leaving nothing to be ſeen but a ſmall round hole. Muſcles are in ſuch plenty that they give them their Hoggs. Clams are not much unlike to Cockles, lying under the Sand, every ſix or ſeven of them having a round hole at which they take in Air and Water; they are in great plenty, and help much to feed their Swine both Winter and Sommer; for the Swine being uſed to them, will conſtantly repair every ebb to the places, where they root them up and eat them. Some are as big as a Penny Loaf, which the *Indians* count great dainties.

A Deſcription of the Plantations in New-England *as they were* Anno Chriſti, 1633.

The outmoſt Plantation to the *Southward*, which by the *Indians* is called *Wichaguſcuſſet*, is but a ſmall Village, yet pleaſant and healthful, having good ground, ſtore of good Timber, and of Meddow ground; there is a ſpacious Harbor for ſhipping before the Town; they have ſtore of Fiſh of all ſorts, and of Swine, which they feed with Acrons and Clams, and an Alewife River.

Three miles to the *North* is *Mount Welleſton*, a fertile ſoil, very convenient for Farmers houſes, there being great ſtore of plain ground without Trees. Near this place are *Maſachuſets* Fields, where the greateſt *Sagamore* in the Country lived before the Plague cleared all: Their greateſt inconvenience is that there are not ſo many Springs as in other places; nor can Boats come in at low water, nor Ships ride near the Shore.

Six miles further to the *North* lieth *Dorcheſter*, the greateſt Town in *New-England*, well Wooded and Watered with good Arrable and Hay ground, fair comfortable Fields and pleaſant Gardens : Here are many Cattel, as Kine, Goats, and Swine. It hath a good Harbor for ſhips ; there is begun the fiſhing in the *Bay*, which proved ſo profitable, that many ſince have followed them there.

A mile from thence lies *Roxberry*, a fair and handſome Country Town, the Inhabitants are rich : It lies in the Mains, and yet is well Wooded and watered, having a clear Brook running through the Town, where are great ſtore of Smelts, whence its called *Smelt-River*. A quarter of a mile on the North of it is another River, called *Stony River*, upon which is built a water Mill. Here is good ſtore of Corn and Meddow Ground. *Weſtward* from the Town its ſomewhat Rocky, whence its called *Roxberry* ; the Inhabitants have fair houſes, ſtore of Cattel, Come-fields paled in, and fruitful Gardens. Their goods are brought in Boats from *Boſton*, which is the neareſt Harbor.

Boſton is two miles *North-Eaſt* from *Roxberry*. Its Situation is very pleaſant, being a *Peninſula* hemmed on the *South* with the *Bay* of *Roxberry*. On the *North* with *Charles* River, the Marſhes on the back ſide being not half a quarter of a mile over, ſo that a little fencing ſecures their cattel from the Wolves. Their greateſt want is of Wood and Meddow ground, which they ſupply from the adjacent *Iſlands*, both for Timber, Fire-wood, and Hay ; they are not troubled with Wolves, Rattleſnakes nor Muſketoes, being bare of Wood to ſhelter them. Its the chief place for ſhipping and Merchandize. This neck of Land is about four miles in compaſs, almoſt ſquare : Having on the *South* at one corner a great broad Hill, whereon is built a Fort, which commands all Ships in any Harbour in the *Hill Bay*.

On the *North* ſide is another Hill of the ſame bigneſs, whereon ſtands a Windmil. To the *North-Weſt* is an high Mountain, with three little Hills on the top, whence it is called *Tremount*. From hence you may ſee all the *Iſlands* that lie before the *Bay*, and ſuch Ships as are upon the Sea Coaſt. Here are rich Corn Fields, and fruitful Gardens : The Inhabitants grow rich ; they have ſweet and pleaſant Springs ; and for their enlargement, they have taken to themſelves Farm-Houſes in a place called *Muddy River*, two miles off, where is good Timber, Ground, Marſh-Land, and Meddows, and there they keep their Swine or other Cattel in the Summer, and bring them to *Boſton* in the Winter.

On the *North* ſide of *Charles* River is *Charles* Town, which is another neck of Land, on whoſe *Northern* ſide runs *Miſtick* River. This Town may well be paralleled with *Boſton*, being upon a bare neck, and therefore forced to borrow conveniencies from the Main, and to get Farmes in the Country. Here is a Ferry-boat to carry Paſſengers over *Charles* River, which is a deep Channel, and a quarter of a mile over. Here may ride fourty ſhips at a time. Up higher is a broad *Bay* that is two miles over, into which run *Stony* River, and *Muddy* River. In the middle of this *Bay* is an Oyſter bank.

Medfod Village is ſcituated towards the *North-Weſt* of this *Bay*, in a Creek: A very fertile and pleaſant place: Its a mile and a half from *Charles* Town. At the bottom of this *Bay* the River is very narrow.

By the ſide of this River ſtands *New-Town*, three miles from *Charles* Town. Its a neat and well compacted Town, having many fair buildings, and at firſt was intended for a City; The Inhabitants are moſtly rich, and have many Cattel of all ſorts, and many hundred Acres of Ground paled in. On the other ſide of the River lies their Meddow and Marſh Ground for Hay

Half a mile thence is *Water Town*, nothing inferiour for Land, Wood, Meddows and Water: Within half a mile of it is a great Pond, which is divided between thoſe two Towns; And a mile and a half from this Town is a fall of freſh waters, which through *Charles* River fall into the Ocean: A little below this fall they have made weires, where they catch great ſtore of Shads, and Alewives, an hundred thouſand of them in two Tidse.

Maſtick is three miles from *Charles* Town; ſeated pleaſantly by the waters ſide. At the head of this River are very ſpacious Ponds to which the Alewives preſs to caſt their Spawn, where multitudes are taken. On the *Weſt* ſide of this River the Governour hath a Farm where he keeps moſt of his Cattel. On the *Eaſt* ſide is Mr. *Craddocks* Plantation, who impailed in a Park for Deer, and ſome ſhips have been built there.

Winniſimet is a very pleaſant place for ſituation, and ſtands commodiouſly. Its but a mile from *Charles* Town, the River only parting them. Its the laſts Town in the *Bay*.

The cheif *Iſlands* that ſecure the Harbor from Winds and Waves, are firſt *Deere Iſland*, within a ſlight ſhot from *Bullin* Point. Its ſo called, becauſe the Deer often ſwim thither to eſcape the Woolves, where ſixteen of them have been killed in a day.

The next is *Long Iſland*, ſo called from its length. Other *Iſlands* are *Nodleſs Iſle*, *Round Iſle*; the *Governours Garden*, having in it an Orchard, Garden, and other conveniencies: Alſo *Slate Iſland*, *Glaſs Iſland*, *Bird Iſland*, &c. they all abound with Wood, Water, and Meddows: In theſe they put their Cattel for ſafety, whil'ſt their Corn is on the Ground. The Towns without the *Bay* are nearer the Main, and reap a greater benefit from the Sea, in regard of the plenty of Fiſh and Fowl, and ſo live more plentifully than thoſe that are more remoat from the Sea in the *Iſland Plantations*.

Six miles *North-Eaſt* from *Winniſimet* is *Sagus*, is pleaſant for ſituation, ſeated at the bottom of a *Bay*, which is made on the one ſide with a ſurrounding Shore, and on the other ſide with a long Sandy Beach: Its in the circumference ſix miles, well Woodded with Oakes, Pines, and Cedars; Its alſo well watered with freſh Springs, and a great Pond in the middle, before which is a ſpacious Marſh.

One *Black William* an *Indian* Duke, out of his generoſity, gave this place to the Plantation of *Sagus*, ſo that none elſe can claim it; when a ſtorm hath been, or is like to be, there will be a roaring like thunder which may be heard ſix miles off. On the *North* ſide of this *Bay* are two great Marſhes, divided by a pleaſant River that runs between them. The Marſh is croſſed with divers Creeks where are ſtore of Geeſe and Ducks, and convenient Ponds wherein to make *Decoys*. There are alſo fruitful Meddows, and four great Ponds like little Lakes wherein is ſtore of freſh Fiſh; out of which, within a mile of the Town runs a curious freſh Brook which is rarely frozen by reaſon of its warmneſs: and upon it is built a Water Mill. For Wood there is ſtore, as Oake, Walnut, Cedar, Elme, and Aſpe: Here was ſown much *Engliſh* Corn.

Here the Baſs continues from the midſt of *April* till *Michaelmas*, and not above half that time in the *Bay*. There is alſo much Rock-Cod, and Macharil, ſo that ſhoals of Baſs have driven ſhoals of Macharil to the end of the ſandy bank, which the Inhabitants have gathered up in Wheel-barrows. Here are many Muſcle-banks, and Clam-banks, and Lobſters amongſt the Rocks, and graſſy holes.

Four miles from *Saugus* ſtands *Salem*, on the middle of a neck of Land very pleaſantly, between two Rivers on the *North* and *South*. The place is but barren ſandy Land, yet for ſeven years together it brought forth excellent Corn, being manured with Fiſh every third year: Yet there is good ground, and good Timber by the *Sea* ſide, and divers freſh *Springs*.

Beyond the River is a very good ſoil, where they have Farms. Here alſo they have ſtore of Fiſh, as Baſſes, Eels, Lobſters, Clams, &c. They croſs the River in *Canows* made of whole Pine Trees, two foot and an half wide, and twenty foot long, in which alſo they go a Fowling, ſometimes two Leagues into the Sea. It hath two good Harbours; which lie within *Derbins* Fort.

Marvil Head lies four miles *South* from *Salem*, a very good place for a Plantation, eſpecially for ſuch as will ſet up a Trade of Fiſhing: There are good Harbours for Boats, and good riding for ſhips.

Agowomen is nine miles to the *North* from *Salem* near the Sea, and another good place for a Plantation. It abounds with Fiſh and Fleſh, of Fowls, and Beaſts, hath great Meddows and Marſhes, and Arable grounds, many good Rivers and Harbours, and no Rattle Snakes.

Merrimack lies eight miles beyond that, where is a River Navigable for twenty miles, and all along the ſide of it freſh Marſhes, in ſome places three miles broad. In the River is Sturgion, Salmon, Baſs, and divers other kinds of Fiſh.

Three miles beyond this River is the out ſide of *Maſſecuſets* Patent; wherein theſe are the Towns that were begun in the year, 1633.

Of the Evils, and Hurtful things in the Plantation.

Thoſe that bring the greateſt prejudice to the Planters, are the ravenous Woolves, which deſtroy the weaker Cattel, of which we heard before. Then the Rattle Snake which is uſually a yard and a half long, as thick in the middle as the ſmall of a mans Legg, with a yellow belly: Her back is ſpotted with black, ruſſet, and green, placed like ſcales. At her taile is a rattle with which ſhe makes a noiſe when ſhe is moleſted, or when any come near to her: Her neck ſeems no bigger than a mans thumb, yet can ſhe ſwallow a Squirrel, having a wide mouth with teeth as ſharp as needles, wherein her poyſon lies, for ſhe hath no ſting: when a man is bitten by her, the poyſon ſpreads ſo ſuddenly through the veins to the heart that in an hour it cauſes death, unleſs he hath the *Antidote* to expel the poyſon, which is a Root called *Snake-weed*, which muſt be champed, the ſpittle ſwallowed, and the Root applyed to the ſore; this is a certain cure.

This Weed is rank poyſon if it be taken by any man that is not bitten, unleſs it be *Phiſically* compounded with other things. He that is bitten by theſe *Snakes*, his fleſh becomes as ſpotted as a Lepers, till he be perfectly cured. She is naturally the moſt ſleepy and unnimble Creature that is, never offering to leap at, or bite any man, if he tread not upon her: In hot weather they deſire to lie in paths in the *Sun*, where they ſleep ſoundly; A ſmall ſwitch will eaſily kill them. If a Beaſt be bitten, they cut his fleſh in divers places, and thruſt in this Weed, which is a ſure Cure.

In many places of the Country there be none of them; As at *Plimouth*, *New-Town*, *&c.* In ſome places they live on one ſide the River, and if they ſwim over, as ſoon as they come into the Woods, they turn up their yellow bellies and die. *Other Snakes there be, which yet never hurt either man or Beaſt.*

There be alſo ſtore of Froggs, which in the Spring time chirp, and whiſtle like Birds, and in the end of Sommer croake like other Frogs. There are alſo Toads that will creep to the top of Trees, and ſit croaking there to the wonderment of ſtrangers. There be alſo Piſmires, and Spiders, but neither Fleſhworms, nor Moles.

There be wild Bees or Wasps that guard the Grapes, making her Cobweb neſt amongſt the Leaves: Alſo a great Fly, like to our Horſe flies, which bite and fetch blood from man or beaſt, and are moſt troubleſome where moſt Cattel be.

There is alſo a Gurnipper, which is a Fly as ſmall as a Flea, and where it bites it cauſes much itching, and ſcratching. Alſo the Muskito like to our Gnats: Such as are bitten by them fall a ſcratching, which makes their hands and faces ſwell; but this is only the firſt year, for they never ſwell the ſecond year. Here alſo are Flies called *Cantharides*, ſo much uſed by Chirurgions; and divers ſorts of Butterflies.

Of the Natives inhabiting thoſe parts of New-England.

The Country is divided (as it were) into Shires, every ſeveral Shire under a ſeveral King. On the *Eaſt*, and *North-Eaſt* are the *Churchers*, and *Tarenteens*. In the *Southern* parts are the *Pequants*, and *Naraganſets*. On the *Weſt* are the *Connectacuts*, and *Mowhacks*. Thoſe on the *North* of them are called *Aberginians*, who before the ſweeping Plague ſcorned ed the confrontments of ſuch as now count themſelves but the ſcum of the Country, and that would ſoon root them out, were it not for the *Engliſh*.

The Churchers are a cruel bloody people, which were wont to come down upon their poor neighbours, bruitiſhly ſpoyling their Corn, burning their houſes, ſlaying their men, raviſhing the Women, yea ſometimes eating a man, one part after another before his face whil'ſt he was alive: But they ſay, they dare not meddle with a white faced man, accompanied with his hotmouthed weapon. They are tall of ſtature, have long grim Viſages, ſlender waſted, and exceeding great arms and thighs, wherein their ſtrength lies; with a Fillip of their finger they will kill a Dogg: They live upon Fruits, Herbs, and Roots, but that which they moſt deſire is Mans fleſh.

If they catch a ſtranger they keep him in as good plight as they can, giving him their beſt fare, and daily pipe to him, paint him, and dance about him, till at laſt they begin to eat him piece-meal: They are deſperate in Wars, ſecuring their bodies with Sea-horſe Skins, and Barks of Trees made impenitrable, wearing Head-pieces of the ſame: Their Weapons are *Tamahauks*, which are Staves of two foot and a half long, and a knob at the end as big as a Foot-ball; theſe they carry in their right hand, and in their left a Javelin, or ſhort ſpear headed with a ſharp Sea-horſe Tooth; they are both deadly Weapons.

The *Tarenteens* are little leſs ſavage, *only they eat not mans fleſh*: They are enemies to the *Indians* amongſt the *Engliſh*, and kill as many of them as they can meet with. They are the more inſolent becauſe they have Guns, which they trade for with the *French*, who will ſell his eyes, they ſay, for Beaver. So ſoon as a Boat comes to an Anchor, they enquire for Sack and ſtrong Liquors, which they much affect ever ſince the *Engliſh* traded it with them, ſo that they will ſcarce exchange their Beaver for any thing elſe. *Theſe are wiſe, high ſpirited, conſtant in friendſhip one to another, true in their promiſes, and more induſtrious than moſt others.*

The *Pequants* are a ſtately Warlike People, juſt in their Dealings; requiters of Courteſies, and affable to the *Engliſh*.

The *Narraganſetz* are the moſt numerous people in thoſe parts, the richeſt and moſt induſtrious: They are alſo the moſt curious Minters of their *Wampamprag* and *Mowhacks*, which they make of the moſt inmoſt wreaths of Perriwinckles ſhells; the *Northern*, *Eaſtern*, and *Weſtern Indies* fetch all their Coin from them: As alſo they make curious Pendants and Blacelets, and ſtone Pipes which hold a quarter of an ounce of *Tobacco*; theſe they make with Steel Drills, and other Inſtruments, and ſo ingenuous they are, that they will imitate the *Engliſh* Mold ſo exactly that were it not for matter and Colour you, could not diſtinguiſh them; they make theſe Pipes of green or black ſtone; they made alſo Pots, wherein they dreſſed their Victuals before they knew the uſe of our Braſs: *They ſeek rather to grow rich by Induſtry, than famous by deeds of chivalry.*

The *Aberginians* are moſtly between five and ſix foot high, ſtraight bodied, ſtrong lim'd, ſmooth skin'd, merry countenanced, of complexion ſomething more ſwarthy than a *Spaniard*; black haired, high foreheaded, black eyed, out-noſed, having broad ſhoulders, brawny Arms, long and ſlender hands, out-breaſts, ſmall waſts, lank bellies, handſome legs, thighs, flat knees, and ſmall feet.

Its beyond belief to conceive how ſuch luſty bodies ſhould be ſupported by ſuch ſlender food: Their houſes are mean, their lodging as homely, their commons ſcant, their drink Water, and Nature their beſt cloathing: You ſhall never ſee any monſtrous perſon amongſt them, or one whom ſickneſs hath deformed, or caſualty made decrepit; moſt are fifty years old before a wrinkled brow, or Gray Hairs bewrayes their age: their ſmooth Skins proceeds from the oft anointing their bodies with Oyl of Fiſhes, and fat of Eagles, and Rackoones, which ſecures them alſo againſt Muskitoes: Their black hair is Natural, but made more jetty by oyling, dying, and daily dreſſing: Sometimes they wear long hair like women, ſometimes they tie it up ſhort like a horſe tail: their boyes muſt not wear their hair long, till they be ſixteen years old, and then alſo but by degrees, ſome leave a foretop, others a long lock on the crown, or one on each ſide the head, as beſt pleaſes their fancy: They will not endure any Hair on their Chins, but ſcrub it up by the roots: *And if they ſee one with the appearance of a Beard, they ſay he is an* Engliſh *mans Baſtard.*

Their cloathing is a piece of cloth of a yard and a half long put between their Groyns tied with Snake-skins about their middle, with a flap before, and hanging like a tail behind. The more Aged in the Winter wear Leather Drawers like *Iriſh* Trowzes; their ſhooes are of their own making, cut out of a *Mooſes* Hide; have and ſome skins which they caſt about them like *Iriſh* Mantles, being either Bear, Mooſes, or Beaver-skins ſewed together, &c. and in the Winter deep Fur'd Catskins, which they wear upon that Arm that is moſt expoſed to the weather. When they are diſpoſed to Trade, they chooſe a good courſe Blanket, or piece of Broad Cloth, which they make a Coat of by Day, and a covering by Night: They love not to be impriſoned in Cloaths after our Mode. Though they be poor, yet are they proud, which diſcovers it ſelf by their affecting Ornaments, as Pendants in their Ears, forms of Birds, Beaſts, and Fiſhes carved out of Bones, Shels, and Stones, with long Bracelets of their curiouſly wrought *Wampompeag*, and *Mowhacks*, which they wear about their loins.

Many of their better ſort bear upon their cheeks the Pourtraictures of Beaſts, and Fowls, which they make by raſing of their skin with a ſmall ſharp Inſtrument, under which they convey a kind of black unchageable Ink which makes them apparent and permanent: Others have impreſſions down the out ſide of their Arms and Breaſts like Stars, which they imprint by ſearing Irons. A *Sagamore* with a Hum-bird in his Ear for a Pendant, a black Hawke on his Head for a Plume, *Mawhack* inſtead of a Gold Chain, ſtore of *Wampompeag* about his Loins, his Bow in his Hand, his Quiver at his back, and ſix naked *Indians* for his Guard, thinks himſelf nothing inferiour to the great *Cham*, and will ſay that he is all one with King *Charles*.

Of their Diet, Cookery, Meal-times, and Hoſpitality.

In the Winter time they have all ſorts of Fowls, Beaſts, and Pond-fiſh, with ſome Roots, *Indian* Beans, and Clams. In the Sommer they have all manner of Sea Fiſh, with all ſorts of Berries. Theſe they roaſt or boil in great Kettles, which they gat by trading with the *French*, and now of the *Engliſh*: Before, they had good earthen Pots of their own making; their Spits are cloven ſticks ſharpned at one end and thruſt into the ground, a dozen of them with Fleſh and Fiſh about a fire, turning them as they ſee occaſion. This they preſent to their Gueſts, diſhing it in a rude manner, and ſet on the ground, without Linnen, Trenchers, or Knives; to this they preſently fall aboard without Bread, Salt, or Beer, lolling after the *Turkiſh* faſhion, not ceaſing till their full bellies leave empty platters. Their *Indian* Corn they ſeeth whole, like Beans, eating three or four corns with a mouthful of Fiſh or Fleſh, filling up chinks with their Broth.

In Sommer when their Corn is ſpent *Iſquoterquaſhes* is their beſt Bread, like our young Pumpions. When our *Engliſh* invite them to meat, they eat very moderately, though at home without meaſure. They all meet friends at a Kettle, ſave their Wives, who attend at their backs for their bony fragments. They keep no ſet meals, but when their ſtore is ſpent, they bite on the bit, till they meet with freſh ſupplies, their Wives trudging to the Clam-banks when other Proviſion fails. Its the greateſt diſcourteſie you can ſhew them, not to eat of their Delicates, of which they are as free as Emperors, and not to ſup of their Broth made thick with Fiſh, Fowl and Beaſts, all boiled together.

Of their Diſpoſitions, good Qualities, as Friendſhip, Conſtancy, Truth, and Affability.

Theſe *Indians* are of an Affable, Courteous, and well-diſpoſed Nature, ready to communicate the beſt of their wealth to the mutual good one of another, and the leſs abundance they have, the more conſpicuous is their love, in that they are as willing to part with their mite in poverty, as their Treaſure in Plenty. He that kills a Deer ſends for his friends and eats it merrily. *He that receives but a piece of Bread from an* Engliſh *hand, gives part of it to his* Comrades, *and they eat it together lovingly.* Yea, a friend can command a friends houſe, and whatſoever is his (ſaving his Wife) and have it freely: and nothing ſooner disjoyns them than ingratitude, accounting an ungrateful perſon, a double Robber, not only of a mans curteſie, but of his thanks, which he might have from another for the ſame profered and received kindneſs. They ſo love each other, that they cannot endure to ſee one of their Countrymen wronged, but will defend them ſtiffly, plead for them ſtrongly, and juſtifie their integrity in any warrantable action.

They are true, and faithful to the *Engliſh*, and have been the diſcloſers of all ſuch treacheries as have been deſigned by other *Indians* againſt them. If any roaving ſhip be upon the Coaſt, and chance to harbour in any unuſual Port, they will give the *Engliſh* notice of it, which hath been no ſmall advantage. When the *Engliſh* have travelled far into the Country, they readily entertain them into their houſes, quarter them in their Rooms, and provide for them the beſt victuals they can, and give them kind entertainment, if it be for two or three weeks together. They are alſo ready to guide them through the unbeaten Wilderneſſes, and if any looſe their way, they will not leave them till they have brought them to their deſired place.

They are very careful to keep good correſpondence with our *Engliſh* Magiſtrates, being ready to execute any ſervice which they require of them. If any Malefactor withdraw himſelf from condigne puniſhment, they will hunt him out, and not reſt till they have delivered him up to Juſtice. They are kind and affable, very wary with whom they enter into friendſhip; nothing is more hateful to them than a churliſh diſpoſition, or diſſimulation: They ſpeak ſeldom, and then utter not many words, and thoſe they do, they deliver very gravely. They never fall out amongſt themſelves, nor abuſe each other in language. Yea, though in Gaming they loſe all their little all, yet is the Loſer as merry as the Winner, and they part good friends.

Of their Hardneſs.

Their hardneſs is to be admired, no ordinary pains cauſing them ſo much to alter their Countenance: Beat them, whip them, pinch them, punch them, if they reſolve otherwiſe, they will not winch for it: and though naturally they fear death, yet the unexpected approach of a mortal wound by Sword, Bullet, &c. ſtrike no more terrour, cauſes no more exclamation, no more complaint, than if it were a ſhot into the Trunk of a Tree.

Some have been ſhot in at the Mouth, and out under the Ear, others into the Breaſt; others run through the flanks with Darts, others received deſperate wounds, and yet, either by their rare skill in ſimples, or by Charms have been cured in a ſhort time. In the night they dare not ſtir out of their houſes, for fear of their *Abamaco* [the Devil] they will rather lie by an *Engliſh* fire all night, than go a quarter of mile in the dark to their own houſes.

Of their wondering at their firſt ſight of any new Invention.

They being ſtrangers to Arts, are raviſhed at the firſt view of any new Invention: They took the firſt Ship they ſaw for a mourning *Iſland*, the Maſts to be Trees, the Sails, white Clouds, and the diſcharging of great Guns, to be Thunder and Lightning: But this moving Iſland being ſtopped by its Anchor, they manned out their Canows to go and pick ſtrabones in it; but by the way, being ſaluted with a broad ſide, they cryed out, *with much hoggery, ſo big walk, and ſo big ſpeak, and by and by kill*; this made them to turn back, and approach no more till they were ſent for. They wondred much at the firſt Wind Mill which the *Engliſh* erected, for its ſtrange whirking motion, and the ſharp teeth, biting the Corn ſo ſmall, and its long Arms, neither durſt they ſtay in ſo tottering a Tabernacle. The firſt Plowman they ſaw was accounted a Jugler, the Plow tearing up more ground in a day, then their Clamſhels could ſcrape up in a moneth. yet are they ſo ingenious, and dexterous in uſing the Ax or Hatchet, that probably they would ſoon learn any Trade, were they not ſo much wedded to idleneſs; ſo that they had rather ſtarve than work. In brief, they be wiſe in their carriage, ſubtile in their Trading, true in their promiſe, juſt in paying their Debts: Though their poverty may make them ſlow, yet are they ſure: Some having died in the *Engliſh* debt, have by *Will* left Beaver for their ſatiſfaction: They be conſtant in friendſhip, merrily conceited in Diſcourſe, not Luxurious, in Youth, nor froward in Old Age.

Of their Kings Government, and Subjects obedience.

Their Kings inherit, the Son alwayes ſucceeding his Father. If there be no Son, the Queen Rules, if no Queen, the next of the blood Royal; If any other intrude, he is counted a Uſurper; and if his fair carriage win not their love, they will ſoon unking him.

The Kings have not many Laws to Rule by, nor have they any yearly Revenews, yet are they ſo feared, or beloved, that half their Subjects eſtates are at their ſervice, and their perſons at his command. Though he hath no Kingly Rules to make him glorious, no guard to ſecure him, no Courtlike attendance, nor ſumptuous Pallaces, yet they account him their Soveraign, and yield chearful ſubjection to him, going and coming at his beck without queſtioning a reaſon, though the matter thwart their wills. Such as commit Treaſon, or lay violent hands on their lawful Soveraign, die without mercy. Once a year he takes his progreſs, attended with a dozen of his beſt Subjects, to view his Countrey, to recreate himſelf, and to eſtabliſh good Order. When he comes into any houſe, without any other Complements, they deſire him to ſit down on the ground (having neither Stools nor Cuſhions) and after a while all that are preſent ſit down by him, one of his Seniors making an Oration gratulatory to his Majeſty for his love, and the many good things they enjoy under his Government.

A King of large Dominions hath his Vice-Royes under him to mannage his State Affairs, and to keep his Subjects in good *Decorum*. For their Laws, as their evil manners come ſhort of other Nations, ſo they need not ſo many Laws, yet ſome they have, which they inflict upon notorious Malefactors, as Traytors, Murtherers, &c. He that deſerves death, being apprehended, is brought before the King; and ſome of his wiſeſt men, and if upon trial he be found guilty, the Executioner comes in, blindfolds him, and ſets him in the publick, and brains him with a Club; they have no other puniſhment ſave Admonitions, or reproofs for ſmaller offences.

Of their Marriages..

The Kings and great Pawwoos, or Connirers may have two or three Wives, yet ſeldom uſe it; others have but one. When a man deſires to marry, he firſt gets the good will of the Maid or Widdow, then the conſent of her friends, then, if the King like, the match is made, her Dowry of *Wamponpeag* paid, and ſo the King joyns their hands never to part till Death, unleſs ſhe prove a Whore, for which they may put them away.

Of their Worſhip, Invocations, and Conjurations.

As its natural to all Mortals to worſhip ſomething, ſo do theſe. They acknowledge ſpecially two, *Ketar*, who is their God, to Whom they ſacrifice when they have a good Crop. Him they Invocate for fair weather, for Rain, for recovery of their ſick, &c. But if they prevail not, their *Powwows* betake themſelves to their Conjurations, and Charmes, by which they effect very ſtrange things, and many times work great Cures. But ſince the *Engliſh* came amongſt them, they are much reformed, and moſt of them have left theſe Diabolical practices.

Of their Wars.

For places of retreat in times of danger they make Forts of fourty or fifty foot ſquare, of young Timber Trees ten or twelve foot high rammed into the ground, the Earth being caſt up within for their ſhelter, and with loop holes through which they ſhoot their Arrows. In war their only Weapons are Bows and Arrows, only their Captains have long Spears, on which, if they return Conquerors, they carry the chiefeſt of their enemies heads; for they uſe to cut off their heads, hands, and feet to carry home to their Wives and Children as Trophies of their renowned Victories: They alſo at ſuch times paint their Faces with diverſities of colours to make them the more terrible to their foes; They put on alſo their rich Jewels, Pendants, Wampompeag, &c. to mind them that they fight, not only for their Lives, Wives and Children, but for their Goods, Lands, and Liberties; they fight without all order, and when they have ſpent their Arrows, they run away. They are trained up to their Bows from their childhood, and are excellent Marks-men: They run ſwiftly, and ſwim almoſt naturally.

Of their Huntings.

They have neither Beagles, Hounds, nor Grayhounds, but ſupply all themſelves: In the ſeaſon of the year they have Hunting Houſes in the places to which the Deer reſort, in which they keep their *Rendeſvouze*, with their Snares, and all the Accoutrements for that imployment. When they ſee a Deer Mooſe, or bear, they labour to get the wind of him, and coming neer they ſhoot him quite through, if the bones hinder not. They hunt alſo Wolves, wild Cats, Rackoones, Otters, Beavers, and Muſquaſhes, trading both their Skins and fleſh to the *Engliſh*: They have alſo other deviſes wherewith to kill their game.

Of their Fiſhings.

They are very expert in fiſhing, knowing all kinds of baits fit for each ſeveral ſorts of fiſh, and for all ſeaſons of the year. They know alſo when to fiſh in the Rivers, when at the Rocks, when in the Bayes, and when at the Seas: Before the *Engliſh* furniſhed them with Hooks and Lines, they made Lines of their own Hemp, curiouſly wrought, ſtronger than ours, and uſed bone-hooks; They make alſo ſtrong Nets, wherewith they, catch Sturgion; and in the night they go forth in their canooes with a blazing Torch, which they wave up and down, with which the Sturgion being delighted, playes about it, turning up her white belly, into which they thruſt a bearded Dart, her back being impenetrable, and ſo hale her to the ſhoar. They look out alſo for ſleeping Seals, whoſe Oyl they much eſteem, uſing it for divers things.

Of their Arts and Manufactures.

They dreſs all manner of Skins, by ſcraping and rubbing, and curiouſly paint them with unchangable colours, and ſometimes take off the hair, eſpecially if they be not in ſeaſon. They make handſome Bows, which they ſtring with Mooſes ſinews: Their Arrows they make of young Eldern, which they feather with Eagles feathers, and head them with Braſs in ſhape of a Triangle. Their Cordage is ſo even, ſmooth, and ſoft, that its liker Silk than Hemp. Their Canows are either made of Pine-trees, which, before they had *Engliſh* Tools, they burned hollow ſcraping them ſmooth with the ſhels of Clams, and Oyſters, cutting their out-ſides with Hatchets of Stone: Others they make of Birch rinds, which are ſo light that a man may carry one of them on his back. In theſe tottering Boats they will go to Sea, ſcudding over the waves, rowing with a Paddle: If a Wave turn her over, by ſwimming they turn her up, and get into her again.

Of their Death, Burials, and mournings.

Though theſe *Indians* have luſty and healthful bodies, not knowing many diſeaſes incident to others Countries, as Feavers, Pluriſies, Callentures, Agues, Obſtructions, Conſumptions, Convulſions, Apoplexies, Dropſies, Gout, Stone, Toothach, Pox, Meazles, &c. ſo that ſome of them live to ſixty, ſeventy, eighty, yea, one hundred years before death ſummons them hence; yet when death approaches, and all hope of recovery is paſt, then to ſee and hear their heavy ſobbs, and deep fetched ſighs, their grieved hearts, and briniſh tears, and doleful cryes, would fetch tears from an heart of ſtone.

Their grief being aſſwaged, they commit the bodies of their friends to the Earth, over whoſe grave for a long time they weep, groan, and howl, continuing annnual mournings, with a ſtiff black paint on thier faces: They mourn without hope, and yet hold the immortality of the Soul, that it ſhall paſs to the *South-Weſt Elyſium*, a kind of *Paradiſe*, wherein they ſhall for ever abide, ſolacing themſelves in Odoriferous Gardens, fruitful Corn-fields, green Meddows, Bathing in cool ſtreams of pleaſant Rivers, and ſhelter themſelves from heat and cold in ſtate-Pallaces framed by Dame Nature; at the Portal of this Eliſium they ſay there lies a great Dogg, whoſe curriſh ſnarlings excludes unworthy intruders: wherefore they bury them with Bows and Arrows, and ſtore of *Wampompeag*, and *Mouhak's*, either to affright the affronting *Cerberus*, or to purchaſe greater prerogatives in that in *Paradiſe*. But evil livers they go to the infernal dwellings of *Abamacho*, there to be tormented.

Of their Women, their Diſpoſitions, Imployments, Uſage by their Husbands, their Apparel, and Modeſty.

Theſe *Indians* ſcorn the tutorings of their Wives, or to admit them as their equals, though their qualities, and induſtry may juſtly claim the preheminence, and command bettter uſage, and more conjugal eſteem, their perſons and features being every way correſpondent, their qualifications more excellent, being more loving, pitiful, and modeſt, mild, provident, and laborious than their lazy husbands. Their imployments are many, for they build their houſes in faſhion like our Garden Arbors, but rounder, very ſtrong and handſome, covered with cloſe wrought Mats of their own weaving, which deny entrance to a drop of Rain, though it be fierce and long, neither can the *North* winds find a crany whereat to enter; they be warmer then ours: At the top is a ſquare hole for the ſmoake to paſs out, which is cloſe covered in rainy weather: Yet when they have a good fire, they are ſo ſmoky, that they are fain to lie down under the ſmoake.

Their Sommer houſes when Families are diſperſed upon divers occaſions, are leſs: their winter houſes are fifty or ſixty foot long; fourty or fifty men lodging in one of them; and when their husbands require it, the Wives are fain to carry their houſes on their backs to Fiſhing and Hunting places; or to a planting place, where it abides the longeſt. The Wives alſo plant their corn, which they keep ſo clear from weeds, with their Clam-ſhell Hooes, as if it were a Garden rather than a Corn-field; neither ſuffering Weeds nor Worms to hurt it.

Their Corn being ripe, they dry it in the Sun, and convey it into their Barns, which be great holes digged in the ground like braſs Pots, lining them with Rinds of Trees, into which they put their Corn, covering it from their Gurmundizing Husbands, who elſe would eat up all their allowed portion, and reſerved Seed if they knew where to find it. But our *Engliſh* Hoggs having found a way to open their Barn-doors, and to rob their Garners; they are fain to make uſe of their Husbands help to rowl the bodies of Trees over them, to ſecure them againſt theſe Swine, whoſe thievery they hate as much as they do to eat their fleſh.

Another of their imployments is, in their Sommer proceſſions to get Lobſters for their husbands, wherewith they bait their hooks when they go a fiſhing for Baſs & Codfiſh. This is their every days walk be the weather cold or hot, the Waters rough or calm, they muſt dive ſometimes over head and ears for a Lobſter, which often ſhakes them by the hands, with a churliſh nip, and ſo bids them adieu. The Tide being ſpent they trudg home two or three miles with an hundred weight of Lobſters on their backs, but if they meet with none, they have a hundred ſcouls from their churliſh Hſbands, and an hungry belly for two dayes after.

When their Huſbands have caught any fiſh they bring it in their Canows as far as they can by Water, and there they leave it, ſending their Wives to fetch it home, or they muſt faſt, which done, they muſt dreſs it, cook it, diſh it, and preſent it, and ſee it eaten before their faces, and their Loggerſhips having filled their paunches, their poor Wives muſt ſcramble for their ſcraps. In the Sommer when Lobſters be in their plenty and prime, theſe *Indian* women dry them to keep for Winter, erecting Scaffolds in the hot Sun, and making fires underneath them, by the Smoake whereof the flies are driven away, till the fiſh remain hard & dry: Thus alſo they dry Baſs, and other Fiſhes without ſalt, cutting them very thin that they may dry the ſooner before the Flies ſpoil them, or the Rain wet them, having a great care to hang them in their ſmoaky houſes in the night, and dankiſh weather.

In Sommer alſo they gather *Flags*, of which they make Mats for Houſes; alſo *Hemp* and *Ruſhes* with dying ſtuff, of which they make curious *Baskets* with intermingled colours, and *Pourtraictures* of Antique Imagery. Theſe *Baskets* are of all ſizes, from a Quart to a Quarter, in which they carry their Luggage.

In Winter they are their Huſbands Caterers, trugging to the Clambanks for their belly-timber: they are alſo their porters to lug home their Veniſon, which their lazineſs expoſeth to the Wolves, till their Wives impoſe it upon their ſhoulders. They alſo ſew thir husbands ſhooes, and weave Turkey Feathers for them, beſides all their houſholds drudgery which daily goes through their hands, and a big belly hinders no buſineſs, nor doth their childbirth hinder much time, but the young child being greaſed and ſooted, wrapped up in a Beavers Skin, bound to his good behaviour, with his feet up to his Bum, upon a board two foot long, and one foot broad, his face being expoſed to the moſt nipping weather, this little *Pappouſe* travels about with his barefooted Mother, to paddle in the Icy Clamb-banks, being not above three or four dayes old.

The womens carriage is very Civil, ſmiles being the greateſt grace of their mirth. Their Muſick is *Lullabies* to quiet their Children, who yet are generally as quiet as if they had neither Spleen nor Lungs. To hear one of theſe *Indian* Women unſeen, a good ear might eaſily miſtake their untaught voice for the warbling of a well tuned Inſtrument.

Their modeſty ſuggeſt them to wear more cloathes than their Huſbands, having alwayes a ſhort Coat of cloth, or Skin wrapped like a Blanket about their loins reaching to their hams, which they never put off in company.

If a huſband ſels his Wives Beaver Petticote, as ſometimes he doth, ſhe will not put it off, till ſhe hath another to put on. Their mild carriage and obedience to their huſbands is very commendable; notwithſtanding all their churliſhneſs, and ſalvage inhumanity towards them, yet will they not frown, nor offer to word it with their Lords, nor preſume to proclaim their ſuperiority to the uſurping of the leaſt tittle of their Husbands charter, but are contentedly quiet with their helpleſs condition, eſteeming it to be the Womans portion.

Since the arrival of the *Engliſh* compariſon hath made their yoake more miſerable: For ſeeing the kind uſage of the *Engliſh* men towards their wives, they cannot but as much condemn their own huſbands unkindneſs, as they commend the *Engliſh* mens love. But in the mean time, their huſbands commend themſelves for their wit in keeping their wives in ſubjection, and to labour as much as they condemn the *Engliſh* huſbands for their indulgence and folly in ſpoiling ſuch good working creatures.

Theſe *Indian* women do oft reſort to the houſes of the *Engliſh* wherewith thoſe of their own Sex, they do ſomewhat eaſe their miſery by complaining of their thraldom, and ſeldom part without ſome relief; and if their huſbands come to ſeek for their *Spaws* (for ſo they call all women) and do begin to bluſter for their idleneſs, the *Engliſh* woman betakes her to her Arms, which are the warlike Ladle, and the ſcalding Liquor, threatning bliſtering to the naked Runaway, who is ſoon driven back by ſuch hot comminations. In a word, the love of theſe women to the *Engliſh*, deſerves no ſmall eſteem, whom they are ever preſenting with ſomething that is rare or deſired, as Strawberries, Hurtleberries, Raſberries, Gooſeberries, Cherries, Plums, Fiſh, and ſuch other gifts as their poor Treaſury affords.

New *Englands* Proſpect.

Of their Religion.

The good God,

The Natives of *New-England* conceive of many Divine powers: but one whom they call *Keihtan* (they ſay) is the principal, and maker of all the reſt, and himſelf is made by none. He created the Heavens, Earth, Sea, and all Creatures contained therein. He alſo made one man and one Woman, of whom oll mankind came. But how they came to be ſo far diſperſed, they know not. At firſt (they ſay) there was no *Sachem* or King, but *Keihtan*, who dwells above the Heavens, whither all good men go when they die to ſee their friends, and have their fill of all thins. Thither bad men go alſo, and knock at his door, but he bids them *walk abroad*, for there is no place for ſuch, ſo that they wander in reſtleſs want, and penury. Never man ſaw this *Kiehtan*; only old men tell them of him, and bid them tell their children; yea, to charge them to tell it to their poſterities, and to lay the like charge upon them. This power they acknowledge to be good; and when they would obtain any great matter, they meet together, and cry unto him; and when they have plenty and victory, &c. they ſing, dance, give thanks, and hang up Garlands in memory thereof.

Another power they worſhip called *Hobbamock*, which is the Devil; Him they call upon to cure their wounds, and Diſeaſes. And when they are curable, he perſwades them that he ſends the ſame for ſome conceived anger againſt them; but upon their calling upon him, he can, and doth help them. But when they are mortal and incurable, he tells them that *Kiehtan* is angry, and ſends them, whom none can cure, which makes them doubt whether he be ſimply good, and therefore in ſickneſs they never call upon him. This *Hobbamock* appears in ſundry forms unto them; As in the ſhape of a Man, a Deer, a Fawn, an Eagle, &c. But moſt ordinarily like a ſnake. He appears not to all, but to the chiefeſt, and moſt judicious amongſt them, though all of them ſtrive to attain that Helliſh honor. He chiefly appears to three ſorts of perſons: Of the firſt Rank they are few, and they are highly eſteemed of, and they think that no weapon can kill them: The ſecond ſort are called *Powahs*: and the third *Prieſts*.

The *Powahs* chief Office is to call upon the Devil, and to cure the ſick and wounded. The common people joyn with him in his Invocations, by ſaying *Amen* to what he ſaith. The *Powah* is eager and free in ſpeech, fierce in countenance, and joyneth many Antick and laborious geſtures with the ſame over the party diſeaſed. If the party be wounded, they ſuck his wounds; but if they be curable, the Snake or Eagle ſits on his ſhoulders and licks the ſame. Him none ſees but the *Powah*. If the party be otherwiſe diſeaſed, its ſufficient if in any ſhape he but comes into the houſe, and it is an undoubted ſign of recovery.

The *Powahs* in their ſpeech promiſe to ſacrifice many Skins of Beaſts, Kettles, Hatchets, Beads, Knives, and the beſt things they have to the Fiend, if he help the diſeaſed party. When women are in deſperate and extraordinary hard travel in Child-birth, they ſend for the *Powahs* to help them. Many ſacrifices they uſe, and ſometimes kill their Children. The *Nanohigganſets* exceed in their blind Devotion, and have great ſpacious houſes, into which their Prieſts only come. Thither at certain times moſt of the People reſort and ſacrifice almoſt all their riches to their gods, as Kettles, Skins, Hatchets, Beads, Knives, &c. all which the Prieſt caſts into a great fire made in the midſt of that houſe, where they are conſumed. To this Offering every man brings freely, and he that brings moſt, is beſt eſteemed.

The *Prieſts* are men of great courage and wiſdom, and to theſe the Devil alſo appears more familiarly than to others, and covenants with

them

them to preſerve them from death by wounds of Arrows, Knives, Hatchets, &c. One of theſe will chaſe almoſt an hundred of their enemies: They are highly eſteemed of all, and are of the *Sachems* Councel, without whom he will neither make War, nor undertake any great matter. In War the *Sachems* for their more ſafety, go in the midſt of them. They are uſually men of the greateſt ſtature and ſtrength, and ſuch as will endure moſt hardneſs, and yet are diſcreet, and courteous in their carriages, ſcorning theft, lying, and baſe dealing, and ſtand as much upon their Reputation as any men. And to encreaſe the number of theſe, they train up the likelieſt Boyes from their Childhood unto great hardneſs, and cauſe them to abſtain from dainty meat, and to obſerve divers other Rules, to the end that the Devil may appear to them when they are of age. They alſo cauſe them to drink the Juice of Centuary, and other bitter Herbs, till they vomit it into a platter, which they muſt drink again, till at length, through extraordinary preſſing of Nature, it looke like blood: And this the Boyes will do at firſt eagerly, and ſo continue, till by reaſon of faintneſs they can ſcarce ſtand on their leggs, and then they muſt go forth into the cold. Alſo they beat their ſhins with ſticks, and cauſe them to run through Buſhes, Stumps, and Brambles to make them hardy and acceptable to the Devil, that ſo in time he may appear unto them.

How they increaſe the Prieſts.

Their Government.

Their *Sachems* are not all Kings, but only ſome few of them, to whom the reſt reſort for protection, and pay them Homage: Neither may they make War without their knowledge and approbation. Every *Sachim* takes care for the Widdows, Fatherleſs, Aged, or maimed, if their friends be dead, or not able to provide for them. A *Sachim* will not marry any but ſuch as are equal in birth to him, leſt his Seed prove ignoble; and though they have many other wives, yet are they but Concubines, or ſervants, and yield obedience to the Queen, who orders the Family, and them in it. The other Subjects do the ſame, and will adhere to the firſt during their lives, but put away the other at their pleaſure. Their Government is ſucceſſive, not elective. If the *Sachims* child be young when his Father dies, he is committed to the Protection, and Tuition of ſome one amongſt them, who rules for him till he be of age.

They maintain their Kings.

Every *Sachem* knows the bounds and limits of his Kingdom, out of which, if any of his men deſire Land wherein to ſet their Corn, he gives them as much as they can uſe. In theſe limits, he that Hunts and kills any Veniſon, gives the *Sachim* his Fee; if it be killed on the Land, he hath part of the fleſh; if in the water, then the Skin only: The great *ſachems* or Kings know not their bounds ſo well. All Travellers or Strangers uſually lie at the *Sachims* houſe, and when they come, they tell them how long they will ſtay, and whither they are going; during which time they are entertained according to their quality. Once a year the *Prieſts* provoke the People to beſtow much Corn on the *Sachim*, and accordingly at a certain time and place, the people bring many Baskets of Corn, and make a great Stack thereof near to the *Sachems* houſe. There the *Prieſts* ſtands ready to return them thanks in the name of the *Sachim*, who fetches the ſame, and is no leſs thankful, beſtowing many gifts upon them.

Their charity.

When any aie viſited with ſickneſs, their friends reſort to them to comfort them, and oft continue with them till death or recovery; If they dye they ſtay to mourn for them, which they perform night and morning for many dayes after their Burial: But if they recover, becauſe their ſickneſs was chargeable, they ſend them Corn and other gifts, whereupon they Feaſt, and Dance. When they bury their dead, they ſew the Corps up in a Mat, and ſo bury it. If a *Sachim* dyes, they cover him with many curious Mats, and bury all his Riches with him, and incloſe the Grave with a Pale. If it be a child, the Father will put all his own ſpecial Jewels, and Ornaments into the grave with it: Yea, he will cut his Hair, and diſfigure himſelf, in token of his great ſorrow. If it be the Maſter or Dame of the Family, they will pull down the Mats, and leave the Frame of the houſe ſtanding, and bury them in, or near the ſame, and either remove their Dwelling, or give over houſe-keeping.

Their Burials, and mournings.

Their behaviour.

The younger ſort reverence the Elder, and do all mean Offices for them when they are together, though they be ſtrangers. Boyes and Girls may not wear their hair like men and women, but are diſtinguiſhed thereby. One is not accounted a man, till he doth ſome notable act, and ſhews his Courage and Reſolution anſwerable to his place: The men take much Tobacco, but its counted very odious in a Boy ſo to do.

Their names of their marriages, Their Women.

All their Names are ſignificant and variable. For when they come to be men and women, they alter them according to their deeds, or diſpoſitions. When a Maid is given in Marriage, ſhe firſt cuts her hair, and then wears a covering on her head till her hair is grown again. Of their Women ſome are ſo modeſt, that they will ſcarce talk together whilſt men are by, and are very chaſt: Others are light, laſcivious, and wanton. If a Woman hath a bad Huſband, or affect him not; If there be War between that and any other people, ſhe will run away from him to the contrary party, where ſhe never wants welcome; for where there be moſt women, there is moſt plenty.

Their modeſty.

When a Woman hath her Courſes, ſhe retires her ſelf from all other company, and lives in a houſe apart; After which ſhe waſhes her ſelf, and all that ſhe hath touched or uſed, after which ſhe is received into her Husbands Bed or Family. The Husband will beat his Wife, or put her away for Adultery. Yet ſome common Strumpets there are, but they are ſuch as either were never married, or are Widdows, or that have been put away for Adultery: For no man will take ſuch an one to wife.

Their Juſtice Puniſhments.

In matters of injuſtice or diſhoneſt dealing, the *Sachim* examines and puniſheth the ſame. In caſes of theft; For the firſt offence he is diſgracefully rebuked: For the ſecond, he is beaten by the *Sachim* with a Cudgle on the naked back: For the third, he is beaten with many ſtripes, and hath his Noſe ſlit, that all men may both know and ſhun him. If one kill another, he certainly dies for it. The *Sachim* not only ſentenceth the Malefactor, but executeth the ſame with his his own hands, if the party be preſent, otherwiſe he ſends his own Knife, if he be ſentenced to dye by the hands of another that executes the ſame. But if the Offender be to receive any other puniſhment, he will not receive it but from the *Sachim* himſelf, before whom being naked, he kneels, and will not offer to run away, though he beat him never ſo much, it being a greater diſparagement for a man to cry when he is corrected, than was his offence and puniſhment.

Their integrity.

They are a very witty and ingenious people: They keep account of the time by the Moon, or by Sommers or Winters; They know divers of the Stars by name: They have alſo many names for the Winds: They will gueſs ſhrewdly at the Wind and Weather before hand, by obſervations in the Heavens.

Their Language.

Their Language is very copious and large, and hard to be learned; And though in an hundred miles diſtance their Languages differ, yet not ſo much, but they can underſtand each other.

Their Chonicles.

Inſtead of Records and Chonicles, where any Remarkable Act is done, in memory of it, either in the very place, or by ſome Path neer adjoyning, they make a round hole in the Ground a foot deep, and as much over, which, when others paſſing by, behold, they enquire the cauſe and occaſion of it, which being once known, they carefully acquaint others with it. And leſt ſuch holes ſhould be filled, as men paſs by, they will oſt renew them. So that if a man travels, and can underſtand his Guide, his Journey will be leſs tedious, by the many Hiſtorical Diſcourſes that will be related to him.

You have heard before of the State of New-England *in the year* 1633. *when ſhe was but in her childhood, but being now grown up to more maturity; Take this account of it, which was written by a Reverend Miniſter, in* January 166$^{8}_{9}$. *who had lived there* 40. *years, and therefore hath great reaſon, and good opportunities to be acquainted with the condition of it.*

WHen we came firſt to *New-England* in the year 169. there was then but one Town in the Country, *viz.* that of *New-Plimmouth*, which had ſtood alone for nine years. From that time to this year now beginning 1669. is juſt fourty years; in which time there has been an increaſe of fourty Churches in this Colony (but many more in the reſt.) And Towns in all *New-England*, 120. which for the moſt part lie along the *Sea* Coaſt for ſomewhat more than two hundred miles; only upon *Connecticut* River, there are thirteen Towns lying neer together; and about the *Maſſacuſets Bay*, here are above thirty Towns within two, three, four, or five miles aſunder. And from the *Sea*, which hath rendred *Boſton* a very conſiderable place, and the *Metropolis* of *New-England*, all the other Towns on the Sea Coaſt, and thoſe in the Country depending upon it. I have lately heard ſome Merchants that knew old *Boſton*, ſay that this is far bigger, and hath ten times more Trade than that, having many Ships and Catches, and they ſay no leſs than an hundred Catches went from the Country this winter to trade in *Virginia*; beſides many others to the *Weſt Indies*, and to ſeveral parts of *Europe*.

It was doubted for ſome years, whether there would be a ſtaple Commodity in *New-England*; but God and time have ſhewed many, as Furs, Fiſh, Maſts, Pipeſtaves, and Deal-board, and ſuch plenty of Corn and Cattel, that abundance of Proviſion has been yearly tranſported for the ſupply of *Engliſh* Plantations, the *Weſt-Indies*, and other parts; in ſo much as though many Gentlemen of great Eſtates in the firſt year ſpent their Eſtates, and ſome of them that were very brave men of publick ſpirits, were brought very low, both they and theirs: Yet in the latter years, many that have riſen out of the duſt, by a way of Trading and Merchandiſing, have grown unto great Eſtates; ſome to ten, others to twenty, yea thirty or fourty thouſand pound eſtate.

In the year 1643. began the combination of the united Colonies of *New-England*, which have much encrerſed ſince then; every one of them having their diſtinct Pattents, except *New-Haven*, which for want of a Pattent, was ſince the coming in of our King, taken into the Colony of *Connecticut*; And though very many of the firſt commers are now dead and gone, yet there is grown up ſuch a numerous Poſterity here, that it's thought there are twenty times more *Engliſh* people now in the Country, then ever came into it. And it's believed by many obſerving men, that there are many above ten hundred thouſand ſouls. Moſt of the firſt Magiſtrates are dead, and not above two left in the *Maſſacnſets*; but one in *Plymouth*, one at *Connecticut*, and not one at *New-Haven*.

There came over from *England* at ſeveral times, chiefly before the year 1640. ninety fore Miniſters, of which twenty ſeven returned to *England* again, and there are now dead in the Country thirty ſix; and as yet living in the Country thirty one. The Miniſters bred up in *New-England*, are one hundred thirty two, of which two are dead in the Country, fourty one have removed to *England*, moſt of them from our Colledges, beſides other Schollars that have in *England* turned to other Profeſſions, and eighty one that are now living in the Country, employed in the Miniſtery in ſeveral places.

There have been ſeveral *Synods* in *New-England*; The firſt at *Cambridge*, in the year 1637. wherein the *Antinomian*, and *Familiſtical* Errors were confuted and condemned by the Word of God. The ſecond at *Cambridge* in the year 1646. wherein the Magiſtrates power and Duty in Matters of Religion, and the Nature and Power of *Synods* was cleared. The third, in the year 1648. where it was declared, that in Point of Doctrine, theſe Churches conſented to the Confeſſion of Faith, put forth by the *Aſſembly* at *Weſtminſter*; and in Point of Diſcipline, the Platform of the Diſcipline of theſe Churches, was then publiſhed. The fourth was at *Boſton* in the year 1662. concerning the Subject of *Baptiſm*, and Conſociation of Churches.

It hath pleaſed the Lord to give ſuch a bleſſing to the Goſpel among the *Indians*, that in divers places there are not only many civilized, but divers that are truly Godly, and ſhame the *Engliſh*, and are much hated by others of their own Country men, though that Work has met with many Obſtructions and Remoraes, chiefly by the Death of ſome of the Choiceſt Inſtruments, and many of the beſt of the *Indians*; Yet it may be well believed, that there is ſuch a Seed of the Goſpel ſcattered among them, which will grow unto a further Harveſt in God's time.

THE DESCRIPTION OF THE ISLAND OF BARBADOS:

With an Account of the *Trees*, *Plants*, *Herbs*, *Roots*, *Fowls*, *Birds*, *Beaſts*, *Fiſhes*, *Inſects*, *&c.* As alſo of their *Sugar-Canes*, *Ingenio's* and manner of making their Sugars.

THE firſt Diſcovery made of this Iſland was by a Ship of Sir *William Curte'us*, which returning from *Pernambock* in *Braſile*, being driven by foul Weather upon this Coaſt, chanced to fall upon this Iſland, which is not far out of the way, being one of the moſt Windwardly Iſlands of all the *Carribies*; and Anchoring before it, they ſtayed ſome time to inform themſelves of the nature of of the place, which by tryals in ſeveral places, they found to be ſo over grown with Wood, as that there could be no Champion Ground diſcovered wheron to Plant; Nor found they any Beaſts, or Cattel there, ſave Hoggs, whereof there were abundance. **Barbadoes firſt diſcovered.**

The *Portugals* having long before put ſome on ſhore for breed, in caſe they ſhould at any time by foul Weather be driven to, or caſt up- **Hoggs found there.**

Hunted by the *Indians*.

Fine Pots.

on this Iſland, that ſo they might there find freſh meat to ſerve them upon ſuch an exigence. And the Fruits and Roots that grew there, afforeded them ſo great plenty of food, that now they were multiplied abundantly. In ſo much as the *Indians* of the Leeward Iſlands that were within ſight, coming thither in their Canoos, and finding ſuch Game to hunt as theſe Hoggs were, whoſe fleſh was ſo ſweet, and excellent in taſt, they came often thither a hunting, ſtaying ſometimes a moneth together before they returned home, leaving behind them certain tokens of their being there, which were Pots of ſeveral ſizes made of Clay, ſo finely tempered, and turned with ſuch Art, as the like to them for fineneſs of Mettle, and curioſity of turning, are not made in *England*, in which they boiled their meat.

The firſt Painters.

This diſcovery being made, and advice thereof ſent to their friends in *England*; other ſhips were ſent with Men, Proviſions, and Working Tools, to cut down the Woods, and clear the Ground wherein to plant Proviſions for their ſuſtentation, till then, finding Food but ſtraglingly in the Woods. But when they had cleared ſome quantity of Land, they Planted *Potato's*, *Plantines*, and *Maies*, or *Indian Wheat*, with ſome other Fruits, which together with the Hoggs, which they found there, ſerved only to keep life and ſoul together. And their ſupplies from *England* coming ſo ſlow, and ſo uncertainly, they were oft driven to great extremities: And the Tobacco that grew there, was ſo earthy and worthleſs, as that it gave them little or no return from *England*, or other places; ſo that for a while they lingered in a doubtful condition. For the Woods were ſo thick, and moſt of the Trees ſo large and maſſy, as that they were not to be faln by ſo few hands: And when they were laid along, the Boughs were ſo thick and and unweldy, as required more help of ſtrong and active men to lop, and remove them off the ground; which continued ſo for many years, in ſomuch as they Planted *Potato's*, *Maies*, and *Bonaviſts* between the Boughs as the Trees lay on the ground.

Indico Planted. Cotton, and Fuſtick.

Yet not long after they planted *Indigo*, and ordered it ſo well, as that it *ſold* in *London* at very good Rates: And their *Cotten Woll*, and *Fuſtick Wood*, proved very good and ſtaple Commodities: So that having theſe four ſorts of commodities, to traffique with all; Some Ships were invited in hope of gain by that Trade, to come and viſit them, bringing for exchange, ſuch Commodities as they wanted, towit, Working-Tools, Iron, Steel, Clothes, Shirts, Drawers, Hoſe and Shooes, Hats, and more Hands. So that beginning to find good by this Trade, they ſet themſelves hard to work, and lived in much better condition.

Sugar Canes planted.

But when their Sugar-Canes had been planted three or four years, they found that to be the principal Plant whereby to raiſe the value of the whole Iſland; and therefore bent all their endeavours to improve their knowledge and skill in Planting them, and making Sugar. Which knowledg, though they ſtudied hard, was long in Learning.

The ſcituation of he Iſland.

This Iſland which we call *Barbado's* lies in thirteen Degrees and about thirty Minutes of Northern Latitude: The uſual Bay into which Ships put, is *Carlile Bay*, which without exception is the beſt in the Iſland, and is ſomewhat more than a League over; and from the Points of the Land to the bottom of the Bay, is twice as much.

The chief Towns unhealthful.

Upon the innermoſt part of this Bay ſtands a Town called the *Bridge*; for that a long Bridge was at firſt made over a little Nook of the Sea, which yet indeed is rather a Bogg than a Sea. This Town is ill ſcituated; the Planters looking more after conveniencie than health. But one houſe being erected, another was ſet up by it for Neighbourhood, and than a third, and a fourth, till at laſt it became a Town: Divers ſtorehouſes were alſo built there wherein, to ſtow their goods, being ſo neer and convenient for the Harbour. But their great overſight was to build a Town in ſo unhealthfull a place. For the ground being ſomewhat lower within the Land than the Sea banks are, the Spring-Tides flow over, and ſo remain there, making much of that flat a kind of Bog, or Mariſh, which ſends out ſo loathſome a Savour, as cannot but breed ill blood, and probably is the occaſion of much ſickneſs to thoſe that live there.

The ground on either ſide this *Bay* (but chiefly that to the *Eaſtward*) is much firmer, and lies higher, and therefore with ſome charge, may be made as convenient as the Bridge, and much more healthfnl.

The Baies.

Three more *Bayes* there be of note in this Iſland. One to the *Eaſtward* of this, which they call *Auſtins Bay*: The other are to the Weſt of *Carlile-Bay*. The firſt whereof is called *Mackfields Bay*; the other *Spikes Bay*; but neither of theſe three are environed with Land, as *Carlile Bay* is; but being to the Leeward of the Iſland, and of good Anchorage, they ſeldome are in danger, unleſs in the time of the *Turnado*, when the Winds turn about to the South; And then if they be not well moved, the Ships are ſubject to fall foul one upon another, and ſometimes are driven a ground. For the Leeward part of the Iſland, being rather ſhelvy than Rocky, they are ſeldom or never caſt away.

The bigneſs of the Iſland.
Its beauty

The leng the hot Iſland is twenty eight miles, and the breadth in ſome places ſeventeen miles, in others twelve; ſo that they make about three hundred nitety two ſquare miles in the whole Iſland. It riſes higheſt in the middle, ſo that when you come within ſight of this happy Iſland, the nearer you come, the more beautiful it appears to the Eye. For being in it ſelf exceeding beautiful, it's beſt diſcerned, and beſt judged of when your eyes become full Miſtris of the Object. There you may ſee the high, large, and lofty Trees with their ſpreading branches, and flouriſhing tops, which ſeem to be beholding to the Earth and Roots that gave them ſuch plenty of ſap for their Nouriſhment, which makes them grow to that perfection of beauty and largeneſs: Whil'ſt they by way of gratitude return their cool ſhade to ſecure and ſhelter the Earth from the Suns heat, which otherwiſe would ſcorch and dry it up. So that Bounty and Goodneſs in the one, and Gratefulneſs in the other, ſerve to make up this Beauty, which alwayes would lie empty and waſte.

By the Commodity of the Scituation of this Iſland, which is higheſt in the midſt, the Inhabitants within have theſe advantages. Firſt, a free proſpect into the Sea ;then a receptionof a opure and refreſhing air, and Breezes that come from thence : The Plantations overlooking one another, ſo as the more inmoſt parts are not debarred, nor reſtrained of their liberties of the view to the Sea by thoſe that dwell between them and it.

The length of the Days

Whil'ſt the Sun is in the *Æquinoctial*, or within ten degrees of either ſide, there is little change in the length of the dayes, for at ſix and ſix the Sun riſes and ſets : But when its nearer the Tropick of *Capricorn*, and in thirty ſeven degrees from them , then the dayes are ſomething ſhorter , and this ſhortning begins about the end of *October*.

The temperature.

Eight Moneths in the year the Weather is very hot , yet not ſcalding, but that Servants, both Chriſtians and Slaves labour and travel ten hours in a day. For as the Sun riſes , there riſes with it a cool Brees of Wind ; and the higher, and hotter the Sun riſes, the ſtronger and cooler the Breeſes are, and blow alwaeis from the *North-Eaſt* and by *Eaſt*, except in the time of the *Turnado* : For then it ſometimes chops about into the *South* for an hour or two , and ſo returns about again to the Point where it was.

The other four Moneths it is not ſo hot , but is near the temper of the Air in *England* in the midſt of *May*. And though in the hot ſeaſon the Planters ſweat much, yet do they not find that faintneſs which we find in *England* in the end of *July* , or in the beginning of *Auguſt*. But with this heat, there is ſuch a moiſture as muſt of neceſſity cauſe the Air to be unwholſome.

Diſeaſes,

The Planters there are ſieldom thirſty, unleſs they over heat their bodies with extraordinary labour , or with drinking ſtrong drink , as our *Engliſh* Spririts, or *French* Brandy, or the drink of the *Iſland*, which is made of the ſcummings of the Coppers that boil the Sugar, which they call *Kill-devil*.

For though ſome of theſe be needful in ſuch hot Countries when they are uſed temperately, yet the immoderate uſe of them over-heats the bodie, which cauſeth Coſtiveneſs , and Gripings in the Bowels ; which is a Diſeaſe that is very frequent there, and hardly cured, and of which many die. Their blood alſo is thinner and paler than ours in *England*: Nor is their Meat ſo well reliſhed as it is with us , but flat and inſipid ; the Hogs-fleſh only excepted, which is as good as any in the World. Their Horſes and Cattel ſeldom drink, and when they do , its but in a little quantity , except they be over heated with working.

The moiſtneſs of the air.

The moiſture of the Air cauſes all their *Knives*, *Tweeſes* , *Keys*, *Needles*, *Swords*, *&c.* to ruſt, and that in an inſtant. For if you grind your ruſty Knife upon a Grind-ſtone, wipe it dry, and put it into your ſheath, and pocket , in a little time after draw it again, and you ſhall find it beginning to ruſt all over; which in longer time will eat into the Steel and ſpoil the Blade. Locks alſo which are not often uſed, will ruſt in the Wards and become uſeleſs. And Clocks and Watches will ſeldom or never go true , and all this is occaſioned by the moiſtneſs of the Air. This great heat and moiſture together is certainly the cauſe that *Trees* and Plants, grow to ſuch a vaſt height, and largeneſs as they do there.

There is nothing ſo much wanting in this Iſland as *Springs* and *Rivers* of Waters; there being but very few, and thoſe ſmall and inconſiderable. There is but one River, which may yet be termed rather a Lake than a River. The Springs that run into it are never able to fill it: And out-let to the Sea it hath none; but at *Spring*-Tides the Sea comes in and fills it, and at Neep-Tide it cannot run out again, the Sea-banks being higher than it. Yet ſome of it iſſues out through the Sand, and leaves a mixture of freſh and ſalt water behind it.

A want of water.
The only-River or Lake.

Sometimes theſe Spring-tides bring ſome Fiſhes into it, which will remain there, being more willing to live in this mixt water, then in the ſalt.

Sometimes there have been taken in it Fiſhes as big as *Salmons*, which have been over-grown with fat and very ſweet and firm. But Fiſh is not often taken in this place, by reaſon that the whole Lake is filled with *Trees* and *Roots*, ſo that no Net can be drawn, nor Hook laid, without danger of breaking and loſing.

This River or Lake reaches not within Land above twelve ſcore yards, and there is no part of it ſo broad, but that you may caſt a Coit over it.

The Spring-tides about this Iſland ſeldom riſe above four or five foot upright. Into theſe Rivolets there come from the Sea little Lobſters, but wanting the great Claws before, they are the ſweeteſt, and fulleſt of Fiſh that can be eaten.

Excellent Lobſters.

But the water which the people in this Iſland moſt relie upon, is rain-water, which they keep in Ponds, and have deſcents to them, ſo that what falls upon other grounds about, may run into them; the bottom of theſe Ponds are Clay. For if the water find any leak to the Rocky part, it gets into the clifts and ſinks in an inſtant. About the end of *December* theſe Ponds are filled, and with the help they have by weekly ſhowers, they moſtly continue ſo, yet ſometimes they find a want. This water they uſe upon all occaſions, and to all purpoſes, as to boil their Meat, to make their Drink, to waſh their Linnen, &c.

Their ponds.

In theſe *Ponds* are neither Fiſh nor Fry, nor any living or moving things, except ſome *Flies* that fall into them; but the water is clear and well taſted; here their Cattel drink alſo. They alſo ſave rain water from the houſes, by Gutters at the Eves which carries it down into Ciſterns.

If any tumult or diſturbance be in the Iſland, the next neighbour to it diſcharges a Muſquet, which gives an Allarum to the whole Iſland. For upon the report of that, the next ſhoots, and ſo the next, and the next, ill it go through all, and upon hearing of this all make ready.

Speedy warning of dangers

Of their Bread.

Bread of Caſſary.

Bread which is the ſtaff and ſtay of mans life, is not ſo good here as in

England; Yet do they account it both nouriſhing and ſtrengthening. It's made of the root of a ſmall Tree or Shrub, which is called *Cuſſary*. This Root is large and round, like the body of a ſmall Still, and as they gather it, they cut ſticks or blanches that grow neereſt to it of the ſame Tree, which they put into the ground, and they grow: So that as they gather one, they plant another.

This Root when its firſt gathered is an abſolute poiſon, and yet by good ordering it becomes wholeſome and nouriſhing. Firſt, they waſh it clean, and lean it againſt a wheel, whoſe ſole is about a foot broad, covered with Latine made rough like a grater. This Wheel is turned about with the foot, as Cutlers uſe to turn theirs, and as it grates the Root, it falls down into a large Trough which is appointed to receive it. This they put into a ſtrong piece of double Canvas, or Sack-cloth, and preſs it ſo hard, that all the juice is ſqueezed out, and then drying it in the Sun, its fit to make Bread, which they do after this manner.

How its made.

They have a Plate of Iron round, about twenty inches in the *Diameter*, a little hollowed in the mid'ſt, with three feet like a Pot, above ſix inches high, that they may keep fire under. They heat this *Pone* (as they call it) ſo hot as that it may bake but not burn. Then the *Indians* (who are beſt acquainted with the making of it) caſt the Meal upon the *Pone* the whole breadth of it, and put it down with their hands, and it will preſently ſtick together, and when they think that that ſide is enough, they turn it with a thing like a Battle-dore; and ſo turn and re-turn it till it be enough, which is preſently done. Then laying it upon a flat boord, they make others, till they have made enough for the whole family. They make it as thin as a Wafer, and yet purely white and criſp. Salt they never uſe in it, though probably it would give it a better reliſh. They can hardly make Py-cruſt of it; For as they knead, or roul it, it will crack or chop, ſo that it will not hold any Liquor, neither with, nor without Butter or Eggs.

Bread of Maiſe, and Cuſſary together.

There is another ſort of Bread which is mixed, being made of the flower of *Maiſe*, and *Cuſſary*: For the *Maiſe* of its ſelf will make no Bread, it is ſo extream heavy: But theſe two being mixed, they make it into large Cakes two inches thick, which taſtes moſt like to our *Engliſh* Bread. Yet the *Negroes* uſe the *Maiſe* another way. For they toſt the ears of it at the fire, and ſo eat it warm off the fire.

The Chriſtian Servants are fed with this *Maiſe*, who pound it in a large Morter, and boil it in water to the thickneſs of Frumentry, and then put it into a Tray and ſo eat it; they give it them cold, and ſcarce afford them ſalt to it; This they call *Lob-lolly*.

Lob-Lolly

The third ſort of Bread which they uſe, is only Potatoes, which are the dryeſt, and largeſt which they can chooſe, and this is the moſt common ſort of Bread uſed at the Planters Tables.

Potatoes uſed for Bread. Their drink *Mobby*, how made.

Of their Drink.

Their Drink is of ſundry ſorts. The firſt, and that which is moſt uſed in the Iſland is *Mobby*; a Drink made of *Potatoes*; thus, They put the Potatoes into a Tub of water, and with a Broom waſh them clean; Then taking them out, they put them into a large Braſs or Iron Pot, and put to them ſo much water as will only cover a third part of them, then covering the Pot cloſe with a thick double cloth, that no ſteam can get out, they ſtew them over a gentle fire, and when they are enough, take them out, and with their hands ſqueeze and break them very ſmall in fair water, letting them ſtand till the water hath drawn all the ſpirits out of the Roots, which will be done in an hour or two. Then they put the Liquor and Roots into a large linnen Bag, and let it run through that into a Jar, and within two hours it will begin to work: and the next day it's fit to be drunk; And as they will have it ſtronger or weaker, they put in a greater or a leſs quantity of Roots.

This Drink being temperately made, doth not at all fly up into the head, but is ſprightly, thirſt-cooling drink. If it be put up into Runlets, it will laſt four or five dayes, and drink the quicker. It is much like *Reniſh* Wine on the Muſt. There are two ſeveral layers wherein theſe Roots grow; The one makes the Skins of the Potatoes white, the other Red, and the Red Roots make the Drink Red like *Claret* Wine, the other white. This is the moſt general Drink uſed in the Iſland, but it breeds Hydropick Humours.

Perino how made.

Another drink they have which is much wholſomer, though not altogether ſo pleaſant, which they call *Perino*, much uſed by the *Indians*, which is made of the *Cuſſavy* Root. This they cauſe their old toothleſs women to chaw in their mouthes, and ſo ſpit into water, which in three or four hours will work and purge it ſelf of the poiſonous quality. This Drink will keep a moneth or two, and drink ſomewhat like our *Engliſh* Beer.

Grippo.

Grippo is a third ſort of Drink, but few make it well, and it's rarely uſed.

Punch.

Punch is a fourth ſort, which is made of Water and Sugar mixt together, which in ten dayes ſtanding will be very ſtrong, and fit for Labourers.

A fifth is made of wild Plumbs which they have in great abundance upon very large Trees. Theſe they preſs and ſtrain, and they have a very ſharp and fine Flavour: But this being troubleſome in making is ſeldom uſed.

Plantane drink.

But the Drink made of the Plantane is far beyond all theſe. Theſe they gather when they are full ripe, and in the heighth of their ſweetneſs, and peeling off the Skin, they waſh them in water well boiled; and after they have ſtood a night, they ſtrain it, and bottle it up, and at a weeks end drink it. Its a very ſtrong and pleaſant Drink, as ſtrong as Sack, and will fly up into the head, and therefore muſt be uſed moderately.

The ſeventh ſort of Drink they make of the Skimmings of their Sugar, which is exceeding ſtrong, but not very pleaſant: This is commonly, and indeed too much uſed, many being made drunk by it. This they call *Kill-Devil*.

Kill-devil.
Beveridge

The eighth ſort of Drink they call *Beveridge*, made of Spring-water, White-Sugar, and Juice of Oringes. And this is not only pleaſant, but wholeſome.

Pine-drink the beſt of all.

The laſt and beſt ſort of Drink which the World affords, is the incomparable Wine of *Pines*. And this is made of the pure juice of the fruit it ſelf without mixture of Water, or any thing elſe, having in it ſelf a natural compound of all the moſt excellent taſts that the world can yield. I'ts too pure to keep long. It will be fine within three or four dayes. They make it by preſſing the Fruit, and ſtraining the Liquor, and keep it in Bottles.

Three ſorts of Meat.

Hogs fleſh.

They have ſeveral ſorts of Meat there, whereof the Hoggs-fleſh is the moſt general, and indeed the beſt which the Iſland affords. For the Swine feeding daily upon Fruit, the Nuts of Locuſt, Pompianes, the bodies of the Plantanes, Bonanas, Sugar-Canes, and Maiſe, make their fleſh to be exceeding ſweet. At the firſt coming of the *Engliſh* thither, they found Hoggs of four hundred pound weight, the Intrals taken out, and their Heads cut off.

Beef.

Beef they ſeldome have any that feeds upon that Iſland, except it die of it ſelf: Only ſuch a Planter as was Sir *James Drax* (who lived there like a Prince) may now and then kill one.

Turkies. Pullin, and *Muſcovy* Ducks.

Turkies they have large, fat and full of gravy. Alſo our *Engliſh* Pullen, and *Muſcovy* Ducks, which being larded with the fat of their Pork, and ſeaſoned with Pepper and Salt, is an excellent Bak'd Meat.

Turtle Doves. Pidgeons.

Turtle Doves they have of two ſorts, and very good meat. There are alſo Pidgeons which come from the Lee-ward Iſlands in *September*, and ſtay till *Chriſtmas* to feed upon Fruits. Many of theſe they kill upon the Trees, and they are exceeding fat, and taſt excellently.

Rabbets.

Tame Rabbets they have, but they taſt faintly, more like Chickens then Rabbets. They have alſo divers ſorts of Birds, but none that they uſe for Food.

Of their Fiſh.

Several ſorts of fiſh.

Now for fiſh, the Iſland want not plenty about it, yet the Planters look ſo much after their profit on the Land, that they will not ſpare time to catch it, nor to ſend to the Bridge to buy that which is caught to their hands. But when any have a mind to feaſt themſelves with Fiſh, they go to the Taverns at the Bridge where they have plenty, and well dreſt.

Butter they ſeldom have that will beat thick; but inſtead thereof they uſe Vineger, Spice, and fry much of their Fiſh in Oyl, and eat it hot; yet ſome they pickle, and eat it cold. Yet Collonel *Humphrey Walrond* having his Plantation near the Sea, hath a Saine to catch Fiſh withall, which his own ſervants and Slaves put to Sea twice or thrice a week, and bring home ſtore of ſmall and great Fiſhes, as *Snappers* red and gray, *Cavallos*,

los, *Macarel*, *Mullets*, *Cony-Fiſh*, and divers other ſorts of firm and ſweet Fiſh; and ſome bigger then *Salmons*, of the rareſt colours that can be imagined, being from the back fin which is the middle of the Fiſh, to the end of the tail, of a moſt pure graſs green, as ſhining as Satin: The Fins and Tail dappled with a moſt rare hair-colour; and from the back Fin to the Head, a pure hair-colour dappled with green. The Scales as big as an half Crown piece.

The green Turtle.

It is an exccent ſweet Fiſh; only there is one kind of Fiſh here wanting, which are very rife in the adjacent Iſlands, which is the green Turtle, which the beſt meat that the Sea affords.

In other places they take an infinite number of them by turning them upon their backs with ſtaves, where they lie till they are fetcht away. A large Turtle will have in her body half a buſhel of Eggs. When they are to kill one of them, they lay it on his back upon a table, and when he ſees them come with a knife to kill him, he vapours out the moſt grievous ſighs that ever you heard creature make, and ſheds as large tears as a Stag. He hath a joynt or crevis about an inch within the utmoſt edge of his ſhell, into which they put the knife and rip up his belly, which they call his *Calipee*, and take out his bowels, and heart, which had three diſtinct points, and this being laid in a diſh will ſtir and pant ten hours after the Fiſh is dead: It's of a delicate taſte and very nouriſhing.

Of The Quelquechoſes.

Quaſque-choſes.

The *Quelquechoſes* with which they furniſh out their Tables at a feaſt are, Eggs potcht, and laid upon Sippets ſoaked in Butter, and juice of Limes and Sugar, with plumpt Currans ſtrewed upon them, and Cloves, Mace, Cinamon ſtrewed upon that, with a little Salt. Eggs boiled, roſted, and fried with Collops. Buttered Eggs, an Amulet of Eggs, with the juice of Limes and Sugar, a Fraize, and a Tanſie, Cuſtards and Cheeſe-cakes, Puffs, Cream boiled to a heighth with yolks of Eggs, and ſeaſoned with Sugar and Spice, Jelly which they make of a young Pig, Caves-feet, and a Cock; Cream alone, and ſome ſeveral wayes with the help of Limes, Lemmons, and Oranges; and into ſome they put Plantanes, Gnavers, and Bonanoes ſtew'd, or preſerved with Sugar, and the ſame fruit alſo preſerved without Cream, and to draw down a cup of Wine, they have dried Neats Tongues, *Weſtfalia*-Bacon, Caviare, Pickled Herring, Botargo, all which are brought to them.

Fleſh and Fiſh.

From *Old* and *New England*, *Virginia*, and *Holland* they have Beef, and Pork; As al Ling, Haberdine, Cod, poor-*John*, Makarels, and Herrings pickled, and Sturgeon. Pickled Turtles they have from the Lee-ward Iſlands. Of theſe things they have had in theſe latter years ſuch ſtore, that the *Negroes* are allowed for each man two Makarels a week, and every woman one, which are given them Saturday-nights, after which they have their allowance of plantanes, which is every one a large bunch or two two little ones to ſerve them for a weeks proviſion.

The *Ne*groes alowance.

And if any Cattel die by chance, or by any diſeaſe, the Chriſtian ſervants eat the bodies, and the *Negroes* the Skins, Head, and Intrals, which is divided to them by the Overſeers. If a Horſe dies, the *Negroes* have the whole bodies, and this they think a high Feaſt, with which poor ſouls were never better contented: And the Drink which the ſervants have to this Diet, is nothing but *Mobby*, and ſometimes a little *Beveridge*; but the *Negroes* have nothing but water.

An Inland Feaſt.

When the chief Planters make a Feaſt for their friends, its either made by ſuch as live within Land, or neer the Sea ſide. For this Inland Plantation, my Author inſtanceth in Sir *James Draxe*, at whoſe Table he hath ſeen theſe ſeveral ſorts of Meat well dreſſed: And this Feaſt was alwayes made when he killed a Beef, which he fed very fat, by allowing it a dozen Acres of Bonaviſt to feed in.

Firſt, he mentions Beef as the greateſt rarity in that Iſland of which he had theſe Diſhes; A Rump boiled, a Chine roſted, a large piece of the breaſt roſted, a Cheek baked, the Tongue and part of the Tripes in Minced-pies, ſeaſoned with ſweet Herbs finely minced, Suet, Spice and Corrans. The Leggs, pallats, and other ingredients for an *Oleo Podigro*, and Maribones.

The Gueſts having eaten well hereof, the Diſhes were taken away, and then came in a potato-pudding, a Diſh of *Scotch* Collips, of a Legg of *Pork*, Fricacy: of the ſame, a diſh of boiled Chickens, a ſhoulder of a young Goat; a Kid with a Pudding in his belly, a young Pigg exceeding fat and ſweet; a ſhoulder of Mutton which is there a rare Diſh: A Paſty made of the ſide of a young Goat, and a ſide of a young Porket upon it, well ſeaſoned with pepper, Salt, and ſome Nutmegs: A Loin of Veal, to which they have plenty of Oringes, Lemmons, and Limes; three young Trukies in a Diſh, two Capons very large and fat, two Hens with Eggs in a Diſh; four Ducklings, eight Turtle Doves, and three Rabbets; And for cold Baked Meats, two *Muſcovy* Ducks larded and ſeaſoned with pepper and ſalt: And when theſe are taken from the Table, another courſe is ſet on, of *Weſtphalia* Bacon, dried Neats Tongues, Botargo, pickled Oyſters, Caviare, Anchoves, Olives, and mixt amongſt theſe, Cuſtards, Cream, ſome alone, ſome with preſerved Plantanes, Bonanoes, Gnavers, and theſe Fruits preſerved by themſelves; Cheeſecakes, Puffs, ſometimes Tanſies, Fraiſes, or Amulets: And for raw fruit, Plantaxes, Bonanoes. Gnavers, Milions, prickled Pears, Anchove pears, prickled Apples, Cuſtard Apples, Water Milions, and Pines, better then all the reſt. And to this they had for Drink, *Mobby*, *Beveridge*, *Brandy*, *Kill-Devil*, Drink of the *Plantanes*, *Claret*, White, and *Rheniſh* Wine, *Sherry*, *Canary*, Red *Sack*, Wine of *Fiall*, beſides ſeveral ſorts of Spirits that come from *England*.

A Feaſt near the Sea.

Now for a Plantation neer the Sea, he inſtances in Collonel *Walronds*, who though he wants *Sheep*, *Goats*, and *Beef*, yet he makes a plentiful ſupply in ſundry ſorts of Fiſh, which the other wants. For all other ſorts of Meat which were at Sir *James Draxe* his Table, he found at Collonel *Walronds*, as alſo Mullets, Maquerels, Parrat-fiſh, Snappers, red and grey, Carallos, Terbums, Crabs, Lobſters, long Fiſh, with divers others for which they have no names. Beſides he dwelling ſo neer the

Haven, hath of all the Rarities that are brought into the Iſland from other parts ; As Wine of all kinds,Oyl, Olives , Capers, Sturgeon , Neats-Tongues, Anchoves, Caviare, Botago , with all ſorts of ſalt meats, both Fleſh and Fiſh ; As Beef , *Pork* , peaſe , Ling , Habberdine , Cod , poor-*John*, &c.

Merchandize imported and exported.

Above one hundred ſail of ſhips come yearly to this Iſland that bring ſervants and ſlaves, men and Women , Horſes, Beaſts , Aſinegoes, and Cammels ; Utenſils for boiling of Sugar ; and all manner of Tools for Tradeſmen, Iron, Steel, Lead, Braſs, *Pewter* : Cloth of all ſorts both Linen and Woollen, Stuffs, Hats, Stockings , Shooes, Gloves, Swords, Knives, Locks, &c. and many other things. And they carry back Indigo, Cotten-wool, Tobacco, Sugar, Ginger, and Fuſtick wood.

Of their ſeveral ſorts of Timber.

Timber Trees. Locuſts.

Timber for building they have great choice and plenty : As the Locuſt Trees which are ſo long and big as may ſerve for Beams in a very large room, Their bodies are ſtrait, above fifty foot long, the Diameter of the Body about three foot and a half : The Timber hereof is hard, heavy, and firm, not apt to bend, and laſting.

Maſtick Trees. Bully Trees.

The Maſtick Trees not altogether ſo large as the former , but tougher.

The Bully Tree is ſomewhat leſs, but in other qualities goes beyond the former. It's ſtrong, laſting , yet not heavy , nor ſo hard for the Tools to work upon.

Red wood Yellow wood. Cedars. Iron-Wood.

The Red Wood, and Yellow prickled Wood are good Timber, and higher then the Locuſts.

The Cedar is the beſt of all, it works ſmooth, and looks beautifully ; Of it they make Wainſcot, Tables, and Stools.

They have Iron Wood, and another ſort that will endure wet and dry : Of theſe they make Shingles , wherewith they cover their houſes, becauſe it will neither warp nor crack.

Of their Stone.

Stone for buildings.

They have two ſorts of Stone for building : The one lies in Quarries ; but theſe are ſmall rough, and ſomewhat porous : Being burnt they make excellent Lime, white, and firm, by the help whereof they bind their Stones and make them to endure the weather.

The other ſort of ſtone they find in Rocks, and Maſſy pieces in the Ground which are ſoft, and therefore they ſaw them to what Dimenſions they pleaſe , and the longer it lies above ground the harder it grows. Hangings they uſe not in their houſes, becauſe they would be ſpoiled by the Ants , eaten by the *Cockroaches*, and Rats.

Of their Servants and Slaves.

In the Iſland are three ſorts of Men, Maſter , Servants , and Slaves.

Of their ſervants and ſlaves.

The Slaves and their Poſterity being ſubject to their Maſters for ever, they take more care of them then of their Servants, which are theirs but for five years by the Law of the Iſland. So that for the time the ſervants have the worſer lives: For they are put to hard labour, ill lodging, and ſlighted diet. Formerly the ſervants had no bone-meat at all, except a Beaſt died, and then they were feaſted as long as that laſted. Till they had planted good ſtore of Plantans the *Negroes* were fed with *Bonaviſto*, and *Lob-Lolly*, and ſome ears of *Maiſe* toſted; but now they are well pleaſed with their Plantans, wherein they much delight, and thus they dreſs it. It's gathered for them before it's full ripe, by the keeper off the Plantan Groves, who is an able *Negro*, and laid upon heaps till they fetch them away, which they do every Saturday night about five a clock; for then they give over work ſooner then ordinary, partly for this work, and partly becauſe the fire in the Furnace is to be put out, and the *Ingenio* to be made clear; beſides they are to waſh, ſhave, and trim themſelves againſt the *Sabbath*.

It is a fine ſight to ſee an hundred of theſe *Negroes*, men and women, every one with a Graſs-green bunch of Plantans on their heads, every bunch twice ſo big as their heads, all marchin gone after another. Having brought it home, they pill off the skin of ſo much as they will uſe, and boil it, making it into Balls, and ſo eat it.

One bunch a week is a *Negroes* allowance, which they have no bread, nor drink but water, their Lodging at night is a boord, with nothing under, nor any thing above upon them.

How their ſervants are uſed.

The uſage of the Chriſtian Servants is much as the Maſter is, whether merciful, or cruel. Such as are merciful, uſe their ſervants well, both in Meat, Drink, and Lodging. But the lives of ſuch ſervants as have cruel Maſters, is moſt miſerable. When any ſhips bring ſervants thither, the Planters buy ſuch of them as they like, and with a Guide ſend them to their Plantations, where they muſt preſently build them a Cabin, or elſe lie upon the Ground. Theſe Cabins are made with ſticks, withs, and Plantane Leaves, under ſome little ſhade that may keep off the Rain.

Their food is a few Potatoes for meat, and water or *Mobby* for drink. At ſix of the clock in the Morning they are rung out to work with a Bell, with a rigid Overſeer to command them, till the Bell ring again at eleven of the clock, and then they go to Dinner, either with a Meſs of *Lob-lolly* Bonaviſt, or Potatoes. At one of the Clock they are rung out again, where they work till ſix, and then home to a Supper of the ſame. But now their lives are much better; For moſt ſervants lie in Hamocks, in warm rooms, and when they come home wet from work, they have ſhifts of ſhirts and Drawers, which is all the Clothes they wear, and are fed with Bone-meat twice or thrice in a week.

Of their great Fires.

Dreadful fire.

Sometimes through careleſneſs of ſervants, whole fields of Sugar Canes, and Houſes have been burnt down: For if the Canes take fire, there

How quenched.

there is no quenching of them, they burn ſo furiouſly, and make a terrible noiſe; For each knot of every Cane, gives as great a report as a Piſtol. There is no way to ſtop it but by cutting down, and removing all the Canes before it for the breadth of twenty or thirty foot down the wind; and there the *Negroes* ſtand and beat it out as it creeps along; and ſome of them are ſo earneſt to ſtop it, as with their naked feet to tread, and to roll their naked bodies upon it, ſo little do they regard their own ſmart in regard of their Maſters benefit.

Of the Negroes.

When *Negroes* are brought to be ſold, the Planters go to the ſhip to buy them, where they find them ſtark naked, and therefore cannot be deceived in any outward infirmity. The ſtrongeſt, youngeſt, and moſt beautiful yield the beſt prizes; thirty pound is the price for the beſt, and about twenty five pound for a woman *Negro*; Children are much cheaper. They are very chaſt people. For when at ſometimes they are altogether naked, they will not ſo much as caſt their eyes upon thoſe parts which ought to be covered.

Their chaſtiy.

Their jealouſie.

Jealous they are of their wives, and, and take it hainouſly if any make the leaſt Courtſhip to them. And if any woman hath two children at a birth, her Husband provides a cord to hang her, concluding that ſhe hath been falſe to his bed: And if by the authority of his Maſter, he be overawed, yet he never loves her after. The Planters allow ſome of them two or three Wives, but no women above one husband.

Of their eaſie travel

When a Wife is brought to bed, the Husband removes into another room, leaving his Wife upon a boord on which ſhe lies, and calls a neighbour to her, who makes her a little fire near her feet, and that ſerves for Poſſets, Broths, and Candles,. In a fortnight ſhe is at her work again with her *Pickaninny* (ſo they call their Children) at her back, as merry as any other.

They have times of ſuckling their Children, and refreſhing themſelves in the fields; and good reaſon, for they carry a burden on their backs, and work too. Some of them when their children are three years old, as they ſtoop in their weeding-work, will ſet their *Pickaninnies* a ſtride on their backs, where he will ſpur his Mother with his heels, and crow on her back, clapping his hands as if he meant to fly, which the Mother is ſo well pleaſed with, that ſhe will continue her painful ſtooping work longer then ſhe would do, rather then diſcompoſe her jovial *Pickaninny*, ſo glad ſhe is to ſee him merry.

Dancing.

The *Sabbath* dayes they have wholly to their pleaſures: In the afternoons they have Kettle-Drums to make them Muſick, and they all go to dancing, the men by themſelves, and the women by themſelves, and ſometimes the men wreſtle amongſt themſelves.

The Funerals,

When any of them die, they make a grave, and bury him in the evening, clapping their hands, and making a doleful ſound with their voices. They are cowardly, and therefore bloody, when they have advantages. If you threaten before you puniſh them, they will hang themſelves to avoid the puniſhment. If they have bruiſes or ſtrains, they anoint themſelves with a kind of Oyl that comes out of *Barbary* that cures them. When they are ſick, or inwardly diſtempered, a little *Kill-Devil* revives, and comforts them.

And Phyſick.

The

Negro- Maids and Wives.

The young Maids have uſually large breaſts that ſtand ſtrutting out, hard and firm, but when they are old, and have had children, their breaſts hang down below their Navels.

They are excellent Swimmers and Divers, both men and women. Some *Indians* they have from the Neighbouring *Iſlands*, or from the Continent, whoſe Women are better verſed in ordering the *Caſſavy*, and making *Bread* then the *Negroes*; As alſo for making *Mobby*. The men they uſe for foot-men, and killing of Fiſh. One of them will go out with his Bows and Arrows, and in a dayes time will kill more Fiſh then will ſerve a Family of a dozen perſons whil'ſt it is good. They are very active and learn any thing ſooner then the *Negroes*: Their Women have ſmall breaſts, long black hair: Clothes they ſcorn to wear, eſpecially if they be well ſhaped, only they wear ſomething before their privities.

Indians.

One of theſe women being got with child by a Chriſtian ſervant, when the time of her travel came, being loth to be delivered amongſt the men, went alone to a Wood, where was a Pond of water, by which ſhe was delivered, and waſhing her Child in the Water, within three hours came home again with her Child in her Arms, which was a luſty boy.

Some of the Planters feed daily two hundred mouthes, and keep them in ſuch good order, as there is no mutinies amongſt them, though they be of ſeveral Nations.

Their firſt work is Weeding, which if it be neglected but a little time, all is in danger of being ſpoiled. After Weeding comes Planting, eſpecially in *May*, and *November*: But Canes may be planted at all times, that ſo one Field may be ready after another. Commonly one Field contains about twelve Acres.

Of their Beaſts and Cattel.

Camels.

Some Camels they have which are brought to them, and they are very uſeful for carrying down Sugar to the Bridge, or bringing from thence Hogſheads of Wine, Beer, or Vineger, which Horſes cannot do, neither can Carts paſs, the wayes are ſo Rocky and uneven. One of theſe will carry one thouſand ſix hundred pound weight, and therefore the ſureſt of any beaſt.

Horſes, Bulls and Cows.

Some Horſes they have which are brought from ſeveral Countries, and they uſe them either for the *Ingenio*, or for the ſaddle. Some Bulls and Cows they have from the Iſle of *May*, and *Bonaviſta*. The Bulls and Oxen they uſe for labour in the *Ingenio's*, and the Cows for the Pail. A Calf here will bring a Calf in fourteen moneths.

Aſſinegoes.

Aſſinegoes they have which are of excellent uſe for carrying Sugar to the Bridge: For they will go where Horſes cannot, by reaſon of the gullies, and deep wayes: One of them will carry one hundred and fifty pound weight, and ſome two hundred.

Hoggs.

Hogs they have in abundance which they keep in incloſures; and they uſe to ſell them alive for 4 d. a pound, and ſometime for 6 d. if they be dear.

Sheep.

Sheep they have but few, neither do they thrive in that Paſture. Yet the Ews have conſtantly two Lambs, but their fleſh doth not eat well. Some ſheep they have from *Guinny*, and *Binny*, that have hair inſtead of wooll, and their fleſh is more like to Mutton then the other.

Goats.

Goats they have in great plenty, and they proſper well, and taſt like our Goats: They live in the Woods, and are always incloſed.

Of their Birds and Fowls.

Birds and Fowls.

Birds they have, but two ſorts worth the mentioning. The biggeſt is a Buzzard, ſomewhat leſs then ours, and ſwifter of wing; The only good they do, is, that they ſometimes kill Rats.

Buzzards, Turtle Doves.

The other is the larger Turtle Dove, of which there is great ſtore. It's handſomer both in ſhape and colour then ours in *England*, and is very good meat.

There is alſo a leſſer Turtle, a far finer Bird then ſhe. It's of the ſhape of a Partridge, her colour grey, and a red brown under the wings.

Thruſh,

There is alſo a bird like a Thruſh, of a melancholly look, and her feathers ſtand alwayes ruffling; ſhe hath loud and very ſweet notes.

Another there is much like a Ren, but as big as a Truſh, ſhe alwayes looks very merry and jolly.

Blackbirds

There are great flocks of Blackbirds with white eyes, they have a harſh note like our Jayes in *England*: they are great devourers of Corn, and bloſſoms of Trees.

Stares.

They have a kind of Stares which walk, but hop not as other Birds do.

Counſellers.

They have other like Feldefares with big heads, and therefore they call them *Councellers*, they have a ſtrange tune, conſiſting of quarter notes, compoſed of five tones, and every one a quarter note higher then the other.

The Humming Bird.

They have Sparrows, Hayſocks, Finches, yellow-Hammers, Titoies, and divers others, for which they have no names: And the humming bird, not much bigger then a humble Bee, wheerof I have one.

Teals, Oxen, Kine;

Sometimes Teals come to their Ponds, which they kill with their Guns. The like they do with Fowls called Oxen and Kine.

A man of Wyr.

There is another that they call a man of War, much bigger then a Heron, and flies out to Sea to ſee what ſhips are coming, and when he returns, they know that ſhips are neer. There are Bats that come abroad in the evening and feed on Flies.

Of Snakes and Inſects.

Snakes.

There are ſome Snakes of a yard long; The harm they do is in Dove-Houſes, into which if they can get, they devour the young ones; And they will ſkim the Milk-pans when they can get to them.

There is no venomous beaſt in the Iſland.

Scorpious

There are Scorpions ſome as big as Rats, ſmooth, and coloured like a ſnake, their bellies inclining to yellow, very nimble and quick, they hurt none; The Snakes and they will fight long, and in the end the Snake prevails, and devours the other.

Lizzards.

Frogs and Toads they have none. There would be Lizzards but that the Cats kill them; They love much to be where men are, and will gaze in their faces, and hearken to their diſcourſe; Their bodies are about four inches long, and their tails neer as much, headed like a ſnake in their colour, when they pleaſe, a pure graſs-green on the back, blewiſh towards the ſides, and yellowiſh towards the belly, and four nimble legs, and as cold as Froggs.

Cochoaches.

They have Cock-roaches of the bigneſs and ſhape of a Beetle, of a pure hair-colour; They appear in the evening, and they will fly to your bed, and if you be ſleeping, he will bite till he fetches blood, and preſently begon, that you ſeldom find them.

The Muſkitoes.

The *Muskitoes* bites and ſtring worſe then *Gnats*.

Merriwings.

Next to theſe are *Merriwings*, and of ſo evial a ſubſtance, that you can hardly diſcern them but by the noiſe of their wings; when they ſting, there ariſes a little knob which will continue ſo a whole day.

Caterpillars.

Caterpillers ſometimes they have in great abundance, which do much harm, devouring the Potato-plants to the very Roots.

Other flies.

Flies they have of ſo many kinds, from two inches long with great horns to the leaſt Atome, ſo that it's too tedious to ſpeak of them all.

Ants and Piſmires.

They have *Ants* and *Piſmires* of a ſmall ſize, but of a great induſtry; they are every where, in hollow ground amongſt the root of *Trees*, upon the *Bodie*, *Branches*, *Leaves*, and Fruit of all *Trees*; without houſes, within their houſes, upon their ſides, walls, windows, Roofs, Tables, Cupboords, Stools, Beds, Floors, all within and without are covered with them. When they find a dead Cockroch, though he be bigger then a hundred of them, yet they will take hold of him and lift him up, and away they carry him, ſome going by to aſſiſt thoſe that are weary; ſome (like Officers) lead the way to ſhew the hole into which he muſt paſs, and if his body do lie a croſs that it cannot go into the hole, they give notice to the carriers, that preſently turn his body endwiſe before it come to the hole, and that without any ſtop, and they never pull contrary wayes.

The Planters which are ſo curious to prevent their coming upon their *Tables*, *Cupboards*, and *Beds*, have little troughs filled with water for the feet of theſe to ſtand in; yet all will not prevail, for they will get in the ſcieling, and ſo fall down upon them. To keep them from the ſhelves on which their meat ſtands, they are forced to hang them to the roof with ropes, and to tar thoſe ropes and the roofs over them.

When a Carpet upon a Table is covered over with them, if you kill many, and let them alone but a while, they will carry away all the dead ones. If you ſet Sugar upon a Table which you have firſt freed from them, ſome in the room will preſently ſmell it, and make towards it as faſt as they can, and having found it, return again without medling with it, and gives notice of this booty, and then they come in thouſands and ten thouſands, and in an inſtant fetch it all away;

ſo that there is no place ſafe from theſe over-buſie Creatures.

Ants.

Another ſort of *Ants* there are far larger, that make their neſts as big as *Bee-hives*, of clay againſt a wall or Tree, and ſometimes within houſes, they make them of ſeveral little cels. Theſe the *Cockrocha*, and *Lizards* make their prey upon; wherefore for their own ſecurity, they make ſeveral Galleries, ſome of five or ſix yards long of Clay alſo, through which they paſs undiſcovered: Their Avenues go out amongſt *Laaves* or *Moſs*, that they may not be perceived: By often breaking down their Neſts, they are now moſt of them driven into the woods.

Spiders they have, moſt beautiful and large, and very curious in their *Webs*, and not venomous.

Spiders.

Another harmful creature they call *Chegoes*, in ſhape not much unlike a Lowſe, no bigger then a Mite that breeds in Cheeſe, their colour is blewiſh; They get through your ſtockings into a place of you Skin, moſt commonly under the *Nailes* of your *Toes*, and they lay their Off-ſpring as big as a ſmall Tare, which will make you go very lamely, and put you to much ſmarting pain.

Negroes.

The *Indian* Women will put in a ſmall Needle at the hole, and winding the point about the bag, looſen him from the fleſh, and ſo take him out, but the place will feſter and rankle a fortnight after they are gone.

Crickets.

Some little *Animals* there are in the Woods no bigger then *Crickets*, that lie all day in holes, but after Sun ſetting they begin their tunes, having exceeding ſhrill voices like a pack of ſmall Beagles. This Muſick hath no intermiſſion till morning, and then all is huſh't.

There are many ſmall *Crabs* that live upon the Land, of a reddiſh colour, they are coming from the Sea all the year long (excepting *March*) and hide themſelves in Holes, and hollow Trees, and come into their Houſes and Gardens, where they eat Herbs.

Crabs.

The *Negroes* will eat them, and count them good meat. In *March* they come all out of their Holes and march to the Sea in ſuch multitudes as that they cover the Earth: No Hedge, Wall, or Houſe can ſtop them, but they will over all.

Now for Trees.

The phyſick Nut.

Amongſt the Trees, there is none of more uſe then the Phyſick Nut, and yet hath it poiſon ſecretly lodged in it, but that poiſon makes good Phyſick: This Tree grows to be eighteen foot high; There are none like it for beauty, and uſe in the Iſland. It hath many Sprigs upon it of four, five, and ſix foot long, which they lop off one after another, and of them make ſtakes of above four long, and ſtick them in the ground an inch deep, cloſe to one another, and keep them even with a Rail on either ſide, and in a moneths ſpace they will take root, and ſend forth Leaves; and in another moneth will be rooted ſo faſt, that they take away the the Railes.

Theſe Leaves are large, ſmooth, and beautifully ſhaped, of a full green, looking like green Sattin hang'd on a line, ſo even they hang naturally.

Their Stems grow apace, rather in bigneſs then in heighth, and within a while imbody themſelves one into another, and then they become a very ſtrong fence, and ſo cloſe that a Rat cannot paſs through them, neither will Cattel or Vermin willingly come near them.

And as it's a beautiful and uſeful fence for Gardens and Orchards, and to keep in Conies, Turkies, Muſcovy-Ducks, ſo it excellently fences in their Paſtures which they would incloſe.

Their Fruit alſo is Phiſical: Five of its kernels eaten in a morning faſting, cauſes both Vomits and Stools.

This Nut is like to a white Pear-Plumb, and of a yellowiſh colour, and of yellowiſh colour, having on it as great a peelp as a Plumb, which being taken off, you come to the ſtone of a blackiſh colour, and within that is a kernel that will part in the middle, where you ſhall find a thin Film of a faint Carnetion colour. Take off that Film, and you may eat the Kernel ſafely without any operation at all, and it's as ſweet as a *Jordans Almond*. The *Leaves* are ſharp ſome like a Vine Leaf, but thrice as big, and much thicker.

The poi-
ſon tree.

The poiſon Tree is very beautiful, almoſt as large as the Locuſt: Her *Leaves* as large and beautiful as the *Lawrel Leaves*, and very like them. As they cut down theſe *Trees* they have *Cipers* over their *Faces*: For if any of their Sap flies into their eyes, it makes them blind for a moneth after. Of this Timber they make moſt of the Veſſels wherein they cure their Sugar.

A mantio-
nel tree.

There is a *Mantionel* Tree whoſe Fruit is Poiſon. The Fruit is like an Apple *John*, and (they ſay) that the *Indians* invenom their Arrows with it.

Cuſſavy.

The *Cuſſavy* is rather a Shrub then a Tree, the Sprigs as big as a Broomſtaff, crooked and ill ſhaped; The Leaves grow ſo thick as to cover them, and they grow in bunches, each of them an inch broad, and ſix or ſeven inches long, of a Dark Green. *The growth of the Roots, and the uſe of them is ſet down before.*

*Colaquinti
da.*

Coloquintida is a very beautiful Fruit, as big as an *Oſtrages* Egg, of an ill taſte, the rind ſmooth, with various *Greens* interlaced with murries, yellows, and *faint Carnations.*

*Cuſſia Fiſtu-
la.*

Caſſia Fiſtula is a Tree which grows exceeding faſt. A Seed of it being ſet will in one year grow to be eight foot high, and as thick as a walking ſtaff. The *Leaf is like that of an Aſh*, but much longer, and of a darker colour. The Fruit when it's ripe is of ſhape like a black Pudding, ſometimes ſixteen inches long, the pulp of it is Progatine, and a great cooler of the reins.

A ſtrange
Tamarine

There is a *Plant* very like a Sugar Cane: If it be chewed in the mouth, it cauſes the Tongue and Throat ſo to ſwell, that the party cannot ſpeak for two dayes.

Trees.
Palm-trees

There are *Tammerine Trees*, and *Palm Trees* planted which were brought from the *Eaſt-India*. The *Palm* yields excellent Wine, which is thus gathered: They cut off the Bark in ſuch a part of the Tree, where a Bottle may be fitly placed, and the Liquor that runs into it, is excellent good for a day, and no longer. *It's a very delicious Liquor.*

The

Figg trees.

The *Fig-Trees* are very large, but bear a ſmall and contemptible fruit, neither are the Leaves like ours, nor ſo long by a fifth part. The bodies of the Trees are as long as our Elms.

Cherry-trees.

The *Cherry Tree* is not altogether ſo large, the fruit is uſeleſs and inſipid; The colour ſome reſembling our Cherries, and the ſhape not unlike.

Citron Trees.

The Citron is a ſmall Tree, though ſhe bears a great Fruit, which weighs it down to the Ground, the Stalk of a dark colour, the Leaf ſhaped like that of Limon, but of a dark green.

Orange Trees.

The *Orange* Trees do not proſper ſo well, neither is their Fruit ſo kindly as thoſe of *Bermudas*: Large they are, and full of juice, but not delicious; beſides ther full of Seeds, and their rinds thin and pale. *Theſe Trees do not laſt in their prime above ſeven years.*

Limon Trees.

The *Limon* Tree is much handſomer and larger; Their fruit is large and full of juice, and of a fragrant ſmell.

Lime-trees

The *Lime* tree is like a thick Holly-buſh in *England*, and as full of prickles. When they make a Hedge of them about their houſes, it's an excellent fence both againſt the *Negroes*, and Cattel. It's commonly of ſeven or eight foot high, extreamly thick of Leaves, and Fruit, and prickles. The leaves and fruit like thoſe of the Limon-tree, yet in the taſt of rind, and juice it differs exceedingly. *It's very fit for ſauce, but eats not well alone.*

Prickled Apple Trees.

The Prickled Apple-tree grows on a tree with very thick leaves, large and of a deep green, ſhaped like our Walnut leaves. The fruit is in faſhion in heart of an Oke, and of that bigneſs; Green on the outſide with many Prickles on it. *The taſt is very like that of a muſty Limon.*

Prickled Pear-trees.

The *Pilchard Pear* is much purer in taſt, and better of ſhape, not much unlike a *Greenfield Pear*, of a faint green, intermixed with ſome yellow near the ſtalk: The body of a mixt red, partly Crimſon, partly ſtammel, with prickles of yellow near the top, the end being larger then the middle.

Pomegranate Trees

The *Pomgranate* is a beautiful tree, the leaves ſmall and green, mixed with an Olive colour; the bloſſoms large, well ſhaped, and of a pure Scarlet colour. The young trees being ſet in rows, and kept in with cutting, make a very fine hedge. *The fruit is well known amongſt us.*

Papa trees

The *Papa* is but a ſmall tree, the bark of a faint willow colour, the Leaves large, and of colour like the bark; the Branches grow out four, or five of one heighth, and ſpread almoſt level from the place where they ſprang out; about two foot higher are ſuch other branches ſpreading in the ſame manner. The top is handſomly formed, the fruit as big *Turnips*, growing cloſe to the body of the tree where the branches grow, and of ſomewhat a fainter willow colour. The tree is ſoft, with a Knife a man may cut down one that is as thick as a mans legg. They boil the the fruit, and eat it for Sauce with Pork like *Turnips*.

Gnaver Trees.

The *Gnaver-tree* is bodied and ſhaped like a Cherry-tree, the Leaves ſomewhat larger and ſtiffer; the fruit of the bigneſs of a ſmall Limon, and near of the colour, only the upper end is ſomewhat blunter: It's ſoft and of a delicate taſt, within is a pulpy ſubſtance full of ſmall ſeeds, like a Figg, ſome are white, and ſome of a Stammel colour. Theſe when they have have paſſed through the body of man or Beaſt, whereſoever they are emptied, they grow, and do much hurt in the paſtures where Cattel go that eat of them: For they over run all, and are hardly rooted out. The fruit differs in taſt, ſome rank, ſome ſweet. The rind preſerved is delicate meat.

Coco-trees

Some *Cocos* there are, they are ſeldom above eighty or ninety foot high. Their branches come out in ſeveral parts of the trees, leaving ſpaces between the ſeveral heights: The Nuts grow where the lower bows break out: The Nuts are of ſeveral ſizes, moſtly as big as a Football, having a green Skin without, and between that and the ſhell a pulpy ſubſtance, of which when it's dry they make ropes, being like Hemp hurds.

The ſhell is full of a clear and well-taſted Liquor, very delicious; It's lined within with a ſubſtance as thick as itſelf, of a white colour that taſts better then a Walnut: The Leaves of this tree in colour are like the *Olive leaves*.

Cuſtard. Appletrees

The *Cuſtard Apple* grows on a tree full of Branches, and large leaves: The fruit when ripe, is as big as the largeſt *Pomwater*, and of the colour of a *Warden*; they cut a hole in the leſſer end, and ſo eat out the meat with a Spoon: It taſts exceeding like to a Cuſtard. It hath many ſmooth ſeeds in it.

Mucow Trees.

The *Macow-tree* is one of the ſtrangeſt trees in the *Iſland*, the Body and Branches being ſtuck all over with prickles, as black as jet, from one to ſeven inches long, ſharp at point, and taperwiſe all the way, and waved as ſome Swords are; they are hard and excellent for tooth-pikes. The tree is of the ſize of a Willow-tree, the Leaves of that colour and ſhape, but very ſtiff and hard.

At the top is a large tuft of Fruit, but not to be eaten, being for ſhape like that which the Ciprus-tree bears: The body is ſtraight, the branches comely, and the top round.

Date Trees, Mungrave Trees.

Date-trees are in colour like theſe, but the leaves longer.

The *Mangrave*, though ſhe be not tall, yet is ſhe of large extent. For there drops from her Limbs a kind of Gum which hangs together till it touch the Ground, and then it takes root: So that this tree ſo multiplies, that a troop of Horſe may well hide themſelves in it.

Of the Bark they make very ſtrong Ropes: And the *Indians* ſpin it into a fine thred as Flax make. Of it they make Hamocks, and divers things which they wear.

Calibaſh Trees.

The *Calibaſh-tree* bears Leaves, of a full and rich green, and in great plenty; Her Fruit is as big as that of a Coco, but not to be eaten: Round as a Ball, and green, ſmooth, and ſhining: they grow cloſe to the body of the tree, or Boughs, without ſtalks.

Of this round Fruit they make diſhes, Bowls, and Cups, and other Utenſils. They look very beautiful on the tree.

Bay-trees.

There are *Bay-trees* whoſe Leaves are ſo Aromatick, as three or four of them will amply ſupply the place of *Cloves*, *Mace*, and *Cinamon* in dreſſing any Diſh of Meat. It's in ſhape and colour like ours in *England*.

Cedar

The *Cedar* is the moſt uſeful timber in the Iſland. It's ſtrong, laſting, and not very heavy, and therefore good for building. It works ſmoothly, and hath a fair grain, and therefore is much uſed for Wainſcot, Chairs, Stools, and other Utenſils; the Leaves are like thoſe of the Aſh-trees in *England*, but ſomewhat bigger.

Maſtick Trees.

The *Maſtick-tree* is very tall, but the body is ſlender, and therefore to ſupport her, ſhe hath ſpurs above ſeven foot from the ground, fixt into the body, and reach from the tree to the roots: So broad that they make round tables of them, above three foot and an half in the *Diameter*.

This tree hath commonly a double top, one ſide being ſomewhat higher then the other. The Fruit is of a Stammel colour, and hath neither Skin nor ſtone, and is unwholſome. The leaves of it grow of ſuch an heighth, that the form cannot be diſcerned till they fall down. Some of theſe trees are about ſixty foot high.

Bully Trees,

The *Bully-tree* is ſomewhat leſs, but excellent wood to work on: It bears a fruit like our Bullies. Her body is ſtrait, and well ſhap't, her Branches proportionable; the timber very laſting.

Red-wood Trees.

Red-wood is an handſome tree of a midling ſize, the body about two foot and and an half in the *Diameter*: the timber works ſo well that workmen commend it above all other.

Prickled yellow wood.

Prickled yellow wood is as good as the red-wood, ſtrong and laſting: Good for building, and all work without doors.

Iron Wood.

Iron-wood is ſo extream hard, that it breaks the Axes that fall it. It is ſo heavy that it is ſeldom uſed in buildings. It is good for any uſe without doors. For neither Sun nor Rain can ſoften it. It's much uſed for Coggs to the Rollers.

Lignum vitæ.

Lignum vitæ, they uſe for the ſame purpoſe. They ſend much of it to *England*: where it's uſed for Bowls, Cabinets, Drinking Cups, &c.

Locuſt Trees,

The Locuſt-tree is like a *Tuſcane* Pillar, plain and maſſie: For the burden it bears being great and ponderous, ought to have a body proportionable thereunto. Some of them are four foot in the *Diameter* near the root, and 30. foot high growing taper-wiſe. The Head is neither too heavy, nor too light, the branches large; the Sprigs, Leaves, and Nuts ſo thick, that one may lie upon them. The Nuts are 3. inches and a half long, and two inches broad, and an inch thick: the ſhell ſomewhat thick, of an hair colour: the leaves bigger then thoſe of our Aſhes. In every Nut are three or four Kernels. In times of Famine poor people eat them for their ſuſtenance.

Baſtard Locuſt trees.

There is alſo a baſtard Locuſt-tree that looks fair, but will not laſt.

Palmeto trees.

The Palmeto hath a body of fourty five or fifty foot high, the *Diameter*, ſeldom above ſixteen inches: the rind, of a poor *Aſh color* full of wrinkles; the Leaves about two foot and a half long, in bunches as if twenty long flag-leaves were tied together by the broad ends: with bundles of theſe they thatch houſes very neatly, which is dry, warm, and laſting.

Palms to Royal Trees.

The *Palmeto Royal* is the ſtatelieſt tree that grows on Earth, for beauty and largeneſs not to be parallel'd. When ſhe is about ten or twelve years old, ſhe is about ſeventeen foot high; that part which touches the ground is round like to an Inkhorn, above which the body of the tree is leſs, like that part which holds the pen.

The body is tawny, and purple, with rings of white and green mixed, that go round about, and ſtand at ſix inches diſtance. About ſix foot and an half high, grow the bottom of the ſtalks, thin as Parchment, enwrapping one another ſo cloſe, as to make a continued ſtem of the ſame bigneſs for two foot and an half above the others, every one of thoſe Skins bearing a ſtalk which leſſens inſenſibly from the Skin to the Point.

Theſe Branches are of ſeveral lengths, the moſt inward are the higheſt; and each ſtalk is adorned with leaves, and each of theſe leaves ſharp at either end; the Stem is of a pure graſs green ſhining like Velom, and all the Branches with the Leaves of a full graſs green, and ſpreading every way, and the higheſt of them eight foot above the ſtem.

The Branches ſprout from the middle of tree, one at once, and as it opens it ſpreads the Leaves abroad, at which time the eldeſt Branch withers, and hangs down till the wind blows it off.

Then comes forth another, and another, and ſtill there is a Pike, and a dead leaf, a Pike and a dead Leaf as the tree growes higher and higher, which is till ſhe be one hundred years old.

About thirty or fourty yeas old ſhe begins to bear her fruit, which is of the bigneſs of large Grapes, ſome green, ſome yellow, ſome purple, and then they are ripe when they come to be purple, and fall down; and then the Green turns yellow, and the yellow purple, and ſo take their turns till the tree gives over bearing.

Theſe trees grow till ſome of them be two hundred, yea three hundred foot high. The top of this tree is of a vaſt extent, for from the point of the branches on the one ſide, to the point of the ſtalk on the other ſide is ſeventy eight foot, yet are none of the roots of this tree bigger then a Swans Quil; But there are many of them, and they faſten themſelves in the Rock which makes the Tree, though ſo high, and big, able to ſtand againſt all wind and weather. The wood of this tree is ſo hard and tough, that it breakes the Axes of thoſe thoſe that fell it.

There are many other ſorts of trees, ſome exceeding large and beautiful, for which they have no names.

Of

Of Plants.

The Ginger is a Root that brings forth blades like the blades of Wheat, but broader, and thicker: They are of a Popinary colour, and the bloſſome of a pure Scarlet. When the Ginger is ripe, they dig it up, being the Root, and ſcrape off the outward skin to kill the ſpirits of it, for elſe it would grow perpetually.

Others ſcald it to kill the ſpirits, and that will be black and hard as Wood, whereas the ſcraped Ginger is white, and ſoft, and hath a cleaner, and quicker taſt.

Red Pepper.

There are two ſorts of Red Pepper; the one like Coral, of a Crimſon and Scarlet colour mixt: the fruit about three inches long, and ſhines more then the beſt poliſhed Coral.

The other is of the ſame colour, and gliſters as much, but is ſhaped like a large Button of a Cloake; they have both the ſame quality; ſo violently ſtrong, that when they break but the Skin, it cauſes them to Cough for a quarter of an hour after the fruit is removed; But whil'ſt they are grabling of it, they never give over. It grows on a little ſhrub no bigger then a Gooſberry-buſh.

They have excellent good Cucumbers from the beginning of *November*, to the end of *February*, they eat them cold with Oyle, Vineger, and Pepper. But boiled or fried they uſe them for ſauce with Mutton, Pork, Turkies, and *Muſcovy* Ducks.

Millions they have likewiſe for thoſe four moneths: For the moſt part larger then ours in *England*, and eat moiſter. Some of them are ſixteen inches long.

The *Water Million* is one of the goodlieſt Fruits that grows: Some as big as Cloak-bags; purely Green, engravened with Straw-colour. No inch of the Rind is alike, and they are as ſmooth as poliſhed Glaſs; within, they are like an Apple for colour, but in taſt wateriſh and wallowiſh. It's rarely cooling and excellent againſt the Stone. The Seeds are of a pure Purple; they are full of theſe ſeeds.

Grapes they have which are indifferently well taſted, but they are never ripe together: There are alwayes ſome green, ſome ripe, and ſome rotten Grapes in a Bunch, and therefore they cannot make Wine of them.

Plantanes.

The fruit of the *Plantane* is of great uſe, and beauty too. In Planting them they put a root into the ground ſix inches deep, and in a very ſhort time there will come out three or four ſprouts, whereof one hath the precedence.

As this Sprout grows, it ſprings from the intrinſick part of the Stem, and the out Leaves hang down and rot; But ſtill new ones come within, and riſe up as the *Palmeto* does, like a Pike which opens with the Sun, and becomes a Leaf, and when it's eight or ten foot high, the Pikes and Leaves will be of their full bigneſs, and ſo continue till the laſt Sprout comes forth, which is the Soul of the Plant, and will never be a Leaf: But is the Stem upon which the fruit muſt grow.

When the Leaves come to their full bigneſs, they rot no more, but continue in their firſt beauty, a rich green with ſtripes of yellow.

Theſe Leaves are moſt of them above ſix foot long, and two foot broad; ſmooth, ſhining, and ſtiff as a Lawrel Leaf, falling from the middle to the end like a Feather: And when it comes to the full heighth, the Leaves will be fifteen or ſixteen foot high, the Stem upon which the fruit grows being a foot higher, with a green branch on the top, which branch is very heavy, and then the leaves open and ſhew the Bloſſome, which is of a pure purple, and like a heart with the point downwards, being of a pound weight; when this is fallen, the Fruit grows.

In ſix moneths ſpace this Plant will be grown, and the fruit ripe, which is pleaſant, wholeſome, and nouriſhing, yellow when it's ripe: But the *Negroes* deſire it green, for they eat it boiled, and it's the only food they live upon. When it's gathered they cut down the Plant, and give it to the Hoggs, for it will grow no more.

In three moneths another Sprout will come to bear, and ſo another, and another for ever. Groves they make of theſe Plants of twenty Acres of ground ſo planting them in every room that they can walk dry under the leaves, and be ſhaded from the Sun.

Wild plantanes.

The wild *Plantane* grows much as the other doth, but the leaves, not ſo broad, and more upright: The Fruit of a Scarlet colour, and almoſt three ſquare, but good for nothing.

tanes.
Bonanoes.

The *Bonano* differs nothing from the *Plantane* in the Body and Leaves, but only that the leaves are ſomewhat leſs, and the body hath here and there ſome blackiſh ſpots, the Bloſſome no bigger then a large Roſe bud, of a faint Purple and Aſh colour mixt, the Stalk that bears it, is adorned with ſmall Bloſſomes, of ſeveral colours: The Fruit ſtands upright like a bunch of Puddings, each of them between four and five inches long.

The Fruit is ſweeter then that of the Plantane, and therefore the *Negroes* will not meddle with it. It's near as beautiful a tree as the *lantane*.

The *Pine* is excellent in the Superlative Degree, both for beauty and taſt. Its a full year before it bring forth ripe fruit, but when it comes to be eaten, nothing of rare taſt that can be thought on that is not there.

A Slip taken from the body of this Plant, and ſet in the ground, will not preſently take root, but the Crown that grows upon the Fruit itſelf will ſooner come to perfection.

In a quarter of a year it will be a foot high, and the leaves about ſeven or eight inches long, appearing like a Semicircle: The colour moſtly Froſt upon Green, intermixt with Cornation, and the edges of the Leaves have teeth like Sawes.

The Leaves fall one over another, the points of the loweſt touching the ground.

In a quarter of a year more, the Bloſſome appears on the top of the ſtem, as large as a great Cornation, the colours, Cornation, Crimſon, and Scarlet, in ſtreaks intermixt with yellow, blew, and peach colour-leaves, intermixed again with Purple, Sky-colour, Orange-tauny, Gridaline, and Gingeline, White, and Philamot: So that the flower repreſents the variety to the ſight, which the fruit doth to the taſt.

When the flowers are fallen, there appears a little bunch of the bigneſs of a Walnut, which hath in it all theſe colours mixt, which were diſper'ſt in the Leaves, and ſo it grows bigger for two moneths more; when it's perfect, it is of an Oval Form, and at the upper end grows out a Crown of Leaves much like the former in colour, but more beautiful.

Some of them ſix inches long; the out Leaves ſhorter by degrees.

This Fruit is incloſed with a Rind, which begins with a Skrew at the Stalk, and ſo goes round to the top, or Crown, gently riſing, which Screw is about a quarter of an inch broad, and the figures that are imbroidered upon it, near of the like dimenſion, and diviſions between; Which diviſions are never one over another in the ſcrew, but are always under the middle of the Figures above, which ſo vary in their colours, as that if you ſee one hundred Pines, they are not like one another; And every of thoſe Figures hath a little tuft, ſome Green, ſome Yellow, ſome Aſh-colour, and ſome Carnation.

There are two ſorts of *Pines*, the *King* and the *Queen-Pine*. The *Queen* is far more delicate, and hath her Colours of all Greens, which ſhadows intermixt with faint Cornations, but moſt of all Froſt upon Green, and Sea-greens.

The *King-Pine* hath moſtly all ſorts of yellows ſhadowed with Graſs-greens.

Some of them are fourteen inches long, and ſix in the *Diameter*: Moſt of them having heavy bodies, and ſlender ſtalks, bowed down till they are on the ground.

Some of them have a dozen little ones round about the prime Fruit, which are ripe by turns, and all very good.

When it's ripe it hath an admirable ſmell, when they come to eat them, they firſt cut off the Crown, and ſend that to be planted: Then they pare off the moſt beautiful Rind, and cut the Fruit into ſlices in a Diſh, and there iſſues out a Liquor as clear as Spring-water about ſix ſpoonful, which in taſt is in a high degree delicious, and in eating the Fruit, the delicate variety of taſts will change and flow ſo faſt upon your Pallat, as your fancy can hardly keep way with them, to diſtinguiſh the one from the other.

How they Plant their Sugar-Canes.

Sugar.

They dig a ſmall Trench of ſix inches broad, and as deep, in a ſtraight line, the whole length of the ground where they plant them, then they lay two Canes one by another along the bottom of the Trench, and ſo continue them the whole lengh of the trenches, then they cover them with earth; and at two foot diſtance they do the like, till they have planted all the Field.

But they plant not too much together, but ſo that it may ripen ſucceſſively, that their work may come in in order, that they be not idle: for if they be not cut and uſed when they are ripe, they will rot.

Fom theſe Canes thus buried, comes forth a ſprout at every knot. They begin to appear a moneth after their ſetting, and in a moneth more they are two foot high at the leaſt, and in the mean time they weed them, and ſupply where there are any defects.

Theſe Canes with their tops are about eight foot high, the bodies about an inch in the Diameter; the Knots five or ſix inches diſtant one from the another. When they are ripe they cut them with little hand Bills, ſix inches above the ground, and divide the tops from the Canes; And then holding the Cane by the upper end, they ſtrip off all the blades, which with the tops they give to their Horſes; the Canes they bind in Faggots, and ſend them home upon *Aſinegoes*, each of them carrying three Faggots; two upon crooked ſticks on the ſides, and one in the middle. And theſe Creatures being uſed to it, will of themſelves go and come without a guide.

The place where they unload them, is a little plat of ground near to the Mill-houſe which they call a *Barbica*.

Being laid in the *Barbica*, they work them out clean, not ſuffering them to grow ſtale; for in two dayes the Juice will turn ſower, and ſpoil all; And in the next place, they grind them with Horſes under three Rollers, whoſe Centers being of Braſs, Steel, turn very eaſily: But when the Canes are between the Rollers, it's a good draught for five Oxen or two Horſes.

In a little time then all the Juice is preſſed out, and then two *Negro Girls* take out the Canes, and corry them away, laying them on a heap at a Diſtance.

Under the Rollers there is a Reciever into which the Liquor falls, and from thence by a Pipe of Lead, is carried into a Ciſtern, which is near the ſtairs that goes down from the Mill to the Boyling-Houſe.

From thence it paſſes through a Gutter to the Clarifying Copper: And as it Clarifies in the firſt Copper, and the Scum riſes, it's conveyed to a ſecond Copper, where it's again ſcummed, both which ſcums being very Droſſy, are thrown away; But the Skimming of the other three Coppers are conveyed to the Stilling-houſe, where it ſtands in Ciſterns till it be a little ſowre.

Thus the Liquor is refined from one Copper to another, and the more Coppers it paſſes through, the finer and purer it is. When it comes to the tach it muſt have much keeling and ſtirring, and as it boiles, they throw into the four laſt Coppers a Liquor made of Water and Withs, which they call *Temp*, without which the Sugar would be clammy and never kern.

When it's boiled enough, they poure two ſpoonfulls of Sallet-Oyl into the Tach, and then it gives over to bubble, then after much keeling they take it out of the Tach with Ladles, and remove it into the cooling Ciſtern.

This work continues from Monday morning till Saturday night, without any intermiſſion, day and night, with freſh ſupplies of Men, Horſes, and cattel.

The Liquor being ſo cool as that it's fit to put into Pots; firſt ſtopping the ſharp end of the Pots with Plantane Leaves, they fill them, and let it ſtand till it be cold, which will be in two dayes and two nights; Then they remove them into the Trying-houſe, and pulling out the ſtopples, the *Moloſſes* runs out into a Gutter that carries it into Ciſterns again, and that they call *Peneles*, which is a Sugar ſomewhat inferiour to *Muſcovados*, which will ſweeten pretty well, and is of a reaſonable good colour.

When it's well cured, they remove the Pots from the Curing Room into the Knocking Room, and turning them upſide down, they knock them till the Sugar falls out, in which there are three ſorts.

The firſt is Brown, Frothy, and light; The bottom is of a darker colour, Groſs and Heavy, and full of *Moloſſes*, both which they cut away and boil them again with *Moloſſes* for *Peneles*.

The midle, which is more then two thirds of the whole, is a White colour, dry, and ſweet, which they ſend to their Storehouſes at the Bridge, there to be put in Casks and Cheſts to be ſhipt away.

Though the *Muſcovado* Sugars require but a moneths time in making, after it is boiled, yet White Sugar requires four Moneths, and its made thus.

They take Clay and temper it with Water to the thickneſs of Frumentry, and pour it on the top of the *Muſcovado-Sugar* as it ſtands in the Potts, and there let it remain four Moneths, and when it comes to be knock't out of the Pots, the top and bottom will be like *Muſcovadoes*, but the middle perfect White, and excellent Lump Sugar, The Skimmings before ſpoken of, when they have ſtood till they are a little ſoure, they ſtill it; and the firſt ſpirit that comes, is a ſmall Liquor, which they call *Low-Wines*, which they Still over again, and then comes off a very ſtrong Spirit, which is very Soveraign when they are ill with Colds, which the *Negroes* are oft ſubject to, having nothing to lye upon but a board, and nothing to cover them.

And though the Dayes be hot, the Nights be cold, and they coming hot, and ſweating from their dayes labour, are ſubject to catch cold; and when they feel themſelves amiſs, one dram of theſe Spirits cures them.

And the Chriſtian Servants, when their Spirits are exhauſted by their hard labour and ſweating in the Sun ten hours every day, and their ſtomacks weakened, a Dram or two of theſe Spirits is a great comfort and refreſhing to them.

They make much money alſo of them by ſelling them at the bridge, ſo that they make weekly ſo long as they work, 30. l. Sterling, beſides what is drunk by their ſervants and ſlaves.

WITHS.

There is another Plant which they call a *With*, which is exceeding harmful; For it pulls down all it can reach to, Canes and all other Plants.

If it comes into a Garden, it will wind about all Hearbs, and Plants that have ſtalks, and pull them down and deſtroy them.

If into an Orchard, it will climb up by the bodies of the Trees into the Branches, and draws them as it were into a purſe (for out of the main ſtock hundred of ſprigs will grow) and if any other Tree be near it will find the way to it, and pull the tops of them together, and hinder the growth of the Fruit; and cut the main ſtock at bottom in hope to kill it; the moiſture in the Branches above will caſt down a new root into the ground; yea, it will reach the higheſt Timber, and ſo enwrap their branches as to hinder their growth; and oftentimes it faſtens one Tree to another, ſo that one ſhall hinder the growth of another.

If you clear a paſſage of ten foot broad between a Wood where it grows, and your Canes over night, and come the next morning, and you ſhall find the way croſſed all over with Withs, and got near to the Canes, and if they once get amongſt them, you cannot deſtroy the one without the other; for whereſoever they touch ground, they get new Roots, and ſo creep into every place, and as they go pull all down. Yet have they ſome good virtues; for they ſerve for all uſes where ropes or cords are required; as for binding their Wood and Canes into Faggots, &c. And without them they were in an ill condition, having no other wood fit for hoops for their Hogſheads, Barrels, and Tubs; and they can have them of what length and bigneſs they pleaſe; And for ſuch uſes they are very good.

There are ſeveral kinds of theſe Withs, ſome that bear fruit ſomewhat bigger then the Cod of a Bean, which being divided long-wiſe with a Knife you ſhall perceive the moſt various and beatiful colours that can be, and ſo well matched, as to make up a very great beauty.

Canes.

Many Canes there be in the Iſland, ſome large enough to hide five hundred men; the runaway *Negroes* oft ſhelter themſelves in for a long time, and in the nights range abroad, and ſteal Pigs, Plantanes, Potatoes, and Pullen, and feaſt all day upon what they ſtole in the night: And the nights being dark, and their bodies black, eſcape undiſcovered.

Old withs.

Another ſort of Withs they have that are made of the Gum of Trees, which falls from the boughs drop after drop, one hanging by another till they touch the ground, from whence they receive nouriſhment and grow larger: And if three or four of them come down ſo near as to touch one another, and the wind twiſts them together, they appear like ropes.

Aloes.

Aloes they have growing there very good, and its a beautiful Plant, and the leaves four Inches broad, and three quarters of an inch thick, and a foot and half long, with prickles on each ſide, and the laſt Sprout which riſes in the middle, bears yellow Flowers, one above another, which are two foot higher then the Leaves.

Theſe thick Leaves they take and cut them through, and out of them iſſues the *Aloes*, which they ſet in the Sun that rarifies it, and makes it fit to keep: They ſave the firſt running, for if it run too long it will be much worſe.

This Plant in *England* we call *Semper vivens*. Of this is there to be be made an admirable Medicine for a Burn or Scald.

An Ointment foor a burn or Scald, thus,

Take *Semper vivens*, Plantane Leaves, and the green Rind of Elder, of each a like quantity, and boil them in Sallet Oyl, till all the Tincture be drawn in boyling. Then ſtrain out the Oyl well, and put it on the fire again, and put to it a ſmall quantity of the Spirits of Wine, and ſo much Yellow Wax as will bring it to the conſiſtence of a Linement to keep it for uſe.

There alſo the ſenſible Plant, which cloſes the Leaves upon any touch with your hand, or that end of the ſtaff by which you hold, and in a little time will open again.

There are few flowers in the Iſland, and none of them ſweet.

The White Lilly, and Red Lilly are much fairer then ours, and very beautiful, but neither of them ſweet.

The Saint *Jago Flower* is very beautiful, but of an unpleaſing ſmell.

Another flower they have that opens not till Sun ſetting, and is cloſed all day, and therefore they call it the *Flower of the Moon*.

It grows in great tufts, the Leaves like a heart, the point turning back: The flower is of a moſt pure Purple.

After the flower appears the ſeed, black with an eye of Purple, of the ſhape of a ſmall Button, ſo finely wrought, and tough with all, as it may well trim a ſuit of Apparel.

There is *Purceane* ſo plentifully every where, as makes it diſeſteemed.

Herbs, and Roots.

There are brought from *England*, Roſemary, Time, Winter-Savory, Sweet-Marjerom, Pot-Marjerom, Parſly, Penny-royal, Camomil, Sage, Tanſie, Lavender, Cotton, Garlick, Onions, Coleworts, Cabbage, Turnips, Rediſhes, Marigold, Lettice, Taragon, Southern-wood, &c. all which proſper well.

There is a Root which was brought thither by the *Negroes*, Large, dry and well taſted. It's good boyled to eat with Pork, mixt with Butter, Vineger, and Pepper; It's as big as three of our largeſt Turnips.

The ſtrength of the Iſland.

This Iſland is ſtrong by ſcituation; For there cannot be any ſafe Landing, but where the Harbours, and Bayes are, which lie to the *South-Weſt*, and thoſe places are ſo Defencible by Nature, as with ſmall coſt they are ſtrongly fortified.

In the year one thouſand ſix hundred and fifty they were able to muſter ten thouſand Foot, as good, and Reſolute men as any in the World, and a thouſand good Horſe, and ſince then, they are much increaſed.

Their Laws and Government.

Their Laws are like ours in *England*, and they are governed by a Governour, and ten of his Council; four Courts of Juſtice in Civil Laws which divide the Countrey into four Circuits.

Juſtices of Peace, Conſtables, Churchwardens, and Tithingmen.

Five Seſſions in a year were held for trial of Criminal Cauſes, and Appeals from Inferiour Courts.

When the Governour pleaſes to call an Aſſembly for the laſt Appeals, and making new Laws, or aboliſhing the Old; It conſiſts of the Governour, his Councel, and two Burgeſſes choſen by every Pariſh.

There are in the Iſland eleven Pariſhes: No Tithe paid to the Miniſter, but a yearly allowance of a Pound of Tobacco upon an Acre of every mans Land, beſides Church-Duties for Marriages, Baptizings, and Burials.

Four

Their Weather.

Four Moneths in the year the Weather is colder then in the other eight, and thoſe are *November*, *December*, *January*, and *February*; yet are they hotter then with us in *May*.

There is no general Fall of the Leaf, every Tree having a particular time for it ſelf, as if two Locuſt-trees ſtand but at a ſtones caſt diſtance, one lets fall her leaves in *January*, another in *March*, another in *July*, another in *September*.

The Leaves when Fallen under the Tree, being moſt of them large and ſtiff, when they were growing, and full of veins from the middle ſtalk to the upper end, when the thin part of the Leaf is conſumed, thoſe veins appear like *Skelletons*, with the ſtrangeſt works and beautifulleſt Forms that can be imagined.

Negroes *Heads*.

They alſo find in the Sands things that they call *Negroes*-heads, about two Inches long, with a Forehead, Eyes, Noſe, Mouth, Chin, and part of the Neck: They are alwayes found looſe in the Sands, without any Root. It is black as Jet, but whence it comes they know not.

TAR.

They have no Mines, not ſo much as of Coles in the Iſlands. There flows out of the Rock an Unctious ſubſtance, ſomewhat like Tar: It is excellent good to ſtop a Flux being drunk: And for all Aches, and Bruiſes, being anointed with it.

It is ſo ſubtile that being put into the hand and rubbed there, it works through the back of it.

PITCH, and *MOUNTIACK*.

There is another Gumming Subſtance that is black and hard as Pitch, and is uſed as Pitch; they call call it *Mountiack*.

An Excellent
REMEDY
Againſt the
STONE.

MY Author relates this Story concerning himſelf, that during his abode in the *Barbadoes*, he was taken with ſuch a fit of the Stone, that for fourteen dayes together he made not one drop of water; But when he deſpaired of life; God ſent him ſuch a Remedy as the World cannot afford a better. For within ten hours after this taking of it, he found himſelf not only eaſed, but cured: It brought away all the ſtones and gravel that ſtopped the paſſage, and his water came as freely from him as ever before, and caried before it ſuch quantities of broken ſtones, and gravel that the like hath hardly been ſeen. And afterwards being in the like torment, he uſed the ſame remedy, and found the ſame eaſe. The Medicine was this;

Take the Pizle of a green Turtle that lives in the Sea, dry it with a moderate heat, pound it in a Morter, and take as much of this Powder as will lie upon a ſhilling, in Beer, Ale, or Whitewine, and in a ſhort time it will work the cure. Theſe Turtles are frequent in the *Chariby*, and *Lucayick* Iſlands near to the *Barbadoes*, to which many of them are brought.

Three ſorts of Turtles.

There are 3. ſorts of Turtles: The Loggerhead-Turtle, the Hawkſ-bill-Turtle, and the green Turtle, which is of a leſs magnitude, but far excelling the other two in wholeſomneſs, and rareneſs of taſt.

That part of the Iſland which is the moſt remote from the *Bridge*, (the onely place of Trading) by reaſon of deep and ſteep Gullies interpoſing the paſſage, is almoſt ſtopt. Beſides, the Land there is not ſo rich and fit to bear Canes as the other: Yet it's very uſeful for planting,

ing, Proviſions of Corn, Bonaviſt, Caſſavy, Potatoes, &c. As alſo of Fruit, as Oranges, Limons, Lymes, Plantanes, Bonanoes: Likewiſe for breeding of Hoggs, Sheep, Goats, Cattel, and Poultry to furniſh either parts of the Iſland which wants thoſe Commodities.

The Sugar Canes are fifteen Moneths from the time of their planting, before they come to be fully ripe.

From the Iſland of *Bonaviſta* they have Horſes brought to them, whoſe Hooves are ſo hard and tough, that they ride them at the *Barbadoes* down ſharp and ſteep Rocks, without ſhooes: And no Goat goes ſurer on the ſides of Rocks, or Hills then they.

FINIS.

(Here place the Examples of Minerals and Stones.)

6 AP 53

EXAMPLES OF THE Wonderful Works OF GOD IN THE CREATURES.

BRITISH MUSEUM.

CHAP. I.

Of ſtrange Stones, Earth, and Minerals.

1. IN *Cornwal*, near unto a place called *Penſans*, is that famous ſtone called *Main-Amber:* which is a great Rock advanced upon ſome other of meaner ſize, with ſo equal a counterpoize, that a man may ſtir it with the puſh of his finger, but to remove it quite out of his place, a great number of men are not able. *Camb. Brit.* p. 188. The like is in the Country of *Stratherne* in *Scotland.*

2. In *Summerſet-ſhire*, near unto *Cainſham* are found in Stone-quarries, ſtones reſembling Serpents, winding round in manner of a wreath, the head bearing up in the Circumference, and the end of the tail, taking up the centre within: but moſt of them are headleſs. *Camb. Brit.* p. 236.

3. In *Glouceſterſhire* upon the Hills near *Alderly* are found certain

ſtones, reſembling Cockles, Periwinckles, and Oiſters, which ſeem to be the gaimſome works of nature, or ſuch ſhells turned into ſtone. *Camb. Brit.* p. 363.

4. In *Yorkſhire*, about *Whitby* are found certain ſtones faſhioned like Serpents, foulded and wraped round, as in a wreath, ſo that a man would verily think that they had been ſomtimes Serpents turned into ſtone. *Camb. Brit.* p. 718.

5. Alſo in the ſame County at *Huntly Nabb*, there lye ſcattering here and there amongſt the Rocks, ſtones of divers bigneſs, ſo Artificially by nature ſhaped round in manner of a Globe, that one would take them to be big bullets made by the Turners hand, for ſhot to be diſcharged out of great Ordnance; in which, if you break them, are found ſtony Serpents, enwrapped round like a wreath: but moſt of them are headleſſe. *Camb. Brit*. p. 721.

6. In the County of *Cornwal* near unto St. *Neots*, there are a number of good great Rocks heaped up together, and under them one ſtone of leſſer ſize, faſhioned naturally in the form of a Cheeſe lying in preſſe, whereupon its named *Wring-cheeſe*. *Camb. Brit.* p. 192.

7. In *Richmondſhire* amongſt the ragged Rocks, are found ſtones like unto Periwinckles, Cockles, and other ſhell fiſh. *Camb. Brit.* p. 727.

8. In the County of *Hereford*, a hill which they call *Marcley*-hill, in the year 1571. (as though it had wakened on a ſudden out of a deep ſleep) rouſed it ſelf up, and for the ſpace of three dayes together moving and ſhewing it ſelf (as mighty, and huge an heape as it was) with roaring noiſe in a fearful ſort, and overturning all things that ſtood in the way, advanced it ſelf forward, to the wondrous aſtoniſhment of the beholders. *Camb. Brit.* p. 630.

9. In *Glamorganſhire* in a Rock or Cliffe, by the Sea ſide, there appeareth a very little Chink, unto which, if you lay your ear, you ſhall hear a noiſe as if it were of Smiths at Work, one while the blowing of the bellows, another while the ſtriking of the ſledge, and Hammer; ſometimes the ſound of the grindſtone, and Iron tools rubbing againſt it, the hiſſing Sparks alſo of Steel-Gads within holes as they are beaten, and the puffing noiſe of the Fire burning in the Furnace. *Camb. Brit.* page 643. This is called *Merlins Cave.*

10. At *Aſpley Gowick* in *Bedfordſhire*, near unto *Woburn*, there is a kind of earth that turns Wood into Stone: For proof whereof there was a Wooden Ladder in the Monaſtry of *Woburn*, that having lien a good while covered in that earth, was digged forth again all Stone. *Camb. Brit.* p. 401. I have a peece of Wood turned into Stone by that earth.

11. In *Kile* in *Scotland*, there is a Rock about twelve foot high, and as much in breadth, called the *Deaf-Craig*: For though a man call never ſo loud, or ſhoot off a Gun on the one ſide, yet his fellow on the other ſide cannot hear the noiſe. Deſcription of *Scotland*.

12. In *Argile* there is a ſtone found in diverſe places, which being laid under ſtraw, or ſtubble, doth ſet it on fire, by reaſon of the great heat that it gathereth there. *Idem.*

13. It is moſt ſtrange, yet true, that the Armes of the Duke of *Rohan* in *France*, which are Fuſils, or Lozenges, are to be ſeen in the wood, and ſtones, through all his Country: ſo that if you break a ſtone in the middeſt, or lopp a bough of a Tree, you ſhall behold the the grain thereof (by ſome ſecret cauſe in nature) Diamonded, or ſtreaked in the faſhion of a Lozeng. *Camb. Brit.*

14. In *Warwick-ſhire*, the Armes of the *Shugburies*, which are ſtarres, are found in the ſtones in their own Manner of *Shugbury*; ſo that break the ſtone where you will, and there is the exact faſhion of a ſtar in the end of it. *Idem*, I have ſome of theſe ſtones.

15. In the Kingdom of *Feſſe* in *Affrica* there is a Mountain called *Beniguazeval*, in the top whereof there is a Cave that caſteth out fire perpetually. *Pur. Pil.* v. 2. p. 807.

16. In *Pruſſia* there is great ſtore of *Amber*, which groweth like *Coral* in a mountain of the North-Sea, which is clean covered with water: by the violence of the waves beating againſt this Rock, the *Amber* is oft broken off, and caſt up by the Sea into their Havens.

17. About *Bever* Caſtle in *Lincoln-ſhire*, are found the ſtones called *Aſtroites*, which reſemble little ſtars joyned one with another, wherein are to be ſeen at every Corner, five beams, or rayes, & in the middeſt of every ray is to be ſeen a ſmall hollowneſſe. *Cam. Brit.*

18. We have Corral, Amber, Emralds, Calcedony, Pearl, Onix, Sardonix, Sardis, Bezar, Hemathiſt, and the Turquoiſe from *Arabia*, *Indoſtan*, and *Perſia*. Pearls, Berils, Saphires, and Adamants, from *Zeilan*. Jaſper, Cornelion, Agate, Heliotrope, Jacinth, and Chryſolite, from *Malabar*, *Narſinga*, and *Cochin-china*. Diamonds from *Borneo*, and *Gulkunda*. Gold, Silver, Rubies, Saphires, Granats, Topaz, Emeralds, Smaradg, Eſpinels, Cats-eyes, and Porcellane, from *Pegu*, *Siam*, *Bengala*, *Sumatra*, *Japan*, and *China*.

CHAP. II.

Examples of the rare Works of God in the Creatures.

Of Trees, Hearbs, Plants, and Gums.

1. OF *Date-Trees* ſome are Males, and other Females: the Male brings forth Flowers onely; the Female Fruit, but the Flowers of the Female will not open unleſſe the boughs, and Flowers of the male be joyned unto them: and if they be not thus coupled, the *Dates* will prove ſtark naught, and have great ſtones in them, *Pur. Pil.* v. 2. p. 823.

2. Neer unto the *Grand-Cairo* in *Egypt*, is a Garden environed with a ſtrong Wall; in the Garden is a large fountain, and in the middeſt of it groweth the only *Balm*-tree bearing true balm, that is in the world: it hath a ſhort ſtock or body, and beareth leaves like unto Vine-leaves, but not altogether ſo long. *Pur. Pil.* v. 2. p. 838.

3. In the Country of *Indoſtan* they have a pleaſant clear liquor which they call *Taddy*, iſſuing from a ſpongy Tree that grows ſtraight, and tall, without boughs to the top, and there ſpreads out into branches, ſomwhat like to an *Engliſh* Colewort, where they make inciſions, under which they hang earthen pots to preſerve the influence: that which diſtils forth in the night, is as pleaſing to the taſte, as any white Wine, if drunk betimes in the morning; and of a peircing, and medicinable quallity, excellent againſt the ſtone. But in the heat of the day the Sun alters it, ſo that it becomes heady, Ill-reliſhed, and unwholeſome. *P. Pil.* v. 2. p. 1469.

4. For *Cotton* Wooll, they plant ſeeds, which grow up into ſhrubs like unto our Roſe-buſhes: It blows firſt into a yellow bloſſome, which falling off, there remains a Cod about the bigneſſe of a mans thumb, in which the ſubſtance is moiſt, and yellow, but as it ripens, it ſwells bigger, till it break the Cod, and in ſhort time becomes as White as Snow, and then they gather it. *P. Pil.* v. 2. p. 1470.

5. The *Cynamon* tree is a ſmall tree, and low, having leaves like to our Bay-tree: In the month of *March*, or *April*, when the ſap goeth up to the top of the tree, they cut the bark off the tree round about in length; from knot to knot, or from joynt to joynt, above, and below, and then eaſily with their hands they take it away, laying it in the Sun to dry, and yet for all this the tree dyes not, but againſt the next year it will have a new bark, and that which is gathered every year is the beſt *Cynamon*: that which grows longer is

great, and not ſo good. *P. Pil.* v. 2. p. 1709.

6. In *India* is a tree called *Arbore de Ray's* or the *Tree of roots*, it groweth firſt up like other trees, and ſpreadeth the branches, out of which there come ſtrings, which ſeem a far off to be cords of hemp, which growing longer till they reach the ground, there take root again: ſo that in the end one tree will cover a great peece of ground, one root croſſing within another like a Maze, each of theſe young trees will in time grow ſo big, that it cannot be diſcerned which is the principal trunk, or body of the tree.

6. There is alſo a tree called *Arbore-triſte*, or the *ſorrowful-tree*, ſo called, becauſe it never beareth bloſſoms but in the night-time, and ſo it doth, and continueth all the year long: So ſoon as the Sun ſets, there is not one bloſſom ſeen upon the tree, but preſently within half an hour after, there are as many bloſſoms as the tree can bear, pleaſant to behold, and ſmelling very ſweet; and as ſoon as the day comes, and the Sun is riſing, they all preſently fall off, and not one is to be ſeen on the tree, which ſeems as though it were dead, till evening comes again, and then it begins to bloſſom as it did before: its as big as a *Plumb-tree:* it groweth up quickly, and if you break but a branch of the tree, and ſet it into the earth, it preſently takes root, and grows, and within a few days after it beareth bloſſoms, which are like *Orange*-tree-bloſſoms, the flower white, and in the bottom ſomewhat yellow, and rediſh. *P. Pil.* v. 2. p. 1780.

8. There is alſo an herb in *India*, called by the *Portugals*, *Herba ſentida*, or feeling Herb, which if a man touch, or throw Sand, or any other thing upon it, preſently it becomes as though it were withered, cloſing the leaves together, and it comes not to it ſelf a gain, as long as the man ſtandeth by it, but preſently after he is gone, it openeth the leaves again, which become ſtiffe, and fair, as though they were newly grown: and touching it again, it ſhuts, and becomes withered as before, ſo that its a pleaſure to behold the ſtrange nature of it *P. Pil.* v. 2. p. 1781.

9. *Pepper* is planted at the root of ſome other tree, and runs up it like *Ivie:* the leaves are like the *Orange*-leaves, but ſomewhat ſmaller, green, and ſharpe at ends: the Pepper groweth in bunches like Grapes, but leſſe, and thinner; they are always green till they begin to drye, and ripen, which is in *December*, and *January*, at which time it turns black, and is gathered. *Pur. Pil.* v. 2. p. 1782.

10. The beſt *Ginger* grows in *Malabar*; it groweth like thin, and young *Netherland Reeds*, two or three ſpans high, the root whereof is the *Ginger*, which is gathered in *December*, and *January*. P. Pil. v. 2. p. 1782.

11. The *Clove*-trees are like *Bay*-trees, the bloſſoms at the firſt white, then green, and at laſt red, and hard, which are the Cloves; theſe Cloves grow very thick together, and in great numbers: In the place where theſe trees grow, there is neither graſs, nor green herbs, but is wholly drye, for that thoſe trees draw all the moiſture unto them. *P. Pil.* v. 2. p. 1783.

12. The *Nutmeg*-tree is like a Pear-tree, but that its leſſe, and with round leaves, the fruit is like great round *Peaches*, the inward part whereof is the Nutmeg; this hath about it an hard ſhell like wood, and the ſhell is covered over with Nutmeg-flowers, which is the *Mace*, and over it is the fruit, which without, is like the fruit of a Peach. *P. Pil.* v. 2. p. 1783.

13. *Gumme-Lac* comes moſt from *Pegu*: where are certain very great *Piſmires* with wings, which fly up the trees like Plumb-trees, out of which trees comes a certain Gumme which the *Piſmires* ſuck up, and then they make the *Lac* round about the branches of the trees, as Bees make Wax; and when it is full, the owners come, and breaking off the branches, lay them to dry; and being dry, the branches ſhrink out, and the *Lac* remains. *P. Pil.* v. 2. p. 1783.

14. *Amber-greeſe*, is uſually caſt upon the Sea-ſhore, which as ſome ſuppoſe, is the dung of the *Whale*; or as others, the ſperme, or ſeed of the *Whale* conſolidated by lying in the Sea. *P. Pil.* v.2.p.772.

15 The Herb *Addad* is bitter, and the root of it ſo venemous, that one drop of the juice will kill a man within the ſpace of one hour. *P. Pil.* v. 2. p. 850.

16 Of *Palm*-trees, which they keep with watering, and cutting every year, they make Velvets, Satins, Taffaties, Damasks, Sarcenets, and ſuch like, all which are ſpun out of the leaves cleanſed, and drawn into long threads. *P. Pil.* v. 2. p. 985.

17. *Frankincenſe* grows in *Arabia*, and is the gumme that iſſueth out of trees. *Idem.* p. 1781.

18. In *Mozambique*, *Manna* is procreated of the dew of Heaven, falling on a certain tree, on which it hardens like Sugar, ſticking to the wood like *Rozen*, whence its gathered, and put into jars, and is uſed much for purging in *India*. *Idem.* p. 1554.

19. *Maſtick*-trees grow only in the Iſland of *Sio*: the trees are low ſhrubs, with little crooked boughs, and leaves: In the end of *Auguſt* they begin their *Maſtick*-harveſt, men cutting the bark of the Tree with Iron inſtruments; out of which the Gum diſtills unceſſantly for almoſt three months together. *Idem.* p. 1812.

20. *Spunges* are gathered from the ſides of Rocks, fifteen fathom under water, about the bottom of the Streights of *Gibralter*, the people that get them, being trained up in diving from their child-hood, ſo that they can indure to ſtay very long under water, as if it were their habitable Element.

21. In *Manica*, is a tree called the *Reſurrection*-tree, which for the greateſt part of the year is without leaf, or greenneſs: but if one cut off a bough, and put it into the water, in the ſpace of ten houres, it ſprings, and flouriſheth with green leaves; but draw it out of the water, as ſoon as it is dry, it remaineth as it was before. *Pur. Pil.* v. 2. p. 1537.

22. There is in the Iſland of *Teneriff* (which is one of the Canaries) a Tree as big as an *Oke* of a middle ſize, the bark white like *Hornbeam*, ſix, or ſeven yards high, with ragged boughs, the leaf like the *Bay*-

leaf. It beareth neither fruit, nor flower; it ſtands on the ſide of an hill, in the day its withered, and drops all night (a cloud hanging thereon) ſo that it yeelds water ſufficient for the whole Iſland, wherein are eight thouſand ſouls, and about an hundred thouſand Cammels, Mules, Goats, &c. The water falls from it into a pond made of brick, paved with ſtone; from whence its conveyed into ſeveral ponds, thorough the whole Iſland. They alſo water therewith their Corn-ground, for they have no other water in the Iſland, except Rain-water. The Pond holds twenty thouſand Tun of water, and is filled in one night. Many of our *Engliſh* that have been there have atteſted the truth hereof. *Idem.* p.1369.

Concerning which Tree, *Sylveſter* the Poet made theſe Verſes:

In th'Ile of Iron *(one of thoſe ſame Seven*
Whereto our Elders happy name have given)
The Savage People never drink the ſtreams
Of Wells, and Rivers, as in other Realms.
Their drink is in the Air! their guſhing ſpring,
A weeping Tree out of it ſelf doth wring.
A Tree, whoſe tender-bearded-Root being ſpread
In dryeſt ſand, his ſweating-Leaf doth ſhed
A moſt Sweet Liquor; and (like as the Vine
Untimely cut, weeps (at her wound) the Wine
In pearled tears) inceſſantly diſtils
A royal ſtream, which all their Ciſterns fills
Throughout the Iſland: for all hither hie,
And all their Veſſels cannot draw it drye!

23. *Aloes* growes in the Iſland of *Socotera*, which is nothing but *Semper vivum*, it is ſo full of a Roſin-like juice, that the leaves are ready to break with it: which leaves they cut in ſmall peeces, and caſt them into a clean pit made in the ground, and paved: there it lies to ferment in the heat of the Sun, whereby the juice floweth forth, which they put in skins, and hang them up in the wind to drye, whereby it hardens. *P. Pil.* v.1. p. 419.

24. *Indico* groweth in the *Moguls* Country, having a ſmall leaf like that of *Sena:* the branches are of a wooddy ſubſtance like Broom: It grows not above a yard high, the ſtalk about the bigneſſe of a mans thumb: The ſeed is included in a ſmall round Cod of an inch long. This once ſowed laſteth three years: that of the firſt year makes a weighty reddiſh *Indico*, that ſinks in water, being not yet come to its perfection: that of the ſecond year is rich, very light, and of a perfect Violet-colour, ſwiming on the water: that of the third year is weighty, blackiſh, and the worſt of the three. This herb, when its cut, is put into a Ciſtern, and preſſed down with ſtones, then covered over with water, where it remains till the ſubſtance of the herb is gone into the water: then its drawn forth into another Ciſtern, and laboured with ſtaves till it be like Batter, then they

let it ſeeth, and ſo ſcum off the water two or three times, till nothing but a thick ſubſtance remains, which taking forth, they ſpread on a cloath, dry it in the Sun, then make it into balls, dry it on the ſand, which cauſes the ſandy foot: That is beſt, which is of a pure grain; Violet-colour, is gloſſie, dry, and light. *Idem.* p. 430.

25. Sir *James Lancaſter* in his *Eaſt-Indy* Voyage, in the Iſle of *Sombrero* found on the Sea-ſands, a young twig growing up to a tree, and offering to pluck up the ſame, it ſhrank down into the ground, and when it was by ſtrength pulled up, a great Worm was the root of it, and as the Tree groweth in greatneſſe, the Worm diminiſheth: This Tree plucked up, the leaves and pill ſtripped off, by that time its dryed, is turned into a hard ſtone; ſo that this Worm was twice transformed into different natures, after a wondrous manner: Of theſe he brought home many. *P. Pil.* v. 1. p. 152.

26. About *Saffron Walden* in *Eſſex*, there grows great ſtore of *Saffron*, which was firſt brought into *England*, in the reign of King *Edward* the third. This in the month of *July* every third year, being plucked up, and after twenty dayes, having the root ſplit, and ſet again in the earth, about the end of *September* it putteth forth a whitiſh-blew flower; out of the midſt whereof there come three chives, which are gathered in the morning before Sun-riſing, and being plucked out of the flower, are dried by a ſoft fire; and ſo great is the increaſe that commeth thereof, that out of every Acre of ground, there are made fourſcore, or an hundred pound weight of *Saffron*, whilſt it is moiſt, which being dryed, yeeld ſome twenty pound weight. And the ground which three years together hath brought *Saffron*, is ſo enriched thereby, that it will bear very good Barley, many yeares together without dung, or manuring. *Camb. Brit.* p. 453.

27. All along the ſhores of the *Red-ſea* are abundance of *Palm-Trees* of a very ſtrange nature: They grow in couples, Male and Female: both thruſt forth cods full of ſeed: but the Female is only fruitful, and that not except growing by the male, and having her ſeed mixed with his. The pith of theſe Trees is an excellent ſallet, better than an Artechoke: Of the branches are made bedſteads, Lattices, &c. Of the leaves, Baskets, Mats, Fans, &c. Of the outward husk of the cod, cordage; of the inward, bruſhes. The fruit it beareth is like a Fig, and finally it is ſaid to yeild whatſoever is neceſſary for the life of Man. It is the nature of this tree, that if never ſo great a weight be laid upon it, it will lift & raiſe up it ſelf the more; for which it was given to conquerors in token of victory. *Herb. Trav.*

28. In *Italy* there grows an Herb called *Baliliſco*, which hath this innate property; that if it be laid under a ſtone in ſome moiſt place, in two days ſpace it produceth a *Scorpion*: *Raimunds Mercu. Ital.*

29. The *Aſſa-Fœtida* Tree is like our Bryer in height, the Leaves reſemble Fig-leaves, the root is like our Radiſh: though the ſmell be ſo bace, yet the taſte is ſo pleaſing, that no meat, no ſauce, on veſſel is pleaſing to the *Guſarats* pallats where it grows, except it relliſh of it. *Herb. Trav.*

Beu.

30 *Benjamin* is either pure,cleer,and white,or yellow,and ſtreaked: This Gum iſſues from an high tree, ſmall, and furniſhed with fruitleſſe branches; the leaves are not unlike to thoſe of the Olive: *Pegu* and *Siam* yeild the beſt.

31. The *Coco* tree is very rife in the *Eaſt-Indies*.In the whole world there is not a tree more profitable than this is, neither do men reap more benefit of any other tree than of this. The heart of the Tree makes good timber,planks, and maſts for ſhips: with the leaves thereof they make ſails,with the rind of it they make cordage: A Gum that grows out of it caulks the ſhip: the fruit of it is a kind of Nut, which being full of kernel, and a ſweet liquor,ſerves for meat and drink: much wine alſo it yeilds, & of the wine they make Sugar, and Placetto. The wine they gather in the ſpring of the year out of the middle of the Tree, from whence there runs continually a white thin liquor, at which time they put a veſſel under it,and take it away full every morning, and evening, and then diſtilling it, they make a very ſtrong liquor of it. Of the Nuts alſo they make great ſtore of Oil: out of the tree they make Bows, Bedſteads: of the leaves alſo they make very fine mats, which whileſt green, are full of an excellent ſweet liquor, with which if a man be thirſty,he may ſatisfie himſelf: with the bark they make ſpoons, diſhes, and platters for meat. The firſt rind of the Nut they ſtamp, and make thereof perfect Ockam: and the ſtore of theſe Nuts ſerve for merchandiſe. So that out of this one Tree, they build and rig ſhips, furniſh them with meat, drink, utenſils, and merchandiſe, without the leaſt help of any other whatſoever. *Pur. Pil.* v. 2. p. 1466. and 1704.

32. Mr.*Herbert* in his Travels thus deſcribes it.The Tree that bears the Coco,is ſtrait,& lofty,without any branches,ſave at the very top, where it ſpreads its beautiful plumes, and Nuts like Pearles, or Pendants adorning them. It is good Timber for Canoes, Maſts, Anchors: The leaves for Tents or thatching: the rind for ſailes, Mattereſſes, Cables, and Linnen: the ſhels for furniture: the meat for victualling. The Nut is covered with a thick rind equal in bigneſſe to a Cabbage. The ſhell is like the skull of a man, or rather a deaths-head, the eyes, noſe,and mouth,being eaſily diſcerned: within it is contained a quart of ſweet and excellent liquor, like new white-wine, but far more aromatick taſted: the meat or kernel, is better reliſhed than our Phelberds, and is enough to ſatisfy the appetite of two reaſonable men.

——————The Indian Nut alone
Is cloathing, meat, and trencher, drink, and Can.
Boat, Cable, Sail, Maſt, Needle, all in one. Herb.

And *Sylveſter* hath ſet them forth to the life in theſe verſes.

The Indian Iſles moſt admirable be,
In thoſe rare fruits call'd Coquos commonly;
The which alone far richer wonder yeilds,
Then all our Groves, Meads, gardens, orchards, Fields.

What wouldſt thou drink? the wounded leaves drop wine.
Lackſt thou fine linnen? dreſſe the tender rine.
Dreſſe it like Flax, ſpin it, then weave it well,
It ſhall thy Camrick, and thy Lawn excell.
Longſt thou for Butter, bite the poulpous part,
For never better came to any mart.
Do'ſt need good Oyle? then boult it to, and fro,
And paſſing Oyl it ſoon becometh ſo.
Or Vinegar? to whet thine appetite;
Why, Sun it well; and it will ſharply bite.
Or want's thou Sugar? ſteep the ſame a ſtownd,
And ſweeter Sugar is not to be found.
'Tis what you will; or will be what you would:
Should Midas *touch it, ſure it would be gold.*
And God, all-good, to crown our life with Bayes,
The Earth with plenty, and his Name with praiſe,
Had done enough, if he had made no more
But this one plant, ſo full of choiceſt ſtore;
Save that the world (where, one thing breeds ſatiety)
Could not be fair, without ſo great variety.

32. The *Plantan Tree* is of a reaſonable height; the body about the bigneſs of a mans thigh, compacted of many leaves, wrapped one upon another, adorned with leaves in ſtead of boughs from the very ground, which are for the moſt part about two ells long, and an ell broad, having a large rib in the middle thereof. The fruit is a bunch of ten, or twelve Plantans, each a ſpan long, and as big almoſt as a mans wriſt; the rind being ſtripped off, the fruit is yellowiſh, and of a pleaſant taſte. *Pur. Pil.* p. 416.

33. The *Cedars* of Mount *Libanus* grow higher than Pines, and ſo big, that four or five men with their armes can but fathom them; the boughs riſe not upward, but ſtretch out a croſs, largely ſpread, and thickly enfolded one in another, as if done by Art, ſo that men may ſit, and lie along upon the boughs: the leaves are thick, narrow, hard, prickly, and alwayes green; the wood is hard, incorruptible, and ſweet ſmelling; the fruit like the Cones of Cypreſs, gummy, and marvellous fragrant. *Pur. Pil.* v. 2. p. 1500.

34. In *Africa* are many *Palmeta* trees, whence they draw a ſweet, and wholſome Wine, by cutting, or boring holes into the body of the Tree, into which a Cane is put that receives the ſap, and conveys it into Gourds: It taſtes like white Wine, but it will not laſt above four and twenty hours. *Idem.*

35. In *New-Spain* there are many trees which they call *Manguey*: It hath great, and large leaves, at the end whereof is a ſtrong, and ſharp point, which they uſe for pins, and needles, and out of the leaf they draw a kind of thred which they uſe much to ſew with. The body of the Tree is big, which when it is tender, they cut, and out of the hole proceeds a liquor which they drink like water, being freſh, and

ſweet. This liquor being ſodden, becomes Wine, which being kept till it be ſower, makes good Vinegar: Boil it it a litle more than for Wine, and it makes a fine Syrup; and boil it till it be thick, and it makes Hony. *Idem.* v. 3. p. 957.

36. There is a certain Tree in *New-Spain* called *Tunalls,* in whoſe leaves breed certain ſmall worms, which are covered with a fine web, compaſſing them in daintily. This in the ſeaſon they gather, and let it drye, and this is that *Cochenille,* ſo famous, and dear, wherewith they Dye in grain. *Idem.*

37. The *Jack,* or *Giack* is an high tree, and uneaſy to be aſcended; the *Jack* for ſhew and bigneſs reſembles a Pumpeon: without, it is of a gold yellow, mixt with veins; within, its ſoft, and tender, full of golden coloured cloves, each full of kernels, not unlike a great *French* Bean, but more round, each of them hath an hard ſtone within it; the fruit is ſomewhat unpleaſant at the firſt taſte; itis glutinous, and clammy in the mouth, but very reſtorative, and good for the back.

38. The *Ananas* is not inferiour to the *Jack* in bulk, and roundneſſe: It ariſeth from no ſeed, or ſowing, but from a root like an Artichok: when they are ripe they ſhew themſelves, and are not above two foot high: without, it is covered with a drie rind, hard, and skaley; within, its wholeſome and pleaſant, and though a litle of it ſeems to ſatiate the appetite, yet the ſtomach likes it well, and its eaſie of digeſtion.

39. The *Duroyen* is ſomewhat like the *Jack,* in ſhape round, the inward vertue, is far greater than the outward beauty: at firſt opening it hath an unpleaſant ſmell: the meat is whitiſh, and divided into a dozen cells, or partitions, filled with ſtones as big as Cheſnuts, white and cordial. Its a fruit nutritive, and dainty, and may well be called an Epitome of all the beſt, and rareſt fruits in the the Orient.

40. The *Arec*-tree is almoſt as high as a Cedar, but more like the Palmeto: I'ts of a fuzzie, hollow ſubſtance, adorned at every top with Plumes, wherein the fruit hangs in cluſters; its in ſhape and bigneſs like a Wallnut; white and hard within; hath neither taſte, nor ſmell: they never eat it alone, but wrap it in a leaf of Bettle, and are frequently chawing of it: ſome adde to it a kinde of Lime made of Oiſter-ſhels, it cures the Chollick, removes Melancholly, kills Worms, provokes luſt, purges the maw, and prevents hunger. Its much uſed in the *Eaſt-Indies.*

41. The *Palmeto*-tree is long, ſtrait, round, and ſoft, without leaf, bough, or branch, ſave at the top, and thoſe are few, green, and ſedgie: under which branches there appear certain codded ſeeds: Both the Male, and Female bear bloſſoms, but the Female only beares fruit, and yet not that, unleſſe a flowring branch of the Male tree be yearly inoculated: The leaves ſerve for many uſes. At the top of this tree there is a ſoft pith, in which conſiſts the life of it: for that being cut out, the Tree dyes. This pith is in bigneſſe like ſmall Cabbage, in taſte like a nut kernel, and being boiled it

eats like a Colly-flower. But of more value is the *Palmeta* Wine, which is ſweet, pleaſant, and nouriſhing in colour, and taſte not unlike *Muskadine:* It purges, cures obſtructions, and kills the Worms. If it ſtand two dayes in the Sun it makes good Vinegar. The Wine is thus gotten. They cut a ſmall hole in two or three Trees that grow together, which in a ſhort time are filled with the ſap that iſſues in them, which with a Cane, or Quill, they draw forth. *Pur. Pil.*

42. In *Summerſetſhire*, near unto *Glaſtenbury*, in *Wiral* Park was that famous Hawthorn tree, which uſed upon *Chriſtmas* day to ſprout forth as freſh as in *May*; but now its cut down. *Camb. Brit.* p. 227.

43. In the Mariſhes of *Egypt* grow thoſe ſedgie reeds, called *Papyri*, whereof formerly they made Paper, and from whence ours that is made of rags aſſumed that name. They divide it into thin flakes, whereinto it naturally parteth: then laying them on a Table, and moiſtening them with the glutinous water of *Nilus*, they preſs them together, dry them in the Sun, and then they are fitted for uſe. *Pur. Pil.* v. 2 p. 898.

CHAP. III.

The wonderful works of God in the Creatures.

Of ſtrange Fountains, Rivers, and Waters.

1. IN the Biſhoprick of *Durham* in *Derlington* field, there are 3 pits of a wonderful depth, called by the Vulgar *Hell-Kettles*, in which the water by an Antiperiſtaſis, or reverberation of the cold air, ſtriking thereupon, waxeth hot; which pits have paſſage under ground, into the River *Teeſe*, as Archbiſhop *Guthbert Tonſtal* obſerved, by finding that Gooſe in the River which he had marked, and let down into theſe pits. *Camb. Brit.* p. 737.

2. In *Yorkſhire*, neer unto *Knaſburow* Caſtle is a Well, in which the waters ſpring not up out of the veins of the earth, but diſtil, and trickle down, dropping from the Rocks hanging over it, whence its called *Dropping-Well:* into which, what wood ſoever is put, it will in a ſhort ſpace be turned into ſtone. *Camb. Brit.* p. 700.

3. In *Caermardenſhire*, neer unto *Careg* Caſtle, there is a fountain that twice in four and twenty hours ebbeth, and twice floweth, reſembling the unſtable motions of the main Sea. *Camb. Brit.* p. 650.

4. In *Weſtmerland*, hard by *Shape*, there is a Well, or Fountain, which after the manner of *Euripus* ebbeth, and floweth many times in a day. *Camb. Brit.* p. 762.

5. In *Ireland* is a Fountain, whoſe water killeth all thoſe Beaſts that drink thereof, but hurteth not the people, though they uſually drink of it. *Ortelius.*

6. Near unto *Lutterworth* in *Leiceſter-ſhire*, there is a ſpring of water ſo cold, that in a ſhort time it turneth ſtraws, and ſticks, into ſtone. *Camb. Brit*. p. 518.

7. In *Derbyſhire* in the Peak-Forreſt not far from *Buxtone*, is a Well which in a wonderful manner doth ordinarily ebb, and flow, four times in the ſpace of one hour, or thereabouts, keeping his juſt tides. *Camb. Brit*. p. 558.

8. Alſo in the ſame Country at the ſpring head of *Wie* there riſe, and walm up, nine Fountains of hot waters, commonly called *Buxton* Wells, very ſovereign for the ſtomach, ſinews, and whole body. *Camb. Brit*. p. 557.

9. In *Scotland* on the bank of *Ratra* neer unto *Stang's* Caſtle, there is a Cave, wherein the water diſtilling naturally by drops from the head of the Vault, is preſently turned into Pyramidal ſtones; and were not the ſaid hole or Cave, otherwiſes rid, and cleanſed, the whole ſpace as far as up to the vault, would in a ſhort time be filled therewith. *Camb. Brit. Scotl*. p.48.

10 In *Scotland* in the Countrey of *Murray*, there is a River called *Nes*, the water whereof is almoſt always warm, and at no time ſo cold that it freezeth, yea, in the moſt cold time of winter, broken ice falling into it, is diſſolved with the heat thereof. *Deſcrip. of Scotl.*

11. Alſo in *Galloway*, the *Loch* called *Loch-Merton*, is of ſuch a ſtrang nature, that the one half of it doth never freeze in the coldeſt winter. *Deſcrip. of Scotl.*

12. In *Lenox* is a great *Loch* or *Meer*, called *Loch-Lowmond*, in length twenty four miles, and eight in breadth, wherein are three ſtrang things: Firſt, Excellent good Fiſh without any fins: Secondly, a floating Iſland whereon many Kine feed: And thirdly, Tempeſtuous waves rageing without winds, yea, in the greateſt calms. *Deſc. of Scotl.*

13. There is a certain Iſland called *Lounda* in the Kingdom of *Congo*, wherein is no freſh water (being a very ſandy ground) but if you dig but the depth of two or three hand breadths, you ſhall find ſweet water, the beſt in all thoſe Countryes: and (which is moſt ſtrang) when the Ocean ebbeth, this water grows brackiſh, but when it flows to the top, it is moſt ſweet. P. *Pil*. v. 2. p. 989.

14. Not far from *Casbine*, the Regal City in *Perſia* is a fountain of a ſtrang, and wonderful nature, out of which there continually ſpringeth, and iſſueth a marvellous quantity of black Oil, which ſerveth in all parts of *Perſia* to burn in their houſes, and is uſually carried all over the Countrey upon Kine, and Aſſes, whereof you may often meet three or four hundred in company. *P. Pil*. v. 2. p. 1431.

15. About three days journey from old *Babylon*, is a Town called *Ait*, and neer unto that is a valley of pitch very marvellous to behold, wherein are many Springs, throwing out abundantly a kind of black ſubſtance, like unto Tar, and Pitch, which ſerveth all the Country thereabout to ſtaunch their barques and boats with: every one of which ſprings makes a noiſe like to a Smith's Forge in puffing and blowing out the matter, which never ceaſeth day nor night, and the

noiſe is hard a mile off: the *Moors* call it *Hell-mouth. P. Pil.* v.p.1437.

16. *Clitumnus* is a River in *Italy*, which makes all the Oxen that drink of it, white. *Fulk. Meteor. Lib.* 4

17. The River *Melas* in *Bœotia* makes all the Sheep that drink of it, black. *Plin.*

18. The Fountain of *Jupiter Hammon*, is cold in the day time, and hot at midnight.

19. The Fountain of the Sun hath its water extream cold, and ſweet at noon; and boiling hot, and bitter at midnight. *Plin. lib.* 2.c.103. *Auguſtine.*

20. There is a River in *Paleſtine* called the *Sabbatical River*, which runs with a violent and ſwift ſtream all the week; but every *Sabbath* it remains dry. *Joſeph. de Bel. Jud.* l. 7. c. 24. Some queſtion the truth of this.

21. In *Idumæa* is a Fountain called the Fountain of *Job*, which for one quarter of the year is troubled and muddy; the next quarter bloody, the third green, and the fourth clear. *Iſiod.*

22. The River *Aſtaces* in the Iſle of *Pontus* uſes ſometimes to overflow the fields, after which whatſoever ſheep, or milch-Cattle feed thereon give black milk. *Plin.* l.2.c.103.

23. *Furius Camillus* being Cenſor in *Rome*, the Lake *Albanus* being environed with Mountains on every ſide, in the time of Autumn when other Lakes and Rivers were almoſt dry, the waters of this Lake after a wondrous manner began to ſwell, and riſe upwards, till at laſt they were equall with the tops of the Mountains, and after a while they brake thorow one of thoſe Mountains, overflowing and bearing all down before them till they emptied themſelves into the Sea. *Plut.*

24. The River *Dee* in *Merionneth-ſhire* in *Wales*, though it run through *Pimble-Meer*, yet it remaineth intire, and mingles not its ſtreams with the waters of the Lake. *Cam. Brit.*

25. *Ana* a River in *Spain*, burieth it ſelf in the earth, and runneth under ground fifteen miles together, whereupon the *Spaniards* brag that they have a bridg whereon ten thouſand Catle feed dayly.

26. *Pliny* tells us of a Fountain called *Dodon*, which always decreaſeth from midnight till noon, and encreaſeth from noon till midnight.

27. He alſo tells us of certain Fountains in an Iſland neer *Italy*, which always increaſe and decreaſe according to the ebbing, and flowing of the Sea.

28. *Ariſtotle* writeth of a Well in *Sicilie*, whoſe water is ſo ſharp, that the Inhabitants uſe it inſtead of Vinegar.

29. In *Bohemia* neer to the City of *Bilen* is a Well of ſuch excellent water, that the Inhabitants uſe to drink of it in a morning inſtead of burnt wine. Dr. *Fulk.*

30. In *Paphlagonia* is a Well, which hath the taſte of wine, and it makes men drunk which drink of it; whence *Du-Bartas*,

Salonian *Fountain, and thou* Andrian *Spring,*
Out of what Cellars do you daily bring
The oyl, and wine that you abound with ſo?
O Earth, do theſe within thine entrals grow; &c.

31. *Ælian* mentioneth a Fountain in *Bœotia* neer to *Thebes*, which makes Horſes run mad if they drink of it.

32. *Pliny* mentioneth a water in *Sclavonia* which is extream cold, and yet if a man throw his cloath cloak upon it, it is preſently ſet on fire.

33. Other waters there are which diſcolour the fleeces of the ſheep which drink of them: whence *Du-Bartas*,

Cerona, Xanth, *and* Cephiſus *do make,*
The thirſty flocks that of their waters take,
Black, red, and white: And neer the crimſon deep,
Th' Arabian *Fountain maketh crimſon ſheep.*

34. And again.
What ſhould I of th' Illyrian *Fountain tell?*
What ſhall I ſay of the Dodonean *Well?*
Whereof the firſt ſets any cloathes on fire;
Th' other doth quench (who but will this admire)
A burning Torch: and when the ſame is quenched,
Lights it again, if it again be drenched.

35. In the Province of *Dara* in *Lybia*, there is a certain River, which ſometimes ſo overfloweth the banks that it is like a ſea, yet in the Summer it is ſo ſhallow, that any one may paſſe over it on foot. If it overflow about the beginning of *Aprill*, it brings great plenty to the whole region; if not, there follows great ſcarcity of Corn. *Pur. Pil.* v. 2. p. 823.

36. In the Kingdom of *Tunis* neer unto the City *El-Hamma*, is a hot River, which by diverſe Channels is carried through the City, the water of it being ſo hot that few can endure to go into it, yet having ſet it to cool a whole day, the people drink of it. *Idem.* p. 821.

37. In *Africa*, there is a River called *Margania*, and by it a ſalt ſpring which turns all the wood is thrown into it, into hard ſtone. *Idem.* p. 1547.

38. The River *Meander* is famous for its ſix hundred windings, and turnings, in and out: whence that of the Poet,

Quique recurvatis ludit Mæander in undis.

Mæander *plays his watry pranks,*
Within his crooked winding banks.

39. *Groenland* in the Hyperborean Sea, was diſcovered *Anno Chriſti* 1380.

1380. it hath in it the Monaſtery of St. *Thomas* ſituate in the North-Eaſt part thereof at the foot of a Mountain, where there is a River ſo hot, that they uſe to boil their meat in it, and it ſerves for other ſuch purpoſes as fire doth with us, *Iſac. Chron.* p, 275.

40 The river *Hypanis* in *Scythia* every day brings forth little bladders, out of which come certain flies which are thus, bred in the morning, are fledge at noon, and dye at night. ***Fit Emblems of the vain, and ſhort life of Man.***

41 The famous River of *Nilus* in *Egypt* uſeth once in the year to overflow her banks, whereby the whole Country is watered. It uſually beginneth to overflow upon the ſeventeenth of *June*, and increaſeth daily, ſometimes two, ſometimes three fingers, and ſometimes half a cubit high on a day. The increaſe of it is known by a Pillar erected in a Ciſtern, whereinto the water is conveyed by a Sluce; which Pillar is divided into eighteen parts, each a cubit higher than the other. If the water reach no higher than to the fifteenth cubit, they expect a fruitful year: if it ſtay between the twelfth, and fifteenth cubit, the increaſe of that year will be but mean. If it reach not to the twelfth, its a ſign of ſcarcity. If it riſe to the eighteenth, the ſcarcity will be greater, in regard of too much moiſture. This River continueth forty dayes increaſing, and forty dayes decreaſing. *Pur. Pil.* v. 2. p. 838.

42. Another thing is wonderful, which is this: In the *Grand Cairo* (which is the Metropolis of *Egypt*) the Plague uſeth many times to be very violent, till the River begins to overflow its banks, at which time it doth inſtantly ceaſe. So that whereas five hundred a day dyed the day before, not one doth die the day following. *Idem.* p. 897.

43. In the County of *Devon*, not far from the Town of *Lidford*, at a Bridg, the River *Lid* is gathered into a ſtrait, and pent in between Rocks, whereon it runneth down a main, and the ground daily waxing deeper, and deeper under it, his water is not ſeen, only a roaring noiſe is heard, to the great wonder of thoſe that paſs by. *Camb. Brit.* p. 199.

44. In *Warwickſhire*, at *Nevenham Regis*, three fountains ariſe out of the ground, ſtrained through an Allom Mine: the water whereof carrieth the colour, and taſt of Milk, which cureth ulcers in the bladder, or kidneys cauſed by the ſtone, and provoketh urine abundantly; Green wounds it cleanſeth, cloſeth up, and quickly healeth; being drunk with ſalt it looſeth, and with Sugar it bindeth the belly. About fifty years ago theſe Wells were famous, and in great requeſt, many reſorting to them, and the water by others was ſent for far and near. *Idem.* p. 562.

45. In *Herefordſhire*, a little beneath *Richards Caſtle*, Nature, who never diſports her ſelf more in ſhewing wonders, than in waters, hath brought forth a pretty well, which is alwayes full of little fiſh bones, although they be drawn out from time, to time, whence its commonly called *Bone-Well.* *Idem.* p. 619.

In

46. In *Yorkſhire*, upon the Sea-ſhore by *Sken-grave*, when the winds are laid, and the weather is moſt calm upon the Sea: the water lying level and plain without any noiſe: there is heard here many times on a ſudden, a great way off, as it were, an horrible, and fearful groaning, which affrights the Fiſhermen at thoſe times, ſo that they dare not launce forth into the Sea. *Idem.* p. 720.

47. *Pliny* tells us of the Fountain *Chymæra*, that is ſet on fire with water, and put out with earth, or hey. *Plin. nat. Hiſt. Lib.* 2. c. 106, 107.

48. The ſame Author alſo tells us, that in the hot deſerts of *India* grows a certain kind of Flax that lives in the fire, and conſumes not: we have ſeen (ſaith he) table-cloathes made of it, burning in fires at feaſts, by which they have been cleanſed from their ſtains, and ſpots, and made whiter by the fire than they could be by water.

49. At *Belgrad* in *Hungary*, where *Danubius*, and *Sava* (two great Rivers) meet, their waters mingle no more than water and Oil: not that either flote above other, but joyn unmixed; ſo that near the middle of the River I have gone in a boat (ſaith Sir *Henry Blunt* in his voyage into the *Levant*) and taſted of the *Danow*, as clear, and pure as a well; then putting mine hand an inch further, I have taken of the *Sava*, as troubled as a ſtreet-channel, taſting the gravel in my teeth. Thus they ran ſixty miles together, and for a dayes journey I have been an eye-witneſs of it.

CHAP. IV.

The wonderful works of God in the Creatures.

Of ſtrange Fiſhes.

1 ANno Chriſti 1204. at *Oreford* in *Suffolk*, a fiſh was taken by the Fiſhermen at Sea, in ſhape reſembling a wild man, and by them was preſented to Sir *Bartholomew de Glanvil*, Keeper of *Oreford* Caſtle. In all his limbs and members he reſembled a man, had hair in all the uſual parts of his body, only his head was bald. The Knight cauſed meat to be ſet before him, which he greedily devoured, and did eat fiſh raw, or ſod: that which was raw he preſſed with his hand, till he had ſqueezed out all the moiſture: He uttered not any ſpeech, though to try him, they hung him up by the heels, and grievouſly tormented him. He would get him to his Couch at the ſetting of the Sun, and riſe again at the Sun-riſing. One day they brought him to the haven, and let him go into the Sea, but to prevent his eſcape, they ſet three rows of very ſtrong nets before him to catch him again at their pleaſure: but he, ſtraitwayes diving to the bottom, crept under all their nets, and ſhewed himſelf again to them, and ſo often diving, he ſtill came up, and looked upon them that ſtood on the ſhore, as it were mocking of them.

At length after he had ſported himſelf a great while in the water, and there was no hope of his return, he came back to them of his own accord, and remained with them two months after. But finally, when he was negligently looked to, he went to the Sea, and was never after ſeen, or heard of. *Fabians Chron.*

2. *Anno Chriſti* 1404. ſome women of *Edam* in the *Low-Countries*, as they were going in their barks to their cattel in *Purmer-Meer*, they often ſaw at the ebbing of the water, a Sea-women playing up and down, whereat at the firſt they were afraid, but after a while, incouraging one another, they made with their boats towards her, and the water by this time being not deep enough for her to dive in, they took her by force, and drew her into the boat, and ſo carried her to *Edam*, where in time ſhe grew familiar, and fed of ordinary meats: and being ſent from thence to *Herlem*, ſhe lived about fifteen years, but never ſpake, ſeeking often to get away into the water. *Belg. Common-Wealth.* p. 102.

3. In the Seas, near unto *Sofala* are many *Women-Fiſhes*; which from the belly to the neck are very like a woman: The Females have breaſts like womens, with which alſo they nouriſh their young. From the belly downward they have thick, and long tails, with fins like a *Dolphin:* the skin on the belly is white; on the back rougher, than a *Dolphins*. They have arms, which from the elbows end in fins, and ſo have no hands: the face is plain, round, and bigger than a mans, deformed, and without humane ſemblance: They have wide mouths, thick hanging lips like a Hound; four teeth hanging out almoſt a ſpan long like the tusk of a *Boar:* and their noſtrils are like a *Calves*. *Pur. Pil.* v. 2. p. 1546.

4. Upon the coaſts of *Braſile* are often found *Meer-Men*, which are like unto men of a good ſtature, but that their eyes are very hollow.

5. Captain *Richard Whitburn* in his deſcription of *Newfound-land*, writes that *Anno Chriſti* 1610. early in a morning as he was ſtanding by the water ſide, in the harbour of St *Johns*, he eſpied a ſtrong Creature ſwimming very ſwiftly towards him like a women, looking chearfully upon him: Her Face, Eyes, Noſe, Mouth, Chin, Ears, Neck, and Forehead were like a womans. It was very beautiful, and in thoſe parts well proportioned, having hair hanging down round about the head: He ſeeing it come within a pikes length of him, ſtepped back, whereupon it dived under water, ſwimming to another place, whereby he beheld the ſhoulders, and back down to the middle, which was as ſquare, white, and ſmooth as the back of a man; from the middle to the hinder part it pointed in proportion like a broad-hooked Arrow: Afterwards it came to a Boat wherein ſome of his men were, attempting to come in to them, till one of them ſtruck it a full blow upon the head: Others of them ſaw it afterwards alſo.

6. About *Braſile* are many *Meer-Men*, and *Meer-Women*, that have long hair, and are very beautiful. They often catch the *Indians* as

they are ſwimming, imbracing them, and kiſſing them; and claſp them ſo hard, that they cruſh them to death, and when they perceive that they are dead, they give ſome ſighs, as if they were ſorry *Pur. Pil.* v.4. p. 1315.

7. There are alſo another ſort of them, that reſemble Children, and are no bigger, that are no ways hurtful. *Idem.*

8. The *Torpedo* is a ſtrange kind of fiſh, which a man holding in his hand, if it ſtir not, it produceth no effect; but if it move it ſelf never ſo little, it ſo torments the body of him that holds it, that his arteries, joints, ſinews, & all his members feel exceeding great pain, with a certain numneſs, and as ſoon as he layeth it out of his hand, all that pain, and numneſs, is gone alſo. *P. Pil.* v.2. p. 1183. *See more of it afterwards.*

9. In *Sofala* are many *River-horſes,* as big as two of our horſes, with thick, and ſhort hinder legs, having five clawes on each fore-foot, and four on the hinder; the mouth is wide, and full of teeth, four of which are above two ſpans long a peece; the two lower ſtand upright; the two upper are turned like a *Boars* tuſh; they live in the water, but feed on the land upon graſs: they have teats wherewith they nouriſh their young ones: Their Hides are thicker than an Oxes; they are all of an aſh-colour Gray, with white ſtrakes on their faces, or white Stars in their foreheads. *Idem.* p. 1544.

10. In the mouth of the River of *Goa*, there was taken a fiſh of the bigneſs of a Cur-Dog, with a ſnout like an Hog, ſmall eyes, no ears, but two holes in-ſtead thereof: It had four feet like an *Elephant*: the tail was flat, but at the end round, and ſomewhat ſharp: It ſnorted like a Hog; the Body, Head, Tail, and Legs, were covered with broad Scals as hard as Iron, ſo that no weapon could peirce them: when he was beaten, he would rowle himſelf round like an *Urchin*, and could by no ſtrength be opened, till he opened of his own accord. *Idem.* p. 1774.

11. There are alſo *Toad-Fiſhes* of about a ſpan long, painted, having fair Eyes: when they are taken out of the water, they ſnort, and ſwell much: their poiſon lies only in the skin, and that being flaid off, the *Indians* eat them. *Idem.* p. 1314.

12. The *Cuttle-Fiſh* hath a hood alwayes full of black water, like Ink, which when ſhe is purſued by other fiſhes that would devour her, ſhe caſts it forth, which ſo darkens and ſoileth the water, that ſhe thereby eſcapeth. *Idem.*

13. There are a ſort of fiſhes, whoſe wonderful making magnifieth their Creator, who for their ſafety hath given them fins, which ſerve in-ſtead of wings: they are of ſuch a delicate skin interlaced with fine bones as may cauſe admiration in the beholder: Theſe fiſhes are like to *Pilcherds*, only a little rounder, and bigger: they flye beſt with a ſide wind, but longer than their wings are wet, they cannot flye; ſo that their longeſt flight is about a quarter of a mile. The *Dolphins*, and *Bonitos* do continually hunt after them, to prey upon them: whereupon for ſafety they take the air: but then there is a Fowle called an *Alcatrace*, much like a *Hern*, which hovers in the air to ſeize upon them.

Incidit in Scyllam qui vult vitare Caribdim.
Out of the frying Pan into the fire, as our Proverb hath it.

14. There is often a ſtrang fight in the Sea between the *Whale* and his enemies, *viz.* The *Swordfiſh*, and the *Threſher*. The *Swordfiſh* is not great, but ſtrongly made, and between his neck and ſhoulders he hath a bone like a Sword, of about five inches broad, and above three foot long, full of prickles on either ſide. The *Threſher* is a bigger fiſh, whoſe tail is broad, and thick, and very weighty. The fight is in this manner; the *Swordfiſh* placeth himſelf under the belly of the *Whale*, and the *Threſher* above with his tail threſheth upon the head of the *Whale*, till he forceth him to give way, which the *Swordfiſh* perceiving, wounds him in the belly with the Sword, and ſo forceth him to riſe up again. In this manner they torment him, that the fight is ſometimes heard above three leagues off, the *Whales* roaring being heard much further, his onely remedy in this caſe is to get to the ſhore, which he laboureth to do as ſoon as he ſees his enemies: for then there can fight but one with him, and for either of them hand to hand he is too good. *Pur. Pil.* v. 4. p. 1377.

15. Mr. *Herbert* in his *Eaſt-Indy* voyage, relates of a Shark taken by one of their men, that was nine foot and an half in length, and they found in her paunch fifty and five young ones, each of them a foot in length, all which go out and in at their pleaſures: She is armed with a double row of venemous teeth: and is guided to her prey by a little *Muſculus*, or Pilot-fiſh that ſcuds to and fro to bring intelligence, the *Shark* for his kindneſſe ſuffering it to ſuck when it pleaſeth.

16. The *Sea Tortoiſe* is not much differing from thoſe at land, only her ſhell is flatter: by overturning them they are eaſily taken, being hereby diſ-enabled either to ſink, or help themſelves: they taſte wateriſh, and cauſe Fluxes: they ſuperabound in eggs, one of them having in her neer two thouſand, which eggs are pale, and round, and will never be made hard with boiling. *Herberts Travels.* p. 26.

17. In the *Indian* Sea is an *Eagle-fiſh*, whoſe eyes are five quarters aſunder, from the end of one fin to the end of the other are above four yards: Its mouth and teeth reſemble a Portcullis: it hath a long ſmall tail, and it is rather to be wondered at then to be eaten.

18. In *Le-Maires* voyage about the world, a certain fiſh, or Sea monſter, with an horn, ſtruck againſt the ſhip with ſuch violence, that ſhook it, whereupon the Maſter looking overboard, ſaw the Sea all bloody, but knew not what ſhould be the cauſe, till coming into *Port-Deſire*, where they cleanſed and trimmed their ſhip, they found ſeven foot under water, a Horn ſticking in the ſhip, for bigneſſe, and faſhion like an Elephants tooth: yet not hollw, but all ſolid of hard bone, which had pierced through three double planks, and was entred into a rib of the ſhip, it ſtuck about half a foot deep in the ſhip, and by great force was broken off, which cauſed that great monſter to bleed ſo much as diſcoloured the water. *Pur. Pil.* v. 1. p. 90.

19. The *Mannaty* is a ſtrange fiſh reſembling a *Cow:* Her face is like a *Buffalo's*, her eyes ſmall and round, having hard gums inſtead of teeth: they feed much on the ſhore, which makes them taſte like fleſh of veal: their intrails differ little from a *Cows:* their bodies are commonly three yards long, and one broad, they ſwim ſlowly wanting fins, in the place whereof they have two things like paps, which are their ſtilts when they creep on the ſhore to graze, where they ſleep long, ſucking in the cool aire: they cannot keep under water above half an hour. The ſtone generated in their head is moſt eſteemed, being ſoveraign againſt choller aduſt, the ſtone collick; and diſſenteryes, if beaten ſmall infuſed in wine, and drunk faſting. *Herb. Trav.* p. 26. *See more afterwards.*

20. The *Carvel* comes of the foam of the ſea, every where floating upon the ſurface of the Ocean, of a round form, throwing abroad her ſtrings like ſo many lines, which ſhe can ſpread at pleaſure, therewith angling for ſmall fiſhes, which ſhe catches at leaſure: you may call her a Sea-Spider: for when ſhe ſees her web too weak, ſhe can blow an infectious breath foaming death, or ſuch a ſting as if ſhe had borrowed it from a Scorpion. *Idem.*

21. In the *Eaſt-Indies* is a trade wind, which they call a Brieſe, or Monſon, which blows Weſt all *April*, *May*, *June*, *July*, *Auguſt*, and part of *September*, and Eaſt the reſt of the year: Only on the Eaſt of *Sumatra*, it blows five months Eaſt, and five months Weſt, and the other two variable. This is well known to our *Eaſt-Indy* Merchants.

22. The *Torpedo* is a Fiſh like a Bream, but ſomwhat thicker: ſome Marriners having one of them in a net, went to take it forth, but one of them preſently cryed out that he had loſt the uſe of his hands, and armes: another that was bare-legged putting his foot to it, loſt the ſence of his leg: but after a while their feeling returned again: whereupon calling their Cook, they bade him to take and dreſſe it, who laying both his hands thereon, made grievous moan that he felt not his hands: but when its dead it produceth no ſuch effect, but is good meat. *Pur. Pil.* p. 1568.

23. About *Jamica* in the *Weſt-Indies*, is a Fiſh called a *Manati* which is of a ſtrange ſhape, and nature: It brings forth her young ones alive, and nouriſheth them with Milk from her teats, feeding upon graſs in the fields, but lives for the moſt part in the water: the hinder-parts of it are like unto a Cow, and it eats like veal. *Idem.* v. 3. p. 930.

24. In *Braſile* are *Oxe-fiſhes*, which are very good meat: For head, hair, skin, cheeks, and tongue, they are like Oxen: their eyes ſmall with lids to open and ſhut; which no other fiſh hath: It breatheth, and therefore cannot be long under water: Inſtead of fore-feet, it hath two arms of a cubit long, with two round hands, and on them five fingers cloſe together, with nails like a mans; under theſe arms the female hath paps wherewith ſhe nouriſheth her young, ſhe brings forth but one at once. It hath no fins but the tail, which is alſo round and cloſe: their bones are all maſſie, and white like Ivory: of this Fiſh they make great ſtore of ſweet Oil: they feed moſt upon the land. *Idem.* v. 4. p. 1313.

25. In Sir *Fran. Drakes* voyage about the world, when they came to the Iſland of *Celebes*, which is wholly overgrown with wood: amongſt the Trees night by night, they ſaw infinite ſwarms of fiery worms flying in the air, their bodies no bigger than of our *Engliſh* Flyes, which made ſuch a ſhew, and gave ſuch a light, as if every twig or tree had been a burning candle. In which place alſo were great ſtore of Bats, as big as large Hens. *Pur. Pil.* v. 1. p. 56.

26. In Captain *Saris* his voyage to *Bantam*, about mid-night, they fell into the ſtrangeſt, and fearfulleſt water that ever any of them had ſeen, the water giving ſuch a glaring light about the ſhip, that they they could diſcern letters in a book thereby, whereas a little before it was ſo dark, that they could diſcern nothing. This made them fear that it had been the breach of ſunken ground: But finding that they had ſailed half an hour in it, and ſaw no alteration, they perceived at length, that it was a multitude of Cuttle-fiſh that made this fearful ſhew. *Pur. Pil.* p. 352.

CHAP. V.

The wonderful works of God in the Creatures.

Of ſtrange Fowls, and Birds.

1. IN one of the *Scottiſh* Iſlands there is a rare kind of Fowl unknown to other Countrys, called *Colca*, little leſſe than a *Gooſe:* They come thither every year in the ſpring, hatch, and nouriſh their young ones: About which time they caſt all their feathers, and become ſtark naked all their bodies over, and then they get themſelves to the Sea, and are no more ſeen till the next ſpring: Their feathers have no quill, as other feathers have, but are all like unto Down, wherein is no hardneſſe. *Deſcr. of Scot.*

2. In the North Seas of *Scotland* are great loggs of Timber found, in which are ingendred after a marvellous manner, a ſort of Geeſe, called *Claik-geeſe:* and they do hang by the beak till they are grown to perfection, and then they receive life and fall off: they are many times found, & kept in admiration for their rare manner of Generation: They are very fat, and delicious to be eaten. *Idem.* Some queſtion the truth hereof.

3. *Storks* are ſo careful of their parents: that when they grow old, and ſo are unable to help themſelves, the young ones feed them: and when in paſſing the Sea their wings fail them, the young ones will take them on their backs, and carry them over. And this is remarkable about them.

4. The Town of *Delph* in the *Low-Countries* is ſo ſeated for the breeding, and feeding of thoſe Birds, that it is hard to ſee an houſe wherein they do not build. In this Town upon the third of *May, Anno Chriſti* 1536. a great fire happened when the young *Storks* were grown pretty big: the old ones perceiving the fire to approach to their Neſts,

attempted to carry away their young ones, but could not, they were ſo weighty, which they perceiving, never ceaſed with their ſpread wings to cover them, till they all periſhed in the flames together. *Belg. Common Wealth*. p. 63.

5. In *America* there are certain ſmall Birds called *Viemalim*, with ſmall and long bills, that live upon the dew, and of the juice of Flowers, and roſes, like Bees: their feathers are of very curious colours: they dye, or ſleep every year in *October*, ſitting upon the bough of a Tree in a warm place, and in *Aprill* following, when the Flowers are ſprung, they awake again. *I have one of them.*

6. In the *Arabian* Deſerts there are great ſtore of *Oſtriches*, that go in flocks, and often affright paſſengers that are ſtrangers, with their fearful ſchreeches; appearing a farr off like a Troop of horſmen. Their bodies are too heavy to be born up by their wings, which, though uſeleſſe for flight, yet ſerve them to run with greater ſpeed, ſo that a ſwift Horſe can ſcarce overtake them: whatſoever they finde, be it ſtones or iron, they greedily ſwallow it down, and concoct it: when they have laid their eggs, (which are as big as a Culverin Bullet) they forget where they left them, and ſo return no more to them: but they are hatched by the heat of the Sun in the warm ſands: hence thoſe expreſſions, Lam. 4. 3. *The Daughter of my people is become cruel, like the Oſtriches in the wilderneſſe:* whereupon ſhe is made the *Embleme of folly*, Job 39. 14. &c. *She leaveth her eggs in the earth, and warmeth them in the duſt, and forgets that the foot may cruſh them*, &c.

7. In *Braſile* there is a little bird, which they call *The riſen*, or *Awaken Bird*, becauſe it ſleeps ſix months, and awakes the other ſix. It hath a Cap on its head of no one colour, but on what ſide ſoever you look, it ſheweth Red, Green, Black, and other colours, all very fine, and ſhining: the Breaſt alſo ſhews great variety of colours, eſpecially Yellow, more fine then Gold; the Body is Grey, and it hath a very long ſmall Bill, and yet the tongue is twice as long as the Bill: it flyes very ſwiftly, and makes a humming like a *Bee*. It always feeds flying. *Pur. Pil.*

8. In *Socotera* there are *Bats*, whoſe bodies are almoſt as big as a Conies, their Heads are like Foxes with an hairy Furr upon them: In other things they are like our *Bats*. One of them being killed by ſome *Engliſh*, his wings when they were extended, were an ell in length. their Cry is ſhril and loud. *Idem.*

9. In *Italy* are the Flies *Cantharides*, which by day are of a Green ſhining colour, but in the night they ſhine in the Air, like flying Glow-Worms, with Fire in their Tailes. *Raimunds Mercu. Ital.*

10. In *China* there is a Fowl of a prodigious ſhape, and bigneſſe: It is three foot high: the body being exceeding great, more than a man can fathom: their feathers are all white like a Swans, their feet broad like Fowls that ſwim: their neck half a fathom long, and their beak half an ell, the upper part of it being crooked. From the nether part of the beak there hangs a very great and capable bag of a yellow golden colour, reſembling Parchment. With theſe Fowls the Natives

uſe to fiſh, as we do in *England* with *Cormorants*. They will catch fiſh with great dexterity, and when they have filled their great bag, which will hold divers fiſhes of two foot long a peece, they will bring them to their Maſters. *Pur. Pil.* v. 2. 1643.

11. In the *African* Deſarts is a certain Fowle called a *Neſir*, ſome call it a *Vultur*. Its bigger than a Crane. In flying it mounts very high, yet at the ſight of a dead carkaſs, it deſcends immediatly. She lives long, and in extream old age looſeth her feathers, and then returning to her neſt, is there fed by the young ones of the ſame kind. *Idem.*

12. Near unto the *Streights of Magellane*, there is an Iſland called *Penguin* Iſland, wherein are abundance of Fowls called *Penguins* that go upright, their wings, in ſtead of feathers, are only covered with down, which hang down like ſleeves faced with white. They flye not, but walk in paths of their own making, and keep their diviſions and quarters orderly. They are a ſtrange Fowle, or rather, a miſcellaneous creature, of Beaſt, Bird, and Fiſh: but moſt of Bird. *Pur. Pil.* v. 1. p. 536.

13. In the Iſle of *Man*, there is a ſort of Sea-Fowles called *Pufflns*, they are of a very unctious conſtitution, and breed in Cony-holes (the Conies leaving their burrows for that time) they are never ſeen with their young, but very early in the morning, and late in the evening: they nouriſh their young (as it is conceived) with Oil drawn from their own bodyes, and dropped into their mouths; for that being opened, there is found in their crops no other ſuſtenance, ſave a ſingle Sorrel-leaf, which the old give their young (as is conjectured) for digeſtions-ſake; the fleſh of them, whilſt raw, is not ſavoury, but powdered, it may be ranked with Anchoves, and Caviare; profitable they are in their feathers, and oil, which they uſe much about their Wooll.

14. the Iſle of *Mauritius* is a Fowle called a *Dodo*; Her body is round, and extream fat, which makes her pace ſlow: few of them weigh leſs than fifty pound: Her Wings are ſo ſmall, that they cannot lift her above the ground: Her head is variouſly dreſſed, the one half-hooded with downy black feathers; the other wholly naked, of a whitiſh colour, as if a tranſparent Lawn had covered it: her bill is very hooked, bending downwards, the breathing place being in the midſt of it, from which part to the end, the colour is light green, mixt with a pale yellow: Her eyes are round, and ſmall, and bright as Diamonds: her cloathing is of the fineſt down; her train is of three or four ſhort-feathers, her legs thick, and black; her tallons ſharp; her ſtomach ſo hot, that ſhe digeſts ſtones, or Iron, as doth the *Oſtrich*.

15. In *Lincolnſhire* there is a Bird called a *Dotterel*, ſo named of his doltiſh fooliſhneſs: Its a bird of an apiſh kinde, ready to imitate what it ſees done: they are caught by Candle-light by the Fowlers geſtures; for if he put forth and arm, they ſtretch forth a wing: if he ſets forward a leg, or hold up his head, they likewiſe do the ſame:

In brief, whatſoever the Fowler doth, the ſame alſo doth this fooliſh bird, until it be caught within the net. *Camb. Brit.* p. 543.

16. There is an Iſland called *Bas*, bordering upon *Lathaien* in *Scotland*, unto which there reſort a multitude of Sea fowls, eſpecially of *Soland Geeſe*, which bring with them ſuch abundance of Fiſh, that, as it is reported, an hundred ſouldiers that lay there in Garriſon for defence of the place, fed upon no other meat, but the fiſh that was thus brought to them: And the ſaid Fowls alſo bring ſuch a number of ſticks, and twigs, wherewith to build their neſts, that thereby the inhabitants are alſo abundantly provided of fewel for the fire: and ſuch a mighty gain is made of their feathers, and oil, that no man would ſcarcely beleeve it, but he that hath ſeen it. *Camb. Brit. of Scotland.* p. 12, 13.

17. In *Magallanes* voyage about the world, the King of the Iſland of *Bacchian* ſent the King of *Spain* two dead birds of a ſtrange ſhape: they were as big as Turtle-Doves, with little heads, and long bills, long ſmall legs, and no wings, but in-ſtead thereof certain long feathers of divers colours, and tails like Turtle-Doves: all their other feathers were of a tawny colour; they flye not, but when the wind blows; and they call them *Birds of God.* Pur. Pil. v. 1. p. 44.

18. In *Sofala* in the *Eaſt-Indies* is a kinde of Bird called *Minga*, green, and yellow, very fair, about the bigneſs of a Pigeon, which never treads on the ground, their feet being ſo ſhort, that they can ſcarce be diſcerned: they ſettle on trees, of the fruit whereof they live: when they drink, they flye on the tops of the water; and if they fall on the ground, they cannot riſe again; their fleſh is fat and ſavoury. *Idem.* p. 1546.

CHAP. VI.

The wonderful works of God in the Creatures.

Of ſtrange Beaſts, and Serpents.

1. WHilſt Sir *Thomas Row*, our *Engliſh* Ambaſſador, was at the great *Moguls* Court, he ſaw many ſtately Elephants brought before the Emperour: ſome of which being *Lord-Elephants* (as they called them) had their chains, bells, and furniture of gold, and ſilver, each of them having eight, or ten other *Elephants* waiting on him: they were ſome twelve companies in all, and as they paſſed by, they all bowed down before the King very handſomely. *Pur. Pil.* v. 1. p. 550.

2. Though theſe *Elephants* be the largeſt of all beaſts, yet are they very tractable, unleſs at ſuch times when they are mad through luſt: ſome of them are thirteen, and ſome fifteen foot high; their colour is uſually black, their skins thick, and ſmooth without hair; they delight much to bathe themſelves in water, and are excellent ſwimmers,

mers, their pace is about three miles an hour; of all Beaſts they are moſt ſure of foot, ſo that they never ſtumble, or fall to indanger their rider: they lye down, and riſe again at pleaſure, as other beaſts do; they are moſt docible creatures, doing almoſt whatſoever their Keeper commands them. If he bid one of them affright a man, he will make towards him, as if he would tread him in pieces; and yet when he comes at him, do him no hurt: If he bid him abuſe, or diſgrace a man, he will take dirt, or kennel-water in his trunk, and daſh it in his face, &c. Their trunks are long, griſſely ſnouts hanging down betwixt their teeth, which (as a hand) they make uſe of upon all occaſions. Some *Elephants* the great *Mogul* keeps for execution of malefactors; who being brought to ſuffer death by that mighty beaſt, if the Keeper bid him diſpatch the offender preſently, he will immediately with his foot paſh him in peeces: If he bid him torture him ſlowly, he will break his joynts by degrees one after another, as men are broken upon the wheel.

2. An *Engliſh* Merchant of good credit being at *Adſmeer* (a City where the great *Mogul* then was) ſaw a great *Elephant* daily brought through the Market-place, where an Hearb-woman uſed to give him an handful of hearbs as he paſſed by. This *Elephant* afterwards being mad, brake his chains, and took his way through the Market-place; the people being affrighted, haſted to ſecure themſelves, amongſt whom was this Hearb-woman, who through fear, and haſte, forgat her little childe. The *Elephant* comming to the place where ſhe uſually ſate, ſtopt, and ſeeing a child lye about her hearbs, took it up gently with his Trunk, and without harm, laid it upon a ſtall hard by, and then proceeded in his furious courſe. *Idem*. p. 1472. The Males Teſticles lie about his forehead: the Females teates are betwixt her fore-legs; they carry their young two years in their wombs: conceive but once in ſeven years: they are thirty years before they come to their full growth, and fulfil the accuſtomed age of a man before they die.

3. As *Pyrrus* King of *Epyrus* was aſſaulting the City of *Argos*, one of his *Elephants* called *Nicon. i. e. Conquering*, being entred the City, perceiving that his governour was ſtricken down to the ground from his back with terrible blows; ran upon them that came back upon him, overthrowing friends, and foes, one in anothers neck, till at length, having found the body of his ſlain Maſter, he lift him up from the ground with his trunk, and carrying him upon his two tuſhes, returned back with great fury, treading all under feet whom he found in his way. *Plut. In vita Pyrri.*

4. The *Lion* hath the *Jackall* for his Uſher, which is a litle black, ſhag-haired beaſt, of the bigneſs of a Spaniel, which when the evening comes, hunts for his prey, and comming on the foot, follows the ſcent with open crye: to which the *Lion* as chief Hunt gives diligent ear, following for his advantage: If the *Jackall* ſet up his chaſe before the *Lion* comes in, he howles out mainly, and then the *Lion* ſeizeth on it, making a grumbling noiſe, whilſt his ſervant ſtands by,

by barking, and when the Lyon hath done, the *Jackal* feeds on the relicks *Idem.* p. 1575. *See more afterwards*, Example ſeventeen.

5. The *Panther* hath a very ſweet ſmell, ſo that other Beaſts are much taken therewith, but they are terrified with the ugly deformity of his face; and therefore as he goes he hides that part between his legs, and will not look towards them till he hath gotten them within his compaſſe, which when he hath done, he devours them without mercy: ſo deals the Devil with wicked men, ſtrewing their way to Hell with variety of worldly delights, and profits (the thorns of affliction muſt not touch their fleſh, nor Hells terrors come within their thoughts) till he hath made them paſt feeling, then he devours them. *Plin. nat. Hiſt.* L. 8 C. 17.

6. The *Rhynoceros* is ſo called becauſe of the horn in his noſe: he is a large beaſt, as big as our faireſt Oxe in *England:* His skin lyeth plated, and as it were in wrinkles upon his back: Their Horn, Teeth, Claws, yea fleſh, and blood, are good againſt poyſon, which, as is conceived, proceeds from the Herbs which they feed on in *Bengala*, where are moſt ſtore of them.

7. The *Camelopardalus* is the higheſt of Beaſts, ſo that a man on horſeback may ride upright under his belly, his neck is long, ſo that he uſually feedeth upon the leaves of trees: his colour is white and ſpeckled, his hinder legs are ſhorter than his former, ſo that he cannot graze but with difficulty. *P. Pil.* p. 1381. *He is alſo called a Jaraff.*

8. In *India* is a certain beaſt called a *Buffelo*, which is very large, hath a thick and ſmooth skin, but without hair: She gives good milk, and her fleſh is like Beefe. *Idem.* p. 1469.

9. In the ſame Country alſo are certain wild Goats, whoſe Horns are good againſt poiſon, *Pur. Pil.* p. 472.

10. In the Country of *Indoſtan* in the *Eaſt-Indies*, are large white *Apes*, as big as our Grey-hounds, which will eat young Birds, whereupon Nature hath taught their Dams this ſubtilty: they build their Neſts on the utmoſt bowes at the end of ſlender twigs: where they hang them like Purſe-nets to which the Apes cannot poſſibly come: yet many times with their Hands they will ſhake thoſe boughs till the neſts break, and fall down, and then they will devour them. *Pur. Pilgrimage* p. 1475.

11. The *Camelion* is of the ſhape, and bigneſs of a *Lizzard*, it is a deformed lean, and crooked creature, having a long and ſlender tail, like a Mouſe, and is of a ſlow pace. It lives only upon Flys. It changeth colours according to the variety of places where it comes. It is a great Enemy to venemous Serpents; for when it ſees any lie ſleeping under a Tree, it gets upon a bough juſt over the Serpents head, & voideth out of its mouth, as it were a long thred of ſpittle, with a round drop hanging at the end, which falling on the Serpents head, immediately kills him *P. Pil.* p. 848.

12. There was lately found in *Catalunia*, in the Mountains of *Cerdania*, a certain Monſter, that had humane ſhape as far as the waſte, and downwards it was like a Satyre: He had many heads, Arms, & Eyes,

and a mouth of extraordinary bigneſs, wherewith he made a noiſe like a Bull: His picture was ſent by *Don John* of *Auſtria* (now Governour of the *Low Countrys*) to the King of *Spain*, and afterwards many Coppies thereof were drawn, and ſent abroad by Ambaſſadors, and other perſons to ſeveral Princes, and States in *Europe. Hiſt. of this Iron age.*

13. In *Braſile* is a certain Beaſt called a *Tamandua* or *Ant-Bear* of the bigneſſe of a great dog, more round than long, and the tail above twice ſo long as the body, and ſo full of hair that under it he ſhelters himſelf from rain, heat, cold, and wind. His head is ſmall; and hath a thin ſnout: his mouth round, with a tongue three quarters of a yard long: he is diligent in ſeeking Ant-hills, which he teareth with his claws, and then thruſts in his long tongue, upon which the Ants run, and when it is full, he licks them in; and this is all his food. *Pur. Pil.* v. 4. p. 1301.

14. The *Armadillo* is of the bigneſſe of a Pig, and of a white colour: It hath a long ſnout, and the body is covered with ſhels like Plates, wherewith they are armed: for they are ſo hard that no arrow will pierce them except in the Flanks, where they are ſofter: their fleſh is good to eat, they dig holes in the ground with their ſnouts, in which they lye. *Idem.*

15. The *Porcupine* hath briſtles, or quils, white and black, of a ſpan and an half long, which they can caſt: and they have this quality, that where one of theſe briſtles enters into the fleſh, if it be not pulled out preſently, it will work it ſelfe quite through; they are of a good fleſh, and taſte.

16. The *Civet-Cat* exceeds the Caſtor for bigneſſe, her head is little, her eyes clear; hath a long muzzle; ſharp, and offenſive teeth. Her hair is parti-coloured, harſh, and briſtley, yellow above, and whiter downwards; The pocket wherein the Civet is bred is neer the genitory, which is taken forth with a ſpoon or ſtick; But when ſhe is wild, ſhe caſts it forth of her own accord, and by the ſcent it is found by the paſſengers.

17. The *Lyons* in *Affrick*, are more fierce than in colder Countryes; here was one of their skins brought into *England*, which from the ſnout to the top of the tail, contained one and twenty foot in length. They engender backwards as do Camels, Elephants, Rhinoceroſes, Ounces, and Tygers. They ſpare ſuch men as proſtrate themſelves to them, and prey rather upon men than women, and not at all on Infants, except compelled by hunger. His tail is his Scepter, by which he expreſſes his paſſion. He ſhrinks not at danger, except ſome covert of woods hides him from witneſſes, and then he will take the benefit of flight, which otherwiſe he ſeems to diſdain.

18. The *Hyæna* hath no joints in her neck, and therefore ſtirs not her neck, but with the bending of her whole body. She hath one continued tooth through her whole mouth.

19. In *Africk* are many wild Aſſes, whereof one male hath many females, and he is ſo jealous, that he bites off the ſtones of the young

males, if the ſuſpicious female prevent him not by bringing forth in a cloſe place.

20. The *Dabuh* is a ſimple Creature, like to a Wolf, but that his legs and feet are like to a mans, they which know his haunt, with a Taber,& ſinging,will bring him out of his den, and captivate his ears with their Muſick, whilſt another captivateth his legs with a rope.

21. The *Zebra* is a very beautiful Creature, reſembling a curiouſly ſhaped horſe, but not all out ſo ſwift, all over-laid with party coloured laces, and guards, from head to tail.

22. In *Sofala* there is a certain creature called *Inhazaras* as big as a hog, & ſomewhat like,with thin black hair,having on his hinder feet five fingers like unto a mans, and four on his forefeet; they live meerly upon Ants, by thurſting their tongues which are two ſpans and an half long into an Ant-hil, whereon the Ants running, they pull them into their mouths, and ſo eat them:ſome call them *Ant-Bears*. *Pur.Pil.*

23. There is in *Affrica* a certain monſter called *Pongo*, in the whole proportion like unto a man, but that it is bigger. It hath a mans face, hollow eyes, long hair upon the brows, his face and ears being without hair: but his body is all hairy of a duniſh colour, &c. He differs from a man only in his legs, which have no calves: he goes alwayes upright upon his legs, and he carries his hands claſped in the nape of his neck, when he walkes upon the ground: They uſe to ſleep in trees, and live upon fruits and nuts. *Idem.* v. 2. p. 982.

24. In *Congo* there is a ſtrange Creature as big as a Ram, that hath wings like a Dragon, a long tail, and great chaps, with diverſe rows of teeth: They feed upon raw fleſh. *Idem.*p.1003.

25. In *Affrica* there is a beaſt called a *Dabuk*, in bigneſſe and ſhape, reſembling a Wolf,ſaving that his legs & feet are like a mans. He uſeth to take dead men out of their graves, and eat them. *Idem.*p. 847.

26. In the Kingom of *Mexico* there are *Kine*, with bunches on their backs, about the bigneſs of our bulls, having little horns, and more hair on their foreparts than behind, which is like wooll: On the backbone they have maines like horſes, and long hair from their Knees downward, with much long hair on their throats: They are meat, drink,ſhooes,houſes,fire,veſſels, and their maſters whole ſubſtance.

27. Other Creatures there are as big as horſes, which the *Spaniards* for their fine Wooll call Sheep: One of their horns uſually weigheth fifty pounds. *P.Pil.* v. 4. p. 1561.

28. In *Virginia* is a beaſt called a *Poſſown*, the female whereof hath a bag under her belly, from whence ſhe letteth forth her young ones, and taketh them in again at her pleaſure. *Idem.* p. 1772.

29. In *Socotera* are Sheep, whoſe tails weigh twenty eight pounds a peece, which therefore are uſually cut off from the Ewes, leaſt they ſhould hinder their breeding.

30. In the *Great Mogols* Countrey there are *Aſſes* with horns, whereof they make diverſe ſorts of drinking cups,of excellent vertue.Some judging them to be the right *Unicorns* horn. *Idem.* p.436.

31. Moſt certain it is, that the *Iriſh Cows* will not give down their

Milk, unleſſe their own Calves be ſet by their ſides, either alive, or elſe the skin of the dead Calf muſt be ſtuffed with ſtraw, and ſet by them. *Camb. Brit.* of *Ireland*. p. 1145.

32. In the Iſland of *Orknay* the *Ewes* are of ſuch fecundity, that they bring forth conſtantly two, and many times three Lambs a peece; There be neither ravenous nor venemous creatures there; nor if tranſported thither, will they live in that Iſland. *Deſcription of Scotl.*

33. There are three ſorts of *Camels:* the firſt ſort are groſs, and tall of ſtature: theſe will uſually carry one thouſand pound weight a peece; when they are to be loaden, being beaten on the knees, and neck with a cudgel, they will kneel down; and when they feel their load ſufficient, they will riſe up again of themſelves. The ſecond ſort of them have two bunches on their backs, and are fit either for burthen, or to ride on. The third ſort are of a ſlender, and low ſtature, called *Dromedaries,* unfit for burthens, but they excel in ſwiftneſs, ſo that in the ſpace of one day they will travel one hundred miles, and will ſo continue for eight, or ten dayes together, with very little provender; and they will abſtain from drink, eight, ten, and ſometimes fifteen dayes together, without any inconvenience, as they travel through the Deſerts.

34. *Musk* is taken from a little reddiſh beaſt, that they beat with many blows in one place, that ſo the blood may gather into it: and when the skin is by this means ſwoln, and full of blood, they bind it ſtrait, that the blood may not iſſue forth, and being put into one, or more bladders, its dryed on the beaſts back, till the bladder fall off of it ſelf; and ſo that blood after a month becomes excellent musk. *Pur. Pil.* v. 2. p. 1500.

35. Amongſt the *Blackmoors*, there is a ſtrange beaſt called a *Carbuncle*, which is ſeen only by night, having a ſtone in his forehead that ſhineth incredibly, and giving him light whereby to feed: But when he hears the leſt noiſe, he preſently lets fall over it a skin, which he hath as a natural covering, leaſt his ſplendor ſhould betray him. *Pur. Pil.* v. 1. p. 416.

36. In *Abaſſia* are Kine with horns like unto Harts-horns: Others there be that have but one Horn in the midſt of their foreheads of about a ſpan and an half long, turning upward. *Pur. Pil.* v. 2. p. 1495.

37. There is in the Country of *Mexico* a kinde of ſheep, which all things conſidered, is a beaſt of the greateſt profit, and leaſt charge that is: For from them they draw meat and cloathing: They uſe them alſo to carry all their burthens, having need neither of ſhooes nor ſaddles, nor yet of Oats, ſo that they ſerve their Maſters for nought, feeding only on Graſs which they find in the fields: There are two kinds of theſe creatures, the one bearing Wooll, the other are bare, which are the better for burthen; they are bigger than great Sheep, and leſs than Calves; they have long necks like a Cammel. They are of divers colours, ſome white, ſome black, and others grey, or ſpotted; Their fleſh is good meat, but

that of their Lambs is beſt: Of their Wooll the *Indians* make cloath ſome courſer, other finer like half-ſilk; they alſo make Carpets, and Coverings, and other exquiſite works of it, which laſt long, and have a very good gloſs; they die it into ſundry colours: upon theſe the *Spaniards* carry their bars of ſilver; one of theſe ſheep carrying about an hundred and fifty pound weight.

37. In the ſtomach, or belly of this beaſt, is found the *Bezar's* ſtone; ſometimes one alone, ſometimes two, three, or foure: They are different in form, greatneſs, and colour; ſome like Filbeards, others like Walnuts: Some as big as Pigeons Eggs, ſome as big as Hens Eggs: In form ſome are round, ſome oval, and of other formes. For their colour, ſome are black, ſome white, ſome grey, dark green, and ſome as if they had been gilded: they are all made of divers filmes, and skins one upon another. *P. Pil.* v. 3. p. *969.*

38. There is in *Italy* the *Tarantula* (a kind of Serpent) the venome whereof hath ſuch an operation, that whoſoever is ſtung with it, falleth a dancing, and capering, and nothing can allay it but Muſick. *Raimunds Mercu. Ital.*

Examples of Dogs love to their Maſters.

39. When the *Athenians* quit their City, and betook themſelves to Sea, upon *Xerxes* his invaſion of *Greece*, *Xantippus* the Father of *Pericles* had a Dog, which for ſorrow that his Maſter had left him behind him, caſt himſelf after him into the Sea, ſwimming ſtill by the Gallies ſide wherein his Maſter was, till he came to the Iſle of *Salamina*, where ſo ſoon as the poor Cur landed, his breath failed him, and he dyed preſently. *Plut In vita Themiſt.*

CHAP. VII.

Admirable Works done by the art of man.

1. PRotogenes the *Rhodian*, an exquiſite Painter, beſtowed ſeven years in drawing a moſt curious picture, which when *Apelles* beheld, he ſtood amazed at the excellency of the workmanſhip, ſo that for a while he could not ſpeak, but afterwards he ſaid, *This is an admirable work, and of huge labour, yet he wants an Orator to extol his workmanſhip to the skies.* When King *Demetrius* beſiedged the City of *Rhodes*, he took the ſuburbs, and in them this picture, whereupon the Citizens ſent to him, requeſting him not to deface it; to whom he anſwered, *That he would ſooner burn the Picture of his Father, than hurt a peece of ſuch admirable Workmanſhip. Diod. Sic. Plut.*

Glaſſes malleable.

2. *Anno Chriſti* 1610. amongſt other rare Preſents ſent from the *Sophy* of *Perſia*, to the King of *Spain*, were ſix drinking glaſſes ſo exquiſitely tempered, that they could not be broken. *Turk. Hiſt.* p. 1273.

Stone-henge *Deſcribed.*

3. About ſix miles from *Salisbury*, upon the plains, is to be ſeen a huge, and monſtrous peece of work, ſuch as *Cicero* calleth *inſanam ſubſtructionem.* For within the circuit of a ditch, there are erected in the manner of a Crown, in three ranks, or courſes, one whithin another, certain mighty, and unwrought ſtones, whereof ſome are twenty eight foot high, and ſeven broad; upon the heads of which, others like overtwhart peeces do bear, and reſt croſs-wiſe with tenents, and morteſſes, ſo as the whole frame ſeemeth to hang, whereof its commonly called *Stone-henge.* Camb. Brit.

4. In *Weſtmerland* hard by *Shape*, there be hung ſtones in form of *Pyramids*, ſome of them nine foot high, and fourteen foot thick, ranged directly as it were in a row for a mile in length, with equal diſtance almoſt between them. *Camb. Brit.* p. 762.

Mauſolus *his Tombe Deſcribed.*

5. *Artimeſia* Queen of *Halicarnaſſus*, when her husband *Mauſolus* dyed, built him a ſtately Tomb, accounted for the rare workmanſhip, and coſtly magnificence one of the worlds Wonders. It was five and twenty cubits high, and ſupported with ſix and thirty curious pillars, of which *Martial* thus writeth:

Aere nam vacuo pendentia Mauſolæa,
laudibus immodicis Cares ad aſtra ferunt.

The *Mauſolæa* hanging in the skie,
the men of *Caria's* praiſes Deifie.

6. When Sir *Thomas Row* was Ambaſſador there, the Great *Mogul* built a ſtately Monument for his Father: it was about twenty years in building, and three thouſand men working daily at it: it was built ſquare, three quarters of a mile in compaſs: it was made with ſeven heights one above another, and each narrower than other, till you come to the top where the herſe is: At the outward Gate is a moſt ſtately Palace, and Gardens walled about, at leaſt three miles in compaſs; all built at a vaſt charge. *Pur. Pil.* p. 226.

7. Mr. *Herbert*, who ſaw it afterwards, thus deſcribes it. It conſiſts (ſaith he) of four large ſquares, each about three hundred paces

long, the matter is Freeſtone poliſhed, having at each Angle, a ſmall Tower of party coloured Marble. Ten Foot higher is another Tarras, on each ſide beautified with three ſuch Towers. The third Gallery hath two Towers, on each ſide. The fourth, one. The fifth, half, and a ſmall ſquare Gallery mounting to a Royal Pyree, within which is the Mummy of *Ecbar*; bedded in a Coffin of pure Gold. The whole ſtructure is built in the midſt of a ſpacious and curious Garden, ſurrounded with a Wall of red ſtone, and planted with beautiful and odoriferous flowers.

Porſennah's *Tomb Deſcribed.*

Porſenna King of *Hetruria*, not far from the City of *Cluſium*, built for himſelf a Monument of ſquare ſtone, each ſide of it was three hundred Foot broad, and fifty Foot High; within which ſquare *Baſis*, there was an inextricable *Labyrinth*, into which whoſoever adventured without a Clue, could find no paſſage out. Upon this ſquare he erected five *Pyramids*, four in the corners, and one in the midſt; in the bottom they were ſeventy five Foot broad, and each of them one hundred and fifty Foot high, on the top was one Braſs Circle, and covering for them all, from which there hung Bells faſtened with Chains, which being moved with the Winde, gave a ſound a far off: Upon this brazen Circle ſtood other four *Pyramids*, each of them one hundred Foot high; and upon them (being covered with another plain) were again erected five other *Pyramids*, the height whereof my Author was aſhamed to name: So fooliſhly did he waſte the wealth of his Kingdom, that in the end the commendation of the Artificer ſhould be the greateſt. *Pliny out of* Varro; and *Greaves out of him.*

8. In the *Great Moguls* Country, from *Agra* to *Lahar* (which are the two chief Cities in this Empire) is about four hundred *Engliſh* miles: The Country in all that diſtant, being even without Mountains or Hills: And the High-way betwixt them, is planted on both ſides with Trees, like unto a delicate walk. *P. Pil.* v. 2. p. 1468.

The Trees are Mulberry-trees. And in all this way, ever and anon, are Inns built by ſeveral Kings, and great men, for the Entertainment of ſtrangers: In which you may have a Chamber for your ſelf, room for your Hourſe, and Horſe-meat, but little for your Servant: When a man hath taken up his Lodging, no other may diſpoſſeſs him. In the Morning about break a day, all make ready to depart, at which time the Gates are opened, and none ſuffered to depart ſooner for fear of Theeves. *P.*520.

The firſt Invention of Printing.

9. *Laurence Jans*, a rich Citizen of *Harlem* in the *Low-Countries*, walking forth one day into the neighbouring Woods for recreation, began to cut in pieces of wood the Letters of his Name, Printing them on the back of his hand; which pleaſing him well, he cut three or four Lines which he beat with Ink, and printed them upon Paper, wherewith he much joyed, and determined to find out another kind of Ink more faſtening, and holding, and ſo with his Kinſman *Thomas Peterſe*, found out another way to

print whole Sheets, but of one ſide only, which are yet to be ſeen in the ſaid Town: Afterwards he changed his Letters of Wood into Lead, and after that into Tin, and ſo by degrees this famous Art of Printing grew to perfection. *Belg. Common-Wealth.* p. 57.

11. Some ſay that *John Guttenburg* of *Strasburg*, was the firſt Inventer of it, *Anno Chriſti* 1440. In which City he firſt practiſed it, and removing from thence to *Mentz*, there perfected it. They ſay that *Tullies Offices* was the firſt Book that ever was printed. *P. Ramus Schol. Math.* L. 2.

12. It doth with wonderful celerity convey Learning from one Country, and Age, to another.

Imprimit ille die, quantum vix ſcribitur anno.

The moſt famous Printers were.

13. *Aldus Manutius*, and after him *Paulus* his Son in *Venice*. In *France*, *Criſpinus*, *Henry Stevens*, Father to *Charles*; and *Charles* to *Robert*; *Robert* to *Henry*, and *Henry* to *Paul*, all Printers.

14. *Chriſtopher Plantine* of *Antwerp*, was a moſt Famous and Learned Printer.

15. *Frobenius*, that was *Eraſmus* his Faithful Printer.

16. *Daniel Bombergus*, an excellent Printer of the *Hebrew* Bible, and many other *Hebrew* Books, *&c.*

The firſt Invention of Guns.

17. A *German* Fryer of the Order of St. *Francis*, called *Bertholdus Swart*, being very ſtudious of Chymiſtry, as he was one Evening (for the finding out of ſome Experiment) very buſie in tempering Brimſtone, Sulphureous powder of dryed Earth, and certain other Ingredients in a Morter, which he covered with a ſtone: When it grew dark, he took his Tinder-box to light him a Candle, a Sparke whereof by chance flying into the Mortar, caught hold of the Brimſtone, and Salt-Peter, and firing, with a ſudden flaſh blew up the ſtone. The cunning Chymiſt gueſhng what it was which wrought this effect, never left till he found out the certainty, and then taking an Iron Pipe, he crammed it full of the ſame Ingredient, together with ſome ſtones, and ſo putting fire to it, he ſaw that with great fury, and noiſe it diſcharged it ſelf: Soon after which, he communicated this his Invention to the *Venetians*, who, having been often vanquiſhed by the *Genowayes*, did by the help of theſe Bombards, or Guns, give them a notable diſcomfiture. *Anno Chriſti* 1380. *Bucholtz.*

18. At *Middleburg* in *Zealand*, in the Steeple of the Abby-Church, there is a Bell of eighteen thouſand weight to ſtrike the Hours on, and twenty four ſmall ones which ſerve for the Chymes. *Belg. Common-wealth.* p. 162.

A Deſcription of the ſituation of Utrecht *in the* Low-Countries.

Utrecht in the *Low-Countries*, is ſo ſituated, that one may go to what

Town he pleaſe of fifty, that lye round about it in one day. And in a Summers day, if one go early from *Utrecht*, he may dine at any one of twenty ſix Towns, where he pleaſeth, and return to his own Houſe to Supper. *Idem.* p. 200.

Trajan built a Bridge over the River *Iſter*, or *Danow*, containing twenty Arches, each Arch being one hundred and fifty Foot high, ſixty thick, and one hundred and ſeventy Foot diſtant one from another: So that the whole length of it was four thouſand ſeven hundred and ſeventy Foot, which was almoſt a mile long. The River was very deep, and ſwift, and the bottom not firm ground, neither could the ſtream be diverted any other way; all which made the Work far more difficult, and admirable.

Ancus Martius, the fourth King of *Rome*, built a Wooden Bridge over the River *Tybur*, yet without Nails, or Pins, ſo that in times of War it might be taken down: Afterwards *Æmilius* the Conſul built it of ſtone: And laſtly *Antoninus Pius* the Emperour built it of Marble.

FINIS.

Soli Deo Gloria.

6 AP 53

William James Book

June 28th

Anno Domini 1779

Oct 4th. 04

John Hollawell Book

J H
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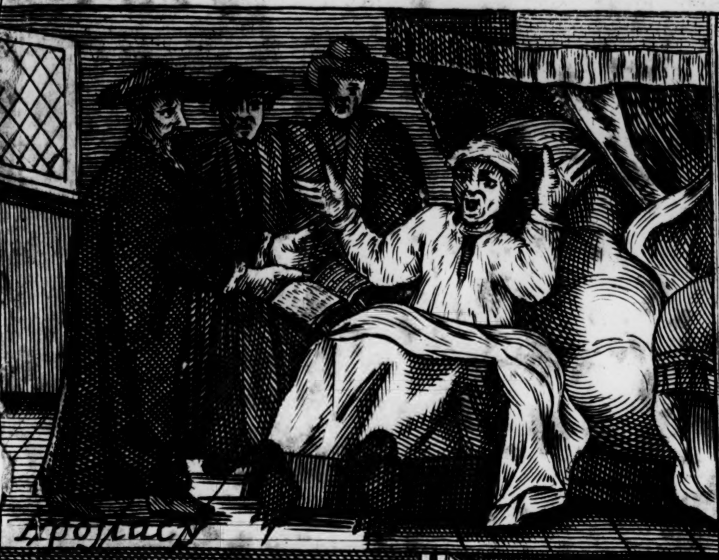
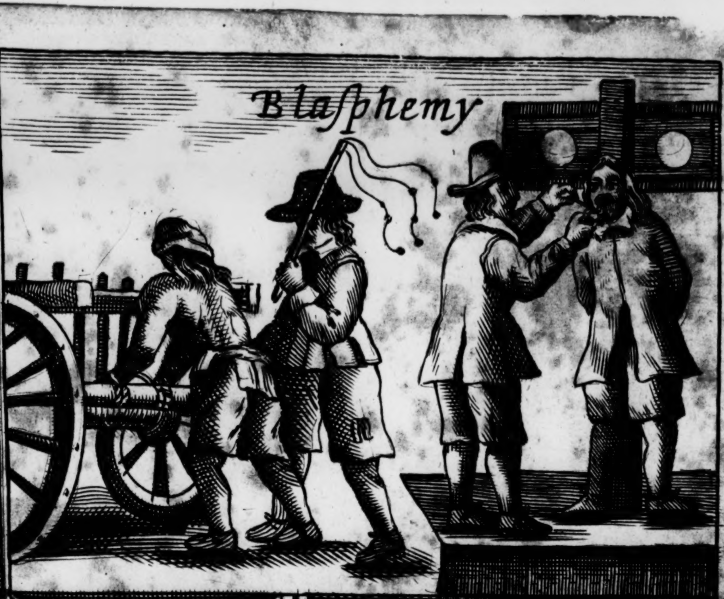
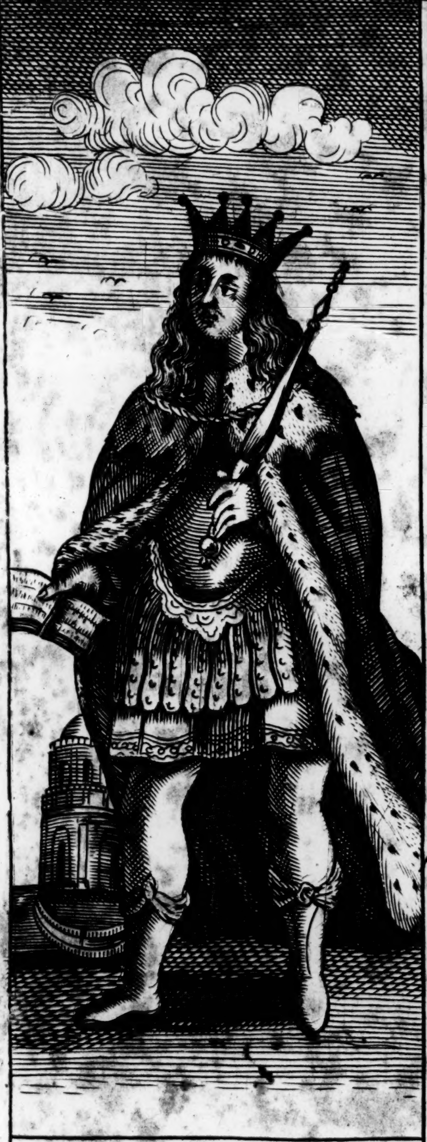






KING SOLLOMON

A MIRROUR, or LOOKING=GLASS,

Both for SAINTS, & SINNERS

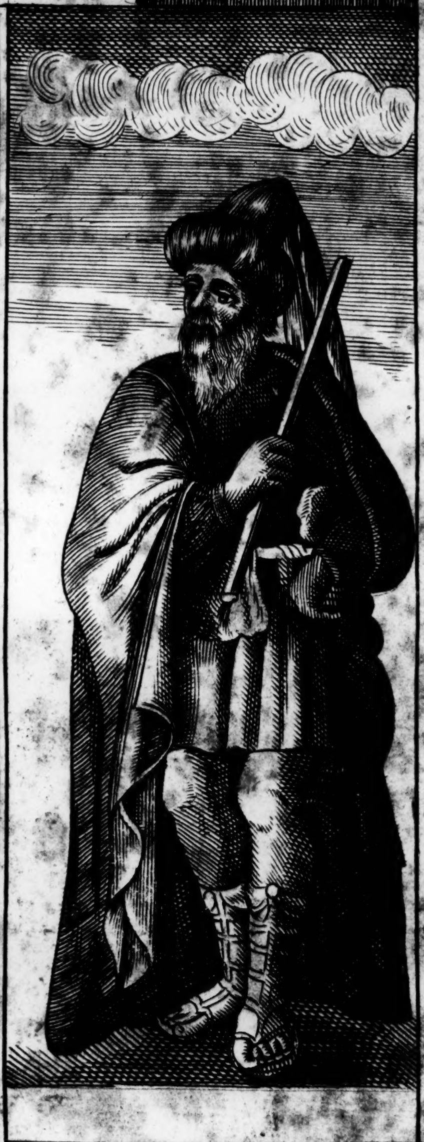
Held forth in ſome Thouſands
of EXAMPLES, Wherein is
repreſented, as GODS wonderfull
Goodneſs, & Mercies to the one, ſo
his Severe Judgments againſt
the Other:

Collected out of the moſt Authentick
Authors, both Ancient, and Modern,
With ſome late Examples Obſerved
by the Author and other Perſons
of Credit

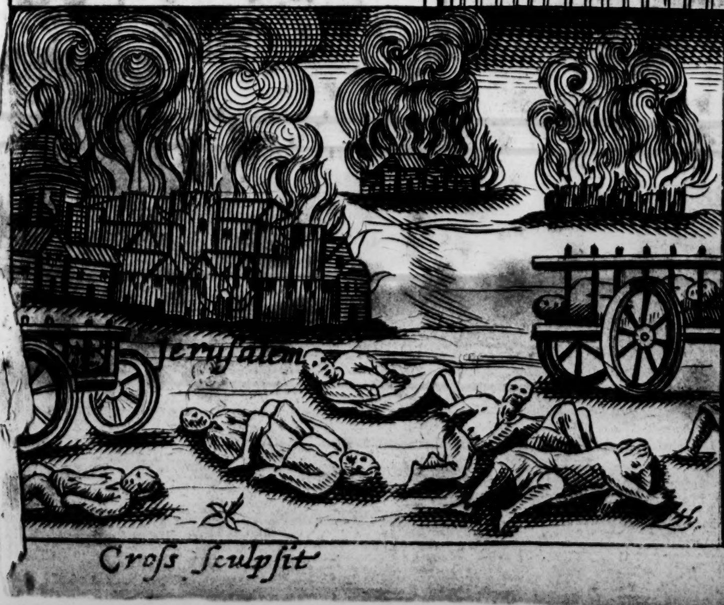
by SA: CLARKE

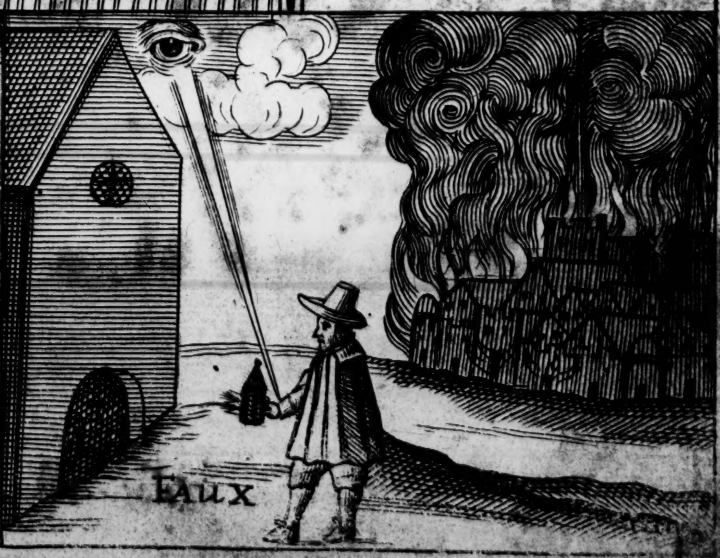
VOLL: THE SECOND.

London
Printed for Robert Clavell, Tho: Paſſenger,
Will: Cadman, Will: Whitwood
Tho: Sawbridge & Will: Birch.
1671



JOSEPHUS BEN=GORON





Croſs ſculpſit

1834
1671
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163 yrs ago

A
MIRROUR
OR
Looking-Glaſſe,
BOTH FOR
Saints, and Sinners:
Held forth in ſome Thouſands of
EXAMPLES.
WHEREIN
Is Repreſented, as Gods wonderful Mercies
to the one, ſo his ſevere Judgments againſt the other.

Collected out of Authors of good Credit,
both Antient, and Modern; with ſome late Examples, obſerved by my Self, and Others, from whom I received them.

The Second Volume.

By SAM. CLARKE, Sometime Paſtor in St. *Bennet Fink*, *London*.

Hæc ſcribens ſtudui benè de pietate mereri:
Sed quicquid potui, Gloria, Chriſte, tua eſt.

LONDON,
Printed for *Robert Clavel*, *Thomas Paſſenger*, *Will. Cademan*,
Will. Whitwood, *Tho. Sawbridge*, and *Will. Birch*, 1671.

BRITISH MUSEUM

The Epiſtle to the READER.

Chriſtian Reader,

WHen I firſt ſet Pen to Paper upon this Subject, I intended only an Addition to the Examples in my former *Mirror*, or *Looking-glaſs* : but before I had done, I found them ſo many as would ſwell into a juſt Volume of themſelves : And therefore I have Methodized them into a Second Part. And as the Firſt Part hath found ſuch acceptance as to procure a four-fold Impreſſion ; ſo (I preſume) this will not prove leſs gratefull. For, whereas the former Examples were, for the moſt part, collected out of Heathen, and Prophane Authors : Theſe, moſtly, are gathered out of Chriſtian, and Eccleſiaſtical Writers : And many are added which were never before in Print;and others I could have added, but that I have been very cautious to publiſh nothing but what I had very good proofs of.

The Examples contained in this Volume, are principally of two ſorts. **Firſt**, Of Gods ſevere, and ſignal Judgments upon ſturdy *Stigmaticks*, and notorious *Debauchers* : Now, as in a School,when one Boy is whipt, all the reſt tremble : And, as in the Commonwealth, *Pœna ad paucos* ; *metus ad omnes* : The puniſhment which is inflicted upon a few, ſtrikes a fear into all : So ſhould it be in the Church : Other mens woes, ſhould be our warnings : Others ſufferings, our Sermons : Others laſhes, our Leſſons : and others Chaſtiſements,our Advertiſements : According to that,*Deut.* 17. 12, 13. *The Man that will do preſumptuouſly*,&c. --- *even that man ſhall dye --- And all the People ſhall hear, and fear, and do no more preſumptuouſly.* The very Heathen could ſay :

Fœlix quem faciunt aliena pericula cautum :

Happy is he that by other mens harms, learns to beware.

Our eyes ſhould be open upon the Examples of Gods Judgment, whether general, or particular : Leſt we incur the curſe denounced, *Iſay* 5. 11, 12. *Wo unto them ---- that have the Harp, and the Viol, the Tabret, and Pipe, and Wine, in their Feaſts : But they regard not the work of the Lord, neither conſider the Operation of his Hands :* And ſo they are made Examples unto others, becauſe they would not be warned by the Examples of others.*Lege Hiſtoriam* (ſaid the Orator) *ne fias Hiſtoria* : Reade the Hiſtory of others, leſt thou be made a Hiſtory unto others. The Apoſtle St. *Jude* tells us,*verſe* 7. *That* Sodom, *and* Gomorrah, *and the Cities about them* —— *giving themſelves to Fornication, and going after ſtrange fleſh, are ſet forth for an Example,* &c. And *Herodotus* tells us, that upon the Statue of *Sennacherib,* after the Angel of the Lord had ſlain an Hundred, fourſcore, and five Thouſand of his Army, *Iſay* 37.36. were engraven theſe words:

Diſcite Juſtitiam moniti, et non temnere Divos:
Let him that looketh upon me, learn to fear God.

God hangs up ſome, as it were, in Gibbets, and makes them Examples; *ut ruina majorum ſit cautela minorum,* ſaith *Gregory* the Great: That their Deſtruction might be our Inſtruction: That ſeeing our Neighbours Houſe on fire, we may look to our own.

Jam tua res agitur, Paries cum proximus ardet.

That ſeeing others ſuffer Shipwrack, we may look the better to our Sterage. God expects that we ſhould make this uſe of his terrible Judgments. *Luk.* 13. 2, 3, 4, 5. *Suppoſe ye that theſe* Galileans *were ſinners above all the* Galileans, *becauſe they ſuffered ſuch things? I tell you, Nay: but except ye repent, ye ſhall all likewiſe periſh,* &c. So Chap. 17. 26. 29. *Mat.* 12. 41, 42. 1. *Cor.* 10. 5, 6, &c. *With many of them God was not well pleaſed; For they were overthrown in the Wilderneſs. Now theſe things were our Examples, to the intent that we ſhould not luſt after evil things, as they alſo luſted. Neither be ye Idolaters, as were ſome of them, as it is written; The People ſate down to eat, and drink, and roſe up to play. Neither let us commit Fornication, as ſome of them committed, and fell in one day three and twenty thouſand. Neither let us tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of Serpents. Neither murmur ye, as ſome of them alſo murmured, and were deſtroyed of the Deſtroyer. Now all theſe things happened unto them for Enſamples: and they are written for our Admonition, upon whom the ends of the World are come.*

And truly, not to be warned, and to make a good uſe of Gods Judgments upon others, argues a great deal of Stupidity and obdurateneſs. For, *Iſa.* 26. 9. ---- *When thy Judgments are in the Earth, the Inhabitants of the World will learn Righteouſneſs.* And the Church, in the precedent Verſe, ſaith; *In the way of thy Judgments, O Lord, have we waited for thee.* And the Lord complains of the Stupidity of ſuch as do not make this uſe of his Judgments, *Zeph.* 3. 5, 6, 7. *The juſt Lord is in the midſt thereof; He will not do iniquity: Every Morning doth he bring his Judgments to light, he faileth not; But the unjuſt knoweth no ſhame. I have cut off the Nations; Their Towers are* *deſolate: I made their Streets waſte, that none paſſeth by. Their Cities are deſtroyed, ſo that there is no man, that there is none Inhabitant. I ſaid, ſurely thou wilt fear me; Thou wilt receive Inſtruction: So their dwelling ſhould not be cut off, howſoever I puniſhed them: But they roſe early, and corrupted all their doings.* It was an excellent ſaying of the Poet,

Exemplo alterius qui ſapit, ille ſapit:

He is a wiſe man indeed that learns wiſdom by the example of others.

Eſpecially it concerns great men, and ſuch as are exalted above others, to look to their deportment. They are as Looking-glaſſes, by which all about them dreſs themſelves: and therefore their miſcarriages tend to the corrupting of many. The Heathen Orator, *Cicero*, ſaith: *Non ſolum obſunt Principes, quod illi ipſi corrumpuntur, ſed etiam quod corrumpunt: Pluſquam Exemplo, quam peccato nocent.* They that are above others do a great deal of miſchief by encouraging others in evil, through their evil Examples. *Jupiter's* Adulteries drew the People to the like wantonneſs. *Magis intuentur quid fecerit* Jupiter, *quam quid docuit* Plato; ſaith St. *Auſtin*: The common People mind more what *Jupiter* did, then what *Plato* taught. *Magnates, Magnetes*, ſaith another: Great men are Loadſtones, that draw many by their Example. For, as bad humors do flow from the Head to the Body: So do bad Rulers corrupt the People.

A ſecond ſort of theſe Examples, hold forth unto us the amiableneſs of Piety, and Virtue; how acceptable it is unto God, and what reward it often meets with, even in this World. And ſurely ſuch Examples are of admirable uſe. For, as running Metals will ſooner melt others of their own kind, than fire alone: So the Examples of Virtue will ſooner allure, and prevail with the minds of men, to frame them to the like reſolutions, then a naked, and empty ſpeculation of Precepts only. Excellently therefore ſaid the Poet;

Segnius irritant animos demiſſa per aures,
Quam quæ ſunt oculis commiſſa fidelibus --- Horace.
Thoſe things more ſluggiſhly our minds excite,
Which enter at the ears, then at the ſight.

The Apoſtle, St. *Paul*, writing to the *Corinthians*, highly commends them for giving ſo good an Example of Charity to other Churches; and tells them what the bleſſed fruit of it was, 2 *Cor.* 9. 2. *I know the forwardneſs of your mind, for which I boaſt of you to them of* Macedonia, *that* Achaia *was ready a year ago; and your zeal hath provoked very many.*

Exemplis ſanè qui docet, ille docet :
He teacheth well, that by Example teacheth.

And truly, this concerns all Chriſtians, to be Exemplary in their Lives. Eſpecially it concerns publick Perſons, and, moſt of all, Miniſtets. For a Miniſters Life is the Life of his Miniſtry : and on the contrary ; Teachers ſins, are the Teachers of ſins. A wicked Miniſter (ſaith one) is the worſt Creature upon Earth. Unſavoury Salt is fit for no place ; no, not for the Dung-hill. The Lord complains, *Eſay* 9. 16. *The Leaders of this People cauſe them to err : and they that are led of them are deſtroyed.* And therefore ſingular holineſs is required of Miniſters above others. They are called Angels, and they muſt live as Angels, *Ne nomen inane ſit crimen immane.* Let the ſouls of Miniſters (ſaith St. *Chryſoſtom*) be purer than the Sun-beams, that no man may ſpeak the leaſt evil of them without a manifeſt lye. It was ſad with the Church of God, when the white Ephod of the Prieſts covered many foul, and black ſins : And the Lord will not ſuffer it to go unpuniſhed. See that dreadful threatning againſt ſuch, *Mal.* 2. 2, 3. *If ye will not hear, and if ye will not lay it to heart, to give glory unto my Name, ſaith the Lord of Hoſts, I will even ſend a curſe upon you, and will curſe your bleſſings : Yea, I have curſed them already, becauſe ye do not lay it to heart. Behold, I will corrupt your ſeed, and ſpread dung upon your faces, even the dung of your ſolemn Feaſts, and one ſhall take you away with it,* &c.

In this great Variety of Examples, every Chriſtian may find himſelf concerned, and may be taught, both what to follow, and what to eſchew, and that both in Life, and Death. That it may prove uſeful, and profitable to the Church of God, is the hearty deſire, and fervent Prayer of him, who is willing to ſpend, and to be ſpent,

In the Service of thy Faith,

SAM. CLARKE.

From my Study in
Hammerſmith.

To the Reverend

AUTHOR,

Upon the Second Volume of

EXAMPLES.

SIR, the brave Treatment your firſt Volume gave,
Whets our deſires a ſecond Courſe to have.
And here much rare Variety is ſet
Before our eyes, which none but you could get.
Let the looſe ſtrains of a Romantick *Pen*
Pamper, and feed a vainer ſort of Men:
Here the good Reader need not fear a whit,
To drown his Conſcience, and to loſe his Wit.
Pleaſure, and profit both are here combin'd;
And a Rich Treaſure he that ſeeks may find.
Here's that may ſweetly glide into his breaſt,
And give to all his Faculties a Feaſt.
And moſt ingeniouſly you do contrive
To bury th' Student in your Book alive.
Such pleaſing baits are every where deſign'd,
To charm the Reader, and to catch his mind.
What a brave Study to ſearch, and behold,
How wiſely providence does rule the World!
Though he move ſlowly, yet with Iron hands
He Vindicates his patience, when the Sands

Of a juſt time are run. How he doth ſpye
The Wicked out, that give his Word the Lye.
He that from Thorns to gather Grapes would know,
Let him from theſe foul patterns fairer grow.
For bad Example, and rough providence,
To keep out Vice are a moſt gallant Fence.
And the baſe Hedg-hog wrapt in his own Hide
That turns his briſtles t' all the World beſide,
May find that he which hugs himſelf too much,
Shuns a large dwelling, and prefers a Hutch.

Come, Sirs, of harmleſs pleaſure here's a Spring,
A Hive of ſweetneſs without the leaſt Sting.

W. D.

An Epigram upon the Author's ſame Work.

'M*Ongſt theſe Examples ſet before thine eye,*
Think on the Author's pains, Zeal, Piety,
Good Reader: Then thou'lt ſay with me, no doubt,
Why is this rare Example here left out?

W. Duncomb.

'A

CHAP. I.

Examples of Abſtinence, Temperance, Sobriety in Meats, Drinks, Apparel, and Houſhold Furniture.

1. *Hollinſhed* ſaith, That he knew ſome Old man who told him of times in *England*, that if the Good-man of the Houſe had a Matris, or a Flock-bed, and a ſack of Chaff to reſt his Head on, he thought himſelf as well lodged as the Lord of the Town: For ordinarily they lay upon ſtraw Pallats covered with Canvaſs, and a round Log of Wood under their Heads inſtead of a Boulſter; (and why not that as well as a Stone, which was *Jacobs* Pillow?) they ſaid, that ſoft Pillows were fit only for Women in Child-bed; and in a good Farmers houſe it was rare to find four pieces of Pewter: And it was counted a great matter that a Farmer ſhould ſhew five Shillings, or a Noble together, in Silver.

2. *P. Scipio Africanus*, *Spurius Mummius*, and L. *Metellus*, being ſent Ambaſſadors from the *Roman* Senate to *Ptolomy Evergetes*, King of *Egypt* (among others) when *Scipio* came out of the Ship, he walked with his Head covered with his Cloak: But the *Alexandrians*, flocking about him, deſired him to unveil his Face, and diſcover himſelf to the People, who had a great mind to behold him; which as ſoon as he had done, they ſhouted, and made great acclamations; not ſo much counting his Attendants, who were few, as his noble Victories; not his Riches, as the extent of his Greatneſs.

The King entertained theſe Ambaſſadors very nobly, and ſhewed them his Palace, and his Treaſury. But they, being Perſons eminent in Virtue, contented themſelves with reaſonable Diet, and ſuch as was wholſome, ſlighting the rich Proviſion that was made for them, as prejudicial both to the Mind and Body. As for thoſe things which the King eſteemed as Rarities and worthy Admiration, they only glanced their eyes upon them, and looked on them as things of no value: But what was worth their ſeeing, thoſe they viewed moſt exactly, as the Scituation of *Alexandria*, and the capacity thereof, and particularly the *Pharos*, and what belonged thereto. Thence they ſailed to *Memphis*, and took notice of the goodneſs of the Countrey, the conveniences of *Nilus*, the number of the Cities, the infinite thouſands of the Inhabitants; the fortification of *Egypt*, and the excellent fertility of the Countrey; how well it was provided, both as to the ſecurity, and extent of the Empire, &c. *A. B. Uſh. Annal.* p. 485.

3. *Fulgentius*, though he had been tenderly and delicately brought up in his youth, yet after he entred into a Monaſtery he wholly abſtained from Wine and Oyl, and was ſo rigorous in Faſting, that it much debilitated, and weakned his Body, and brought ſome diſeaſes upon him: But his heart being wholly ſet upon the working forth his ſalvation with fear and trembling, he committed himſelf to Gods Providence, ſaying: *The daintieſt feeders cannot prevent ſickneſs*; and having a while habituated himſelf to this courſe of life, he recovered his former health and beauty. *See my Lives of the Fathers.* p. 169.

4. *Philip Melancthon* was very ſparing in his Diet: In his Apparel he had reſpect only to his health, and was well content with a ſmall ſtipend. On a time, Prince *Maurice*, Elector of *Saxony*, asked him, If he wanted any thing for the ſupply of his neceſſities? He ſaid, *No.* The Elector bad him ask what he would; he anſwered, *That he had his ſtipend, with which he was well content*: The Elector wondered that he was ſo well pleaſed with ſo ſmall means. *Ibid.* p. 571.

5. Dr. *William Whitaker* was always very temperate in his Diet from his Childhood; and afterwards he drank very little Wine, and in the Summer time he mixed it with water. He never overloaded his ſtomack with meat, no not in the greateſt Feaſts, but always uſed a ſparing and moderate Diet. *See my Lives of the Fathers.* p. 815.

6. Mr *John Carter*, ſometime Miniſter of *Belſtead* in *Suffolk*, for his own, and his Wives habit, it was plain and homely, retaining their old faſhion, yet always very cleanly and decent. And in all his Houſe there was nothing but honeſt plainneſs. He was ſuch another as *Jacob*, a plain and ſincere man; a true *Nathanael*, in whom was no guile. He never uſed any Plate in his houſe, but veſſels of Wood, and Earth: Braſs, and Pewter, were the higheſt metals for his Utenſils. All the time of his Houſe-keeping, he conſtantly uſed at his Table a wooden Salt, which, with Age, was grown to be of a Nutmeg colour. *See his Life in my third Vol. of Lives.* p. 8.

7. Dr. *Harris* was exactly temperate, confining himſelf to hours for Diet, Sleep, *&c.* He would often ſay: *That he would rather pour Liquour into his Boots, than into his Mouth, between Meals.* He was a ſtrict obſerver of thoſe laws of Sobriety which St. *Paul* had preſſed upon Miniſters, and which himſelf (in his *Drunkards* cup) had taught to others. He uſed to eat ſeaſonably, and ſparingly; which (without queſtion) was one great means of preſerving ſuch vigorous ſpirits to ſo great an Age. *See his Life in my third Vol. of Lives.* p. 305.

8. Mr. *Herbert Palmer* was, in his converſation, a man of much Temperance and Sobriety. In his Diet, he abſtained from ſtrong Drink altogether. Wine he drank very ſparingly, only ſo far forth as the neceſſity of Nature did require; and he uſually contented himſelf to eat but of one Diſh at a Meal, and that none of the daintieſt, even when he had variety before him. In his

Apparell he did neither affect to be gay nor coſtly, but decent, not ſpending much time in the curioſity of dreſſing. As for recreations, he ſcarce uſed any, but inſtead thereof, refreſhed himſelf with the Chriſtian converſe of his friends, accounting time ſo pretious, that he would redeem it, not only from ſports, but from ſleep alſo, ſo far as the neceſſities of nature would permit. See his *Life in the end of my Martyrol. p.* 240.

9 An Engliſh Merchant coming to the Shop of a *Turk* in *Conſtantinople*, to buy ſome wares; the Turk told him, that he had ſold enough for that day: *Go Sir, I pray you go to ſuch a Neighbor of mine, where you ſhall have as good wares, and as cheap as I could ſell you, and he hath had but little cuſtom to day.*

10. Mr. *John Bradford*, Martyr, was very temperate in his diet, not eating above one meal a day, which yet was very moderate: and his continual ſtudy was upon his knees. *Act. and Mon.*

CHAP. II.

Examples of Adulterers, Fornicators, Whoremongers, Unclean Perſons.

P*Etronius* ſpeaks of an impudent Strumpet whom he calls *Quartillo*, who uſed to boaſt, that ſhe could never remember her ſelf a Virgin.

2. *Frederick* the Emperor ſeeing ſome Country wenches, neer *Florence*, in dancing to ſhew their naked legs, *Eamus* (ſaid he) *Meretricum hic ludus eſt, non virginum:* Let us go hence, for this is not Maids play, but Whores rather. *Val. Max.*

3. *Hierom.* ſaith, that if a man, or woman, ſo adorn, or carry themſelves ſo as to provoke luſt in others, though no evil follow upon it, yet ſuch ſhall ſuffer eternall damnation, becauſe they offered poiſon to others, though none would drink it.

4. In *Chryſoſtoms* time, to prevent all wanton glances, the women were diſjoyned from the men in the Church by a wooden wall.

5. *Tertullian* ſaith to the Chriſtian women, *Judicabunt vos Arabiæ Fæminæ Ethnicæ, &c.* The Heathen women of *Arabia* ſhall judge you: For they do not only cover their faces, but their heads too: and rather then they will have any part appear naked, they will let the light but into one eye: *De veland. Virg. cap.* 17.

6. In *Barbary* it is death for any man to ſee one of the *Xeriffs* Concubines, and for them too, if when they ſee a man (though but through a Caſement) they do not ſcreek out, *Heil. Geog.*

7. *Anno Chriſti* 1583. in *London*, two Citizens committing Adultery together

ther on the Lords day, were ſtruck dead with Fire from Heaven in the very act of uncleanneſs, the bodies being left dead in the place half burnt up, ſending out a moſt loathſome ſavour, for a ſpectacle of Gods controverſie againſt Adultery and Sabbath-breaking. This Judgement was ſo famous and remarkable, that *Laurentius Bayenlick*, a Forreign Hiſtorian, thought good to record it for poſterity.

8. *Elian* tells us of a Whore that boaſted, that ſhe could eaſily get all *Socrates* his Schollars from him, but he could not recover one again from her.

9. A belly filled with wine fometh out filthineſs, ſaith *Jerom*; wine is the milk of *Venus*, ſaith another, *Vina parant animos veneri*, ſaith a third; Whoredom is uſually uſhered in by Drunkenneſs.

10. *Rivet* tells us of a Nobleman that went out of the Church from hearing Maſs, into the very next houſe where he kept a Whore, and ſaid to the by-ſtanders, *a Lupanari ad Miſſam unum tantum eſſe paſſum*, that there is but one ſtep from the Maſs to a Whore-houſe. Spiritual and corporal whoredom go uſually together.

11. Dame *Alice Piercy*, King *Edward* the thirds Concubine, was a moſt impudent woman, and ſo far wrought upon the Kings weakneſs in his old age, and ſo preſumed upon his favour, that ſhe impriſoned Sir *Peter Lamare*, Speaker in Parliament, and inter-medled in Courts of Juſtice, and other offices, where ſhe her ſelf would ſit to effect her deſires; which, though in all who are ſo exalted, are exceſſive; yet in a woman they are moſt immoderate, as having leſs of diſcretion, and more of greedineſs. *Dan. Chron.*

12. *John Peckham*, Arch-Biſhop of *Canterbury*, excommunicated one Sir *Oſborn Gifford*, Knight, for ſtealing two Nuns out of the Nunnery of *Wilton*, and afterwards abſolved him upon theſe conditions; Firſt, that he ſhould never after come into any Nunnery, or in the company of a Nun; Secondly, that three Sundays, together he ſhould be whipped in his Pariſh Church of *Wilton*, and as many times in the market, and in the Church of *Shaftsbury*; Thirdly, That he ſhould faſt a certain number of moneths; Fourthly, That he ſhould not wear a ſhirt for three years; Laſtly, That he ſhould not any more take upon him the habit or title of a Knight, but wear apparel of a ruſſet colour, untill he had ſerved three years in the holy Land.

13. This Arch-Biſhop was very ſtrict againſt double Benefic't men, and non-reſidents: he perſecuted a Biſhop very terribly for keeping of a Concubine: and one *Roger Ham*, a Prieſt, he enjoyned to three years penance for Fornication. See *Weevers Fun. Monument.* p. 220. This Arch-Biſhop dyed *Anno Chriſt.* 1294.

14. *Robert Winchelſey*, Arch-Biſhop of *Canterbury*, enforced *John Warren*, Earl of *Surrey*, to forſwear the company of a faire and beautifull Damſel with the love of whom he had been greatly bewitched. He boldly oppoſed himſelf againſt *Piers Gaveſton*, the *Spencers*, and other corrupters of King *Richard* the ſecond, in his youth.

15. In the time of *Theodoſius ſenior*, they had a filthy cuſtom in *Rome*, that if any woman was taken in Adultery, they ſhut her up in a narrow ſtews, and compelled her in a beaſtly manner, and without all ſhame to play the Harlot, ringing a Bell while the deed was doing, that all the neighbours might be made privy to it; which was ſo far from removing of the ſin, that it rather encreaſed

it. The good Emperor being informed hereof, cauſed the *Stewes* to be pulled down, and wholly ſuppreſſed, and enacted other laws for the puniſhment of Adultery. *See his life, in my ſecond vol. of Lives, p.* 47.

16. The *Hebrews* call ſuch children as are begotten in Fornication, or Adultery, *Brambles*; ſuch an one was *Abimelech*, who grew in the hedge-row of an Harlot. They call them alſo *Mamzer*, as you would ſay a *ſtrange blot*: And *Shutuki*, or *Silent*, becauſe when others are praiſing their Parents, ſuch muſt hold their peace, and hold down their Heads with ſhame enough.

17. *Randolph* Peverell, of *Hatfield* Peverel, in the County of *Eſſex*, was in great eſteem with *Ed. the Conf.* who was very bountiful to him, the rather becauſe he had marryed his Kinſwoman, the Daughter of *Inglerick*, a man of great nobility among the *Engliſh Saxons*. This his Lady was of ſuch admirable beauty, that with her looks ſhe conquered *William the Conqueror*, who deſired nothing more then to be a Priſoner in her Arms: which to effect, he began to expreſs a kind of love to the remembrance of her deceaſed Father *Ingelrick*, enriching the Colledge of St. *Martins le grand* in *London*, firſt founded by her father, and her Uncle *Edward*: then he honoured and advanced her two Brethren, *William Peverel*, Keeper of *Dover Caſtle*, and *Pain* Peverel Baron of *Bourn* or *Breen* in *Cambridgeſhire*, the founder of *Boonwell* Abby, who was Standard-Bearer to *Robert* Duke of *Normandy* in the *Holy War*. And having preferred her kindred and friends, he began to ſollicit her by the meſſengers of the Devils Bed-chamber, ſly and enchanting bawdes, and ſometimes came himſelf (like *Jupiter*) in a Golden ſhowre. Thus by theſe forcible demonſtrations of his love, and unavoidable allurements (eſpecially from a King) ſhe was at length brought to his unlawfull bed, unto whom ſhe bare a Son named *William*, who was Lord of *Nottingham*: But his mother being touched with remorſe of conſcience, to expiate her guilt (ſuch was the Doctrine taught in thoſe times) founded a Colledge in the Village of *Harpſfield*, which ſhe conſecrated to the honour of God, and of St. *Mary Magdalen*, wherein (ſetting apart all worldly affairs) ſhe ſpent the remainder of her days, and dyed about the year 1100. *Cambden in Eſſex*.

18. *Diana* of the *Epheſians* was ſo artificially pourtraid that ſhe ſeemed to ſmile moſt pleaſantly upon thoſe that came into her Temple, but to frown upon them that went out: So doth ſenſual pleaſure. *Heus tu Scholaſtice, dulce & amarum guſtulum cupis, &c.* ſaid that Harlot to *Apuleius*. Hark Scholar, it is but a bitter ſweet that you are ſo fond of. *Plus aloes, quam mellis habet.* Knowſt thou not that it will be bitterneſs in the end.

19. Its obſerved of our King *Edward* the third, that he had always fair weather in his paſſage to *France*, but foul at his return; Such is the way of an Harlot. The ſin committed with her is as the poiſon of Apes, which at firſt ſo tickles a man as makes him laugh, till the poiſon, by little and little, get to the heart, and then it pains him more then ever before it delighted him. See *Luk.* 6.25. & 16.25. *Heb.* 12.15,16. *Job* 13.26. *Eccleſ.* 7.27,28.

20. *Ariſtotle* ſpares not to confeſs the diſability of Moral Wiſdom to rectifie the intemperance of nature; which he alſo made good in his practice: For he uſed a common Strumpet to ſatisfie his luſt.

21. The *Romans* were wont to have their Funerals at the Gates of *Venus*

Temple, to ſignifie, that luſt was the Harbinger and haſtener of death, ſaith *Plutarch*. As for Whores, they were of old ſhut out of the City, and forced to ſeek places among the graves: whence they were called *Mœchæ buſturiæ*; *de ſcortis dictum, inter buſta proſtrantibus*, ſaith *Turnebus*.

22. One cryed out, O what a wretch, what a beaſt, what a madded devil was I, ſo wofully to waſte the fat and marrow of my dear and precious time, the flower of mine age, the ſtrength of my body, the vigour of my ſpirits, the whole of mine eſtate, in ſinful pleaſures, and ſinful delights, &c.

23. *Scultetus* tells us, that Dr. *Speiſer* Miniſter of *Auſborough* in *Germany*, preached there ſo powerfully, that the common Harlots, there tollerated, left their filthy trade of life, and became very honeſt women. *Scult. Annal.* p. 118.

24. It was a ſmart anſwer which Mr. *Durant*, a witty and learned Miniſter of the Reformed Religion in *Paris*, gave to a Lady of ſuſpected chaſtity, and one that afterwards revolted: when ſhe pretended the hardneſs of the Scripture: Why? *Madam*, (ſaid he) *what can be more plain then, Thou ſhalt not commit adultery*? Had ſhe not been failing in the practice of what ſhe could not but know, ſhe had found no cauſe to complain of the difficulty of that which ſhe could not know.

25. King *Edgar*, whilſt he was a Batchelor deflowred a Nun called *Wolfchild*, on whom he begat the chaſt *Edith*; after her another Virgin called *Ethelflede*; for her excellent beauty ſirnamed *the white*, on whom he begat his eldeſt ſon *Edward*; for which fact he did ſeven years penance; enjoyned him by Arch-Biſhop *Dunſtan*. After this he heard of a Virgin, Daughter to a weſtern Duke, who was exceedingly praiſed for her beauty, and coming to *Andover*, commanded her to his Bed; but the Mother, being tender of her daughters honour, brought in the dark her maid to him: who in the morning making haſte to riſe, and the King not ſuffering her to depart, ſhe told him what a great deal of work ſhe had to do, and how ſhe ſhould incur her Ladies diſpleaſure if it were not done: By which words the King perceiving the deceit, turned it to a Jeſt, but ſo well liked her company, that he kept himſelf true to her ever after till he married. Sir *Rich. Bak. Chron.* p. 12.

CHAP. III.

Examples of Afflictions.

1. ORigen, in one of his Homilies, ſaith, *vis indignantis Dei terribilem vocem audire, &c.* Will you hear the voice of a provoked God? Hear it, *Hoſ.* 4. 14. *I will not puniſh your daughters when they commit whoredom, &c.* Never was *Jeruſalems* condition ſo deſperate, as when God ſaid unto her, *My fury ſhall depart from them: I will be quiet, and no more angry. Ezek.* 16. 42. *Feri, Domine, feri*, cryed *Luther*: Strike, Lord Strike, and ſpare not.

Ferre minora volo, ne graviora feram.

There is not a greater plague can fall upon a man, than to proſper in ſinful practices: *Bernard* calleth it, *Miſericordiam omni indignatione crudeliorem*: A killing courteſie.

Of Spiritual Afflictions.

2. There was living at *Manceter*, in *Warwickſhire*, one Mr. *John Glover*, upon whom the Lord was pleaſed to lay his heavy hand by inward troubles of mind: Yea, his pangs were ſo great, his torments ſo grievous, the burning heat of Hell-fire in his ſpirit was ſo intollerable, that no tongue was able to expreſs it. Mr. *Fox* ſaith thus of him: In his youth I was twice or thrice with him, whom, partly, by his talk I perceived, and partly with mine eyes I ſaw, how extreamly he was worn and waſted by the ſpace of five years; during which time he could ſcarce brook any Meat, take any quiet ſleep, enjoy any pleaſure of life; yea, ſcarce any ſenſes were left him: So that if it had not pleaſed *Jeſus Chriſt* ſometimes to refreſh this his poor and outworn ſervant with ſome ſeaſonable Conſolations, now and then between times, it had been impoſſible for him to have ſubſiſted under ſuch torments. Yet the matters for which he was ſo troubled were of no great moment: The chief was, That having been called by the Light of the Goſpel, and having felt ſome wondrous ſweet taſts of Chriſts heavenly Kingdom, his mind after that fell into ſome cogitations about his worldly buſineſſes. Hereupon that Text affrighted him, *Heb. 6.* 4. *For it is impoſſible that they which were once enlightned, and have taſted of the heavenly Gift*, &c. Upon conſideration of theſe words he was fully perſwaded, that he had committed the ſin againſt the Holy Ghoſt.

This ſo wrought upon him, that if he had been in the deepeſt pit of Hell, he could almoſt have deſpaired no more of his ſalvation. In this his intollerable grief of mind, though he never had, nor could have any comfort of his meat, yet was he compelled to eat againſt his appetite, that thereby he might defer the time of his Damnation as long as he could; thinking no leſs but that he muſt be thrown into Hell, ſo ſoon as his breath departed out of his Body: And though Chriſt, as he thought, did pity his caſe, and was ſorry for him, yet, he thought he could not help him, becauſe that word of God muſt be fulfilled: *It is impoſſible for ſuch an one to be renewed by Repentance.* But though he ſuffered for many years ſuch ſharp temptations, and ſtrong buffetings of Satan; yet the Lord, who graciouſly preſerved him all that while, not only, at laſt, did free him from his diſcomforts; but alſo framed him thereby to ſuch mortification of life, as the like hath ſcarce been ſeen, yea, in ſuch ſort, as he, being like one already placed in Heaven, and dead to this world, both in words, and affections, led a life altogether Cœleſtial, utterly abhorring all prophane doings. Neither was his talk differing from the reſt of his life; for he never uſed any idle, vain, or vile Language. *See my Engliſh Martyrol.* p. 151.

3. *John Laſcus*, of a noble Extraction in *Poland*, was ſent for by our King *Edward* the 6th. into *England*, where he gathered, Preached unto, and Governed the *Dutch* Church, which continues to this day. In the Reign of Queen *Mary*, he, with moſt of his Congregation, got leave to depart the

Realm, and went to *Coppenhagen*, the Regal City in *Denmark*. There, diſcovering their Judgments againſt Conſubſtantiation, they were baniſhed by King *Chriſtian* in Winter, and were forced, in a cold Seaſon, with their Wives, (ſome great with Child) and their Children, to leave *Denmark*; and the *Hanſ-Towns* refuſed to receive them: The Church of *Saxony* reſiſted them upon the ſame account. At laſt, this afflicted Congregation found entertainment in *Friſland*, under the Lady *Ann Oldenburg*, and ſetled in *Embden*. *See my Lives of the Fathers.* p. 573.

4. Queen *Elizabeth*, in the Reign of her Siſter, Queen *Mary*, met with ſo many afflictions, that ſhe well deſerved the Title of *Elizabeth the Confeſſor*. Yet thoſe very afflictions, through Gods goodneſs, did her ſo much good, that it's hard to ſay, whether ſhe was more happy in having the Crown ſo ſoon, or in having it no ſooner; till affliction had firſt laid in her a low, and then a ſure foundation of Humility for Highneſs to be built upon. By which means ſhe was ſo ripened for her future Rule and Sovereignty, that Pope *Sixtus* the fifth profeſſed; that among all the Princes in Chriſtendom, he found but two which were worthy to bear Command if they had not been ſtained with Hereſie; namely, King *Henry* the 4th. of *France*, and Queen *Elizabeth* of *England*. She might well ſay as ſhe uſed to do: *Non ignara mali, miſeris ſuccurrere diſco. See her Life in my ſecond Vol. of Lives.* p. 176.

CHAP. IV.

Examples of Affections, Paſſions.

1. WHen Chriſt appeared unto *Mary* after his Reſurrection, to his firſt and only word, ſhe anſwered but one other, *Rabboni*, which is to ſay, *Maſter*. A wonder it is that but two words ſhould paſs between them two: But ſome give this reaſon, That a ſudden joy rouzing all her Paſſions ſhe could neither proceed in her own, nor give Him leave to go forwards in his Speech. Love would have ſpoken, but fear enforced ſilence: Hope framed words, but doubt diſſolves them in the paſſage: Her inward conceits ſerved them to come out, but then her Voice trembled, her Tongue faultred, her Breath failed. Even ſuch is the ſtate of them that are ſick of a Surfet of ſudden joy: Her joy was ſo ſudden, that not a word more could be ſpoken, but *Rabboni*, which is to ſay, *Maſter*. Sudden joys are not without ſome doubts, and tremblings.

2. When *Jacob* heard that his ſon *Joſeph* was alive, his heart fainted, he was even aſtoniſhed at ſo good news. When God recovered the *Jews* out of Captivity, they could think no otherwiſe of it, then as a Dream. When *Peter* was by an Angel delivered out of Priſon, he took it only for a Viſion, or Apparition, and not for a truth. When Chriſt manifeſted his Reſurrection to his Diſciples, it's ſaid, *That for very joy they believed not*. Their fears (as it were) kept back, and queſtioned the truth of their joys. As in the Sea, when a ſtorm is over, there remains ſtill an inward working, and volutation;

tion; even ſo in the mind of man, when its fears are blown over, and there is a calm upon it, there is ſtill a *Motus trepidationis*, a motion of trembling, or a kind of ſollicitous jealouſie of what it enjoys. And this, probably, was *Mary Magdalens* caſe; though ſhe ſuddenly anſwered Chriſt upon the firſt hearing of his Voice, yet becauſe the novelty was ſo ſtrange, his Perſon ſo changed, his Preſence ſo unexpected, and ſo many Miracles were at once laid before her amazed eyes, ſhe found (as it were) a ſedition in her thoughts; her Hope preſumed the beſt, but her Fear ſuſpected it to be too good to be true; and whilſt theſe interchangeable Objections and Anſwers were in her mind, ſhe views him better; but for the preſent could not ſpeak a word more than this, *Rabboni*, which is to ſay, *Maſter*. Mr. *Amb. looking to Jeſus*. p. 725.

CHAP. V.

Examples of Ambition, Arrogance, Vain-glory.

1. Lyſander the King of *Lacedemon*, of the ſpoils which he got from his Enemies, cauſed a Brazen Statue to be made for him, which he placed in the Temple of *Apollo* at *Delphos*, and of every one of the Pilots of his Ships, and Stars of Gold: And whereas he was advanced in power more than ever any other *Grecian*, ſo he exceeded them all in Pride, and Ambition. For he was the firſt man for whom the *Grecian* Cities erected Altars, as to a God; and offered to him Sacrifices for his greater honour: He alſo was the firſt of all the *Grecians* to whom they ſung *Pæans*, whereof one began thus:

Nos Greciæ inclytæ Ducem
Lacedæmone ampla natum,
Celebremus, Jo Pæan.

2. The *Samians* decreed that their Temple of *Juno* ſhould be called *Lyſanders* Temple. He had always with him a Citizen of *Lacedemon*, called *Chærillus*, to celebrate all his Actions in Verſe. And whereas one *Antilochus* had made ſome mean Verſes in his Commendation, he was ſo pleaſed therewith that he gave him his hat full of Silver. *Pez. Mel. Hiſt.* p. 126.

3. In the Reign of the two *Ptolomies*, the Father and the Son, *Soſtratus* of *Cnidus* built the *Pharos*, or Watch-Tower, by *Alexandria* in *Egypt*, which coſt eight hundred Talents the building. The uſe of this Tower was to bear a Light in it for the help of thoſe who travelled by Sea in the night ſeaſon; and by day to ſhew them the way into the Port, and how to avoid the Shelves that lay before it. *Lucian* in his Hiſtory ſaith, That this *Soſtratus*, when he built this Tower, he graved this Inſcription; *Soſtratus*, a *Cnidian* born, the Son of *Dexiphanes*, to the Gods, the Deliverers, for the benefit of Seamen; ſomewhere in the inſide of it, and then plaiſtered it over, and upon the Plaiſter ſet the Name of the *Ptolomies*; conceiving that it would come to paſs in a ſhort time (as indeed it did) that the upper Inſcription, together with the Plaiſter, would fall off, and then his own Name, that was graven under in hard ſtone, would

appear and remain. This Tower was of a wondrous height (ſaith *Cæſar*) and very ſumptuouſly built. A. *B. Uſh. Annal.* p 340.

4. *John Picus*, Earl of *Mirandula*, whilſt he was very young, was exceeding deſirous to ſearch out the ſecrets of Nature; and leaving the beaten paths, he betook himſelf to the ſtudy of the moſt Myſterious parts of *Philoſophy*; and for his furtherance in theſe ſtudies, he travelled to all the famous Univerſities in *Italy* and *France*, acquainting himſelf with the moſt Learned men in them, and took ſuch extraordinary pains in his ſtudy, that in a little time he became an exquiſite *Philoſopher*, and an excellent Divine. He ſpent ſeven years in theſe ſtudies, and then being ambitiouſly deſirous of Credit, and Renown in the World, he went to *Rome*, where he publickly ſet up nine hundred Queſtions of *Logick*, *Philoſophy*, *Mathematicks*, *Divinity*, &c. not only out of *Latine* Authours, but *Greek*, *Hebrew*, *Chaldee*, and *Arabick*, as alſo out of the *Hebrew Cabala*, and the old *Philoſophers*, *Pythagoras*, *Triſmegiſtus*, *Orpheus*, &c. beſides ſome others of Natural *Magick*. He ſet up alſo ſeventy two other Queſtions, not formerly diſcuſſed by any Authours, but found out by himſelf, in *Philoſophy*, and *Metaphyſicks*; and promiſing withal to bear the charges of ſuch Learned men as ſhould come out of other Countries to diſpute with him upon thoſe Queſtions. *See his Life, in my ſecond Vol. of Lives.* p. 26, 27.

CHAP. VI.

Examples of Anabaptiſts Wickedneſs.

1. The *Anabaptiſts* uſe to boaſt much of the Spirit, profeſſing that they deliver nothing but what they have immediately revealed to them from Heaven. *Muncer* (their Ring-leader) wrote a baſe Book againſt *Luther* (which he dedicated to King *Jeſus*) wherein, *Lutherum flagellat quòd Enthuſiaſmorum ſpiritu careat, & nil niſi carnalia ſapiat*: Becauſe he wanted the Spirit of Revelations, affirming that he ſavoured nothing but Carnal things. And all his Followers looked upon *Luther* as more peſtiferous than the Pope: And for *Calvin*, they ſay, that it had been Happy for the Church, if he had never been born. *Scult. Annal.*

2. *Spanhemius*, in his Hiſtorical Narration of the *Anabaptiſts* in *Germany*, tells us, That when God raiſed up *Luther*, *Melancthon*, *Zuinglius*, and divers other Worthies to be the Reformers of his Church, at the ſame time the Devil, the enemy of Mankind, raiſed up the *Anabaptiſts* to be the diſturbers of his Church: That *Thomas Muntzer*, their great Champion, when he could not procure *Luther* to joyn with him, but, on the contrary, was rebuked by him, and earneſtly admoniſhed not to diſturb the publick Peace, *&c.* He began to riſe up and to thunder againſt *Luther* himſelf, crying out, that *Luther* was as much in fault as the Pope of *Rome*: That it was true, the work of Reformation was ſomewhat furthered by him, but left ſtill infected with much Leaven: Yea, that *Luther* was worſe then the Pope, for that he had

publiſhed only a carnal Goſpel. And afterwards when *Luther*, *Melancthon*, *Zuinglius*, *Bullinger*, *Menius*, *Regius*, and others, began by writing both to defend their own, and the cauſe of the Church of God, and to wipe off the blot that was caſt, as well upon themſelves, as the Goſpel, by theſe *Anabaptiſts*, *Muntzer*, and his confederates were the more enraged againſt them, crying out, that *Luther* and thoſe of his party, ſavoured nothing but the Fleſh, vaunting, that indeed they had pulled off ſome of the leaves of *Antichriſt*, but the Tree, and the Roots, remained ſtill untoucht, which muſt alſo be cut down, and which cut down they would. And becauſe they could find nothing in the written Word to defend their Errours, and the Tumults which they raiſed, they flie to Revelations, and Inſpirations, *&c.* Then did every Fiſh-monger begin to boaſt of the Spirit, to fegin Revelations, after the Examples of *Storch*, and *Muntzer*. The Pulpit was open to every Cobler, or Tinker. They ſcoffed at the publick Sermons of the Reformed, enveighed againſt the *Lutheran* Faith, as being void of good works, *&c.* And *Muntzer*, the chief Trumpet of theſe Uproars, proclaimed openly, that he was raiſed up by the command of God for the puniſhment of wicked Princes, and for altering of publick Government. His uſual ſubſcription to his Letters was, *Thomas Muntzer, the Servant of God againſt the ungodly*: What their end was may be ſeen in the aforeſaid Book.

3. *Denckius*, and *Hetſerus*, two great and learned *Anabaptiſts* in *Germany*, retracted their former falſe Doctrine, and repented of their licentious and abominable practices: The former of them being converted by *Oecolampadius*, grew aſhamed of his pretended Viſions, and died piouſly at *Baſil*. The latter was beheaded at *Conſtance*, for his multiplied Adulteries; which, firſt, he ſought to defend by Scripture, but afterwards died very penitently, confeſſing his former filthyneſs, giving glory to God, and taking ſhame to himſelf. *Sculter. Annal.*

4. About the Year 1522. *Muncer* wrote a Fanatick book againſt *Luther*, and his Doctrine; and the Boars being ſeduced by him roſe in Arms, publiſhing their demands, whereof theſe were ſome: That they might chooſe their own Miniſters. That they may pay no Tithes but only of Corn, and that that alſo might be diſtributed between the Miniſters, the Poor, and other common uſes. That they ſhould not be uſed as Servants, who by the Blood of Chriſt were made free, *&c.*

To theſe Propoſals *Luther* anſwered: That indeed Princes greatly ſinned by forbidding the ſincere Preaching of the Goſpel, and for over-burdening their Subjects: Yet for theſe things the People may not take Arms againſt their Magiſtrates. That there was no reaſon why they ſhould truſt in their multitudes, ſeeing God can eaſily deſtroy them. That they abuſed the Name of God, whilſt they pretended it to countenance their Sedition, as if they intended to promote the Glory of God, the Doctrine of the Goſpel, Juſtice, and Equity; whereas, indeed, they went about to take from the Magiſtrate that power which God hath given him, and whom God hath commanded them to obey. Afterwards he proceeded to examine their demands, and ſhewed, that moſt of them were contrary to the Law of Nature, and to Equity: Telling them alſo how great their confuſion would be if their requeſts ſhould be granted, *&c.* and ſo he exhorted them in a brotherly manner, to lay down their Arms, and to obey their Superiours: Telling them that they might remove from thoſe places where the Preaching of the Goſpel was forbidden; but they might not violently oppoſe themſelves againſt the Magiſtrates Yet *Muncer* and *Plieffer* perſwaded their deluded followers that it was revealed to them, that they ſhould kill their enemies as Mice in a Barn. The Princes that raiſed Forces againſt them, pitying the wretched ſeduced multitude, offered them peace if they would lay down their Arms. But *Muncer* told them, that the Princes did it out of fear, and that by a Divine Revelation he could aſſure them of Victory; yet when it came to a Battel, five thouſand of them were ſlain. And in this quarrel fifty, ſome ſay, an hundred thouſand of them loſt their lives. *See my Lives of the Fathers*, p. 237, 238.

5. In *Switzerland* there aroſe a Sect called *Catabaptiſts*, for denying Infant-Baptiſm, and Rebaptizing themſelves, they fell alſo into many other abominable Errours and Hereſies. With theſe *Zuinglius* at the firſt dealt mildly, and brotherly; but when they began to aſperſe him with their ſins, to ſeduce his Hearers, and to make a Schiſm in the Church, he was forced to oppoſe them more rigorouſly, both in his publick Miniſtry, and by Diſputations: But though he had ſilenced them in Argument, they raged the more againſt him: Whereupon the Senate Impriſoned ſome, Proſcribed others, and (for falſifying their Faith) put ſome to death. *Ibid.* p. 265.

6. A Reformation of Religion being made in *Auſpurg*, ſhortly after the *Anabaptiſts* crept in, and held private Conventicles, to the diſturbance of the publick Peace: For which the Magiſtrates Impriſoned the chiefeſt of them. Among theſe there was a Woman of good quality, who boaſted that ſhe could defend her Opinions againſt *Urbanus Regius*, their Miniſter, if ſhe might have liberty to confer with him. Hereupon ſhe was ſent for before the Senate, where *Regius* was appointed to meet her: There ſhe produced divers Texts of Scripture to confirm her Errours; but *Regius* did ſo fully and clearly open the true genuine ſence of them, that every one that was not wilfully blind, might eaſily diſcern the Truth: Yet this wilful woman railed upon *Regius*; and the Senate perceiving that they laboured in vain whilſt they ſought to reclaim them by a Decree, baniſhed them the City. *Ibid.* p. 297.

7. Whilſt Mr. *Philpot* was in Priſon in *Newgate*, a certain Friend of his that ſcrupled Infant-Baptiſm, wrote to him for his Judgment about it; to whom he wrote a large and learned Anſwer: Wherein he proved by Scriptures, by Arguments, by the Teſtimony of the Fathers, and by the conſtant practice of the Primitive Church, the lawfulneſs and neceſſity of the ſame. *See it in the Book of Martyrs, Vol.* 3. p. 606. &c. *Ibid.* p. 535.

8. *Anno Chriſti* 1531. *Muſculus* was ſent for to *Auſpurg* to be their Paſtour, where he met with oppoſition, not only from the *Popiſh* party, but alſo from ſome *Anabaptiſts*, which, like Serpents, had crept in to diſturb the growth of the Goſpel, and the peace of the Church: Yea, they behaved themſelves very Impudently, and Tumultuouſly, coming into the Church at the Sermon time, ſtepping up into the Pulpit, and labouring by all means to propagate their Errours, and to poyſon the People therewith; inſomuch as the Magiſtrates were forced, for the publick peace ſake, to caſt them into Priſon. And *Muſculus* went daily thither to them; and though they called him *Viper, Falſe Prophet, a Wolf in ſheeps clothing*, &c. Yet he bore with patience. and

carried them food and other neceſſaries : not ſpeaking a word to them about their opinions, till he had ſo far inſinuated himſelf into their affections that they began to love him exceedingly. Then began he to confer familiarly with them, to hear them with patience, and with ſolid arguments to convince their errors; whereupon, by Gods bleſſing, by degrees he converted them all, and brought them to make publick Recantations, which, by more rugged-dealing, they would never have yielded to, *Ibid*, *p*.60,.

9. The work of Reformation being begun in *Geneva*, *Anno Chriſti*, 1537. the Devil ſought by all means to impede, and hinder it: and when he could not do it by open force, he ſought under pretence of piety to deſtroy it, ſtirring up the Anabaptiſts to diſgrace it, yea, as much as in them lay, wholly to have ſubverted it. But *Calvin*, with his Colleagues, in a publick and free diſputation, did with that gravity and ſtrength, out of the word of God, confute their errors, that from that time forward there never appeared any more of them in the Church, *Ibid p*.622.

10. While *Brentius* was Paſtor at *Hale*, the *Anabaptiſts* in *Germany* took Arms againſt the Magiſtrates, and Rich-men, abuſing Scripture to juſtifie their ungodly proceeding; and among other places threatned to beſiege *Hale*; and the Citizens were ſo terrified, that they thought of flying. But *Brentius* encouraged them, and told them, that if they would take Arms and defend their City, God would aſſiſt them, &c. And ſo it came to paſs: For 6 hundred Citizens did beat away 4 thouſand of them. And *Brentius* publiſhed a Book in confutation of their wicked opinions, ſhewing how diſſonant they were from the word of God, *Ibid*, *p*.686.

11. *Anno Chriſti* 1529, It pleaſed God, by the miniſtry of *Bullinger*, that in *Bremograt*, the Magiſtrates baniſhed Popery, and ſet out a ſevere decree againſt Adultery and Drunkenneſs: But preſently after the Devil raiſed up ſome *Anabaptiſts*, who diſturbed the peace of the Church: with theſe *Bullinger* diſputed publickly, and thereby in a great meaſure reſtrained them. He wrote alſo in defence of Tithes, which, as thoſe *Anabaptiſts* ſaid, ſhould be aboliſhed under the new Teſtament. And when afterwards the number of them did exceedingly increaſe in *Germany*, he ſet forth ſix books againſt them, wherein he ſhewed the original, progreſs, the various ſects, and the chiefe opinions of the *Anabaptiſts*, which alſo he confuted, *Ibid*, *p*.734.

CHAP. VII.

Examples of Angels imployments.

Angels are created good ſpirits, ſent forth by God to miniſter for the good of the elect, *Heb.* 1.7.14. and for the puniſhment of the wicked, 2 *Kin.* 19. 35.

The titles given them in Scripture are theſe.

1. They are called *Spirits*, *Pſal.* 104.4. to ſhew their nature, which is ſpiritual.
2. *Miniſters*, *Pſal.* 103.21. To ſhew their office, in that they miniſter to God, to Chriſt, and to the ſons of men.
3. *Men of God*, *Judg.* 13. 6,9. Men, becauſe they appeared like men. Of God, to ſhew their excellency, excellent things being ſaid to *be of God*, as *the River of God*, the *Trees of God*, &c. and becauſe they are at Gods command.
4. *Sons of God*, *Iob* 1. 6. Becauſe as they were created by God, ſo they are ſuſtained by him, and becauſe they were made in Gods Image, which they yet retain.
5. They are called *Gods*, *Pſal.* 97. 7. compared with *Heb.* 1. 6. to ſet forth their excellency.
6. *Cherubims*, *Gen*, 3.24. *Ezek.* 101 which ſignifies a Figure or Image, becauſe they appeared like young men: Like men, to ſhew that they were reaſonable Creatures: Like young men, to ſhew their beauty and ſtrength.
7. *Seraphims*, *Iſa.* 6.2,6. which comes from an *Hebrew* word that ſignifies burning, becauſe of their burning zeal in executing Gods will.
8. They are called *Watchers*, *Dan.* 4. 13,17. and that
   1. Becauſe they are not ſubject to ſleepineſs, but wake, and watch continually.
   2. Becauſe their office is to behold Gods face continually, *Mat.* 18. 10. and to watch readily to do his will. *Pſal.* 103.20.
   3. Becauſe of their conſtant watchfulneſs over the Saints; Hence they are ſaid *to be full of eyes*, *Ezek.* 1. 18.
9. They are called *Holy Ones*, *Dan.* 4. 13, 17. becauſe of that holineſs wherein they were firſt created, and wherein they ſtill continue. So *Mark* 8. 38.
10. They are called *Gods Hoſt*, *Gen.* 32. 10. *Luke* 2. 13. becauſe God uſes them as his Hoſt or Army, to protect his children, and to deſtroy his enemies.
11. They are called *Thrones*, *Col.* 1. 16. becauſe of their dignity, being fit to ſit on Thrones.
12. They are called *Dominions*, *Col.* 1.16. becauſe God makes uſe of them to rule in the world.
13. They are called *Principalities*, *Col.* 1.16. *Eph.* 3.10. becauſe they are ſet over particular Kingdoms and Provinces.

14. Laſtly they are called *Powers*, *Eph.* 3.10. which word notes the right that they have to govern. So its uſed, *Iohn* 10.18.

The chiefe properties of the Angels are theſe.

1. They have great knowledge; For in Heaven they ſtand before God, and are privy to his counſel there, and on earth they frequent the aſſemblies of the Saints, whereby they know the whole counſell of God made known to his Church. *Eph.* 3. 10. 1 *Pet.*1.12. and this is neceſſary, becauſe if they knew not Gods will they could not execute it.

2. They have great prudence, and this reſults from the former. Hence *James* 3. 13. theſe two are joyned together; and this is neceſſary for them, becauſe the Devils, againſt whom they protect the Saints, are ſo ſubtile and crafty.

3. They have great purity: and this is ſignified by their white clothing, *Rev.* 15. 6. Hence they are called *Holy Angels*, *Mar.*8.38. For otherwiſe they were not fit to appear in the preſence of the Holy Ghoſt; See *Pſal*54. *Hab.* 1. 13. *Rev.* 21. *ult.*

4. They have great glory, the brightneſs whereof is reſembled to Lightning, *Mat.*28.3. So that mortall man cannot endure it, *Num.*22.31. *Mat.* 28. 4. No not good men, *Dan.*8.17. *Luke* 1.12. & 2.9. *Rev.*19.10. & 22. 8. and this is neceſſary, for the Glory of that Lord whom they ſerve. As Courtiers are gorgeouſly clothed, *Mat.* 11.8.

5. They have great Power. Hence they are called *Mighty Angels*, 2 *Theſ.* 1. 7. *Strong*, *Rev.*5.2. they are ſaid to *excell in ſtrength*, *Pſal.*103.20. and they are compared to *Horſes, and Chariots of fire*, 2 *Kin.* 6.17; and this is neceſſary, becauſe the Church hath ſuch potent enemies.

6. They are ſwift, and ſpeedy: Hence they are ſaid *to have wings*, *Iſa* 6. 2. *Dan.* 9. 21,23. they are ſwifter then any other Creatures. For,

- I. They cannot be hindred by any corporal ſubſtances: they can paſs over, and through all impediments.
- II. They have not corporall gravity, and weight, to impede and hinder their motion.
- III. They need not ſuch ſpace of time, as other Creatures, to go from place to place, but can do it ſuddenly, and this is neceſſary,
- I. Becauſe of the vaſt diſtance between Heaven and Earth, betwixt which they often paſs, and repaſs.
- II. Becauſe many of the Saints (whoſe neceſſities require preſent relief) live far aſunder.
- III. The Devils are ſwift to do miſchief, and ſo they muſt be as ſwift to defend and ſuccour.

7. They have great zeal: Hence they are called *Seraphims*: and a *flame of fire*, *Heb.*1.7. and this is neceſſary, becauſe of the fiery fury of the Devil, and his inſtruments, in plotting againſt Gods glory and his Servants good; and ſo they muſt be as zealous to vindicate them.

8. They are conſtant in doing good, and that

- I. In regard of their condition; they are immortall, and without decay.
- II. In regard of their diſpoſition. Its alwayes good, and ever will be:

they never yield to evil, nor are weary of doing good. Hence, *Rev.* 7. 15. *Mat.*18.10. and this is neceſſary, becauſe the Lord whom they ſerve changeth not, *Mal.* 3. 6. *Jam.* 1.17. and becauſe God hath eſtabliſhed them.

The employments of the Angels are,

I. In reference to God, and ſo,

1. They are his Courtiers, attending upon him for his honour, and to ſet forth his magnificence, 1 *Kin.*22.19.

2. They follow him whereſoever he goes. Hence they are called *his Chariots*, *Pſal.*68.17.

3. They wait upon his commands, and are ready to run on his errands, *Pſ.* 104. 4. *Dan.* 7.10. *Mat.* 18.10. *Ezek.*1.6,7. where they have faces to look every way: as Sentinels, they ſtand in Heavens Turret, and their feet are like Calves, round, and ready to move every way upon Gods errands.

4. God oft ſends them to declare his mind and will. Thus he employ'd them to give the law on Mount *Sinai*, *Act.* 7.53. *Gal.* 3.19. *Heb.*2.2. So to declare Gods will to *Hagar*, *Gen.*16.7,9. To *Lot*, *Gen.* 19.12,13. To *Elijah*, 2 *Kin.* 1.3. To *Daniel*, *Cha.*7.16. To *Zacharias*, *Luk.*1.18. To *Cornelius*, *Acts* 10.3. To the *Virgin Mary*, *Luke* 1. 26,27. To the Shepherds, *Luke* 2.10. To the Apoſtles, *Acts* 1.11. & 5:19,20. To *Philip*, *Acts* 8.26. To *Paul*, *Acts* 27.23,24. To *John*, *Rev.* 1.1.

5. They govern the Kingdoms of the world. Hence they are called *Princes*, *Dan.*10.13. they are above Kings, as God is above them, *Ec.* 5.8.

6. They are Gods warriors to execute his decrees: whether of mercy, as 2 *Kings* 6.17. Or of Judgement, as 2 *Sam.* 24.16,17. 2 *Kings* 19.35. *Rev.* 15.7.

7. They are imployed in praiſing of God, *Iſa.*6.3. *Rev.* 4.8. & 7.11,12. *Jacob* at *Bethel* ſaw them aſcending to contemplate, praiſe, and miniſter unto God, and deſcending to execute his will.

II. In reference to the Souls and Bodies of the Saints: and ſo they are miniſtring ſpirits unto them both in their life, and after their death. Firſt, in their life time; and ſo they are

1. As *Nurſes*, to bear them up, and to keep them from hurt. *Pſal.* 91. 11, 12.

2. As Stewards, to provide for them in their need, 1 *Kings* 19.5. &c.

3. As *Guides*, to direct and proſper them in their journeys and affairs, *Gen* 24. 7. & 32.1.

4. As *Phyſicians*, to cure them, *John* 5.4.

5. As *Souldiers*, to guard them, *Pſal.* 34.7. 2 *Kin.* 6.17.

6. As *Comforters* in their troubles, *Luke* 22.43. *Gen.* 21.17. *Iſaiah* 6. 6,7.

7. As *Incouragers* in duty, 2 *Kings*, 1.15.

8. As *Reſcuers*, to pull them out of dangers, *Gen.* 19.16. *Dan.*6.22. *Acts* 5.19. & 12.7. &c.

9. As *Inſtructers*, to teach them, *Dan.*8.16,17. & 9.22. *Luke* 15.34,35. *Acts* 1.11.

10. As *Aſſiſtants*, to fight with them againſt Satan. *Zech*. 3. 1, 2.

11. As *Prophets*, to reveal hidden myſteries unto them, *Dan*. 9. 22. &c.

12. As *Fellow members*, to rejoyce with them at the converſion of a ſinner, *Luke* 15. 10.

II. *After Death, and ſo they are,*

1. As *Watchers*, to receive their ſouls, and to convoy them through the territories of the Prince of the air; and to conduct them to Heaven, *Luke* 16. 22.

2. As *Gatherers* of the elect together at the laſt day, *Mat*. 24. 31.

3. As *Separators* of the evil from the good, of the Chaff from the Wheat, *Mat*. 13. 49.

4. As *Companions* in Heaven, to joyn with them in praiſing of God, *Rev* 7. 9. 10, 11.

III. In reference to the wicked, for whoſe puniſhment they are often employed: As,

1. To blind and infatuate them, that they cannot ſee to do the miſchief they would, *Gen*. 19. 11. 2 *King*. 6. 18.

2. To ſtop them in their career, that they cannot purſue their wicked deſigns as otherwiſe they would, *Num*. 22. 26.

3. To deſtroy and cut them off, to prevent their malicious deſigns and purpoſes, 2 *Kings* 19. 35. *Acts* 22. 23.

IV. They are eye-witneſſes of what is done in the Church of God, and in the Aſſemblies of the Saints: Hence 1 *Cor*. 11. 10. and this was ſignified by the *Cherubims* which were wrought in the Curtains of the Tabernacle, *Exod*. 36. 8. Hence 1 *Tim*. 5. 21.

Queſt. *Why doth God make uſe of the miniſtry of the Angels about his children?*

A*nſ*. Not for any neceſſity; For he is all-ſufficient of himſelf, to do all for them: but to declare his abundant love to, and care over his people, in making more excellent creatures then themſelves their Keepers.

Ob. *But Gods children often fall into inconveniences; How then are they attended, and kept by the Angels?*

A*nſ*. 1. They are delivered by them from many evils and dangers that they knew not of. For as we have devils about us continually to do us miſchiefe, ſo we have the bleſſed Angels continually about us, to keep and protect us.

2. If at any time Gods children fall into inconveniences, it is becauſe they are out of their way, and then the good Angels have no charge over them: See *Pſal*. 91. 11.

3. If they ſuffer in the cuſtody of the Angels, it is that they may be exerciſed, tryed, and made better thereby: For the Angels either keep them from evil, or keep them in evil, and at length deliver them out of evil, ſo that they are made gainers by all, according to that promiſe, *Rom*. 8. 28.

A true and faithful Relation *of one* Samuel Wallas's *who was reſtored to his perfect health, after* 13 *years ſickneſs of a Conſumption, taken from his own mouth; who for the laſt four years lay bed-rid. and ſo weak that he could not turn himſelf therein without help: by which diſtemper his body was ſo parched and dryed, that he was almoſt like a* Scelleton, *but upon this cure he recovered his former health and ſtrength, whereby he was enabled to follow his Trade, being a Shoomaker, and living at* Stamford *in* Lincolnſhire: *whereof he gave this account, with much affection, and ſenſibleneſs of the Lords mercy and goodneſs to him, upon* April 7. 1659.

1. UPon *whitſunday* laſt before the date hereof, about ſix a clock in the afternoon, after evening Sermon, he finding himſelf a little lightſome, and able to get out of his bed without help, there being no body then in the houſe with him, his Wife being gon into the Country to ſome of her Friends to ſeek ſome reliefe, he crept to the fire ſide; and as he was reading upon a Book, intituled, *Abrahams ſuit for Sodom*, he heard ſome body wrap at the door; and thinking it to be ſome ſtranger, becauſe he knocked as if it were with a ſtick, and being upon the Sabbath day: whereupon he took his ſtick in one hand, and the wall on his other, and went to the door, and opening of it, he ſaw a proper grave old man, who ſaid unto him, *Friend, I pray thee, give to an old Pilgrim a cup of thy ſmall Beer*: and the ſaid *Samuel Wallas* replyed, I pray you, Sir, come in: then he anſwered, *Friend, call me not Sir, for I am no Sir, but yet come in I muſt, for I cannot paſs by thy door before I come in* (the ſaid *Wallas* thinking that he had been very dry, becauſe he ſaid he could not paſs by his door before he came in) he ſaid unto him, come in, Sir, and welcome: And when he was come in, *Wallas*, with the help of his ſtick, drew him a cup of ſmall Beer in a little Jug-pot, and gave it him in his hand, who took it by the bottom and drank a little, and then walked two or three times to and fro, and then drank again, and ſo a third time before he drank it all: and after that he ſet the Jug down in the window by the ſaid *Samuel Wallas*, who leaned then upon a little Table: and then the ſaid *Wallas* thought that he would have gone away; but he walked again to and fro ſome three or four times as he did before, all this while neither of them ſpeaking a word each to other.

At laſt the old man coming to the ſaid *Wallas*, ſaid, *Friend, I perceive that thou art not well*; *Wallas* replyed, No truly, Sir, I have not been well theſe many years. Then he asked him what his diſeaſe was? who anſwered, a deep Conſumption, and our Doctors ſay, its paſt cure; Then ſaid he, they ſaid well: but what have they given thee for it? *Wallas* replyed, truly nothing: For I am a very poor man, and not able to follow the Doctors preſcriptions, and ſo I have been willing to commit my ſelf into the hands of Almighty God to diſpoſe of me as he pleaſeth. The old man anſwered, *In that thou ſaiſt very well: But I will tell thee by the Almighty power of God what thou ſhalt do; only remember my words, and obſerve them, and do it: But whatſoever thou doeſt, Fear God and ſerve him. To morrow morning go into thy Garden, and get there two red ſage leaves, and one leaf of bloodwort, and put thoſe three leaves into a cup of ſmall beer, and let them lie in the beer for three dayes ſpace together, and drink thereof as oft as thy need requires; but let the leaves ſtill remain in the cup: and the fourth morning caſt them away, and put three freſh ones in their room: and thus do for twelve days together, neither more nor leſs: and I pray thee remember what I ſay, and obſerve my words, and do it: But above all, whatſoever thou doeſt, Fear God and ſerve him. And for the ſpace of theſe twelve days; thou muſt neither drink Ale nor ſtrong Beer, yet afterwards thou mayſt to ſtrengthen nature; and thou ſhalt find that before theſe twelve days are expired, through the great mercy and help of Almighty God, thy diſeaſe will be cured, and the frame of thy body altered.*

But *Samuel Wallas* doubting of the truth of theſe things, ſaid to the old man, Sir, Is this good for all Conſumptions? to which he replied, *I tell thee, I tell thee, obſerve what I ſay unto thee and do it: but above all, whatſoever thou doeſt, Fear God and ſerve him. Yet* (ſaid he) *this is not all; for thou muſt alſo change the air, for thy health ſake:* To which *Wallas* replied, what do you mean Sir, by changing the air? And he anſwered, *Thou muſt go three or four miles off, or if it be twenty miles off, the further the better; and this thou muſt do as ſpeedily as thou canſt after the* 12 *days are over, or elſe thou wilt have a very grievous fit of ſickneſs, which will ſuddenly ſeize upon thee; yet through Gods mercy, by doing this, thou maiſt avoid that: and thou ſhalt ſee that before the moneth, and the twelve days be ended, through the help of Almighty God above, the cloaths that thou now haſt on thy back, thou wilt ſcarce be able to wear them with eaſe, thy body will be grown ſo much: and I pray thee remember my words, and obſerve to do them: but above all, whatſoever thou doeſt, Fear God and ſerve him.*

Then ſaid *Wallas*, I pray you, Sir, if it ſhall pleaſe the Lord to enable me to go into our own Fields two or three times a day, will not that ſerve the turn? the old man anſwered, *Friend, it will not; for that air where the infection is taken is not properly ſo good for the cure of the diſeaſe.* Then ſaid *Samuel Wallas*, Sir, I had thought to be let blood? *No Friend*, ſaid the old man, *by no means; For before thy moneth and twelve dayes be expired, thy blood will be as good as ever it was in all thy life: yet this one thing obſerve, Thy joynts will be weak as long as thou liveſt.*

Now friend, ſaid the old man, *I muſt be going: I pray thee remember what I have ſaid unto thee, and do it: But above all, Fear God, and ſerve him.* Then the ſaid *Wallas* asked him if he would eat any bread and butter, or cheeſe? But he anſwered, *No, Friend I will not eat any thing: the Lord Chriſt is ſufficient for me: neither but very ſeldom do I drink any Beer, but that which comes from the Rock. And ſo, Friend, the Lord God in Heaven be with thee.*

When *Samuel Wallas* ſaw him go out a doors, he went to ſhut the door after him: But the old man returned half way into the entry again, and ſaid, *Friend, I pray thee remember what I have ſaid unto thee and do it: But above all, whatſoever thou doeſt, Fear God and ſerve him:* and ſo they parted. And the ſaid *Samuel Wallas* ſaith, that he ſaw him paſs along the ſtreet ſome half a ſcore yards from his door, and ſo he went in. But this old man was not ſeen by any body elſe to paſs along the ſtreet, though ſome perſons were ſtanding in their doors oppoſite to the ſaid *Wallas* his houſe.

Now afterwards, within four days that the ſaid *Sam Wallas*, had made uſe of the leaves aforementioned, there aroſe a ſcurff upon his body, and when that came off, under it there came a new skin, as if it had been the skin of a ſucking child; and by the end of the twelve days, he was as healthful and ſtrong as ever he was; only this he ſaid, that when he came to ſit down, his knees would ſmite together, ſo that he ſtill found a weakneſs in his joynts, as was foretold him. He ſaid alſo, that one day within the time preſcribed, by the ſollicitation of ſome friends, he drank a little ſtrong drink; and immediately his ſpeech was taken from him, for the ſpace of four and twenty hours.

As for the deſcription of this old mans perſon and habit, thus he related it. He was tall and ancient, his hair as white as wool, curled up, with a white broad beard, and he had a freſh complexion, and wore a faſhionable Hat, and a little narrow band: His Coat and hoſe were both of a purple colour, his Stockings pure white, with a pair of new black Shooes, tied with ribbands of the ſame colour with his clothes: And though it rained when he came in to the ſaid *S. Wallas*'s houſe, and all that day, as many remembred, yet he had not one ſpot of wet, or dirt upon him: He had no Gloves, and his hands were as white as Snow.

This being noiſed abroad divers Miniſters met together at *Stamford*, to conſider, and conſult about it; and for many reaſons, were induced to believe, that this cure was wrought by the miniſtry of a good Angel.

2. When *Theodoſius junior* ſent his Army under *Ardubarius* againſt the *Perſians*, and for the relief of the perſecuted Chriſtians in that Kingdom; and the Citizens of *Conſtantinople* were very ſad and heavy; fearing the variable and uncertain event of war; a company of Angels appeared to certain Chriſtians in *Bythinia* that were travelling to *Conſtantinople*, and willed them to bid the Citizens be of good cheer, and to pray, and put their truſt in God, and then to be confident of the good ſucceſs, and victory of *Ardubarius*; for God had ſent them as Governours, and ſovereign Captains of that war. *See his life in my ſecond vol. of Lives. p.57.*

Anno Chriſti 1626. there was in *Sileſia* one *Chriſtopher Cotterus*; whom *Comenius* judges to have been a Prophet. He had many enemies, and among the reſt, was one *David Wachſman*, the Emperours *Præfect* for the gathering in of his Tributes in the lower *Sileſia*, and *Luſatia*. He ſwore that he would never reſt till he ſaw *Cotterus*, and *Mencelius* (a Paſtor of the Church) hanged upon the ſame Gallows, and that in the City of *Sprotavia*, where they lived. Their friends informed them hereof, which made them with the greater fervency to commend themſelves to God. Yet *Cotterus*, by a ſtrong impulſe of ſpirit, reſolved to go to *Glogaw*; and though his friends would have diſſwaded him, yet *Jan.* 2. 1627. he went to it, where being known, he was apprehended, and carried before the Count of *Opperſdorf*, and the aforeſaid *Præfect*, who after examination committed him to priſon.

The next day a Commiſſary was ſent to *Sprotavia*, with a command to the

Senate, that he ſhould, before ſome of them, ſearch all the Houſe and Coffers of *Cotterus* for writings, and alſo ſhould do the ſame in their Paſtor *Mencelius*'s houſe. This was done, and the writings were (by the Commiſſary) carried to them, which they read, and examined. But all his Prophecies were not found.

Jan. 25. *Kotterus* was again examined more ſtrictly, whence he had thoſe prophecies: He anſwered; not from any mortall man, but from certain Spirits that uſed to appear to him: but whether they were good or bad Angels, he left it to the learned to Judge. The Count, upon certain conditions would have releaſed him: but the *Præfect* ſtrongly oppoſing it, charged him with Treaſon againſt the Emperour, and required that *Mencelius* alſo might be ſent for: The Senate ſent with him two of their Magiſtrates, in whoſe preſence *Mencelius* was ſaid to be guilty of death, for writing thoſe lying Prophecies to the great diſhonour of the Emperour. *Mencelius* pleaded, that he was enjoyned by the Senate to do it, which the Magiſtrates alſo affirmed. The *Præfect* appealed then to the Council of *Prague*, and commanded that *Mencelius* ſhould be kept under an arreſt till he had anſwered them. The Conſuls that came with him proteſted againſt this, affirming that their City could not want his Miniſtry, proffering to ſtand bound for his appearing when he ſhould be called for; and at length they prevailed, after they had given a bond of 2000 crowns for his forth coming.

Hereupon the *Præfect* poured out all his indignation upon *Cotterus*, removing him from his former Priſon, into a Dungeon where Malefactors uſed to be tortured. There he lay in hunger, and dirt, and cold, for above three moneths.

Now a ſpecial providence of God appeared. For *Cotterus* his enemies had learned, that a compleat book of all his Prophecies was in the hand of a Smith in *Sprottavia*. This they got, and carried it to the Governour of *Opperſdorf*; who (after he had read it) favoured *Cotterus*, and would no more meddle againſt him: he alſo perſwaded the *Præfect* to have the cauſe heard in the City of *Glogow*, and prevailed that *Cotterus* ſhould have an Advocate allotted him. In the mean time the *Præfect* married a Noble Virgin, and at the weeks end, his office neceſſitated him to go to *Sagan*, and in his return he was to lye in *Sprottavia*; but as ſoon as he came into the ſuburbs of that City, he was taken with a violent pain in his bowels; whereupon he ſent for Dr. *Rumpſius*, a Phyſitian, who not knowing what to make of his diſeaſe, forbore to adminiſter any thing to him till the next morning, that he might ſee farther. But it pleaſed God that the *Præfect* dyed that night, and in that very place where he had ſworn to ſee theſe men hanged.

This dreadful judgement of God being known to the enemies of *Cotterus*, they removed him out of the Dungeon into a better priſon: and after ſome moneths time, they ſentenced him, and brought him to the Town Stocks, faſtened a Collar of Iron about his neck, and ſet over his head a paper with this writing: *This is the falſe Prophet which foretold ſuch things as came not to paſs.* There he ſtood an hour, after which he was baniſhed out of all the Emperours juriſdiction upon pain of death.

From hence he went into *Luſatia*, under the juriſdiction of the Elector of

Saxony, where he lived quietly, to the year 1647. at which time God took him to himſelf.

But before this, *Anno Chriſti*, 1628. when the Perſecution grew hot in *Sileſia*; there was in the City of *Sprottavia* one *Adam Pohl* a Sadler, and a great friend to *Cotterus*, who knowing the great want and neceſſity which he was brought to, not through any default of his own, but by Gods providence, he entertained him in his houſe *Gratis*, and *Cotterus* continued with him by the ſpace of half a year; unto the time of his impriſonment.

The year after this, *Adam* Pohl fell dangerouſly ſick, and after a while had his nerves and ſinews ſo ſhrunk up, that he could make no uſe of his legs, but for half a year together was confined to his bed.

But it pleaſed God, that the very morning before the Emperors commiſſioner came with his armed Troops, to reform the City (as he called it) his wife being riſen and gone down, there appeared by his bedſide a young man in white clothing, who, after he had ſaluted him, ſaid, *Adam*, *This is the day wherein God hath decreed to take vengeance upon the Citizens of this City, for their ingratitude. Ariſe, go in the Name of the Lord, put on thy cloaths, and take thy wife, and young Daughter* (ſhe was about eight years old) *and fly from hence, Make haſte*: and ſo he diſappeared. *Cotterus* prayed earneſtly unto the Lord, and then began to move his hands and his feet, and then tryed to riſe, and he found that he could ſtand on his feet, whereupon he called to his wife for his cloaths, which had been laid up in a cheſt all that half year of his lameneſs; and ſo ſoon as he was dreſt, he fell down on his knees and praiſed God: Then taking his wife and Daughter he haſtened to the City Gate, and having ſent for *Mencelius* to meet him there (who was aſtoniſhed to ſee him) with ſighs and tears, they took counſell together, and reſolved to go to *Gorlice*, : And the Lord ſtrengthened him and his little Daughter, that they went afoot eight miles that day. *Hiſt. Prophetarum* p. 22. &c.

CHAP.

CHAP. VIII.

Examples of Anger, Wrath, Malice, Hatred, Revenge.

1. THere was a noble *Roman* who had a ſuit commenced againſt him, becauſe he had not received the Sword of his Enemy far enough into his Bowels to ſlay him.

2. In *Kets* Sedition, the Rebels, near *Norwich*, were ſo enraged with malice, and ſet upon revenge, that ſome of them being almoſt diſabled to hold up their Weapons, would yet ſtrive what they could to ſtrike their Enemies: Others being thruſt through the Body with a Spear, would run themſelves farther on, to reach thoſe that had thus mortally wounded them. Yea, very Boyes were obſerved to be ſo deſperately reſolved, as to pull Arrows out of their own Fleſh, and deliver them to be ſhot back again by the Archers on their ſide. *See the life of King Edward the* 6th.

3. Of the *Athenians* it was ſaid, that their anger was everlaſting; but that was a ſmall commendations of them.

Ariſtotle ſaith, That it is more manly to be revenged, then to be reconciled: And this the World calls Manhood, but indeed it is Doghood rather. The manlier that a man is, the more mild and merciful he is, as *David*, 2 *Sam*. 1. 12.

4. *Julius Cæſar*, when *Pompei's* Head was preſented to him, wept, and ſaid, *Non mihi placet vindicta, ſed victoria:* I ſeek not revenge, but Victory.

5. *Plutarch* tells of one *Archytas*, that being diſpleaſed with his Servants for their ſloth, he flung from them, ſaying, *Valete, quoniam vobis iraſcor:* I will leave you, for that I am angry with you. The very firſt inſurrections of inordinate Paſſions are to be cruſht; the firſt ſmoak of them to be ſmothered, which elſe will fume up into the Head, and there gather into ſo thick a cloud, as that we ſhould loſe the ſight of our ſelves, and what is beſt to be done. Mr. *Trapp*.

6. Prov. 16. 32. *He that is ſlow to anger is better than the mighty*, &c. Men muſt maintain a deadly feud againſt thoſe *Luſts that war in their members*, Jam. 4. 1. *that fight againſt their Souls*, 1 Pet. 2. 11. In overcoming theſe, is the moſt noble Victory. *Fortior eſt qui ſe, quam qui Fortiſſima vincit Mænia, &c.*——For hereby we overcome the Devil, *Epheſ*. 4. 26. *Jam*. 4. 7. As by yielding to them, we give place to him, yea, entertain him into our boſoms.

7. *Valentinian*, the Emperour, when he lay upon his death-bed ſaid, *That among all his Victories, one only comforted him:* And being asked what that was? Anſwered, *I have overcome my worſt enemy, my naughty and paſſionate heart*. Mr. *Trapp*.

8. The *Neapolitans*, as all the reſt of the *Italians*, are exceeding revengeful. Among multitude of Examples that might be produced, this may ſuffice. In

the ancient City of *Nocera*, there were three young Noble-men, called *Conrado*, *Ceſare*, *Alexander*; the eldeſt was Prince of the place. There was, and ſtill is, in *Nocera* a fair and ſtrong Caſtle, wherein Prince *Conrado* kept a Garriſon, whereof he made a Confident of his the Captain and Keeper of the Caſtle: The Prince, moſt of his time, kept in his countrey Houſe, but ſometimes he would come, and for ſome days lye in his Caſtle. And it ſo fell out, that this Captain had a comely Woman to his Wife, with whom the Prince *Conrado* fell in love, and never left ſolliciting till he enjoyed her, which he had done often to the knowledg of her Husband, who all this while beating his Brains how to be revenged, at laſt fell upon this way.

The Prince, with his Brothers, being at his Countrey-houſe, the Captain ſent him word that there were two wild Boars diſcovered in the Forreſt hard by; ſo if he and his two Brothers would come ſuch a day with their Dogs, he doubted not but they ſhould find Princely ſport: So *Conrado* came with his ſecond Brother *Ceſare*; but Alexander, upon ſome occaſion, could not come till two days after. So the Captain had provided a fitting Supper for the Prince and his Brother, who had brought with them another Nobleman to partake with them in the ſport. The Prince and the ſaid Nobleman lodged in the Caſtle, but *Ceſare* lay in the Town: The Captain was wonderful officious to attend the Prince to his Chamber; but having drawn in ſome of the Garriſon to joyn with him, in the dead time of the night they ruſhed into the Chamber, and firſt they cut off his Genitories, and then his Head, which they ſet to ſtand in a window, and quartered the reſt of his Body. This being done very ſilently, in the morning betimes the Captain ſent, in the Princes name, for his ſecond Brother to come in all haſte to him; and when Prince *Ceſare* came, the Captain waited on him to his Brothers Chamber, where the firſt Object he beheld was *Conrado*'s Head ſtanding in the window, and his Members quartered and flung about the Room: *Ah* (ſaid Ceſare) *is this the wild Boar you writ of?* Yes, (anſwered the Captain) but I wrote to you of two; and ſo they fell upon him alſo, and made the like Sacrifice of Revenge upon him. This being done, the Captain barred up the Gates, and going upon the Walls of the Caſtle, he ſent for the chief of the Town and made a ſpeech unto them, ſhewing in what ſlavery they had lived under *Conrado*, ſo that if they ever deſired Liberty, there was now a fit opportunity offered, for that he had *Conrado* in his cuſtody, and he could do with him what he pleaſed. But the Citizens would hearken to no ſuch motion, but ſent word ſpeedily to *Alexander*, the youngeſt Brother, who coming with ſome countrey Forces, the Citizens joyned with him, and beleaguered the Caſtle; and the Captain finding his caſe deſperate, firſt took his Wife to the top of an high Turret, from whence he threw her down among them, and then his Children, and laſtly ſlew himſelf, in the eye of all the City. *Howels Hiſt. of Naples. p. 62.*

9. *Anno Chriſti* 1574. *Charles* the 9th. of *France*, that was at leaſt the countenancer of that horrid *Pariſian* Maſſacre, though Gods hand lay very heavy upon him for the ſame, yet a little while before he died, he deſired his Mother to purſue his enemies (the Proteſtants) to the uttermoſt. And with great vehemency, he often reiterated theſe ſpeeches; *Madam, I pray you heartily to do it*; and ſo he breathed forth his paſſionate ſoul. *See my Gen. Martyrologie. p.* 355.

10. In *Theſſalonica*, a rich and populous City of *Macedonia*, there hap-

pened a great tumult among the People againſt the Magiſtrates and Governours under the Emperour *Theodoſius Senior*; and their fury grew ſo great, that they ſlew their Governours; which when *Theodoſius* underſtood, he was ſo incenſed againſt them, that he cauſed his Souldiers to put to death ſeven thouſand of the common people, making no difference between the nocent and innocent. For this *Ambroſe* BB. of *Millane*, excommunicated him, and would not ſuffer him to come into his Church, till his Repentance was as publick as his Crime; and ſaid unto him: *Thy Penance* (Theodoſius) *ſhall be this: Seeing in thy haſty fury thou didſt commit ſuch a horrid murther, thou ſhalt preſently eſtabliſh a Law, that no man whom thou ſhalt adjudge to die, ſhall be Executed for the ſpace of thirty days after thy Sentence pronounced; at the end of which time thou ſhalt either ratifie, or diſanul thy Sentence as thou ſeeſt cauſe.* This the good Emperour aſſented to, and ſo was Abſolved. *See his Life, in my ſecond Vol. of Lives.* p. 44, 45.

11. Towards the end of his Reign, the Inhabitants of *Antiochia*, overthrowing the Brazen Portraiture of his beloved Wife *Placilla*, *Theodoſius* was ſo incenſed againſt them for it, that he deprived it of the Dignity of a *Metropolitan* City, confirming that honour upon the neighbouring City of *Laodicea*: He threatned alſo to burn it down, but by the perſwaſion of *Flavianus*, BB. of *Antiochia*, the good Emperor, moved with pity, pardoned their fault. *Ibid.* p 49.

12. This *Theodoſius* was of a Noble diſpoſition, but ſomewhat haſty and cholerick, yet ſoon pacified, and eaſily intreated. To moderate his Paſſion, beſides *Ambroſe*'s Law, he uſed (knowing his own haſty Diſpoſition) not to determine any thing when he was angry, till he had repeated over the Letters of the *Greek Alphabet*, for in that ſpace his wrath would be tempered. *Ibid.* p. 47.

13. *Theodoſius Junior* had learned to bridle his paſſion; to bear Afflictions patiently; to Revenge himſelf of none that did him injury. And when one of his familiar Friends asked him, Why he had not put to death ſome that had much wronged him? He anſwered: *I would to God it lay in my power to revive them that are dead. Indeed it is no hard matter to deprive a man of his life; but when that is done, be a man never ſo ſorry for it, he cannot revive him again. Ibid.* p. 54.

14. The Grand Signior *Amurath*, whilſt he beſieged *Croya* in *Epirus*, attempted by all means to take it; but when he ſaw that all his attempts failed, he was almoſt out of his wits with paſſion, and pulled off his Hair: And though his Great Baſſa's endeavoured to comfort him, yet he became ſick with grief and anger, that ſo ſmall a Town ſhould Eclipſe the glory of all his former Actions: And finding that his end approached, he called his Son *Mahomet*, and his other great Captains, charging them not to leave his Death unrevenged; and ſo ſhortly after gave up the Ghoſt. *Ibid.* p. 124.

15. *Mathias Corvinus*, King of *Hungary*, forcing *Mahomet*, the *Great Turk* to raiſe his Siege before *Scodra*, *Mahomet* was ſo diſcontented with that diſhonour, that he gave one a yearly penſion, daily to put him in mind of the Siege of *Scodra*. *Ibid.* p. 153.

CHAP. IX.

Examples of Antiquity, Antient.

1. Eu*ſebius* tells us, that there was no *Greek* Hiſtory extant before the Prophet *Hoſeahs* time. And ſo well might that antient Prieſt of *Egypt* ſay to *Solon*, *You* Grecians *are all Boys and Babies, in matters of Antiquity, neither is there an old man among you.*

2. *Me, ex ea opinione quam a majoribus accepi de cultu Deorum, nullius unquam movebit Oratio*, ſaith *Tully*: No man ſhall perſwade me from that way of Divine Worſhip that my Fore-Fathers lived and died in.

3. A certain Monarch of *Morocco* having read St. *Paul's* Epiſtles, liked them ſo well, that he profeſſed, if he were then to chooſe his Religion, he would embrace Chriſtianity before any other. But every one ought (ſaid he) to die in his own Religion; and the leaving of the Faith wherein he was born, was the only thing he diſliked in that Apoſtle. *Heil. Geog.*

4. Mine Antiquity (ſaid *Ignatius*) is *Chriſt Jeſus*, who ſaid not to the young man, *Do as thy Fathers did, but follow thou me.*

CHAP. X.

Examples of Apoſtates, Back-ſliders.

1. A*nno Chriſti 1617. Marcus Antonius de Dominis*, A. B. of *Spalato*, a man Old and Corpulent, and ſo unfit for Travel, being almoſt at his Journeys end by Nature, came into *England*, leaving his Countrey [*Italy*] as he affirmed, for Religion, whereof he ſet forth in Writing many Reaſons; and being thereupon entertained, he Preached, Railed, and Writ againſt *Rome*, extolling the *Proteſtant* Religion, till he became Dean of *Windſor*, and Maſter of the *Savoy*, which he injoyed for ſome few years. Then, whether he had higher hopes at home, or the Humour and Fancy altering, he went Retrograde: And after five years ſtay here, he retracted all that he had ſaid, and written, which ſo incenſed King *James*, that he commanded him (within three dayes) at his peril, to depart the Realm: Who thereupon went to *Rome*, and there inveighed as bitterly againſt the *Proteſtants*, as he had done in *England* againſt the *Papiſts*, hoping at leaſt for pardon, if not for Preferment. But, notwithſtanding his Recantation, according to the Law of the Inquiſition, having once Revolted (though now Returned) he ſuffered the death of an Heretick; had the puniſhment of a Martyr; though not the honour: For he was publickly burnt at *Rome*, yet not burnt alive; but dying in Priſon, and being buried, his body was afterwards taken up and burnt. Such

honour have all ſuch *Saints*; for they hold it as a Maxim: *That that Foundation is never to be built upon, that was once of a tottering temper.* Sir Richard Bakers Chron.

2. *Anno Chriſti*, 1580. Some diſſentions aroſe in *Scotland*, between King *James* and the Church, which brought many evils with it. For upon notice thereof beyond Sea, divers *Jeſuites* and Prieſts reſorted into *Scotland*; and ſuch as were Popiſhly affected before began to make an open profeſſion thereof. In St. *Andrews*, Mr. *Nicholas Burn*, Profeſſor of *Philoſophy* in St. *Leonards* Colledg, made an open Apoſtacy from the Truth to Popery; as Mr. *Archibald*, and *John Hamilton*, Regents in *New-Colledg*, had done a little before. In *Dumfries*, Mr. *Ninean Daliel*, Schoolmaſter, did openly read to his Scholars the *Roman Catechiſm*: And in *Paiſly*, a number of *Papiſts* meeting together, did, in deriſion, ſing a *Soul Maſſe* for the Miniſters, as if they and their Religion had been utterly dead.

3. *Anno Chriſti*, 1550. There was at *Ferrara* in *Italy* one *Faninus*, who, by Reading of good Books, was by Gods Grace converted to the knowledg of the Truth, wherein he found ſuch ſweetneſs, that by conſtant Reading, Meditation, and Prayer, he grew ſo expert in the Scriptures, that he was able to inſtruct others: And though he durſt not go out of the bounds of his Calling to Preach openly, yet by Conference and private Exhortations he did good to many. This coming to the knowledg of the *Popes* Clients, they apprehended, and committed him to Priſon; where, by the earneſt ſollicitation of his Wife and Children, and other Friends, he was over-perſwaded to Renounce the Truth, and thereupon was Releaſed out of Priſon. But it was not long before the Lord met with him for it: So as falling into horrible torments of Conſcience, he was near unto utter diſpair, for preferring the love of his Kindred, and Friends, before the ſervice of Jeſus Chriſt; neither could he poſſibly be freed from theſe Terrors, before he had fully reſolved to adventure his life more faithfully in the Service of Chriſt. *See more of him in my Gen. Martyrologie*, p. 264. &c.

4. About the year 1541. there was one Mr. *Barber*, Maſter of Arts in *Oxford*, a Godly and Learned man, that diſputed ſtoutly, and accurately, againſt the Doctrine of Tranſubſtantiation: Yet, through the iniquity of the times, was at laſt brought over to make a Recantation; after which he never proſpered, but wore away with grief and ſorrow till he died. *See my Engliſh Martyrologie*: p. 96.

5. In the Reign of Queen *Mary*, there was one Sir *James Hales*, Juſtice of the *Common Pleas*, who though he had adventured his life for Queen *Mary* by refuſing to ſubſcribe to her diſinheriting by King *Edward* the 6th. his Will; yet for giving the ſtatutes in charge againſt the *Popes Supremacy*, &c. at the Seſſions, he was caſt into Priſon, and there ſo cruelly handled and terrified with the apprehenſion of the torments, which (they ſaid) were preparing for him, that, partly by the flattery of the Biſhop, and partly by their threats, he was drawn to Recant. After which, he fell into ſuch terrors of Conſcience, that he attempted to kill himſelf with a Pen-knife; yet being by Gods Providence prevented, and his wounds he had given himſelf cured, he was delivered out of Priſon, and went home to his houſe; but neither there could he have any inward peace by reaſon of his Apoſtacy: But ſetting his Houſe in order, he

drowned himſelf in a River not far from his Habitation. *Ibid.* p. 124.

6. *Anno Chriſti*, 1556. There was one Mr. *Thomas Whittle*, an *Eſſex* Miniſter, apprehended and carried before Biſhop *Bonner*, by whom he was laid in the Porters Lodg all night upon the bare ground: The next day the Biſhop ſent for him to his Chamber, and asked him many queſtions about the Sacrament of the Altar, *&c.* To which, Mr. *Whittle* returned ſuch anſwers as much angered the Biſhop; whereupon he told him that he ſhould return to Priſon, and be fed with nothing but Bread and Water; and not content with Threats, he fell upon him and beat him with his Fiſts, and then put him into a little Room, where he lay two Nights upon a Table. Shortly after the Biſhop ſent for him again, flattered him, proffered him Articles cunningly drawn up, and at laſt prevailed with him to ſubſcribe them. *But* (ſaid he) *after I had done it, I had little joy; for by and by my Conſcience told me by Gods word that I had done evil, by ſo ſlight a means to ſhake off the ſweet Croſs of* Chriſt. *O the crafty ſubtilty of Satan in his Members! Let every man whom God ſhall deliver into their hand, take heed of them, and cleave faſt to Chriſt: For they will leave no corner of his Conſcience unſearched, but will attempt by all guilful, and ſubtile means to corrupt him, and to cauſe him to fall from God and his Truth.*

The night after he had ſubſcribed he was greatly troubled, and through affliction of Conſcience could not ſleep: Neither could his mind be eaſed till he had procured his Subſcription, and tore out his Name. Being condemned to be burned, he thus ſaid: *My Mind and Conſcience, I praiſe God, is now quiet in Chriſt; and I, by his Grace, am very willing and content to give over this Body to the Death, for a teſtimony of his Truth, and pure Religion, againſt Antichriſt, and all his falſe Religion and Doctrine.* Ibid. p. 160.

7. In *Suffolk*, among others, there was one *Peter* Moon and his Wife, who were charged for not coming to Church, and for neglecting other Popiſh Ceremonies. *Moon* was firſt examined, Whether the Pope was not the Supream Head of the Church? Whether the Queen were not the right Inheritrix of the Crown? Whether *Chriſts* Body was not really preſent in the Sacrament? *&c.* And being of a timerous diſpoſition, he ſo anſwered as his Adverſaries were ſatisfied. His Wife alſo, by his Example, was drawn into the ſame Diſſimulation, and ſo they were diſmiſſed. But when they came home, and began to bethink themſelves what they had done, they fell into ſuch trouble and horrour of Conſcience, that they were ready wholly to deſpair: And *Moon* ſeeing a Sword hanging in his Parlour, was tempted to have ſlain himſelf with it, which yet the Lord was pleaſed to prevent; and afterwards, upon their unfeigned Repentance, to reſtore and comfort them. *Ibid.* p. 177.

8. Sir *John Cheek*, who had been Tutor to King *Edward* the 6th. in the Reign of Queen *Mary* was caſt into the Tower and kept cloſe Priſoner, and put to this miſerable choice; either to forgo his Life, or that which was more precious, his liberty of Conſcience. Neither could his Liberty be procured by his great Friends, at any lower rate, than to recant his Religion. This he was very unwilling to accept of, till his hard Impriſonment, joyned with threats of much worſe in caſe of his refuſal, and the many large promiſes made upon his ſubmiſſion, with what other means humane Policy could invent, wrought ſo upon him, whilſt he conſulted with Fleſh and Blood, as drew from him an Abrenuntiation of that Truth which he had ſo long profeſſed,

feſſed, and ſtill believed. Upon this he was reſtored to his Liberty, but never to his comfort. For the ſenſe of, and ſorrow for his own Apoſtacy, and the daily ſight of the cruel Butcheries exerciſed upon others for their conſtant adherance to the Truth, made ſuch deep Impreſſions upon his broken Spirit, as brought him to a ſpeedy, yet, through Gods Mercy and Goodneſs, to a comfortable end of his miſerable Life, *Anno Chriſti* 1557. *Ibid.* 181.

9. There was one *Ralph Allerton*, who coming into his Pariſh Church of *Bently* in *Eſſex*, and finding the People idle, or ill employed, he exhorted them to go to Prayer, and after he read to them a Chapter out of the New Teſtament; for which, being apprehended, he was carried before Biſhop *Bonner*, who by his ſubtile perſwaſions and flatteries ſo prevailed with this poor man, that he drew him to Recant his former Profeſſion, and ſo diſmiſſed him.

But this baſe cowardice of his brought him into ſuch bondage and terrors of Conſcience, and ſo caſt him down; that if the Lord had not been exceeding gracious unto him, he had periſhed for ever: But the Lord looking upon him with the Eyes of mercy, after he had chaſtened, raiſed up again; giving him not only hearty, and unfeigned repentance of his backſliding, but alſo a conſtant boldneſs to profeſs his Name and Goſpel; even unto Death. *Ibid.* p. 193.

10. In the City of *Briſtoll*, there was one *Richard Sharp*, a Weaver, who, being apprehended for Religion, was carried before Doctor *Dalby*, the Chancellor; who after he had Examined him about the Sacrament of the Altar, ſo wrought upon him by perſwaſions, that he drew from him a promiſe to make a publick Recantation, and the time and place were appointed for it. But after this promiſe *Sharp* felt ſuch an Hell in his Conſcience, that he was not able to follow any buſineſs; and he decayed in his bodily health, and wholly loſt his colour. Whereupon, on a *Sabbath*, going to his Pariſh Church, he preſſed to the Quire-door, and with a loud Voice, ſaid: *Neighbours, bear me record that yonder Idol* (pointing to the Altar) *is the greateſt and moſt abominable Idol that ever was; and I am ſorry that ever I denied my* Lord God: For this he was carried to Priſon, and ſealed the Truth with his blood. *Ibid.* p. 212.

11. When *Jerome* of *Prague* came to the Council at *Conſtance*, they ſent him to a Town, where they tied him faſt to a great block, and ſet his Legs in the Stocks, his Hands alſo being made faſt unto them; the block being ſo high that he could not poſſibly ſit thereon, but his Head muſt hang downward; where alſo they allowed him nothing but bread and water. But within eleven dayes, hanging thus by the heels, he fell very ſick: Yet thus they kept him in priſon almoſt twelve months, and then ſent for him, requiring him to recant, and to ſubſcribe that *John Huſs* was juſtly put to death; which he did, partly out of fear of death, and hoping to eſcape their hands. Yet they ſent him back to priſon, but not ſo ſtrictly chained as before. Afterwards they ſent to Examine him again, but he refuſed to anſwer except he were brought in publick before the Council: And they (preſuming that he would openly confirm his former Recantation) ſent for him, *May* 25. 1416. ſuborning falſe witneſſes to accuſe him: But he ſo learnedly cleared himſelf, and refelled his Adverſaries, that they were aſtoniſhed at his Oration, which he concluded with this: That all ſuch Articles which *Wickliff* and *Huſs* had written againſt the Enormities, Pomp, and Diſorder of the Prelates, he would firmly hold and defend,

even unto death: And that all the ſins he had committed did not ſo much gnaw, and trouble his conſcience, as did that moſt peſtiferous act of his in recanting what he had juſtly ſpoken, and to the conſenting to the wicked condemnation of *Huſs*, and that he repented with his whole heart, that ever he did it. For this he was Condemned and Burned. *See my Lives of the Fathers*, p. 222.

12. *Galeacius Caracciolus*, Marqueſs of *Vico*, having, by Gods Grace, taken up a Reſolution to leave *Italy*, and to betake himſelf to *Geneva*, made his mind known only to a few of his choice Friends, of whoſe piety he hoped well; and he wrought ſo much upon them, that they vowed to accompany him in his voluntary exile: Yet (ſee the deceitfulneſs of mans heart) moſt of theſe Perſons, when they came to the borders of *Italy*, and began ſeriouſly to conſider what they left behind them, and what they went to; firſt (with *Lots* wife) they began to look back, and afterwards went back, turning again to the vomit of their former pleaſures. But, O the unſearchableneſs of Gods Judgments! Theſe ingrateful perſons, refuſing ſo great a mercy offered them, the Lord purſued them with his juſt Revenge: For purpoſing to ſerve God, and yet to enjoy their pleaſures in the midſt of Popery; they were apprehended and caſt into the Inquiſition, where they were forced publickly to Recant, and to Abjure their Religion; and ſo they became the ſubject of miſery and infamy, and were equally odious to both Parties. *See his Life, in my ſecond Vol. of Lives*. p. 86.

13. In the Reign of King *Edward* the *6th*. there was one Mr. *Harding*, Chaplain to the Duke of *Suffolk*, Father to the Lady *Jane Grey*, who was a zealous Profeſſor, and Preacher of the Goſpel: But in the beginning of Queen *Maries* Reign, he turned Papiſt, ſwimming down the Stream with the Times. This coming to the ears of the Lady *Jane*, who was then in Priſon, her righteous ſoul was ſo grieved for his Apoſtacy, that ſhe wrote thus to him; *So oft as I call to mind the fearful and dreadful ſaying of our Saviour Chriſt: That he that putteth his hand to the Plough, and looks back, is not meet for the Kingdom of Heaven: And, on the contrary, thoſe comfortable words which he ſpeaketh to thoſe which forſake all and follow him, I cannot but marvel at thee, and lament thy caſe, who ſeemedſt ſometime to be a lively Member of Chriſt, but now the deformed Imp of the Devil: Sometime the beautiful Temple of God, but now the ſtinking and filthy Kennel of Satan: Sometimes the unſpotted Spouſe of Chriſt, but now the ſhameleſs Paramour of Antichriſt: Sometime the my faithful Brother, but now a Stranger and an Apoſtate: Sometimes a ſtout Chriſtian Souldier, but now a cowardly Run-away. Yea, when I conſider theſe things, I cannot but cry out and ſay to thee: Thou ſeed of Satan, whom the Devil hath deceived, and the World hath beguiled, and the deſire of Life ſubverted, and made thee of a Chriſtian an Infidel; Wherefore haſt thou taken the Law of the Lord into thy mouth? Wherefore haſt thou Preached the Will of God unto others? Wherefore haſt thou inſtructed and exhorted others to be ſtrong in Chriſt, when thou thy ſelf doſt now ſo ſhamefully ſhrink away, and thereby ſo horribly diſhonour God? Thou preachedſt that men ſhould not Steal, and yet moſt abominably thou ſtealeſt not from men but from God, committing moſt hainous Sacriledg, robbing Chriſt of thy body and ſoul, chooſing rather to live with ſhame, than to die honourably, and to reign glorioſly with Chriſt, who is Life in Death unto his. Why doſt thou ſhew thy ſelf moſt weak, when thou ſhouldeſt be moſt ſtrong?*

ſtrong? The ſtrength of a Fort is unknown before the aſſault, but thou yieldeſt up thy Hold before any battery be made againſt it, &c. And after many other excellent paſſages, ſhe thus concludes. *Let, I pray you, the lively remembrance of the laſt day be alwayes before your eyes, remembring that Runnagates, and Fugitives from Chriſt, ſhall be caſt out in that day, who, ſetting more by the World, than by Heaven; more by their Life, than by him that gave them their Life, did ſhrink and fall from him, who forſook not them. And, on the contrary, the ineſtimable joyes prepared for them, who, fearing no peril, not dreading death, have manfully fought againſt, and victoriouſly triumphed over all the Powers of Darkneſs, Hell, Death, and Damnation, through their moſt redoubted Captain Chriſt Jeſus, who now ſtretcheth out his arms to receive you, is ready to fall upon your neck and kiſs you, and laſt of all, to feaſt you with the dainties and delicates of his own moſt precious blood; which undoubtedly, if it might ſtand with his own determinate purpoſe, he would be ready to ſhed again rather then you ſhould be loſt.*

Be conſtant, be conſtant, fear not for any pain,
Chriſt hath redeem'd thee; and Heaven is thy gain.

See her Life, in my ſecond Volume of Lives, p. 61. *&c.*

The Story of Francis Spira.

14. *Anno Chriſti* 1584. When the light of the Goſpel was broken forth in *Europe*, there lived *Francis Spira* in *Cittadella*, within the territories of *Venice*, a Civil Lawyer, and an Advocate of good repute, and ſo rich; who hearing the fame of *Luthers* opinions, fell to reading of the Scripture, and other books of controverſie, both new and old; and reliſhed them ſo well, that he began to love, and own thoſe new opinions (as they were then called) and became a zealous Profeſſor of them; yea, a teacher of them, firſt to his Family, then to his Friends and familiar acquaintance; This he continued to do for about the ſpace of ſix years. The Popiſh Clergy ſeeing how much this tended to their prejudice, caſt many foul and odious aſperſions upon him: and *John Caſa*, being at that time the Popes Legate at *Venice*, to him they went with great complaints againſt *Spira*, who, being ſenſible of the danger of ſuch innovations, got authority from the Senate to ſend for him.

Spira, conſidering the power and malice of his enemies, knew that when he ſhould be called to his anſwer, he muſt either Apoſtatize, and ſhamefully give his former life, yea, his own conſcienc the lye; or be forced to forſake his Wife, Children, Goods, Honours, yea, his Native Country, and betake himſelf to a voluntary exile, and to endure the manifold miſeries attending the ſame: Whilſt he was thus muſing, the Spirit of God ſuggeſted, and ſeemed to ſay: *why wandereſt thou thus in uncertainties, unhappy man? Caſt away fear: Put on thy Shield, the Shield of Faith. Where is thy wonted courage, thy goodneſs, thy conſtancy? Remember that Chriſts glory lies at the ſtake: Suffer without fear, and he will defend thee: He will tell thee what thou ſhalt anſwer. He can beat down all danger, bring thee out of Priſon, raiſe thee from the dead. Conſider* Peter *in the Dungeon, the Martyrs in the fire. If thou makeſt a good confeſſion, thou maiſt indeed go to Priſon, or Death, but an Eternal reward in Heaven remains for thee. What haſt thou in the world comparable to eternal life? to everlaſting happineſs? If* *thou doſt otherwiſe, think of the ſcandal* (common people live by example, thinking that whatſoever is done is well done) *fear the loſs of peace and joy, fear Hell, Death, and eternal wrath : Or if thy fleſh ſo prevail as to doubt of the iſſue, fly thy Country; get thee away though never ſo far, rather than deny the Lord of Life.*

Upon theſe ſuggeſtions his mind was ſomewhat quiet, reſolving to yield to theſe weighty reaſons : Yet holding it wiſdom to examine all things, he would conſult alſo with fleſh and blood, which thus ſuggeſted to him. *Be well adviſed, fond man : Conſider reaſons on both ſides, and then judge. How canſt thou thus overween thine own ſufficiency, as neither to regard the examples of thy Progenitors, nor the Judgment of the whole Church? Doſt thou not conſider what miſeries this thy raſhneſs will bring thee to? Thou ſhalt loſe thy ſubſtance gotten with ſo much care and travel. Thou ſhalt undergo the moſt exquiſite torments that malice it ſelf can invent. Thou ſhalt be accounted an Heretick; and in fine, ſhalt die ſhamefully. What thinkeſt thou of the loathſome ſtinking Dungeon, the bloody Axe, the burning Fagot; are they delightful? Be wiſe in time, and preſerve thy life and honour : Thou maiſt live to do much good to good men, as God commands. Thou maiſt be an Ornament to thy Country. Yet if thy Countries loſs be little eſteemed by thee, wilt thou bring thy friends alſo into danger? Thou haſt Children, wilt thou now cut their throats? which in time might be an honour to their Country, bring glory to God, and help to his Church : Go to the Legate, fond man, freely confeſs thy fault, and ſo help all this.*

Thus was the good ſeed, formerly ſown, choaked by the cares of this world, and the deceitfulneſs of Riches : and fearing, he faints, and yields to the allurements of this preſent world, and going to the Legate, at *Venice*, he thus ſalutes him.

Having of late years entertained an Opinion concerning ſome articles of the Faith contrary to the Orthodox, and received judgement of the Church, and uttered many things againſt the authority of the See of Rome, *and the Univerſal Biſhop; I humbly acknowledge my fault and errors, and my folly in miſleading others. I therefore willingly yield my ſelf in all obedience to the Supream Biſhop, never to depart again from the Traditions and Decrees of the holy See. I am heartily ſorry for what is paſt, and humbly beg pardon for ſo great an offence.*

The ſubtile Legate, finding him thus to faint, cauſes a Catalogue of all his errors to be drawn up, together with this Confeſſion annexed to it, and enjoyns *Spira* to ſubſcribe his name to it, and commands him to go back to his own Town, and there to declare his Confeſſion; to acknowledge the whole Doctrine of the Church of *Rome* to be true and Holy, and to abjure the opinions of *Luther*, and all ſuch Hereticks. *Spira* promiſed to perform all this; and in purſuance thereof, addreſſed himſelf to his journey ſpeedily. By the way he began to bethink himſelf how wickedly he had denied Chriſt and his Goſpel at *Venice*; what he had promiſed to do in his own Country. Whereupon, being confounded with fear and ſhame, he thought he heard a voice thus ſpeaking to him.

Spira, *what doſt thou here? whither goeſt thou? haſt thou, unhappy man, given thy hand-writing to the Legate? yet ſee that thou do not ſeal it in thine own Country. Doſt thou think eternal life ſo mean a thing, as to prefer this preſent life before it? Doeſt thou well in preferring Wife and Children before Chriſt? Is the windy applauſe*

plauſe of the people better then the glory of God? Is the poſſeſſion of this worlds goods more dear to thee then the Salvation of thy Soul? Is a ſmall inch of time more deſirable, then eternal wrath is dreadful? Conſider what Chriſt indured for thy ſake; ſhouldſt not thou therefore ſuffer ſomwhat for him? Remember man, that the ſufferings of this preſent life are not comparable to the glory that ſhall be revealed. If thou ſuffer with him, thou ſhalt alſo reign with him. Thou canſt not anſwer for what thou haſt already done, yet the gate of mercy is not quite ſhut: Heap not ſin upon ſin, leſt thou repenteſt when it is too late.

Now was *Spira* in a maze, not knowing which ways to turn: And when he came home, he acquainted his friends what he had done at *Venice*, and what he had promiſed to do there, and how the terrors of God on the one ſide, and the terrors of the world on the other, did continually rack him. They, without more ado, adviſed, and by ſundry arguments perſwaded him to do what he had promiſed: Whereupon, going to the Major, he offered to do what was enjoyned him by the Legate. But all that night the miſerable man was vexed with reſtleſs cares, without a minute of ſleep. Yet the next morning gets up, and deſperately went into the publick Congregation, and in the preſence of the whole Aſſembly, he recited his infamous abjuration: After which he was fined at 30 pieces of gold, and ſo reſtored to his dignities, goods, wife, and children.

As ſoon as he was departed, he thought he heard this dreadful commination. *Thou wicked wretch, thou haſt denied me, thou haſt renounced the covenant of thine obedience: Thou haſt broken thy vow. Hence Apoſtate; bear with thee the ſentence of thine eternal damnation. Spira* trembling and quaking, afflicted in body and mind, fell down in a ſwoon, and from that time forward he never found any eaſe, or peace in his mind: but profeſſed that he was captivated under the revenging hand of the Almighty God; that he continually heard that dreadful ſentence of Chriſt, the juſt judge, againſt him. That he knew he was utterly undone. That he could neither hope for grace, or that Chriſt ſhould interceed for him to the Father.

When his Friends had brought able Phyſicians to him, he ſaid, *Alaſs poor men, How far wide are you? Do you think that this diſeaſe is to be cured by Potions? believe me, there muſt be another manner of medicine. Its neither Plaiſter, nor Drugs that can cure a fainting ſoul, caſt down with the ſenſe of ſin, and the wrath of God. Its Chriſt only that muſt be the Phyſician, and the Goſpel the ſole Antidote.* —— Some eminent Divines being ſent for to him, find him about fifty years old, in the ſtrength of his experience and judgement, in a burning heat, continually calling for Drink: His underſtanding active, quick of apprehenſion, witty in diſcourſe above his ordinary manner; and judiciouſly oppoſite.

His Friends laboured to draw him to receive ſome nouriſhment; and when fair means would not prevail, they forcibly poured ſome into his mouth, moſt of which he ſpit out again, and chafing exceedingly, ſaid: *As its true, that all things work together for the beſt to thoſe that love God: ſo to the wicked all are contrary. A plentiful off-ſpring is the bleſſing of God and his reward: Being a ſtay to the weak eſtate of their aged parents; yet to me they are a cauſe of bitterneſs and vexation. They ſtrive to make me to tire out this miſery. I would fain be at an end. I deſerve not this dealing at their hands. O that I were gone from* *hence: that ſome body would let out this weary ſoul.* One asked what he conceived to be the cauſe of his diſeaſe? He brake out into a lamentable diſcourſe of the paſſages formerly related, and that with ſuch paſſionate expreſſions as made many to weep, and moſt to tremble. His Friends minded him of ſundry promiſes out of the Scripture, and of many examples of Gods mercy. *My ſins* (ſaith he) *are greater then the mercy of God.* Nay (ſaid they) the mercy of God is above all ſin; God would have all men to be ſaved. Anſ. *Its true* (ſaid he) *he would have all whom he hath elected to be ſaved: he would not have damned Reprobates to be ſaved. I am one of that number, I know it: for I, willingly, and againſt my knowledge denied Chriſt, and I feel that he hardens, and will not ſuffer me to hope. Queſt.* Did you not believe that Doctrine to be true whereof you was accuſed before the Legate? Anſ. *I did believe it when I denied it; but now I neither believe that, nor the Doctrine of the Church of* Rome. *I believe nothing; I have no Faith, no truſt, no hope. I am a Reprobate, like* Cain, *and* Judas, *who caſting away all hope of mercy, fell into deſpair: and my Friends do me great wrong that they ſuffer me not to go to the ſame place of unbelievers, as I juſtly deſerve.*

They rebuked him, and charged him in no wiſe to violate the mercy of God; Anſ. *The mercy of the Lord is exceeding large, and extends to all the elect: but not to me, nor to any like me who are ſealed up to wrath: I tell you, I deſerve it: Mine own conſcience condemns me: what need any other judge?* Obj. Chriſt came to take away ſin; and they read to him the paſſion of Chriſt; and when they came to his nailing on the Croſs, he ſaid, *This indeed is comfortable to ſuch as are elected; but as for me wretch, they are nothing but grief and torment, becauſe I contemned them.* And toſſing up and down, and roaring for grief, he deſired them to read no more. *Queſt.* Here is a faithful friend of yours come to ſee you? Anſ. *He is wellcome, but he ſhall find me ill.* Obj. This is an illuſion of the Devil who doth what he can to vex you. Remember Gods promiſes. Remember the Example of *Peter*, and of the Thief upon the Croſs? Anſ. *If* Peter *mourned and wept, it was becauſe Chriſt beheld him with an eye of mercy: and in that he was pardoned, it was not becauſe he wept, but becauſe God was gracious to him: but God reſpects not me, ſo I am a Reprobate.* I *feel that no comfort can enter into my heart: there is no place there but for torments, and vexation of ſpirit. I tell you my Caſe is properly mine own: No man was ever in the like plight, and ſo my eſtate is fearful.* And roaring out in bitterneſs of ſpirit, he added: *Its a fearful thing to fall into the hands of the living God.*

Some were ſo amazed at the violence of his paſſions and actions, that they ſaid, he was poſſeſſed of the Devil: Anſ. *Do you doubt it? I have a whole Legion of Devils that take up their dwellings within me, and poſſeſs me as their own, and that juſtly too, for I have denied Chriſt. Queſt.* Did you do it willingly? Anſw. *That is nothing to the purpoſe: For* Chriſt *ſaith:* Whoſoever denies me before men, him will I deny before my Father which is in Heaven. Chriſt *will not be denied, no not in word, and ſo its enough, though in heart I never denied him. Queſt.* Do you not think that there are worſe pains then what you endure for the preſent? Anſ. *Yea, there are far greater pains then what I now ſuffer: For the wicked ſhall riſe to the Judgement, but they ſhall not ſtand in Judgement: This I tremble to think of. Yet do I deſire nothing more then that I might come to that place where I may be ſure to feel the worſt, and to be freed from fear of worſe to come.*

Obj.

Ob. But the opinions for which you were accuſed were impious, and ſo you did not deny Chriſt, but rather confeſſed him, acknowledging the infallible truth of the Catholick Church.

Anſ. *Truly when I denied thoſe opinions, I did judge them to be true, and yet I denied them.* Obj. Well: Now then believe that they were not. Anſ *Now I cannot. God will not ſuffer me to believe them, nor to truſt in his mercy. What would you have me do? I would fain attain to this power, but cannot though I ſhould preſently be burned for it.* *Queſt.* But why do you judge this to be ſo grievous a ſin, whereas the learned Legate conſtrained you to it: which ſure he would not have done, if your former opinions had not been erroneous? &c Its the Devil that thus deludes you. Anſ. *You ſay right; the Devil hath poſſeſſed me, and God hath left me to his power: For I find that I can neither believe the Goſpel, nor truſt in Gods mercy. I have ſinned againſt the Holy Ghoſt, and God by his immutable decree hath bound me over to perpetual puniſhment without any hope of pardon.* Its true; *that neither the greatneſs of ſin, nor the multitude of them can bind Gods mercy. All the many ſins that in the former part of my life I have committed, did not then ſo much trouble me: for I truſted that God would not lay them to my charge then: but now having ſinned againſt the Holy Ghoſt, God hath taken from me all power of Repentance, and now brings all my ſins to remembrance: and thus, being guilty of one, I am guilty of all. And ſo its no matter whether my ſins are great or ſmall, few or many. They are ſuch as neither Chriſts blood, nor Gods mercy belongs to me. God will have mercy on whom he will have mercy, and whom he will he hardneth. This is that which gnaws my heart; he hath hardened me: and I find that he doth harden me daily more and more; and ſo I am out of hope: I feel it, and ſo cannot but deſpair. I tell you there was never ſuch a Monſter as I am: Never was man alive a ſpectacle of ſuch miſery. I knew that juſtification was to be expected by Chriſt, yet I denied, and abjured it, that I might preſerve this frail life from adverſity, and my children from poverty: And now behold how bitter this life is to me; and God knows what ſhall become of my Family; but ſurely no good is like to betide it, but rather ſuch a ruine as that one ſtone ſhall not be left upon another.* *Queſt.* Why are you thus affected with your ſin? Many have denied Chriſt, and yet never fell into deſpair: Anſ. “I can ſee no ground of “comfort for ſuch, neither can I warrant them from Gods revenging hand in wrath, though God ſuffers them for the preſent to be in peace. There will “a time of change come, and then they ſhall be fully tryed. And if it were not ſo, yet God is juſt in making me an example unto others: I cannot juſtly “complain. There is no puniſhment ſo great but I have deſerved it for this ſo “heinous an offence. I aſſure you its no ſmall matter to deny Chriſt, and yet “its more ordinary then commonly men do conceive of. Its not a denial before a Magiſtrate as it is with me: For as often as a Chriſtian doth diſſemble “the known truth; as oft as he approves of falſe worſhip by preſenting himſelf at it: So often as he doth not things worthy of his calling, or unworthy of “his calling, ſo oft he denies Chriſt: Thus did I, and am ſo juſtly puniſhed “for it.

Object. Your eſtate is not ſo deſperate. *Job* complained that God had ſet him a ſa mark againſt him: *David* oft complained that God had forſaken him, and was become his enemy: Yet both received comfort again? Anſ. “I believe all this, the Devils believe and tremble. But *David* was elected, and

“ dearly beloved of God. Though he fell, yet God took not away his holy “ Spirit quite from him, and ſo he was heard when he prayed; Take not thy holy Spirit from me: But I have ever been accurſed from the preſence of God; “ neither can I pray as he did, becauſe Gods holy Spirit is quite gone and cannot be recalled; and ſo I know that I ſhall live in continual hardneſs ſo long “ as I live. Oh that I might feel but the leaſt ſenſe of the love of God to me, “ though but for one ſmall moment, as I now feel his heavy wrath that burns “ like the torments of hell within me, and afflicts my conſcience with pangs “ unutterable. Verily, deſperation is hell it ſelf. Obj. I verily believe that God, having ſo ſeverely chaſtiſed you here, doth it in mercy that he may ſpare you hereafter, and that you ſhall have mercy, in time to come. Anſ. Nay, hence “ do I know that I am a Reprobate, becauſe God afflicteth me with hardneſs “ of heart. O that my body had ſuffered all my life long, ſo that he would “ be pleaſed to releaſe my ſoul, and eaſe my conſcience, this burthened conſcience. Queſt. What do you think becomes of the ſouls of men ſo ſoon as they depart out of the body? “ Anſ. Although this is not ſo fully revealed “ in Scripture, Yet I verily believe that the ſouls of the elect go preſently into the Kingdom of Glory, and not that they ſleep with the Body, as “ ſome do imagine. Queſt. We oft ſee that God ſuffers men to fall into the jawes of deſpair, and yet raiſes them up again, therefore deſpair not; but hope that it ſhall be thus with you.

“ Anſ. This is the work: This the labour: For I tell you, when at *Venice* I “ did firſt deny my profeſſion, and abjure it, and ſo (as it were) drew an Indenture, the Spirit of God did often admoniſh me: and when, at *Cittadella*, I “ did (as it were) ſet to my Seal, the Spirit of God often ſuggeſted to me: Do “ not write *Spira*; do not ſeal; Yet I reſiſted the Holy Ghoſt, and did both; “ and at that very preſent I did evidently feel a wound inflicted in my very “ will; ſo that though I can ſay, I would believe, yet I cannot ſay, I will believe: “ God hath denied me the power of Will; and it befalls me in this my miſerable eſtate, as with one that is faſt in irons, and his friends coming to ſee “ him, pity his condition, and perſwade him to ſhake off his Fetters, and to “ come out of his bonds, which (God knows) he would fain do, but cannot: ‘ This is my very caſe: You perſwade me to believe: I would fain do it, but “ cannot. Then violently graſping his hands together, and raiſing himſelf up, he ſaid, “ Behold I am ſtrong, yet by little and little I decay and conſume, and “ my Servants would fain preſerve this weary life: but at length the willl of “ God muſt be done, and I ſhall periſh miſerably as I deſerve. Rejoyce ye “ Righteous in the Lord: Bleſſed are you whoſe hearts the Lord hath mollified ——— Its wonderful. I earneſtly deſire to pray to God with my heart, “ yet I cannot: I ſee my damnation; and I know my remedy is only in Chriſt, yet “ I cannot ſet my ſelf to lay hold on it: Such are the puniſhments of the damned. They confeſs what I confeſs: they repent of their loſs of Heaven: “ They envy the elect, and yet their repentance doth them no good; for they “ cannot amend their ways.

Divers flyes coming about him, and ſome lighting upon him, he ſaid, “ Behold now alſo *Belzebub* (which ſignifies the god of Flyes) comes to his banquet: You ſhall ſhortly ſee mine end, and in me an example to many, of “ the Juſtice and Judgment of God. ——— One deſired him to pray with him the *Lords Prayer*; he conſented, and began: *Our Father*: But ſtopping, he broke forth into tears. His Friend ſaid: Your grief is a good ſign. A. “I bewail my miſery: For I perceive I am forſaken of God, and cannot call “upon him from my heart, as I was wont to do. Yet go on, ſaid his Friend. A. “Thy Kingdom come. O Lord, bring me alſo into this Kingdom. I be-“ſeech thee ſhut me not out. *Give us this day our daily Bread.* O Lord (ſaid “he) I have enough and abundance to feed this Carcaſs of mine: But there “is another Bread; I humbly beg the Bread of thy Grace, without which I “am but a dead man. *Lead us not into temptation*: Seeing, Lord, that I am “brought into Temptation, help me Lord, that I may eſcape. The enemy “hath overcome me; help me, I beſeech thee, to overcome this cruel Tyrant. This he ſpake with a mournful voice, the Tears trickling down abundantly. *Q.* None can call *Jeſus Chriſt*, the Lord, but by the Holy Ghoſt. Think of your ſelf according to your ſoft affections in Prayer; thence inferring, that God hath not wholly caſt you off, nor bereaved you utterly of his Spirit. A. “I perceive that I call upon him to my utter damnation: For I tell you “again, it is a new, and unheard of Example that you find in me.

Q. Had *Judas* lived he might have repented, and Chriſt would have received him to mercy, having honoured him with the Apoſtleſhip, and maintained and fed him. A. *Chriſt alſo fed and honoured me, neither is my fault one jot leſs than was his, becauſe its not more honourable to be preſent with Chriſt in the Fleſh, than to be in his preſence by the illumination of his holy Spirit. Beſides, I deny that* Judas *could ever have repented; for Grace was quite taken from him, as it is now from me.* *Q.* You are under Spiritual deſertion; believe not Satan, who is alwayes a Lyar, but rather believe thoſe whom you judg to be in a good eſtate, and more able to judg of you, than you are of your ſelf; we tell you, that God will be merciful unto you. A. *Oh, here is the knot! I would that I could believe, but I cannot.* Then he told them what fearful Dreams and Viſions he was continually vexed withal. That he ſaw Devils come flocking into his Chamber and about his Bed, terrifying him with ſtrange noiſes; that theſe were not Fancies, but that he ſaw them as really as he ſaw the ſtanders by; and that, beſides theſe outward Terrours, he felt continually a racking torture of his mind, and a continual butchery of his Conſcience, being the proper pangs of the Damned in Hell.

Q. Theſe are but Illuſions: Humble your ſelf in the preſence of God, and praiſe him. A. *The dead praiſe not the Lord, nor they that go down into the Pit; we that are drowned in diſpaire are dead, and already gone down into the Pit: What Hell can there be worſe than Deſperation? Or what greater puniſhment than the gnawing Worm, unquenchable Fire, Confuſion, and (which is worſe than all) Deſperation it ſelf, which continually tortures me: And now I count my preſent ſtate worſe than if my Soul (ſeperated from my Body) were with* Judas *and the reſt of the Damned; and therefore I now deſire rather to be there, than thus to live in the Body.* *Q.* Remember the Promiſe, *Pſal.* 89. 30.—— My Covenant I will not break, *&c.* A. *Theſe Promiſes belong only to the Elect, which, if tempted, may fall into ſin, but are again lifted up and recovered, as ſaith the Prophet:* Though he fall he ſhall not utterly be caſt off, for the Lord upholdeth him. *And therefore* Peter *could riſe, becauſe he was elected; but Reprobates, when they fall, cannot riſe again; as appears in* Cain, Saul, Judas, &c. *God deals one way with the Elect, and another way with the Reprobates.*

He prayed with them in *Latine*, and that with excellent affection, as it ſeemed outwardly; whereupon one ſaid: Bleſſed be God, theſe are no ſigns of eternal Reprobation: Seek not into Gods ſecrets about Election and Reprobation. *David* complained that God had caſt off his ſoul. A. *I know all this: I know the mercies of God are infinite, and do ſurpaſs the ſins of the whole world, and that they are effectual to all that believe; but this Faith and Hope is the gift of God: O that he would give it me! But it is as impoſſible as to drink up the Sea at a draught: As for that of* Solomon, *if he had ever tried that which I feel by woful experience, he would never have ſpoken as he did: But the truth is, never had mortal man ſuch an evident experience of Gods anger and hatred againſt him, as I have. You that are in a good eſtate think that Repentance and Faith are an eaſie work, and ſo you think it eaſie to perſwade a man to believe.* The whole need not the Phyſitian; *and he that is well can readily give good counſel to the ſick: But this is the Hell to me, my Heart is hardened, I cannot believe.* Many are called, but few are choſen.

Q. Upon what grounds do you conceive ſo ill an opinion of your ſelf? A. *I once did know God to be my Father, not only by Creation, but alſo by Regeneration. I knew him by his beloved Son, the Author and Finiſher of our Salvation. I could pray to him, and hope for pardon of ſin from him. I had a taſte of his ſweetneſs, peace and comfort. Now, on the contrary,* I *know God not as a Father, but as an enemy. What more? My heart hates God, and ſeek, to get above him.* I *have nothing elſe to fly to but terrour.* *Q.* You think then that they who have the earneſt, and firſt fruits of Gods Spirit, may yet fall away? A. *The Judgments of God are a deep Abiſs; we are ſoon drowned if we enter into them. He that thinks he ſtands, let him take heed leſt he fall: As for my ſelf, I know* I *am faln back, and that* I *once did know the Truth, though haply not ſo throughly.* I *know not what elſe to ſay, but that* I *am one of that number whom God hath threatned to tear in pieces.*

Ob. God may come, though at laſt hour; keep hold therefore, at leaſt by Hope. A. *This is my caſe,* I *tell you,* I *cannot; God hath deprived me of Hope: This brings terrour to my Mind, and pines my Body, which now is ſo weak, that it cannot perform the ſeveral Offices thereof. For as the Elect have the Spirit teſtifying that they are the Sons of God: So the Reprobates, even while they live, do often feel a Worm in their Conſcience, whereby they are condemned already: And ſo as ſoon as* I *perceived this wound inflicted on my mind and will,* I *knew that* I *wanted the gift of ſaving Grace, and that* I *was utterly undone. God chaſtens his Children with temporary Afflictions, that they may come as Gold out of the Fire; but puniſhes the wicked with blindneſs in their Underſtandings, and hardneſs of heart; and wo be to ſuch from whom God taketh his holy Spirit.* Ob. You give too much way to Senſe. You are not to believe your ſelf, but rather ſuch as are in a good eſtate, and that teſtifie unto you, that God will be merciful unto you. A. *Nay, becauſe* I *am in this ill eſtate, ſo can* I *believe nothing but what is contrary to my ſalvation and comfort: But you that are ſo confident of your good eſtate, look that it be true. For its no ſmall matter to be aſſured of ſincerity. A man had need to be exceeding ſtrongly grounded in the Truth, before he can be able to affirm ſuch a matter as you now do. Its not the performance of a few outward Duties, but a mighty conſtant Labour, with all intention of heart, and affections, with a full deſire and endeavour conſtantly to ſet forth Gods Glory. There muſt be, neither fear of Legates,* *Inquiſitors, Priſons, nor of any Death whatſoever: Many think themſelves happy that are not. Its not every one that ſaith,* Lord, Lord, that ſhall go to Heaven. A Prieſt came to him and ſaid, I was with you at *Venice* about eight weeks ſince. A. *O curſed day! O curſed day! O that I had never gone thither! would God that I had then died.* Another came to him with a Book of Exorciſms, to conjure out this Devil; to whom (ſhaking his head) he ſaid: I *am verily perſwaded indeed that God hath left me to the power of the Devils; but ſuch they are as are not to be found in your* Letanie, *neither will they be caſt out with Spells.* But the Prieſt, with uncouth Geſtures and a loud Voice, adjured the ſpirit to come into *Spira*'s Tongue, and there to anſwer. *Spira*, deriding his fruitleſs Labour, with a ſigh turned from him.

A. Biſhop ſaid to him: Brother, God hath put Virtue into his Word and Sacraments: The firſt now wanting effect, ſhall we try the Efficacy of the Sacraments? If you take it as you ought, and receive the Body, and Blood of Chriſt, it will prove a ſovereign Medecine for your ſick Soul. A. “This I “cannot do: For they that have no right to the Promiſes have no right to “the Seals. The *Euchariſt* was appointed only for Believers. If we have “not Faith, we Eat and Drink Judgment to our ſelves. I received it about “a month ſince, but I did not well in ſo doing; for I took it by conſtraint, “and ſo I took it to my greater condemnation. Ob. Do not wilfully reſiſt Grace: Set your ſelf ſeriouſly to return to the Faith and Hope which once you had. A. “You do but repeat what was before ſaid: What ſhould I “hope? Why ſhould I believe? God hath taken Faith from me; ſhew me “then whither I ſhall go: Shew me a Haven whereunto I ſhall retire. You “tell me of Gods mercy, whereas God hath caſt me off. You tell me of “Chriſts interceſſion; I have denied him. You command me to believe; “I ſay I cannot: You bring me no comfort. Your command is as impoſſible “for me to obey as to keep the Moral Law. If you ſhould perſwade one to “love God with all his heart, ſoul, and ſtrength, and God denies him the “power, can he perform your deſire? Doth not the Church teach us to ſay: “*Direct us, O Lord, to keep thy Commandments*? Hypocrites ſay, that they “love God with all their heart, but they lie. For my part, I will not lie, but “tell you plainly, ſuch is my caſe, that though you ſhould never ſo much im“portune me to hope, or believe, though I deſire, yet I cannot. For God “(as a puniſhment for my wickedneſs) hath taken away from me all his ſaving “Grace, Faith, Hope, and all. I am not the man you take me for. Be“like you think that I delight in this eſtate. If I could but conceive the leaſt “ſpark of hope of a better eſtate hereafter, I would not refuſe to indure the moſt heavy weight of the wrath of that great God; (were it for twenty thou“ſand years,) ſo that I might at length attain to the end of that miſery, which “I now know will be eternal. But I tell you, my Will is wounded. Who “longs more to believe than I do? But all the ground-work of my hope is quite gone. For if the Teſtimonies of the Holy Scriptures be true (as certainly they are) is not this as true? *Whoſoever denies me before men, him will* I *deny* “*before my Father which is in Heaven.* Is not this properly my caſe, as if it had been “purpoſely intended againſt this very Perſon of mine? And, I pray you, “what ſhall become of ſuch as Chriſt denies, ſeeing there is no other Name “under Heaven whereby we can look to be ſaved? What ſaith *Paul*, It is “impoſſible for thoſe who were once enlightned, and have taſted of the Heavenly Gift, and were made partakers of the Holy Ghoſt, if they ſhall fall away, to be renued to Repentance: What can be more plain againſt me? Is not that Scripture alſo; If we ſin wilfully after we have received the knowledg of the Truth, there remains no more ſacrifice for ſin, but a certain looking for of Judgment: Here St. *Paul* meaneth me: And St. *Peter* meaneth me, and tells me, that it had been better for me not to have known the way of Righteouſneſs, then after I have known it, to turn from the holy Commandment. If it had been better that I had not known, and yet then my condemnation had been moſt certain: Do you not ſee evidently that I have wilfully denied the known Truth, and ſo may juſtly expect, not only damnation, but worſe, if worſe can be imagined? God will have me undergo the juſt puniſhment of my ſin, and make me an example of his wrath, for your ſakes.

His Friends admired to hear him ſo grievouſly accuſing himſelf for his ſins: So gravely and wiſely dilating of Gods Judgments, inſomuch as they concluded it was not Phrenſie which poſſeſſed him: Then *Spira* went on and ſaid; “Take heed to your ſelves, it is no light or eaſie matter to be a Chriſtian: Its not Baptiſm, or reading of the Scriptures, or boaſting of Faith in Chriſt, (though even theſe are good) that can prove one to be an abſolute Chriſtian: You know what I ſaid before, there muſt be a conformity in Life: A Chriſtian muſt be ſtrong, unconquerable, not carrying an obſcure Profeſſion, but reſolute; Expreſſing the Image of Chriſt, and holding out againſt all oppoſition to the laſt breath. He muſt give all diligence, by Righteouſneſs and Holineſs, to make his Calling and Election ſure. Many ſnatch at the Promiſes of the Goſpel, as if they did undoubtedly belong to them, and yet they remain ſluggiſh and careleſs; and being flattered by the things of this preſent World, they paſs on in ſecurity, as if they were the only happy men, whom yet the Lord in his purpoſe hath ordained unto eternal wrath; as you ſee in the Rich man, *Luke* 16. Thus was it with me; ſo take heed.

One proferred him ſome food, which he diſdainfully refuſing, the other charged him with Hypocriſie, and Madneſs; to whom *Spira* gravely anſwered. “You may interpret the matter as you will, but I am ſure that I am not only the Actor, but the Argument and Matter of the Tragedy. I would it were Phrenſie, either feigned or true, I could then put it off at pleaſure. And were it a real Phrenſie, yet there were ſome hope of Gods mercy; whereas now there is none. For I know that God hath pronounced me an enemy, and guilty of high Treaſon againſt his Majeſtie. I am a Caſt-away, a Vaſſail of wrath: Yet dare you call it diſſembling and phrenſie? Can you mock at this formidable Example of the heavy wrath of God, that ſhould teach you fear and terrour? But its natural to the Fleſh, either out of malice or ignorance, to ſpeak perverſly againſt the works of God. The natural man diſcerns not the things that are of God, becauſe they are ſpiritually diſcerned. *Q.* How can you diſcourſe ſo excellently of theſe things, and yet think that you are utterly deprived of all Grace? A. “Take this for certain, that I want the main Grace of all, and that which is abſolutely neceſſary: And God doth often extort moſt true and ſtrange Teſtimonies of his Majeſties Juſtice and Mercy, even out of the mouths of very Reprobates. For even

“*Judas*, after he had betrayed his Maſter, was conſtrained to confeſs his ſin, and to juſtifie the innocency of Chriſt: If I ſo do the like, its no new nor ſtrange matter. God hath taken Faith from me, and left me other common gifts for my deeper condemnation. By how much the more I remember what I had, and hear others diſcourſe of what they have, by ſo much the more is my torment, in that I know what I want, and that there is no way to be relieved.

All this while the tears trickled down his cheeks, and he profeſſed that his torments were ſuch as that the damned in Hell endured not ſuch miſery: That his eſtate was worſe than that of *Cain*, and *Judas*, and ſo he deſired to die. “Behold (ſaid he) the Scriptures are fulfilled in me; they ſhall deſire Death, and it ſhall flie from them. He feared much leſt his life ſhould be prolonged, and finding no eaſe nor reſt, he oft cried out: *O miſerable wretch* ! *O miſerable wretch* ! and turning to the Company he thus beſought them. “O Brethren, look diligently to your lives: Make more account of the Gifts of Gods Spirit than I have done; Learn to beware by my miſery; Think not that you are aſſuredly Chriſtians becauſe you underſtand ſomething of the Goſpel: Take heed that you grow not ſecure on that ground. Be conſtant and unmoveable in the maintenance of your Profeſſion. Confeſs even unto Death, if ye be called thereunto. He that loves Father, Mother, Brethren, Siſters, Sons, Daughters, *&c.* more than Chriſt, is not worthy of him.

Ob. Theſe words do not ſound like the words of a Reprobate. A. “I do herein but imitate the rich Glutton in the Goſpel, who, though in Hell, yet was careful that his Brethren ſhould not come to that place of torment. And I ſay to you, Brethren, take heed of this miſerable eſtate wherein I am. And turning to ſome young men, he ſaid: “I do not ſpeak this to derogate from the certainty of Faith that is ſaving, and the Promiſes of the Goſpel; for they are moſt ſure: But take heed of relying on that Faith that works not a holy and unblameable life, worthy of a Believer: Believe me, it will fail, I have tried it. I preſumed that I had gotten the right Faith, I Preached it to others: I had all places of Scripture in mmory that might ſupport it: I thought my ſelf ſure, and in the mean time, living impiouſly and careleſly, behold now the Judgments of God have overtaken me, not to Correction, but to Condemnation; and now you would have me to believe, but it will not be: For I feel too late, that good things belong only to ſuch as are good, whoſe ſins are covered with Chriſts Death and Blood as with a vail, and guarded with his righteous Merits from the flood of Gods wrath, even as with a mighty Wall, leſt miſerable mortals ſhould be ſwallowed up with the greatneſs of their ſins. But as for me, I have, as it were, wilfully with mine hands pulled down this Rampire, behind which I might have reſted in ſafety; and now are the ſwelling Waters come even to my Soul, and I am a caſtaway.

Ob. Surely you are overcome with Melancholly. A. “Well, be it ſo, ſeeing you will needs have it ſo: For thus alſo is Gods wrath manifeſted againſt me, in that he hath taken from me the uſe of mine underſtanding and reaſon, ſo as that I can neither rightly eſteem, and judg of my Diſtemper, or hope for Remedy. You ſee, Brethren, what a dangerous thing it is to

“ ſtop or ſtay in things that concern God Glory, eſpecially to diſſemble upon any tearms. What a fearful thing it is to be neer, and almoſt a Chriſtian. Never was the like Example to this of mine; and therefore if you be wiſe you will ſeriouſly conſider of it. Oh that God would let looſe his hand from me; that it were with me now as in times paſt! I would ſcorn the Threats of the moſt cruel Tyrants; bear Torments with invincible reſolution, and glory in the outward Profeſſion of Chriſt till I were choaked in the flames, and my body conſumed to aſhes.

Ob. You ſay, *Spira*, that you are deſperate; why then do you not ſtrive with ſome weapon to make an end of your life, as deſperate men uſe to do? *A. Let me have a Sword.* Q. What would you do with it? A. *I cannot tell you what this mind would move me to upon occaſion, nor what I would do.*—— *Spira* being to be carried to his own City, a Friend of his deſired that they might pray together at parting. To this *Spira* hardly conſented, and as unwillingly performed: For, ſaid he, “My heart is eſtranged from God, I cannot call him Father from my heart: All good motions are now quite gone; my heart is full of Malediction, Hatred, and Blaſphemy againſt God. I find I grow more and more hardned in heart, and cannot ſtoop nor help my ſelf: Your Prayers for me ſhall turn to your own benefit, but they can do me no good. When this Friend took his leave of him, *Spira* ſaid: “Although I know that nothing can bring any benefit to me a Reprobate, but that every thing ſhall tend to my deeper condemnation: Yet I give you moſt hearty thanks for your kind office of love and good will, and the Lord return it unto you with a plentiful encreaſe of all good.

As he was going down he ſaw a Knife on a Table, and running to it he ſnatched it up, therewith to have miſchieved himſelf, but that his Friends prevented it; thereupon he ſaid: *I would I were above God, for I know that he will have no mercy on me.* He lay about eight weeks in this caſe in a continual burning, neither deſiring, nor receiving any thing but by force, and that without digeſtion; and was like an *Anatomy*, vehemently raging for drink; ever pining, yet fearful to live long: Dreadful of Hell, yet coveting Death: In a continual torment, yet his own Tormentor: And thus conſuming himſelf with grief and horrour, impatience, and deſpair, like a living man in Hell, he repreſented an extraordinary Example of Gods Juſtice and Power; and thus he ended his miſerable life. *See it more largely in a Book containing a Hiſtory of him.*

15. Apoſtacy was the firſt ſin that ever was committed: It was the ſin of the Devils, for which they were caſt out of Heaven, and thrown down into Hell, ſee *Heb.* 10.38. *Jer.* 14.14. Such run from their Captain, Colours, Cauſe, and therefore ſhall have Martia llaw, which God hath ſeverely executed on Runnagadoes, and Revolters. *Judas*, who revolted from his Maſter, and Miniſtry, turning from being a Guard to his Saviour, to be a Guide to the Souldiers, ſoon after hanged himſelf, his bowels burſt out of his Belly, and ſo he went to his proper place in Hell, *Acts* 1.17, 18. 25.

16. *John Speiſer*, Preacher at *Ainſburg* in *Germany*, who Preached ſo powerfully and profitably, that the common Strumpets left the Brothel-houſes (then tollerated) and betook themſelves to better courſes of life: *Anno Chriſti* 1523. (*Scult. Annal.*) Yet afterward revolting to the *Papiſts*, periſhed miſerably.

17. *Luke* 17. 32. Remember *Lots* wife, who turning back towards *Sodom*, was turned into a Pillar of Salt, to ſeaſon us, that we may be preſerved from the ſtinking ſin of Apoſtacy.

18. *Lucian*, a great Profeſſor in the dayes of *Trajan*, afterwards revolting, was torn in pieces, and devoured of Dogs. *Julian* was wounded to Death by a Dart thrown from an unknown hand.

19. Its ſtoried of one Doctor *Almer*, that in his younger dayes he was very high, and ſharp againſt Pride and Covetouſneſs in Biſhops; and in a Book of his he ſpake thus unto them: *Come down you Biſhops, away with your Superfluities, yield up your thouſands, and be content with a little.* But afterwards when himſelf was made a Biſhop, then his Profits and Preferments did eat up his former Zeal; and he would confeſs to his Friends, that in his younger days he had been of another ſtrain: Uſing thoſe words of St. *Paul*, 1 Cor. 13. 11. *when I was a Child, I ſpake as a Child: I underſtood as a Child; I thought as a Child*, &c.

CHAP. XI.

Aſtrologers, Conjurers, Enchantters, Witches.

1. GEorgius Raguſius was a man of exquiſite Learning, and a curious Sifter of the Truth in doubtful points; and a man of that integrity, that having got great Credit in the World for his Skill (among other things) in *Judicial Aſtrologie*, being convinced in his Conſcience (as himſelf relateth) that it was but meer Couſenage, and Impoſture; he made no ſcruple to make an open Recantation, and wrote againſt it very Learnedly, ſaith *Caſaubon*.

2. As *Antigonus* with his Army was returning out of *Phrygia* into *Egypt*, a multitude of *Jews* went along with him; and as they marched towards the *Red Sea*, there was one *Moſollamus* that commanded a Troop of Horſe of the *Jews*, and was an excellent Archer: He eſpied a certain Wizard in their company that ſtood ſtill, and deſired all the company to do the like whilſt he obſerved a certain Bird that flew, to Divine thereby. *Moſollamus* asked him the reaſon of his ſtay: The Wizard ſhewed him the Bird that he had in his eye, and ſaid to him: That if it were convenient for the Army to ſtay there, the Bird would ſtay where ſhe was. But if ſhe roſe and flew before them, then they ſhould do well to go forward too: But if ſhe flew back, then all the company ought to return. Hereupon this *Moſollamus* ſaid nothing, but drew his Bow, and ſhot, and killed the Bird; and when the Wizard, and others there preſent grew angry at it, and cried ſhame on him for doing it; *Why are ye ſo angry*, quoth he? *And why do you take this unlucky Bird into your hands? Could ſhe that knew nothing what would beſide her ſelf, tell any thing what would befal us in this our journey? For if ſhe had any knowledg of things to come, ſhe would never have come hither, here to be ſhot to death by* Moſollamus, a Jew. *AB. Uſh. Annal.* p. 320.

3. *Hannibal* upon a time perſwaded *Pruſius* to fight with *Eumenes*; but *Pruſius*

durſt not, becauſe (ſaid he) the entrails of the *Beaſts* forbid me. *what* (ſaid Hannibal) *will you rely more upon a little piece in a Calf, than upon the Judgment of an old experienced Captain in the Field?* Ibid. p 401.

4 When *Papilius Lænus*, and *Lucius Calphurnius* were Conſuls at *Rome*, P. *Conelius Hyſpalus* the *Prætor* made a Decree, wherein he commanded, by his Edict, all *Chaldeans* to depart the City, and *Italy* within ten days, whoſe Profeſſion it was, by their falſe interpretations of the Influences of the Stars, to caſt, through their lies, miſts upon vain and fooliſh minds. *Ibid.* p. 482.

5. *Anno Chriſti*, 1591. whilſt King *James* was in *Scotland*, moſt of the Winter was ſpent in the Diſcovery and Examination of Witches, and Sorcerers. Among theſe, *Agnes Sanſon* (commonly called, *The wiſe Wife of Keith*) was the moſt remarkable: A woman, not of the baſe and ignorant ſort of Witches, but Matron-like, Grave and Uniform in her Anſwers, which were all to ſome purpoſe. In her Examination ſhe declared, That ſhe had a familiar ſpirit, who, upon her call, did appear in a viſible form, and reſolve her in any doubtful matter, eſpecially concerning the Life and Death of Perſons lying ſick. And being asked what words ſhe uſed when ſhe called the ſpirit; ſhe ſaid, her words were, *Holla Maſter*, and that he taught her ſo to do. She further confeſſed, that Earl *Bothwel* had moved her to inquire what ſhould become of the King, how long he ſhould Reign, and what ſhould happen after his Death? And that the ſpirit having undertaken to make away the King, after he had failed in performing his promiſe, and was challenged by her for it; he confeſſed that it was not in his power to do it, ſpeaking words which ſhe underſtood not; and which, as ſhe remembred, were, *Il' eſt homme de Dieu.*

6. *Richard Graham*, another notorious Sorcerer, being apprehended at the ſame time, made the like Confeſſion of *Bothwel*, whereupon he was committed to Priſon, from whence afterwards he made an eſcape. *AB. Spotſ. Hiſt. of the Church of Scotland.* p. 383.

7. *Agathocles*, inquiring of a Sorcerer, asked him, *what ſhould become of him?* The Sorcerer anſwered: That he ſhould be ſlain the next moneth. *And how long* (ſaid Agathocles) *doſt thou judg that thou ſhalt live after me?* Many years, ſaid the Soothſayer. *But* I *will* (ſaid Agathocles) *prove one of the two falſe*; and ſo he commanded his men preſently to hang him up, which was done accordingly.

CHAP. XII.

Examples of Atheiſts, Atheiſm.

1. CAmbyſes deſtroyed the *Egyptians* Idols, rather in ſcorn of all Religion, then hatred of Idolatry.

Lucian jeered the gods of the Heathen, and yet was an enemy to Chriſtianity.

Politian was an Atheiſt, who never read the Bible but once, and ſaid, that it was the worſt time that ever he ſpent.

2. *Lucian*, the Atheiſt, doth promiſcuouſly ſcoff at Religion: He reproached both Chriſt and Moſes. He was torn to death by dogs. *Leigh of Rel. and Learn.* p. 249.

3. Whilſt *Francis Junius* was young, and a Student at *Lions*, as he was reading over *Tully de legibus*, there came a certain man to him, uſing the words of the *Epicure*, *nihil curare Deum, nec ſui, nec alieni:* That God cares for nothing, neither of his own concernments, nor of other mens. And he preſſed, and defended it with ſuch ſubtile arguments, that he prevailed with *Junius* to ſuck in that damnable principle: whereupon he gave up himſelf to vile pleaſures for ſomewhat above a year. But the Lord in mercy ſuffered him not to continue longer therein. For firſt, in a tumult at *Lions*, the Lord wonderfully delivered him from imminent death, which forced him to acknowledge a Divine Providence therein. And his Father hearing of the ſinful and dangerous ways whereinto his ſon was led, ſent for him home, and carefully and religiouſly inſtructed him in the truth, and cauſed him to read over the New Teſtament, concerning which himſelf thus writes. *Novum Teſtamentum aperio; Exhibet ſe mihi adſpectu primo auguſtiſſimum illud caput; In principio erat Verbum, &c.* At the opening of my New Teſtament, the firſt thing I caſt mine eye upon, was *John* 1. 1. &c. *In the beginning was the word*, &c. I read part of the Chapter, and was ſuddenly convinced that the divinity of the argument, and the Majeſty and authority of the writing, did exceedingly excell all the eloquence of humane writings. Yea, my body trembled, my mind was aſtoniſhed, and I was ſo affected all that day that, I knew not where, and what I was. Thou waſt mindful of me, O my God, according to the multitude of thy mercies, and calledſt home thy loſt ſheep into thy fold. And from that day forward he fervently applied himſelf to the ſtudy and practice of Piety, to the great joy and comfort of his aged Father. *See my Lives of the Fathers*, p. 855.

4. There was a certain Duke of *Sileſia*, *Uſq; adeo inſanus, ut neq; inferos, neque ſuperos eſſe dicat:* who was ſo infatuated that he did not believe either God Devil.

CHAP.

CHAP. XIII.

Examples of Blaſphemy, Blaſphemers.

1. D*Arbiſhire* (B. *Bonners* Kinſman, and Chaplain) ſaid to Mr. *Hawks*, Martyr, that he was too curious: *For he would have nothing but his little pretty Gods Book*; meaning the Bible. And is that not ſufficient for my Salvation? Said *Hawks*. Yes, ſaid the other, *But not for your Inſtruction.* God ſend me the Salvation, ſaid *Hawks*, and you the Inſtruction. *Act. and Mon.*

2. In the Reign of King *William Rufus*, there were fifty Gentlemen accuſed for Hunting and Killing the Kings Deer, which they denied; and were therefore condemned to the tryal of the Fire, which, by a ſtrange Providence, they paſſed through untouched. The King hearing of it, and being thereby diſappointed of that Confiſcation of their Eſtates which he expected, ſaid blaſphemouſly in a great chaſe: *How happens this? Is God a juſt Judg in ſuffering this? Now a Murrain take him that believes it.* Sir Rich. Bak. Chron. p. 38.

3. King *John* having been a little before reconciled to the Pope, and then being overthrown in *France*, in great anger, he cried out, *That nothing had proſpered with him, ſince the time that he was reconciled to God and the Pope.* Ibid. p. 82.

4. At another time, being a hunting, at the breaking up of a fat Buck, he ſaid, *See how this Deer hath proſpered, and how fat he is, and yet I dare ſwere, he never heard Maſs.* Ibid.

5. About the year *1656.* there was one *James Naylor*, the great Champion and Ring-leader of the *Quakers*, that ſpread his Doctrine, and gained many Proſelytes to it in divers parts of the Nation, and was more eſpecially taken notice of at *Briſtow*, and from thence was brought up to *London*, attended by ſeveral men and women of his Opinion; who all the way they came (the women eſpecially) ſung *Hoſannahs*, and uſed the ſame kind of expreſſion towards him, as antiently the people of the *Jews* did to our Saviour when He rode Triumphant into *Jeruſalem.* Being convented before the Parliament, he was charged with Blaſphemies; not only in his Opinions, but chiefly in his Practices by aſſuming to himſelf Divine honours, and ſuch Attributes as was due unto Chriſt only: After he had uſed many cunning Sophiſms, and Evaſions to clear himſelf, ſuch as argued him not altogether ignorant of humane Learning, he was ſentenced by the Parliament, to be (firſt at *London*) publickly whipt, Pilloryd, and Stigmatized as a Blaſphemer; then to be conveyed to *Briſtow*, there to be alſo whipt; and laſtly, to be brought back to *London*, and there to remain in *Bridewel* during the Parliaments pleaſure; which Sentence was punctually inflicted upon him. *Ibid.* p. 541.

6. In the Reign of King *John*, there was a great Scholar, called *Simon Thurvay*, who for his Pride in Learning, but more eſpecially for his Blaſphemies againſt *Moſes*, and our bleſſed Saviour Chriſt, became at laſt (by Gods juſt Judgment upon him) ſo utterly ignorant, that he could hardly read a Letter of the Book. *Ibid.* p. 85.

7. There was a moſt deteſtable, and blaſphemous Book ſet forth by the

Friers, which is called, *Evangelium Æternum*: The Everlaſting Goſpel, Or the Goſpel of the Holy Ghoſt. It ſaid, that the Goſpel of Chriſt was not to be compared with that Goſpel, no more than Darkneſs to Light. That the Goſpel of Chriſt ſhould be Preached but fifty years, and then this everlaſting Goſpel ſhould rule the Church: It was much oppoſed by *Guliel. de Sancto Amore*. Act. and Mon.

8. *Julian* the *Apoſtate* took away the great gifts and Veſſels which *Conſtantine the Great* had given to the Churches uſe, and Miniſters maintenance, with this blaſphemous ſcoff: *See in what goodly Veſſels this Nazarite is ſerved.* And when he Robbed the Churches and Chriſtians, he ſaid: *That he did it that the Galileans might go the more readily to Heaven.* Ibid. p. 296.

9. Cardinal *Pool*, ſpeaking to Queen *Mary*, blaſphemouſly uſed the words of the Angel: *Ave Maria, gratia plena, Dominus tecum.* He died the ſame day with Queen *Mary*. *Ibid.* p. 235.

10. *Arius*, the Heretick, taught theſe blaſphemous Doctrines, that Chriſt, *the eternal Son of God, was not Coeternal, and of the ſame Subſtance with the Father. That the chiefeſt Creature was made of nothing* (meaning Chriſt) *and therefore there was the Father, when the Son was not; who had his beginning out of nothing.* Pez. Mel. Hiſt. p. 395.

11. In the Reign of the Emperor *Anaſtatius*, there was a certain *Arian* Biſhop, whoſe name was *Olympus*, who, as he was waſhing himſelf in a Bath, belched forth many Blaſphemous ſpeeches againſt the bleſſed Trinity; whereupon there came a fiery Dart from Heaven, and ſlew him. *Ibid.* p. 428.

12. In the fourth Perſecution the *Gentiles* highly extolled and magnified their Idols; mocking, and flouting the Chriſtians, ſaying: *Where is your God that you ſo much boaſt of? And what helpeth this your Religion, for which you give your lives?* See my Gen. Mar. p. 44:

13. In the tenth Perſecution a Heatheniſh Captain who was imployed in tormenting that Noble Martyr *Romanus*, blaſphemed God, ſaying, *Thy crucified Chriſt is but a yeſter-days God: The Gods of the Gentiles are of greateſt antiquity.* Ibid. p. 72.

14. *Julian* the *Apoſtate*, when he came to *Conſtantinople*, offered Sacrifice in the chief Church to the goddeſs *Fortune*: About which time, *Maris*, Biſhop of *Chalcedon* in *Bythinia*, being blind, cauſed himſelf to be led to *Julian*, whom he rebuked ſharply, calling him an Impious perſon, an Apoſtate, and an Atheiſt. The Emperor on the contrary called the Biſhop, *blind Fool*; ſaying further, *Thy God of Galilee will not reſtore thy ſight to thee again.* *Maris* replied, I thank God which hath made me blind, leſt that I ſhould ever ſet mine eyes upon ſo ungracious a face as thine is. *Ibid.* p. 84.

15. This *Julian*'s Officers, in exacting the Fines of the Chriſtians, demanded more of them then they were aſſeſſed at, and ſometimes tormented their bodies alſo; of which wrongs when they complained to the Emperor, he blaſphemouſly, and jearingly anſwered: *Its your part, when you are injured to take it patiently; For ſo your God commandeth you.* Ibid. p. 86.

16. In the *Bohemian* Perſecution, a *Popiſh* Captain with his Troop coming to *Slana*, went immediately to the Church, where he found the Miniſter (a godly and Learned man) reading the Goſpel. The Captain ſent a Souldier to him to bid him give over; but the Miniſter ſtill going on, himſelf went to

him with his drawn Sword, crying out, *Thou fooliſh Preacher, leave off thy babling*: and withall, he daſhed the Bible out of his hand with his Sword. The Miniſter, with eyes, hands, and voyce lift up to Heaven, oft repeated, wo, wo, unto you: For you enter not into Heaven your ſelf, and forbid them that would: Wo, wo, wo unto you. But they, mocking at his words, preſently laid hands on him, juſtling him to and fro; whereupon he meekly ſaid; *I, for the Name of my Lord Jeſus Chriſt, am ready to ſuffer all this, and whatever elſe you ſhall impoſe. Ibid. p.* 186.

17. Some Godly men in *Prague*, the night before they were to ſuffer, being called to Supper, at Table they cheered up themſelves ſaying, That this was to be their laſt Supper upon Earth, but to morrow they ſhould Feaſt with Chriſt in his Kingdom. Whereupon a great Papiſt flouted them, ſaying, *Hath Chriſt then Cooks for you in Heaven? Ibid.* p. 190.

18. In the Perſecution in the *Low Countries* there was one *Robert Baudizon*, who at the Stake began to ſing the 16. *Pſalm*: Whereupon the Frier ſaid, *Do you not hear what wicked errors theſe Hereticks ſing, to beguile the people withall? Baudizon* hearing him, replyed; Thou ſimple Idiot; calleſt thou the Pſalms of *David* errors? But no marvail: For thus are you wont to blaſpheme againſt the Spirit of God. *Ibid.* p. 295.

19. In the late perſecution in *Germany*, when the poor Godly people in their torments, or agonies of Death, called and cryed unto God for mercy, their popiſh enemies would command, and ſeek to enforce them to call, and cry upon the Devil. *Ibid.* p. 310.

20. In the *French* perſecution there was one Captain *Durre*, who breaking into the houſe of a Godly Widow, among divers other torments that he inflicted on her, applyed burning eggs to her arm-pits, till they were bliſtered, and then, in deriſion, bid her cry to her Father which is in Heaven. The poor woman anſwered, I will not cry aloud for thee: and yet my God can hear me well enough; and when his pleaſure is, he will deliver me out of thy hand. This made him ſo to blaſpheme, that the godly woman was more afflicted to hear his blaſphemies, then ſhe was with all her pains. *Ibid.* p. 338.

21. In *Nonnay*, Monſieur *Chaumont*, having ſurprized the Town, murthered many Proteſtants, ſpitting out infinite and horrible blaſphemies againſt God himſelf: A Lockſmith being commanded to deſpite, and blaſpheme God, becauſe he refuſed to do it, was preſently hewn in pieces. And for the ſame cauſe another was brained with the butt end of a Musket, &c. *Ibid.* p. 339.

22. In the late rebellion and perſecution in *Ireland*, an ancient woman coming towards *Dublin* was ſtripped naked ſeven times in one day; and they bad her go and look for her God, and bid him give her clothes again, *Ibid* pag. 384.

23. About the year 1514. five Godly perſons had an accuſation drawn up againſt them in this blaſphemous manner: *We object to you, that diverſe times, eſpecially in a certain night three years ago, in* Robert Durants *houſe of* Ivercourt *neer* Stanes, *you erroneouſly and damnably, read in a great Book of Hereſy* (meaning the Bible) *all that ſame night, certain Chapters out of the* Evangeliſts

liſts *in* Engliſh, *containing in them divers erroneous and damnable opinions, and concluſions of Hereſie.* See my Engliſh Martyrol. *p.60.*

24. Upon *Relique Sunday* (as they called it) in the reign of King *Henry* the eighth, every perſon was to carry ſome Relique or other in Proceſſion: and among the reſt there was one *Teſtwood*, to whom they offered *Beckets Rochet*, but he puſhed it from him, ſaying, If they gave it him he would wipe his tail with it, &c. Hereupon one of the Canons of *Windſor*, to deſpite *Teſtwood*, ſet up a paper upon the Church door in commendation of our Lady, aſcribing to her our Redemption, Juſtification, and Salvation. *Teſtwood* ſeeing it, plucked it down, and that, the Dean being by: whereupon the Dean asked him, how he durſt be ſo bold as to pluck down that Paper in his preſence? *Teſtwood* anſwered, *that he marvelled much more that he would ſuffer ſuch a Blaſphemous Paper to be ſet up.* This ſo offended them all, that they ſaid he was an Heretick, and would one day roſt a Faggot for this geer, *ibid* p.*68.*

25 In the Reign of Queen *Mary*, there was one *Thom. Hawkes*, a godly man, who having a Son born, would not ſuffer him to be baptized after the Popiſh manner, for which he was accuſed, and carried before Biſhop *Bonner*, who asked him why he would not have his child Baptized? *Hawkes* anſwered, becauſe he was commanded to do nothing contrary to the word of God, as the Papiſts did, who uſed oil, Cream, Spittle, Salt, &c. After much conference the Biſhop left him for a while, and one of his Kinſmen, called Mr. *Darbyſhire*, ſaid to him; *You are too curious; you will have nothing but your little pretty Gods Book.* To whom *Hawkes* replied: Sir, Is not that ſufficient for Salvation? Yea, ſaid the other, but not for Inſtruction, *Ibid*, page 141.

26. Not long after one Mr. *Denly* was burned at *Uxbridge* for the Truth, where in the midſt of the Flame he ſung a Pſalm. Whereupon one Dr. *Story* (a great Perſecutor) commanded one of the Tormentors to throw a Faggot at him, which hitting him on the face, made it to bleed, ſo that he gave over ſinging. Truly, ſaid Dr. *Story* to him that hurled it. *Thou haſt marr'd a good old Song*, *ibid* *p.* 148.

27. At the taking of the City of *Roan* by the Popiſh party, *Auſtin Marlorat*, the chief Miniſter of the Proteſtants there, was taken and carried before *Monmorency*, Conſtable of *France*, who, after ſome conference with him, moſt blaſphemouſly ſwearing, ſaid, *We ſhall ſee within a few days, whether thy God can deliver thee out of my hand or no.* See my lives of the Fathers, *p.* 576.

28. Open war breaking forth between the Queen Regent of *Scotland*, and the Proteſtant Nobility, the Queen having more forces, mony, and Ordnance ſent her out of *France*, the Nobles for the preſent were forced to retire into the *Highlands*. Whereupon the Queen with her Army went from place to place, plundering, ſpoiling, and making havock of all, without reſiſtance. This ſo puffed up the Queen, that ſhe boaſtingly ſaid, *Where is now* John Knox *his God? My God is now ſtronger then his; Yea, even in* Fife. *Ibid.* pag. 720.

29. *Anno Chriſti* 1517. When *Tecelius* brought Indulgencies to be ſold in *Germany*, he boaſted, that he had ſo large a Commiſſion from the Pope, that though a man had defloured the bleſſed Virgin *Mary*, yet, for mony he had

power to pardon his ſin: This firſt inflamed *Luther* againſt him. *Ibid*, p. 227.

30. Another of the Popes Emiſſaries, with his Pardons, being kept out of *Zurick*, went to *Baden*, where he ſet them forth to ſale; often crying out: *Behold they fly, Behold they fly*: As if he had ſeen the ſouls of thoſe whom he had delivered out of Purgatory, flying into Heaven. *Ibid.* pag. 258.

31. Mr. *William Tindal* being engaged in a diſpute with one who was accounted a learned Doctor, drave him to that iſſue, that he brake forth into theſe blaſphemous words: *We had better to be without Gods laws then the Popes. ibid. p.* 289.

32. *Tecelius*, before mentioned, boaſted much of the virtue of his indulgences, exhorting all, that as they loved their own, and the Salvation of their Friends, they ſhould ſpeedily buy them. Withall he threatned, that if they haſted not to do it, he would lay down the Croſs, and ſhut Heaven Gates which yet ſtood wide open. That he would extinguiſh the light, and ſplendor of the Sun: and that ere long he would cauſe, that ſuch precious ware as were his indulgences ſhould not be purchaſed at ſo eaſie a rate; and that whilſt the World ſtood, *Germany* ſhould not have ſuch a liberall proffer from *Rome* again: and therefore he ſeriouſly exhorted them to have reſpect to their own and their Friends Salvations: For (ſaid he) *Now is the acceptable time; Now is the day of Salvation.* Ibid. *p.* 309.

33. King *William Rufus*, having a very troubleſome reign, was told by a certain Biſhop, that God ſent him thoſe afflictions to humble, and amend him: to whom he blaſphemouſly anſwered: *God ſhall never make me good by the evill I ſuffer from him. Edmerus in Hiſt.*

34. *Mahomet*, the firſt Emperor of the *Turks*, being wonderfully grieved with the diſhonour and loſs he had received at the laſt aſſault of *Scodra*, in his choler, and frantick rage, moſt horribly blaſphemed againſt God, ſaying, *That it were enough for him to have care of Heavenly things, and not to croſs him in his worldly actions.* Turk *Hiſt.* p. 423.

CHAP. XIV.

Examples of Brethren, Good and Bad, Unnatural.

1. KIng *Attalus* dying, left behind him a Wife and four Children: His Wives name was *Apollonis*, of the City *Cyzycum*: His Children by her were, *Eumenes*, *Attalus*, *Philetætes*, and *Athenæus*; of which *Eumenes*, the eldeſt of the four, ſucceeded him in the Kingdom, and his three Brothers, though all of brave and luſty ſpirits, yet lived in that awfull reſpect of him, that they were as ſo many penſioners and watchmen about him, for the preſervation of his Crown and Dignity. Whereupon their Mother would often ſay, that ſhe was an happy woman, not in regard of her wealth, nor for that ſhe was a Queen; but becauſe ſhe ſaw her three younger Sons to be as ſo many Watchmen and Keepers about the eldeſt: and that whereas they ever wore their Swords about them, yet he lived, in the midſt of them, without the leaſt dread or fear of them. *Arch-Biſhop Uſher, Annal. pag.* 381.

2. There was in the Reign of Queen *Mary*, one *Richard Woodman*, who for his Religions ſake was much hated by the Popiſh Clergy, who got warrants for his apprehenſion, and long he was ſought after, and yet ſtill it pleaſed God to hide, and protect him, till at laſt he was betrayed by his own Brother, his Father alſo conſenting to it: For he had left a good eſtate in their hands to pay his debts, and to provide for his Wife and Children. Hereupon he ſaid, *This Scripture is fulfilled in me. The Father ſhall be againſt the Son: and the Brother ſhall deliver the Brother to Death. See my Engliſh Martyrol. p.* 184.

3. There was in *Nottingham* Shire one Mrs. *Lacy*, a very holy woman, againſt whom a Proceſs was ſent forth, and ſhe was driven to ſuch ſtraits that ſhe was fain to hide her Bible, and ſome other good books in a dunghill. She had a Brother that was a Juſtice of Peace: but he, not favouring her Religion, would ſhew her no countenance: But when kindred failed, God would not fail her. For before ſhe was apprehended Queen *Mary* dyed, and ſo ſhe eſcaped that danger. *Ibid.* p. 266.

4. *Severus* the Emperour had two Sons, *Antonine*, and *Geta*. Theſe being well grown youths, had their diſpoſitions corrupted with the *Roman* delicacies and delights, as alſo by their exceſſive frequenting of Stage-plays and Revels. Theſe Brethren alſo fell at variance one with the other; their firſt quarrel being about the childiſh deſire of victory in Quail-fights, Cock-fights, and the Wreſtling of boyes. Yea, whatſoever they ſaw or heard in publick, they were ſtill divided, never affecting the ſame thing. But what one applauded, the other ſcorned. Which diſcord was fomenred by both their Servants, and Flatterers, who collogued with them for their own ends.

Their Father *Severus* underſtanding their differences, endeavoured to reconcile them, and to reduce them into a better temper: and to the elder [*Antonine*] he gave a Wife, hoping that Marriage would make him a more ſtaid man. But *Antonine* taking ſmall joy in his Nuptials, whereto he was forcibly yoaked, infinitely hated both the young Lady and her Father, ſcorning to lodge, or cohabit with her, and threatning to kill both her and her Father, when he ſhould come to be ſole Emperour. *Severus* was exceeding careful to reconcile his Sons, and to reduce them to unity, and unanimity: Remembring them out of old Stories and Tragedies, of the ſad diſaſters that befell Brethren (that were Princes) by ſuch diſſentions. He ſhewed them how full of mony the Treaſuries and Temples were, ſo that they needed not to ſeek for Wealth and Riches abroad, having ſuch abundance at home, &c. Yet all (ſaid he) will come to nought, if you ſo jar and war one with another.

Thus did he daily ſchool them, and both by ſharp reprehenſions and fair ſpeeches, ſtrove to bring them to a better temper, but all in vain. For theſe unbridled gallants, being in the heat of youth, and fleſht in all kinds of pleaſures, became worſe and worſe, and were more at odds then ever, by the practices of their *Paraſites*; who did not only baſe offices in ſerving their luſts; but were alſo ſtill projecting and encouraging them to new quarrels, for their own ends.

Severus being in great anguiſh of ſpirit for his ſons unprincely behaviour, received Letters from his Vice-Roy of our *Britain*, that his enemies were grown too potent for him, and therefore he had need of greater forces to defend the Country. *Severus* was glad of this news, miniſtring to him ſo fair an occaſion to take his Sons from *Rome*, and to wean them from the Diet and Delights of the City, and to inure them to a ſober, and military life. Thither therefore he haſtens with them, and left his younger ſon [*Geta*] within the *Romane* Pale, to adminiſter juſtice, and to govern the State; but took *Antonine* with him to war againſt the *Britains*: and himſelf growing very infirm, was fain to leave the proſecution of the war to *Antonine*: who little regarding it, bended all his endeavours to win the ſoldiers. And being much vexed that his Father lived ſo long, he ſollicited his Phyſitians and Attendants to diſpatch the old man, by what means ſoever.

Severus dying, *Antonine* preſently began to bathe himſelf in blood, putting to death the Phyſitians for not diſpatching the old Emperor ſooner. He killed alſo his own, and his Brothers Foſter-father, becauſe they mediated an accord between them; and uſed all poſſible trains and ruines againſt his Brother. But his Mother, and all the great Lords and Counſellors of State, aſſaied to make them friends; whereupon *Antonine*, when he ſaw no remedy, rather by conſtraint then willingly, he yielded to a diſſembled atonement: And ſo both the brothers, taking their Fathers Remains along with them, haſtened to *Rome*: But by the way they fell to ſuch jarrs, as that they neither lodged in the ſame houſe, nor did eat together, each being jealous of being poiſoned by the other. They therefore made the more haſte in their journey, as ſuppoſing that they might both live more ſecurely at *Rome*, the Imperiall Palace being parted betwixt them, wherein there would be room enough for each of them to have his ſeveral Court, and live as pleaſed him.

Being come to *Rome*, where they were received with all pomp, they divided the Palace Royall betwixt them, each dwelling apart, and making faſt all the ſecret paſſages, uſing only in common the publick Court Gates. They choſe alſo ſeveral guards, and came not together but for ſome ſmall time when they were to ſhew themſelves to the people. But ſoon the flames of diſcord burſt forth afreſh, which growing to a deadly feud, they plotted all manner of ways to ſurprize and entrap one the other: each attempting all poſſible means to make away the other, that ſo he might be ſole Emperor. Their Mother ſeeing them ſo diſcordant in all their actions, even of leaſt conſequence, aſſayed to reconcile them, but all in vain. Whereupon they (once) reſolved to divide the Empire betwixt them, leſt reſiding ſtill at *Rome*, they ſhould be circumvented each by other. Wherefore having aſſembled their kindred, and Counſellors of State, they (in their Mothers preſence) debated how to make the partition: where all Europe was adjudged to *Antonine*, and all the oppoſite coaſts, called *Aſia*, was aſſigned unto *Geta*.

While they were parting the Empire by the Map, all the Lords being much grieved at it, their Mother *Julia* thus interrupted them. *Oh my Sons, you have found a way to divide Sea and* Land*; and the* Pontick Gulph *(as you ſay) parts both Continents. But how will you divide your Mother? How ſhall I (wretched woman!) be torn and mangled betwixt you? Firſt therefore kill me outright, and divide me (each of you taking his part) that I alſo (with Sea and Land) may be divided between you.* Having thus ſaid, with many tears, ſhe caught hold of them both (with a loud ſhriek) and claſping them in her arms, with great earneſtneſs of affection, endeavoured to reconcile them. Which pityous ſight ſtruck ſuch an horror into all, that the Aſſembly was diſmiſt, the Propoſition quite daſht, and the Princes returned to their ſeveral Palaces.

Yet was there no hope of their reconcilement, but their irrelenting fury ſtill encreaſed. For at all Elections of *Vice-roys*, and Preſidents, each preferred his friend: And when they ſat in Judgement, they were ſtill of different opinions, to the infinite dammage of thoſe that had cauſes to be heard: for the Emperors more regarded partiallity, then Juſtice and Equity. Yea, at Sports and Games, they were ſtill of contrary ſides. Neither did they forbear any manner of Treachery: but dealt often with their ſeveral Cooks and Cup-bearers, to poiſon each other. Which not taking effect, becauſe of the conſtant care and caution of both at their Tables; at laſt *Antonine*, having loſt all patience, and reſolved to Reign alone, intended to murther his Brother. For ſeeing his ſecret plots ſucceeded not, he determined, in deſpite of all danger, to break through all difficulties. Wherefore, ruſhing into his Brothers Chamber (who thought not of him) he ſlew him in his Mothers Arms, who was all embrued in his blood. *Herodians Imp. Hiſt.*

5. In the bloody battle of *Agincourt*, *Humphrey* Duke of *Glouceſter* being overthrown by the Duke of *Alanſon*, and wounded, he was reſcued by his Brother King *Henry* the Fifth, who beſtriding him, delivered him from that imminent danger. *Speeds Chron.*

CHAP. XV.

Examples of Charity, Pity, Mercifulneſs, Bounty, Liberality.

1. A Poor man asked Mr. *Fox* for an Alms, he, by diſcourſe, finding him to be Religious, gave him his Horſe.

2. Sir *John Philpot*, ſometime Lord Major of *London*, was Knighted in the Field by King *Richard* the ſecond, together with *William Walworth* then Lord Major, and ſome other of the Aldermen, for the good Service which they performed againſt *Wat Tyler*, and his fellow Rebels of *Kent* and *Eſſex*: This Sir *John* gave to the City certain Lands for the maintenance of thirteen poor people for ever. He alſo manned forth a Fleet at his own charges, to ſcour the narrow Seas of ſuch *Scotiſh*, *French*, and *Spaniſh* Pyrates, as had done much Villany by their often Incurſions into many of our *Engliſh* Ports, and Harbours; with which Fleet he not only guarded both the Seas and the Land from their intollerable Violences, but alſo took their prime Captain, one *John Mercer*, a *Scotchman*, with all his whole Navy, conſiſting of fifteen *Spaniſh* Ships, all being fraught with very rich commodities. *Stows Annal. Speeds Chron.*

3. About the latter end of the Reign of King *Edward* the Third, there was found lying in the Streets of *Sennock* in *Kent*, a poor child, whoſe Parents were unknown, and he for that cauſe was named after the place where he was taken up, *William Sennock*. This Orphan was, by the help of ſome charitable Perſons, brought up, and ſo educated, that being made an Apprentice to a *Grocer* in *London*, he aroſe by degrees, in proceſs of time, to be Lord Major and chief Magiſtrate of that honourable City: At which time, calling to mind the goodneſs of Almighty God, and the favour of the Townſmen extended towards him, he determined to make an everlaſting Monument of his thankful mind for the ſame: And for that end, in the year 1418. in the year of his Majoralty, he built both an Hoſpital for the relief of the poor, and a Free-School for the Education of Youth, within that ſaid Town; endowing both the one and the other with competent yearly maintenance. *Lamb. Peramb.*

4. The Lord *Thomas Cromwel*, in the Reign of King *Henry* the eighth, was exceeding charitable; two hundred poor people were ſerved at his gates twice every day, with Bread, Meat, and Drink ſufficient. *See his life, in my ſecond Vol. of lives.*

5. *Walter Hart*, Biſhop of *Norwich*, among other his works of charity, maintained twelve Students at *Cambridg*, with all things neceſſary for them, at his own charges. He died the firſt of *May*, Anno 1472. *Weavers Fun. Mon.* p. 795.

6. *Fuligate* in the ſeventh Book, Chapter third, ſpeaking of *Bellarmines* death, ſaith, that he was called *Pater Pauperum*, The Father of the Poor; for his great Liberality to them. He gave them the Third part of his yearly

Revenues; and ſometimes he ſold ſome of his goods at home, that he might give Almes.

7. King *James* being one day in the Gallery at *White-Hall*, and none with him but Sir *Henry Rich* (who was ſecond Son to the Earl of *Warwick*) afterwards Earl of *Holland*, a Gentleman of excellent Natural Parts, but Youthfully expenſive; and *James Maxwel*, one of his Bedchamber; ſome Porters paſt by them with three Thouſand pounds, which they were carrying to the privy Purſe: Sir *Henry Rich* whiſpering with *Maxwel*, the King turned upon them, and asked *Maxwel*, *What ſays he? What ſays he?* *Maxwel* told him, that he wiſhed that he had ſo much Money: *Marry ſhalt thou*, Harry, (ſaid the King) *and preſently commanded the Porters to carry it to his* Lodgings, with this Expreſſion: *You think now you have a great purchaſe; but* I *am more delighted to think how much* I *have pleaſured you in giving this Money, than you can be in receiving it.* Hiſt. of Great Brit. p. 76.

8. *Genſerick*, King of the *Vandals*, having taken and ſackt *Rome*, carried away multitudes of Chriſtians into *Africk*, and ſhared them between his *Vandals*, and the *Moores*, ſo that Husbands were ſeperated from their Wives, Children from their Parents, *&c.* at which time there was a godly Biſhop there, who hearing of it, cauſed all the Gold and Silver Veſſels belonging to his Church to be ſold, for their Redemption, that ſo married Perſons, Parents, and Children, might enjoy the comfort of their Relations: He alſo provided Food and Lodging for them; and night and day he went among them himſelf to ſee how they did, to Miniſter to their wants, and to comfort them. *See my Gen. Martyrologie.* p. 92.

9. Under the *Arrian* Perſecution in *Africk*, many godly Orthodox Chriſtians were baniſhed into a remote Kingdom of the *Moores*. As they were going, the bleſſed Biſhop *Cyprian* went to them, conferring and comforting them, and that with ſuch Fatherly affection, and with ſuch ſtreams of Tears as ſhewed that he was ready to lay down his Life for the Brethren: And he beſtowed all that he had among them. *Ibid.* p. 96.

10. *Piſtorius*, a learned and godly Preacher, going from *Wittenburgh* into *Holland*, Preached againſt the Maſs, Popiſh Pardons, *&c.* for which he was caſt into a common Priſon among Malefactors, whom he inſtructed, and much comforted in their diſtreſſed condition; and to one of them being half naked he gave his Gown. *Ibid.* p. 285.

11. About the year 1543. there was in *Bruxels* one *Giles* Tilleman, a Cutler by Trade; who by diligent reading of the Scriptures, through Gods Grace, was converted, and became very Zealous for the Truth. He was alſo very humble, mild, and merciful; whatſoever he could ſpare from his own neceſſities, he gave it to the Poor, living by his Trade himſelf: Some he refreſhed with Meat, others with Clothes, to others he gave Shooes, to others houſhold Stuff; to others he Miniſtred godly Exhortations for their Edification. One poor woman delivered of a Child, and wanting a Bed to lie on, he ſent for his own, and himſelf was content to lie on the Sraw. *Ibid.* p. 286.

12. In the City of *Liſle*, in *Flanders*, the Goſpel was Preached in ſecret for three years together, ſometimes in Houſes, other ſometimes in Fields, Woods, and Caves of the Earth, not without hazard of their deareſt lives if they had been diſcovered. Yet did not dangers cool their Zeal; but what was Preached,

ed was accordingly practiſed among them. Works of Mercy and Charity were their daily Exerciſe, not only towards thoſe that were of the Houſhold of Faith, but even towards thoſe that were without; ſo that many won hereby, were brought to the Knowledg of Chriſt. *Ibid.* p. 293.

13. King *Edwin* being converted to the Chriſtian Faith,among other his works of charity, cauſed Braſen Diſhes to be chained to every Fountain in the Highways, for the refreſhing of Paſſengers. *See my Engliſh Martyrol.* p. 15.

14. King *Oſwald* is highly commended for his chriſtian Zeal, and for his mercy and charity to the Poor. For the Propagation of the Goſpel in his Kingdom, he ſent into *Scotland* for *Aidanus*, a godly Biſhop, and painful Preacher. This *Aidanus* Preaching in the *Scots* Language, was not underſtood by the *Saxons*; whereupon King *Oſwald*, being well acquainted with that Language, diſdained not to Interpret, and Expound it to his Nobles and People in their own Language. Being upon an *Eaſterday* at Dinner with *Aidanus*, one of his Servants told him that there were many Poor ſitting in the ſtreets, and deſiring his Alms; whereupon he cauſed the Meat that was prepared for himſelf, to be carried to them; and having a Silver diſh ſtanding before him, he cauſed it to be broken in pieces, and diſtributed among them: *Ibid.* p. 16.

15. King *Oſwie* ſucceeding his Brother *Oſwald*, was alſo very liberal to the Poor, and no way leſs fervent in his Religion towards God. He, taking notice that Biſhop *Aidanus* travelled on foot from place to place to Preach the Goſpel, the King gave him a ſtately Horſe to ride on; and upon a time as he was riding upon this Horſe, a poor man met him, and craved his charity: The good Biſhop, having nothing elſe to give, allighted from his Horſe, and gave it him, trapped as he was. The King hearing of it, ſaid to him: *what meant you, Father, to give away my Horſe? Had not I Horſes enough in my Stable that might have ſerved the Beggar well enough, but you muſt give away that which on purpoſe I had picked out for your own uſe?* The Biſhop ſeeming ſomewhat offended, replied: Why? O King, do you ſet more by your Horſe than you do by Jeſus Chriſt? The King hearing this, fell down at his feet, deſiring his pardon, and profeſſing that he would never hereafter blame him for any Treaſure of his that he ſhould give away. *Ibid.* p. 17.

16. King *Alured* was a faithful Steward in managing his outward eſtate. For he diſtributed all his Rents, and Riches,into two equal Portions; whereof he imployed one Moity to Eccleſiaſtical, the other to his civil Affairs. The former he ſub-divided into four parts; the firſt he gave unto the Poor; the ſecond to Religious Perſons; the third to *Oxford*,for the advancement of Learning; the fourth he ſent for the Relief of Forreign Churches. *Ibid.* p; 27.

17. In the Reign of Queen *Mary*, there was one *Thomas Tompkins* who was burned in *Smithfield*, *Anno Chriſti*, 1555. He was by Profeſſion a Weaver. A man of a very humble and holy converſation: He uſed to begin all his buſineſſes with Prayer. He was ſo charitable, that when any came to borrow Money of him, he would ſhew them all in his Purſe, and bid them take it: And when they brought it home, he would bid them (if they needed) to keep it longer, till they were better able to repay it. *Ibid.* p. 127.

18. Mr. *Bartlet Green*, whilſt he was a Priſoner in *Newgate*, ſpent all his time in Prayer and holy Meditation. He was very charitable and merciful, viſiting, and relieving the poor Priſoners that were with him in *Newgate*.

When he was to die he went cheerſully to the place of his Torments, often repeating this Diſtick:

Chriſte Deus, ſine te ſpes eſt mihi nulla ſalutis.
Te Duce vera ſequor, te Duce falſa nego.
O Chriſt my God, ſure hope of health,
Beſides thee I have none;
The Truth I love, and falſhood hate,
By thee my Guide alone. *Ibid.* p. 161.

19. In the Town of *Wetherſet* there was one Mother *Bennet*, a good woman, who was perſecuted out of the Town for not coming to Maſs, *&c.* Yet at laſt ſhe returned privately to her own houſe, where ſhe ſickned, and died joyfully, and being denied burial the was interred by the High-way-ſide. In her life time ſhe was very mercifully to the Poor; and her Husband once merrily ſaying to her, that if ſhe had been ſparing, they might have been richer: She anſwered, *Alaſs, good Husband, be content! Let us be thankful, God hath given us enough,* I *cannot hoard up and ſee the* Poor *want, and ſo diſpleaſe God: But Husband, let us be rich in good works, and ſo ſhall we pleaſe the Lord, and have all good things given us of him.* Ibid. p. 204.

20. There lived in *Cornwal* an honeſt poor woman who was perſecuted for the Truths ſake, and condemned to be burned. As ſhe went to the place of Execution, ſhe had ſuch a cheerful and lively countenance, as though ſhe had been prepared for the day of her Marriage. In the flames ſhe ſtood with admirable patience, and ſo finiſhed her courſe with joy. Whilſt ſhe lived ſhe was always ſober and temperate in Meat, Drink, and Aparrel. She was very Liberal to the Poor according to her Ability; and in the time of her trouble would receive no Money when it was proferred her, ſaying: I *am going to a City where Money bears no maſtery, and whilſt* I *am here, God hath promiſed to feed me.* Ibid. p. 212.

21. There dwelt in *Windondham* in *Norfolk*, the Lady *Ann Knevet*, who was near a hundred years old, and all the time of Queen *Mary* kept her ſelf from the Popiſh church, *&c.* This good Lady was much given to Hoſpitality, and entertained into her houſe many of the perſecuted Members of *Jeſus Chriſt*; and though they were never ſo poor, they were looked upon by her as Friends to the Goſpel, and not ſuffered to depart without Meat, and Money. *Ibid.* p. 265.

22. *Cyprian*, Biſhop of *Carthage*, among his other Virtues, was very charitable, and did not only commend the care of the Poor to his *Presbyters*; but himſelf alſo, according to his ability, was forward in miniſtring unto them. *See my Lives of the Fathers.* p. 47.

23. *Cyril*, Biſhop of *Jeruſalem*, was eminently charitable: And in the time of a great Famine, many poor reſorting to him for Relief, he diſtributed all he had among them; and that not ſufficing to relieve their wants, he took the Veſſels and other Church Ornaments and ſold them, which he divided among them. *Ibid.* p. 94.

24. In the time of a great Famine in *Edeſſa*, *Ephraim Syrus*, calling many rich men together, grievouſly accuſed and reproved them for ſuffering the Poor

to be almoſt ſtarved, whilſt they in a covetous manner kept their riches by them; which (ſaid he) will in the end turn to your own great dammage, and to the torment of your ſouls; whereas you ought to prefer the welfare of your ſouls, not only before your Riches, but before your Lives. To this they replied: That they cared not ſo much for their Wealth, but they knew not to whom to commit it, that it might be faithfully diſtributed to the Poor. *What* (ſaid Ephraim) *do you judg of me?* They anſwered: We judg you to be a very good, faithful and upright-dealing man, as every one elſe eſteems you. *Well* (ſaid he) *then for your ſakes I will undertake this great and troubleſome work*: And ſo, receiving their Money, he cauſed Three Hundred Beds to be provided and laid in his Cloiſters, placing in them ſuch as were ſick by reaſon of the terrible Famine; for whom alſo he made other convenient Proviſion, and not only for them, but alſo for many that came out of the Villages to ſeek relief in the City. *Ibid.* p. 97.

25. *Baſil*, ſirnamed, *The Great*, was exceeding charitable, inſomuch as in the time of a great Famine, he ſold his Lands and all other his Goods, to relieve the Poor. He alſo ſtirred up other rich Merchants by Scripture, and ſweet Speeches, to contribute to their neceſſities. He carefully provided for the ſick, cauſing publick Places to be Erected for their entertainment, and himſelf uſed often to viſit, and to Miniſter to them. *Ibid.* p. 100.

26. *Ambroſe*, Biſhop of *Millain*, was very charitable to the Poor, and to Captives. He would weep when he heard of the death of any godly Miniſter. He died A*nno Chriſti*, 397. *Ibid.* p. 118.

27. When *Chryſoſtom* was in Baniſhment, having much Money ſent him by his Friends, he wholly imployed it for the Redemption of Chriſtian Captives, and for the relief of the Poor. p. 143.

28. *Cyril* B. of *Alexandria*, uſed to ſay, *That it's the beſt way for Rich men to make the Bellies of the Poor their Barns: To ſuccour the Fatherleſs and Needy, and thereby to lay up treaſure in Heaven, that at Death they might be received into everlaſting Habitations.* Ibid. p. 163.

29. *Chryſologus* uſed to ſay: *Let not thy care be to have thy hands full, whilſt the Poors are empty: For the only way to have full Barns, is to have charitable hands.* Ibid. p. 164.

30. *Fulgentius*, lying on his Death-bed, called for a Sum of Money, which, as a faithful Steward, he uſed daily to diſtribute among the Poor; willing that it ſhould be preſently divided; and reciting, by Name, the Widdows, Orphans, and Poor, he allotted to each of them their portion. *Ibid.* p. 176.

31. *Gregory the Great* was very charitable, and much given to Hoſpitality, inſomuch as when many people from divers parts (flying from the barbarous cruelty of the *Longobards*) came to *Rome*, he entertained and relieved them, Inviting daily to his Houſe many of thoſe Exiles. He made alſo large diſtributions unto others, giving them Corn, Wine, Fleſh, Fiſh, Cheeſe, and many other refreſhings according to their ſeveral Seaſons. Oft alſo he ſent large relief to the Sick, Lame, and Impotent perſons, not only in *Rome*, but in many other Towns and Villages round about; inſomuch as all that he had ſeemed to be the common Granary of the Church. *Ibid.* p. 182.

32. Whilſt Mr. *Bradford* was in Priſon, in Queen *Maries* Reign, he was no Niggard of his Purſe, but would liberally communicate what he had among

his fellow Priſoners. Once a week he uſed to viſit the Thieves who were on the other ſide of the Priſon, giving them godly Exhortations, and diſtributing ſome Money among them. *Ibid.* p. 513. Alſo before his Impriſonment, in a hard time, he ſold his Chains, Rings, and Jewels, to Relieve thoſe that were in want. p. 515.

33. Whilſt Biſhop *Ridley* was Priſoner in *Oxford*, in a Letter to Mr. *Bradford*, he writeth thus. As far as *London* is from *Oxford*, yet thence we have received both Meat, Money, and Shirts, not only from our Acquaintance, but from ſome Strangers alſo; I know for whoſe ſake they do it, *&c.* I*bid.* p. 520.

34. Arch-Biſhop *Cranmers* charity to the Poor was very great; for thoſe that were Sick, Lame, Wounded, *&c.* He provided Lodgings, and appointed an Almner, Phyſitian, and Surgeon to attend them, having daily hot Broth and Meat ſent them from his own Kitchin. Beſides, his Houſe was never empty of Learned men, who aſſiſted him in deciding Eccleſiaſtical Controverſies. I*bid.* p. 540.

35. Arch-Biſhop *Parkers* works of charity were very eminent: He gave to the City of *Norwich*, where he was born, a Baſon, and Ewre, double gilt, weighing a hundred ſeventy three Ounces; as alſo fifty Shillings a year for ever, to be diſtributed among the Poor of that City; and ſix Anniverſary Sermons to be Preached in ſeveral parts of *Norfolk*. To *Bennet* Colledg he gave Thirty Scholarſhips, built them a Library, and beſtowed on it many excellent Books, and ancient Manuſcripts; beſides three hundred ounces of Silver and gilt Plate; and the perpetual Parſonage of Saint *Mary* A*bchurch* in *London*. Ibid. p. 730.

36. Arch-Biſhop *Grindal*, in his Life, and at his Death, did many excellent works of charity. At St. *Beighs* in *Cumberland*, where he was born, he Erected a Free-School, and Endowed it with thirty pound *per annum* for ever. To *Pembroke-Hall* in *Cambridg*, where he was Educated, he gave two and twenty pound *per annum*, in Lands, for the maintenance of a *Greek* Lecture, one Fellow, and two Schollars, to be choſen out of the ſaid School of St. *Beighs*: He gave alſo much Money to the ſaid Colledg. To *Magdalen* Colledg in *Cambridg* he gave fourty five pound: To *Queens* Colledg in *Oxford* he gave twenty pound *per annum* in Lands, to maintain one Fellow, and two Scholars out of the aforeſaid School: And at his Death, he gave his Library (which was a very great and good one) to that Colledg, beſides a great ſum of Money. To eight Alms-houſes in *Croidon* he gave fifty pound *per annum*: And to *Canterbury* he gave a hundred pound, to ſet the Poor on work. I*bid.* p. 757.

37. Mr. *Bernard Gilpin*, as in a Journey he was coming home, a Husbandman, as he was Plowing, had a Horſe in his Team that fell down and died, for which he made great moan; whereupon Mr. *Gilpin* made his Man to alight and take off his Saddle and Bridle, and ſo to carry them to the next Town, and gave his Horſe to this Husbandman. When by chance he met with any poor people, he would pull off ſome of his own clothes and give them. He was Parſon of *Houghton*, where was a Street of poor People, for whoſe relief, every Thurſday, he cauſed a great Pot of Meat to be Boiled, and diſtributed among them. Yea, he was ſo charitable to the Poor, that he was

commonly called, *The Father of the Poor.* Ibid. page 760.

38. Mr. *William Whitaker* was very charitable and liberal to the Poor according to his Eſtate, which yet he always carried privately that others might not take notice of it. But eſpecially he was moſt Bountiful to ſuch Poor as were Modeſt, Godly, and Induſtrious; and more eſpecially to ſuch poor Students as were Ingenuous and Painful: Theſe he would often ſecretly furniſh with Money, and prefer them to places as far as by the Statutes of the Colledg he could. *Ibid.* p. 820.

39. Arch-Biſhop *Whitgift* did many and great works of charity whereſoever he lived: Namely, at *Lincoln*, *Worcester*, *Wales*, *Kent*, and *Surry*. *Ibid.* p. 864.

40. *Anno Chriſti* 1572. after the bloody *Pariſian* Maſſacre, many godly Perſons that eſcaped fled to *Geneva*, among whom were the Paſtors of fifty Churches that were wholly diſperſed. Theſe being ſtript of all, and in great want, *Beza*, by his Letters into *Germany* and *England*, procured ſuch Relief for them, that for three years ſpace, in which they lived there, they were plentifully and comfortably provided for. *Ibid.* p. 881.

41. Mr. *Andrew Willet* was eminent for his charity, which will appear if we conſider *Quantum ex quantillo*: How much out of how little means he freely gave to the Poor and Needy. He maintained two of his near Allies (being faln into want) many years, at his own Table, and maintained (for the moſt part) a Son of either of them at the Univerſity; and though his many Children might have reſtrained his Bounty, yet he was of *Cyprians* mind: *The more Children, the more Charity.* He always gave a dole to the Poor, on the *Coronation*, and on the *Powder-Treaſon* Days. At *Chriſtmas* he gave Corn to ſome, Money to others, and to the reſt of his Neighbours liberal and loving entertainment. In Harveſt-time he would ſay to the Poor, as *Boas* did to *Ruth*, *Go not to glean in another Field*, &c. And when at any time himſelf came into the Field, he would ſcatter of his heaps with a full hand, ſo that the poor would be ready to leap for joy at his coming. When he ſet any at work, he payed freely, and ſpeedily: When the poor bought Corn of him, they were ſure to gain both in price and meaſure: And yet, as Wells when drawn ſpring more freely, ſo his Subſtance encreaſed with his Bounty. He was in a ſpecial manner careful to do good to poor Miniſters, his Fellow-Laborours. Some that lived neer him taſted oft of his Bounty, to whom he ſent Wheat, or Malt, and that in no ſmall proportion. *Ibid.* p. 910.

42. Of Mr. *Robert Bolton* it is ſaid, that he was univerſally bountiful: But eſpecially he exceeded in thoſe publick Diſtreſſes of *Germany*, *France*, *Bohemia*, &c. He always ſpent the whole Revenues of his Living (which was of good Value) in the maintenance of his Family, Hoſpitality, and works of Charity. *Ibid.* p. 926.

43. Mr. *William Whately* was judiciouſly charitable to ſuch as ſhewed the power of Godlineſs in their Lives, though they were not of his Judgment in all things. He abounded in works of mercy: He was a truly Liberal man, one that ſtudied Liberal things, ſeeking to find out Objects of his mercy, rather than ſtaying till they were offered. He did ſet a part, and expend for many years together, for good uſes, the tenth part of his yearly comings in,

both out of his Eccleſiaſtical, and Temporal means of maintenance. He entertained ſome poor Widows, or neceſſitous Perſons, weekly at the leaſt, at his Table; and his Eſtate proſpered the better after he took this courſe. *Ibid.* page 932.

44. Our King *Edward* the ſixth was very charitable; and beſides the Acts of mercy which he did at home, he ſent at one time Five Thouſand pounds beyond Sea, to relieve the poor perſecuted *Proteſtants* in the *Low Countries. See his Life, in my ſecond part of* Lives. p. 165.

Biſhop *Ridley* Preaching before him much commended works of Charity. After the Sermon the King ſent for him, and ſaid: *I took my ſelf to be chiefly touched by your ſpeech. For as I in the Kingdom am next under God, ſo muſt* I *moſt nearly approach to him in goodneſs and mercy: For as our miſeries ſtand moſt in need of help from him, ſo are we the greateſt Debtors to him; and therefore as you have given us this* **Exhortation**, *ſo direct me,* I *intreat you, by what particular act* I *may beſt diſcharge my duty.* And after conſultation had, he gave for the maintenance of Orphans, and Impotent poor, the *Gray-Friers* Church by *Newgate-Market*, with all the Revenues belonging thereunto: For the maintenance of wounded Souldiers, and the Diſeaſed, he gave St. *Bartholomew* by *Smithfield*: And for the Idle poor, his Houſe at *Bridewel*, to ſet them on work; and for the encreaſe of maintenance to theſe, beſides the Hoſpital of St. *Thomas* in *Southwark*, he gave ſeven hundred and fifty Marks yearly out of the Rents of the Hoſpital of St. *John Baptiſt*, or the *Savoy*, with all the Bedding, and Furniture belonging to that Houſe. *Ibid.* p. 169.

45. *John Picus*, Earl of *Mirandula*, relieved the poor every day: A great part of his Money, Plate, and Jewels, he diſtributed among neceſſitous Perſons, and gave much money to poor Maids to prefer them in Marriage. He imployed an intimate Friend to inquire out the Wants and Neceſſities of poor Houſe-keepers, whom he bountifully ſupplyed, and relieved. *See his Life, in my ſecond Vol. of* Lives. p. 30.

46. *Galeacius Caracciolus*, the Marqueſs of *Vico*, was of a very free and liberal heart; no poor or diſtreſſed Perſon did ever deſire his Aſſiſtance, but he would preſently reach out to them his helping hand to relieve them; and the loſs of his former Eſtate never troubled him ſo much as when he had not wherewithal to give to charitable uſes. It was his joy and delight to be lending and giving to thoſe that wanted. Priſoners, and Diſtreſſed perſons did oft taſte of his bounty. *Ibid.* p. 103.

47. Miſtris *Katherine Bretterg*, among her other rare Virtues, was very pityful, and bountiful to the poor, neglecting no opportunity of doing good where it was in her power. Upon a time a Tenant of her Husbands being behind with his Rent, and pleading poverty, ſhe intreated her Husband to bear with him a Quarter of a Year longer; and when at laſt he brought it, with Tears ſhe ſaid to her Husband: *I fear you do not well to take it of him though it be your right: For I doubt he is not well able to pay it, and then you oppreſs the Poor.* Ibid. p. 110, 111.

48. The Lord *Harrington* manifeſted the ſincerity of Religion, as by other evidences, ſo by his mercy and charity to the needy Saints, and poor Members of *Jeſus Chriſt*. After his return from his Travels, he gave yearly, by the hand of a private Friend, Twenty pound to the Poor: The ſecond *Sabbath*

after his landing in *England*, he heard the Word, received the Sacrament, and gave fifty pound to the poor of that Pariſh. Beſides, he gave fourty pound to be diſtributed among poor Miniſters, and other Chriſtians, for the relief of their Neceſſities. Yea, ſuch were his Bowels of tender mercy, that he gave the tenth part of his yearly Allowance (which was a Thouſand pounds *per annum*) to Pious and Charitable uſes; beſides much that he gave occaſionally, as he Travelled, walked Abroad, *&c. Ibid.* p. 128, 129.

49. Mr. *John Bruen* of *Bruen-Stapleford*, for three years together whilſt he lived in *Cheſter*, maintained the poor of his own Pariſh in the Countrey, allowing them all the profit of his two Mills: He relieved the poor in *Cheſter* both daily at his Gate, and otherwiſe, weekly, as he was rated. *Ibid.* p. 186.

50. I read in a Sermon preached at the Funeral of Mr. *John Parker*, Merchant and Citizen of *London*, that at his firſt effectual Calling, among other things, he then reſolved upon this; To ſet apart every year the tenth of his gain for the reliefe of the poor. True it is (ſaith Mr. *Gataker*, who Preached the Sermon) that for ſome ſpace of time (for about three or four years after that his reſolution of ſetting aſide a Tenth part for ſuch purpoſes) he thrived not; he found no encreaſe, nor came forward in the World as formerly he had done: Yet was he not thereby diſcouraged, nor did he forbear to be bountiful, as opportunities were offered, and the neceſſity of poor people required it. But he gave ſtill with cheerfulneſs and comfort, out of love to God, conceiving, that God in Wiſdom and Goodneſs proſpered him not, thereby to try his ſincerity to Him, and his charity to others; Yea, and that himſelf might thereby have experience of his Love to God, his Faith, Patience, and Conſtancy. But from that time forward God abundantly advanced his Eſtate, ſo that he found, experimentally, all thoſe gracious Promiſes of God to be true, of bleſſing him that diſperſeth and diſpenſeth to the Poor: And of repayment of that with Intereſt that is ſo lent to the Lord.

51. Another there was who acknowledged, that though he had great Trading, yet found he no encreaſe in his Stock; but inſtead of going forward, he went backward in the world: Whereupon he promiſed unto God to dedicate to him a Tenth of his Encreaſe for charitable uſes; after which he did ſo thrive in his Eſtate, that he gave over his Calling, and lived on his Rents.

52. The charity of Mr. *Thomas Gataker* was very large, though for the moſt part very ſecret, both in giving, and forgiving to poor Perſons. For he would not permit it to blaze, only allowed it to ſhine where his Example was requiſite to lighten, and lead others to glorifie God, and gratifie man. In Redemption of Captives, Reliefe of poor Proteſtants, eſpecially of the Miniſtry; to the repairs of publick and common Loſſes, and general Calamities, and to the ſetting forward of any good Work, he was ſtrangely liberal; the fruit whereof the Lord returned into his own boſom, according to the Promiſe: *The liberal Soul ſhall be made fat.* Yet did he not ſo exhauſt himſelf in his Life, but that in his laſt *will* and *Teſtament* he did alſo bequeath to the poor of the Pariſh of *Redrith*, fifty pound. To ten of his Brethren in the Miniſtry, whoſe wants and neceſſities, eſpecially if occaſioned by the iniquity of the times, he gave fifty pound to each of them; and to eight Miniſters widows fifty pound apiece. Thus his good works went both before him, and followed him alſo unto Heaven, whereby alſo he left behind him the perfume

ſume of a good Name,for the imitation of his Survivours. *See his Life, in my third Vol. of Lives.* p. 149, 150.

53. Miſtris *Jane Ratcliff*, of *Weſt-Cheſter*, was very chary of the credit of the abſent, towards whom ſhe would not ſuffer, either her Tongue, or her Ears to be guilty of any Wrong, or robbery of their Reputation. She never impoſed falſe crimes, or feigned faults upon others. She never diſcovered their ſecret ſins, or aggravated thoſe that were known. She never denied, diſſembled, nor diminiſhed the Virtue, nor good parts of any: Though her hatred of ſin was ſuch as became a ſincere Chriſtian, yet knew ſhe how to diſtinguiſh betwixt ſin and the ſinner; and ſetting a ſevere diſlike on the one, ſhe reſerved (as charity required) love, or compaſſion for the other.

Her charity was regular,according to the Rules of Scripture, which ſhe had ſet down in a paper, with Quotations of Texts for her direction in four particulars: Thus,

I muſt give *Readily*, *Job* 31. 16. *Prov.* 3. 28. 1 *Tim.* 6. 18.
I muſt give *Secretly*, *Mat.* 6. 3.
I muſt give *Liberally*, 2 *Cor.* 8. 12. & 9. 6.
I muſt give *Chearfully*, 2 *Cor.* 8. 12.

Her charity was always anſwerable to her own ability, and others neceſſities. She had rather give a little to many (ſince the number of the needy is very great) than a great deal to a few: And ſhe ſo ordered her charity, that ſhe might ſtill be able to exerciſe her hand that way: And not as ſome, who give ſo much that after a while they can give no more. And upon extraordinary occaſions, if ſhe were not magnificent, that Let was not in her mind, but in her means. Her charity was vigorous, and ſo cordial, that what ſhe gave was always without grudging; knowing, *That God loves a chearful giver*, 2 Cor. 9. 7. Yea, ſhe was ſo chearful herein, that ſhe beſtowed nothing upon her own ſelf with more readineſs, than ſhe did upon others, whether it were towards the maintenance of the Miniſtry, or in giving Alms to the poor: And yet herein did ſhe follow the Rule of our Saviour, *Mat. 6. 3. Let not thy left hand know what thy right hand doth*: For ſhe was many times as cloſe in giving her own, as a Thief would be in taking away from others: So that none did more good deeds with leſs ſhew, or ſound of words, than ſhe. *See her Life, in my third Vol. of Lives.* p. 438.

54. Mr. *John Dod*, though his means was very ſmall, yet was much given to Hoſpitality: Scarce any *Sabbath* in the year, but he dined both poor and rich; commonly three or four poor, beſides Strangers that came to hear him. He had ſo large a heart, that, upon occaſion, he hath given to ſome three ſhillings, to ſome five ſhillings, to ſome ten ſhillings, yea, to ſome twenty ſhillings; and when the poor came to buy Butter, or Cheeſe, he would command his Maid to take no money of them. *See his Life, at the end of my Martyrol.* p. 202.

55. Mr. *Samuel Crook*, of *Wrington* in *Sommerſet-ſhire*, was very bountiful to his kindred that needed it, and then he ſhewed it moſt, when their neceſſities ſwelled higheſt. He was very charitable and open-handed to the poor members of Jeſus Chriſt. And albeit his charity ſhined moſt to thoſe of

his own Flock, yet was it not ſhut up from ſtrangers; but he was very liberal to them alſo upon good occaſions: Yea, when he went abroad to beſtow the Goſpel freely upon other Congregations adjacent, ſuch poor as he found to be Hearers (unleſs they were known to him to take up hearing as a cloke to cover their idleneſs, and neglect of their callings) never went home empty-handed, but he always warmed and cheered them with his bounty, as well as inſtructed them with his doctrine.

How much he was given to Hoſpitality, Gentlemen, Miniſters, Strangers, Neighbours, and the Poor, muſt needs give in ſuch an ample Teſtimony as will hardly be credited by ſuch as knew him not, and that are ſtrangers to a bountiful heart. He ſpared from himſelf to miniſter unto others, minding more the wooing of many to receive benefit by his Miniſtry (ſome of whom might perhaps at firſt follow him for the loaves) then to lay up largely for ſuch as he ſhould leave behind him: and chooſing rather to be at a continual charge to encourage men by his bounty, then to ſuffer them to be unprovided for when they came to partake of his Miniſtry. *See his life, in my third volume of lives.* pag. 42.

56. Mr. *John Carter*, ſometime Miniſter of *Belſtead*, was very diligent in viſiting the ſick, eſpecially the poorer ſort; and he never went to the houſe of any poor creature, but he left a purſe-alms, as well as a ſpiritual alms of good and heavenly advice and prayer. No poor body ever came to his door that went away empty-handed; his Wife alſo looking unto that as well as himſelf. *Ibid.* p.4.

Every *Saturday* throughout the whole year, he gave the Milk of his Cows to the poor of the Town. And indeed he gave more to the poor every year then the whole revenue of his ſlender Vicaridg came to; and yet God bleſſed him in his outward eſtate exceedingly. *Ibid.*

Dr. *William Goug* was very charitable, eſpecially to the Godly poor, according to that direction of the Apoſtle: *Gal.* 6. 10. *Do good to all, eſpecially to thoſe that are of the houſhold of Faith.* He maintained ſome poor Schollars in the Univerſity, wholly at his own charge, and contributed liberally towards the maintenance of others. Indeed he ſet apart a *Sacred Stock* (as he called it) a Portion for the poor, proportionable to his in-coms, which alſo he faithfully diſtributed. *See his life, in my third volume of lives.* p. 116.

58. Dr. *Harris*, in his works of charity to the poor, was no leſs diſcreet then private. When he met with fit objects, his hand was more ready to give, then his tongue to proclaim it. Indeed he was no friend to idle, lazy, canting perſons, who live on the ſweat of other mens brows. Theſe he looked upon as the Peſts of the commonwealth, nor could he think it charity to relieve ſuch, to the prejudice of the publick, and to their own deſtruction. But Gods poor, and *the Houſhold of Faith* lay neer his heart. Whoſoever ſhall ſurvey his large Bills of weekly and quarterly allowances (beſides conſiderable ſums given to poor Miniſters, and eſpecially to poor Widdows and Orphans, who never knew whence it came) and ſhall add thereunto his legacies bequeathed, in his Will, to charitable uſes, cannot but judge that his charity exceeded the ordinary proportion of his Revenues. *Ibid.* pag. 303. 304.

Mr. *Ignatius Jordain*, of *Exeter*, was famous for his charity, both in his Life, and at his Death. In his Life he was a free-hearted, and open-handed man. He was a great Patron of the poor: another *Job* in that reſpect. He could truly ſay with him, as *Job* 30. 25. *Was not my ſoul grieved for the poor* ? No doubt it was, and the bowels of his Compaſſion did yearn towards them. He was an Advocate, and did earneſtly plead for them; and eſpecially for Gods poor, honeſt poor perſons, whoſe hearts and faces were ſet God-ward, and Heaven-ward; and his hands were very open to relieve them. He did that for them which many that had far greater eſtates had not hearts to doe.

He would often ſay; That *he wondered what rich men meant, that they gave ſo little to the poor, and raked ſo much together for their Children. Do you not ſee* (quoth he) *what comes of it* ? And hereupon he would reckon up divers examples of ſuch as heaped up much for their children, who, within a ſhort time, had ſcattered and conſumed all. And, on the other ſide, he often ſpake of ſuch as had ſmall beginnings, and afterwards became rich, or of a competent eſtate; Giving a particular inſtance in himſelf: *I came* (ſaid he) *but with a groat or ſix pence in my purſe: Had* I *had a ſhilling in my purſe, I had never been Major of* Exeter. *Therefore leave children but a little, and they* (*by Gods bleſſing upon their labours and induſtry*) *may become rich: But leave them a great deal, and they are in danger to become Beggars.*

His care for the poor was moſt remarkable in the time of a great Plague in that City, which was, *Anno Chriſti*, 1625. For in the abſence of the Major, he was choſen his Deputy; and he, ſeeing the ſad and deplorable condition of the City, accepted of it; and wrote his Letters to divers Towns in *Devonſhire*, and to ſome in *Dorcet* and *Sommerſet ſhire*, by which means he procured ſeveral ſums of mony for the ſupplyal of the wants of many hundreds of poor, that in that time were in a diſtreſſed condition. One that was an eye-witneſs related, that he had ſeen, morning after morning, coming to his door, ſometimes thirty, ſometimes forty, yea, fifty, ſixty or more, wringing their hands: Some crying that their husbands were dead: Others, that their Wives were dead: Others, that their Children were dead; and all, that they had not wherewith to bury them. Some again cryed, that their Families were ſick, and they had not wherewithall to relieve them. Others, that they had divers children, but had neither Bread, nor mony to buy it for them. Some cryed for Bread, ſome for Phyſick, others for Shrouds for their dead: And he not only heard them patiently, but his bowels yearned towards them, and his hands were ſtretched out for their reliefe. For, ſtanding in his ſhop, with his own hands he miniſtred ſupplyes unto them all, and ſo diſmiſſed them for the preſent. The next morning, when there was a renewal of their ſad complaints, his charitable care of them was renewed alſo. And thus he continued, morning by morning, even for the ſpace of neer three moneths, till the return of the Major into the City.

Beſides his great care to ſupply the wants of ſuch as came to him for relief, he had a ſpecial reſpect to poor Houſe-keepers and Tradeſmen; ſuch as were unwilling and aſhamed to make their ſad and neceſſitous condition known: and a peculiar care of the Godly poor, concerning whom he uſed to adviſe with the Conſtables and Church-wardens of every pariſh; and according to their neceſſities would proportion relief, and ſend it to them. Neither was his Charity confined to that extraordinary time wherein ſuch multitudes wanted ſupplies, but it continued all his life long: And he was ſo conſtantly exerciſed in this excellent Grace of Charity, that he did it, as it were, naturally, as St. *Paul* ſpeaks of *Timothy*, *Phil.* 2. 20.

If we conſider his laſt Will and Teſtament, we ſhall find in it very great and unparallel'd acts of Charity. To omit many Legacies given to neceſſitous Miniſters and others, we will point only at ſome that were more remarkable; and take them in the words of his Will. —— *I give to all the poor of this City, and County, that receive pay of Pariſhes; and alſo to thoſe that dwell in Alms-houſes, five ſhillings to each of them, to be paid at my burial. I give to one hundred more of poor people ten ſhillings apiece, to be given to ſuch as my overſeers ſhall think to have moſt need, the honeſt poor to be chiefly regarded. I give to the poor of* Lime, *where I was born, and to the poor of* Garnſey, *where I was new-born, five pounds to each place. I forgive all the Monies owing to me, if it be under the value of twenty ſhillings, to each. I give more to fifty poor people of this City and Country, twenty ſhillings to each, to be appointed by my overſeers. See his Life, in my third volume of Lives.* p. 470, *&c.*

60. Mrs. *Margaret Corbet* was eminent for a charitable and bountiful ſpirit. She was another *Dorcas*, *Full of good works, and Alms-deeds.* That high ***Elogium*** that *Solomon* gives to a virtuous woman, may properly be applyed unto her: *Many Daughters have done virtuouſly, but ſhe excelled them all*, Prov. 31. 29. Many there are that come far ſhort of her; but very few that went beyond her in acts of Charity. God gave her a liberal and plentiful eſtate, and that was a great mercy: But it was a far greater mercy, that he gave her a free and liberal heart to *do good, and to diſtribute. To caſt her Bread on the waters*, and *to honour God with her Subſtance.* That Proteſtation which *Job* makes for his own Vindication, *Job* 31. 16, 19. may fitly be applied unto her. *He would not withhold the poor from their deſire; nor cauſe the eyes of the widdow to fail. He would not ſee any to periſh for want of clothing, nor any poor without covering.* The whole Country, round about where ſhe dwelt, will bear her witneſs, that ſhe viſited and relieved the ſick, and cloathed the naked: She fed the hungry, and healed the wounded. ' Her Purſe, her Hand, her Heart, were all open for their reliefe. She bought many precious Drugs, and Cordiall Waters: She made ſeveral precious ſalves, and gave them all away to ſuch as ſtood in need of them. She ſpared not her beſt pains, being never *weary of well-doing*; inſomuch that in the extremity of her greateſt ſickneſs (ſuch Bowels of Compaſſion yearned in her) ſhe compounded ſeveral Medicines with her own hands, and applied them. Thus will her *Works praiſe her in the Gate, and being dead ſhe yet ſpeaks.* Pro. 31. 31. Heb. 11. 14. for her precious name lives. The Lord will have the *Name of the Righteous to be in everlaſting Remembrance.* Pſalm 112. 6. and *The memory of the juſt is bleſſed. See her Life, in my third Volume of Lives.* p. 507.

61. There was an Honourable Lady, the Lady *Bowes*, afterwards the Lady *Darcy*, in the North, who gave a thouſand pounds *per annum* to maintain Preachers in ſuch places where there were none, nor means to maintain them. Some of her Miniſters were, Mr. *Bains*, Mr. *Dike*, Mr. *Rothwell*, &c. Firſt ſhe would improve all her intereſt to procure them their liberties, and then would diſpoſe

of them where there was moſt need, in the North, or in the *Peak* in *Darby ſhire*, or in other places, and ſhe allowed them yearly penſions. She motioned Mr. *Rothwell* to a place in the Biſhoprick of *Durham*, which he was willing to accept of: But (ſhe ſaid) though for their ſakes ſhe was glad, yet ſhe was afraid to ſend him: For ſhe underſtood that the people were of a fiery diſpoſition, and having never heard the Goſpel preached, might deal unkindly with him. He anſwered: *Madam, If I thought I ſhould never meet the Devil there, I would never come there. He and I have been at odds in other places, and I hope we ſhall not agree there. See the lives, in the end of my Martyrol.* p. 88.

62. Dr. *John Collet* did many excellent works of piety and charity: And, among the reſt, he erected that famous Foundation of St. *Pauls* School, *London*; where 153 poor mens ſons ſhould be taught freely: He built alſo a very convenient Houſe adjoyning to it for the Schoolmaſter. He aſſigned alſo a large annual ſtipend for the head-Maſter and Uſher, and left ſundry rents and houſes for the payment of thoſe ſtipends, which he committed to the overſight of the Worſhipful company of *Mercers* in *London. See his life, in the end of my Martyrol.* p. 3.

63. Mr. *Richard Greenham* was eminent for his charity to the poor. In a time of ſcarcity, when Barley was at ten groats the Buſhel (which in thoſe days was an extraordinary price) he, by his prudence brought it to paſs, that the poor had it ſold to them for four groats the buſhel by every husbandman in the Town, and thus he effected it: There were about twenty Plough-holders in the Town, all whom he drew to an agreement among themſelves, to hire a common Granary, and therein to lay up Corn for the poor, ſome more, ſome leſs; ſo that ſome laid up one Coom, ſome a Quarter, ſome three Cooms, and himſelf laid in five Cooms; all which was delivered out to the poor at a Groat a Peck: One day in the week was appointed for all the poor to come, and be ſerved in, at which time every one received according to their charge. Where there were but two in a Family, they received one peck a week, and ſo more according to that proportion: Only no Family had above three pecks a week. He kept but two Beaſts himſelf, that the poor might have his ſtraw: and when other men ſold their ſtraw for two ſhillings a days threſh, he ſold his for ten pence; Though his Buſhel was bigger then other mens, yet he would often charge his man not to ſtrike off all the corn. Yea, his Charity was not only extended to the poor of his own Pariſh, but to others alſo. As he rode abroad, if he had ſeen a poor boy at a diſtance from him, he would ſend him ſome mony by his man. Whenſoever he rode by the Caſtle of *Cambridge*, the Priſoners would never ask him for any thing: for if he had any mony in his Purſe, they were ſure to have part of it. *See his life, in the end of my Martyrol.* p. 14.

64. Mr. *Thomas Cartwright* uſed not to keep any more mony in his purſe, but what might ſerve for charitable uſes. He was very bountiful to poor Scholars. He diſtributed mony every Sabbath day among the poor of the Town of *Warwick* where he lived; beſides what he gave to the priſoners, and upon occaſions, both at home and abroad. *Ibid.* p. 24.

65. Once a year all the Great men in *Turky*, Baſſa's, and others, have their whole eſtates caſt up, and valued by their Steward, and they give the tenth part thereof yearly to charitable uſes. *Huſ. Chaous.*

CHAP. XVI.

Examples of Chaſtity, Modeſty.

1. IN the Reign of King *Henry* the firſt, *Thomas* Arch-biſhop of *York* falling ſick, his Phyſitians told him, that nothing would do him good, but to company with a Woman; to whom he anſwered, *That the Remedy was worſe then the diſeaſe; and ſo he dyed a Virgin.* Sir *Richard Bakers Chron. p.* 46.

2. Our King *Allured*, when in his younger days he found himſelf troubled with fleſhly luſts, inſtead of ſeeking to fulfill them in an unlawful way, as moſt Kings and Princes uſe to do, he had recourſe unto God by Prayer, beſeeching him to aſſiſt, and help him againſt them; and intreated him that he would ſend him ſome continued ſickneſs which might quench thoſe burning luſts, that ſo he might be the more fit to attend upon Gods ſervice, and the more uſefull in the Government of his Subjects. And God anſwered his Prayers, viſiting him with one ſickneſs after another till he came to be forty five years old; whereby he was reſtrained from that intemperance which he ſo much abhorred. *See my Engliſh Martyrol.* p. 27.

3. *Origen*, to prevent all occaſions and incentives to youthful luſts, ſpent all the day in preparing for, and reading Divinity Lectures, and a great part of the night he imployed in meditating upon the Holy Scriptures, taking his reſt only for a few hours, and that not in Bed, but upon the bare ground. He uſed alſo faſting often: and expounding Chriſts words litterally, he caſtrated himſelf; and would not wear two Coats, nor ſhoos, but went bare-foot. He inured himſelf to cold, and nakedneſs, and abſtinence from wine, even to the amazement of his familiar friends, and to the offence of many who willingly would have miniſtred unto his neceſſities, *See my Lives of the Fathers.* p. 34.

4. *Cyprian* made it his chief ſtudy to keep his body chaſte and continent, and clean from fleſhly luſts, ſaying, *That then his heart would be truly fit to attain to the full underſtanding of the truth, if once he could overcome, and trample down fleſhly luſts, and concupiſcence.* Ibid. *p.*48.

5. *Ephraim Syrus* was very grave and ſevere in his carriage and deportment; and living a ſingle life, that he might prevent all calumnies and ſcandals, he ſhunned the company, yea, the ſight of women. I*bid*. p.*95*. By his chaſtity he repelled the ſhameleſs behaviour of a lewd woman, who, being inſtigated by the Devil, thought to have enticed him to luſt: but with his grave Exhortations, Admonitions, and Divine ſpeeches, he caught, and overcame the Tempter: Inſomuch as by his Fatherly advice, and counſel, ſhe prov'd a grave, modeſt, and religious Matron. p. *97*.

6. St. *Jerom* uſed to ſay: *That that woman is truly chaſte, that hath liberty and opportunity of ſinning, and yet reſiſts and refuſeth the ſame.* Ibid. page 133.

7. Its ſaid of our famous Queen *Elizabeth*, that *Prayer, Sobriety, Purity, Charity, and Chaſtity, were her inſeparable companions*: Neither would ſhe

ſuffer any Lady to approach her preſence, of whoſe ſtain ſhe had but the leaſt ſuſpition. *See my ſecond volume of lives*. p. 318.

8. The Noble Lord *Harrington* was eminent for ſobriety and chaſtity. His lips were never heard to utter any immodeſt or unchaſte ſpeeches: This was the more admirable, conſidering that he was in the heat of youth; lived in the Court, and had been a Traveller into thoſe Countries which are Schools of uncleanneſs, whence few return ſuch as they went out, but of chaſte are made unchaſte; or if unchaſte before, they are made ſeven-fold worſe then they were. But this our Noble man was as Fiſh, freſh in ſalt-water, and kept himſelf undefiled, as *Lot* in the midſt of *Sodom*. And indeed, he took the right way to preſerve his Chaſtity, by avoiding the incentives and provocations to luſt. He ſpent not his time in courting of Ladies, and amorouſly contemplating the beauty of women: but preferred his Books before their Beauty, and for his ſociety choſe men of Parts for Arts and Arms. He was alſo very temperate in his diet, ſhunned Feaſting, and was frequent in Faſting: hated idleneſs and much ſleep, which are the two Nurſes of uncleanneſs. *See his life, in my ſecond volume of lives*. p. 123, 124.

9. The modeſty of Mrs. *Jane Ratcliff* of *Weſt-cheſter* manifeſted it ſelf by her ſhame-fac'd eſtrangement from ſin and vanity; concerning which virtue in her, it may be ſaid, that it was rather ſometimes too much, then at any time too little; and it ſhewed it ſelf divers ways. Firſt in her look, which was habitually compoſed to modeſt, and gracious Gravity; ſo that againſt any thing that was unſeemly to be ſaid, or done, ſhe carried a ſevere rebuke in her very countenance. Or if any were ſo immodeſt as to ſpeak, or do any thing before her, not becoming Chriſtianity, her modeſty made ſome ſupply of their want of it; ſhe would bluſh for them.

Secondly, In her ſpeech; whereas ſome would have vaunted themſelves, or made ſome vain-glorious ſhew of ſuch ſufficiency as was in her, ſhe rather ſhadowed her own light in a dark Lanthorn; and therefore in that wherein ſhe was a Teacher, ſhe carried her ſelf as in the perſon of a Learner, rather asking queſtions then making reſolutions, or giving Rules or Directions for others.

3. By her ſilence. For as Saint *Ambroſe* ſaith: *Though ſilence be a Reſt to other virtues, yet it is a chief act, and exerciſe of modeſty*. Yea, her pace, her habit, and her whole behaviour was a leſſon of modeſty, which, together with her other virtues, wrought a kind of awfulneſs in her perſon; ſo that thoſe that had not grace to do well in private, were more afraid and aſhamed of an appearance of evil in her preſence, then in the ſight of many a Magiſtrate. *See her life, in my ſecond volume of lives*. p. 442.

10. *Joſephus* reports of one *Decius Mundus*, (*Immundus* rather) a Noble man, that to one *Paulina*, a Lady in *Rome*, proffered as much as came to ſix thouſand pounds, to ſatisfie his luſt but one night; and yet he could not bring her to his lure by ſuch a large offer. *Ioſeph. lib*. 18. *chap*. 4.

11. When the *Roman* State began to flouriſh, the Oracle told them that their Empire ſhould continue, and over-top all others, if they could get among them the Goddeſs of *Peſſinus*. Hereupon they diſpatched Ambaſſadors into *Phrygia*, to deſire the Goddeſs's *Image*; which requeſt was eaſily granted them, becauſe they alledged that they were their couſins of the whole blood, and

deſcended of *Æneas*, the *Phrygian.* When the Image was brought by Ship to the River *Tyker* (which was then the only Port that the *Romans* had) ſuddenly, by ſome Divine power, the Ship ſtood ſtill, and could not be moved with all the halling, and pulling of the *Romans.* At laſt a Veſtal Nun, that was falſly accuſed to have loſt her Virginity (which ſhe had vowed to keep inviolate) fearing ſhe ſhould be condemned, beſought the people to make the goddeſs *Peſſinuntia* her judg; which being admitted, ſhe untied her Girdle, and prayed in the hearing of all, that if the goddeſs knew her to be a Virgin immaculate, ſhe would command the Ship to remove. Then tying her Girdle to the Ship, ſhe pulled, it followed her, to the great admiration of all the people, who wondered both at the Divinity of the goddeſs, and the Virginity of the Prieſteſs. *Herodians Imper. Hiſt.*

CHAP. XVII.

Examples of Children, Good, and Bad.

1. THe *Latines* ſeem to have their *Filius*, a Son, from Φιλὸς, beloved. There is an Ocean of Love in a Fathers heart, though ſometimes, the more he loves, the leſs he is beloved (as *David* was by *Abſolon*) and he is ſure, if he belongs to God, to be croſſed in his earthly Idol. Children are certain cares, but uncertain comforts; they may prove as *Auguſtus* his three Children did, whom he called, *Tres Vomicas, Tria Carcinomata*: His three Ulcers, or Cankers. *Sueton.*

2. *John* of *Gaunt*, Son of King *Edward* the Third, and the great Duke of *Lancaſter*, had by his Wife *Katharine* a moſt Royal, and Illuſtrious Offſpring, from whom there have Iſſued eight Kings, four Queens, and five Princes of *England*; ſix Kings, and three Queens, of *Scotland*; two Cardinals, above twenty Dukes, and almoſt as many Dutcheſſes, of the Kingdom of *Scotland*: Divers Dukes of *Scotland*, and moſt of all the now Ancient Nobility of theſe Kingdoms, beſides many other potent Princes, and eminent Nobles of Forreign parts. *Weavers Fun. Mon.* p. *661.*

3. *Eraſmus* tells us of one *Combe*, a young Woman in *Eubaia*, that being Married to one whom ſhe liked, became Mother, and Grand-mother to an hundred Children.

4. Correction is a kind of Cure, ſaith *Ariſtotle*, the likelieſt way to ſave the Childs ſoul. For God uſually worketh by this means, and therefore requires that it be ſoundly ſet on if need be: A fair hand (we ſay) makes a foul wound. A weak Doſe doth but ſtir bad humours, and anger them, not purge them out. In ſome Diſeaſes the Patient muſt be let Blood, even *ad deliquium animi*, till he ſwoon again. *Chryſippus* is ill ſpoken of by ſome, becauſe he firſt brought the uſe of the Rod into Schools, but there is no hoe without it. The condemned perſon comes out of a dark Priſon, and goes to the place of Execution: So do Children, left to themſelves, and not Nurtured, come from the dark Womb, their Priſon, to the fire of Hell, their Execution. Yet

Correction muſt be wiſely, and moderately diſpenſed, *Col.* 4. Our King *Henry* the Second, firſt Crowned his Eldeſt Son *Henry*, whilſt himſelf lived, and then ſo curbed him, that, through diſcontent, he fell into a Fever, whereof he died, before his Father. A Prince of excellent parts (ſaith *Daniel*) who was at firſt caſt away by his Fathers indulgence, and afterwards by his Rigour.

5. *Eli* would not correct his Children, and therefore God corrected both him, and them. *David* would not once croſs his *Abſolon*, and his *Adonijah*, and therefore he was ſignally croſſed in them ere he died. The like befell old *Andronicus*, the *Greek* Emperor, in his unnatural Nephew of the ſame Name. And *Muleaſſes*, King of *Tunis*, in his Son *Amida*, whom he cockered ſo long, till, *Abſolon*-like, he roſe up againſt his Father, and poſſeſſing himſelf of the Kingdom, put out his Fathers, and Brethrens eyes, ſlew his Captains, defiled his Wives, and took the Caſtle of *Tunis*. *Turk. Hiſt.* p. 745. 747.

6. If I can but once find the fear of God in thoſe about me (ſaid Reverend *Claviger*) *Satis habeo, ſatiſque mihi, Uxori, filiis, & filiabus proſpexi*: I ſhall have enough for my Self, Wife, and Children, they will be all cared for. *Seluec.*

7. The Emperour *Otho* the Second had a ſon named *Luitolphus*, a Valiant, and Haughty young man, who, taking offence at his Fathers ſecond Marriage with *Adelhaida*, rebelled againſt him, being aſſiſted by many potent Perſons: Hereupon *Otho*, raiſing a great Army to ſuppreſs them, *Luitolphus*, not finding himſelf able to encounter his Father in the field, betook himſelf to the City of *Mentz*, where his Father beſieged him for the ſpace of ſixty days, and ſorely battered the City, which yet was as valiantly defended againſt him: But, at laſt, the Beſieged made a motion for peace, whereupon a Truce was granted; *Luitolphus*, with his Partizans, found an opportunity in the night time to quit *Mentz*, and to betake himſelf to *Ratisbone*.

The Empeor, without one days delay, followed them to *Ratisbone*, which was better fortified, and furniſhed, than *Mentz*, and ſo the Siege was more difficult and doubtful; and in the Aſſaults, and Sallies, many brave men loſt their lives of the one, and other party. Yet at the end, *Luitolphus* ſued to his Father for Peace, and Pardon, which the Emperor at laſt (by the mediation of ſome Prelates) limited a certain time, wherein his Sons faults and offences ſhould be examined, and a Treaty ſhould be held concerning what was to be done; and ſo *Luitolphus* ſurrendred the City, and abſented himſelf from his Fathers preſence till he ſaw the iſſue.

But before the time prefixed was expired, the Emperor being on Hunting, *Luitolph*, being convinced of his fault, and ſorry for it, without any ſecurity from his Father, came before him in the Fields, bare-headed, and bare-footed, and kneeling at his Fathers feet, wept. The Father being amazed at this ſtrange and unexpected reincounter, ſtood ſtill, and the Son, recovering ſpirit, in this manner entreated him to have compaſſion upon him, acknowledging his faults, and offences, to have been very great, rather deſerving a thouſand deaths than any pardon: And therefore being heartily ſorry for the ſame (like the prodigal Son) he preſented himſelf before his Father, who alſo had a Father in Heaven by whom he hoped to be forgiven: And if it would pleaſe him to grant him his life, he ſhould be aſſured of him, to be ever after a Loyal and Obedient Son, and one who lived, and would live in continual ſorrow for what was paſt: & if he meant to deal otherwiſe with him, he ſhould yet remember that he was his own Fleſh and Blood; and although the offence were only his, yet, of the puniſhment inflicted upon the guilty Son, the juſt Father would bear part of the ſorrow; but that, in ſhewing him mercy, there could no inconvenience enſue: And that if he proved inexorable, he ſhould loſe the moſt obedient Son that ever Father had.

Having ended theſe words, and others to the ſame effect, with great humility, he proſtrated himſelf upon the earth, expecting his Fathers Sentence, whether of Life or Death: This ſtrook ſo great an impreſſion into the Emperors heart, to hear, and ſee his Son to ſhew ſuch humility, and to ſhed ſo many Tears, that he could not forbear from doing the like. And commanding him to ariſe from the ground, with Joy, mixed with Tears, both from himſelf and the reſt which were there preſent, he immediately pardoned him, and reſtored him to his Grace, and Fatherly favour, and to the ſame Place, and Dignities which he had before; and ſo the Son continued conſtant in that Loyalty and Duty which he owed to his Father, and Sovereign Lord, ſo long as they lived together. *Imp. Hiſt.* p. 423. &c.

8. *Theſſalonica*, the Queen and Relict of *Caſſander*, the Daughter of *Philip*, the Father of *Alexander the Great*, was murthered by *Antipater* her own Son, though ſhe beſeeched him, by the Paps which he had ſucked, to ſpare her: And this he did, for that in the partage of the Kingdom betwixt them, ſhe ſeemed a little inclined to her younger Son *Alexander*. *AB. Uſh. Ann.* p. 335.

9. *Clearchus*, and *Oxathres*, the two Kings of *Heraclea*, in *Pontus*, when their Mother *Ameſtris* was on Ship-board to be gone from them, in a moſt barbarous manner, cauſed her to be thrown over-board, and drowned in the Sea. *Ibid.* p. 337.

10. *Demetrius*, having reduced all *India* under his command, in his retreat homewards, was ſlain by his own Son, whom he had made Joynt-partner with himſelf in the Kingdom: Neither did he go about to diſſemble, or ſmother his Parracide, but drove his Chariot through the Blood of his Father, and commanded his dead Corps to be thrown aſide into ſome by-place or other, denying it Burial; and inſulting, as if he had ſlain an enemy, and not a Father. *AB. Uſh. Annal.* p. 480.

11. A Son of the L. G. *Montpenſier*, an *Italian*, going to *Pozzuolo* to viſit the Sepulchre of his Father, ſuffered himſelf to be ſo over-ruled with paſſion, that after he had waſhed all the parts of his Monument with his lamentable Tears, he fainted and fell down dead upon the Sepulchre of his Father, who had as little ſenſe of thoſe his lateſt ſorrows, as he had feeling of ſo great fault to give ſuch liberty to the rage of Nature: And this was a matter ſo much the more ſtrange, by how much, in thoſe times, the love of Children was rare towards their Parents. *Guichard: Ital. Hiſt.* p. 261.

12. No people whatſoever expreſs more filial reſpect to their Parents than do the *Chineſes*. They obey them at all times, and every where. They do nothing to diſpleaſe them. They Marry not without their conſents: Their Childrens Names are at the Parents diſpoſing: They honour them, though they be never ſo mean: Relieve them, be they never ſo poor. At their Death, expreſs all Symptoms poſſible of their Loyalty and Duty; and ſeldom mourn leſs

than two or three years. The longer they mourn, they think, the better they expreſs their affection. *Herb. Travels.* p. 339.

13. *Clotair*, the Sixth King of *France*, had a Baſtard-Son called *Granus*, who roſe up in Rebellion againſt his Father, who at that time was Warring againſt the *Saxons*: But *Clotair*, at his return home, purſued him into *Britany*, whither he was fled; and by a wonderful accident (guided by the Juſtice of God, the Revenger of the Sons rebellion againſt the Father) finds his Son, with his Wife, in a Peaſants houſe; where (tranſported with fury) he burnt them both, to terrifie rebellious Children by ſo memorable a preſident. *French Chron.* p. 20.

14. Under the ſixth Perſecution, at *Preneſte* in *Italy*, there was one *Agapetus*, a Boy of fifteen years old; who being apprehended, becauſe he refuſed to ſacrifice to the Heatheniſh Idols, was firſt Scourged with Whips, then hanged up by the feet, and had ſcalding water poured upon him: Then was he caſt to the wild Beaſts; and becauſe they refuſed to devour him, he was, laſtly, Beheaded. *See my Gen. Martyrologie.* p. 48.

15. In the Seventh Perſecution, in *Egypt*, among others, there was a young Boy brought before the Judg, and accuſed for being a Chriſtian. The Judg firſt begun with the Child, and by fair words ſought to entice him to Idolatry, then by cruel torments: But the Judge wondring at the wiſe anſwers of the Child, and his conſtancy in ſufferings, condemned the other to the fire, but diſmiſſed him. *Ibid.* p. 51.

16. In the Perſecution of *Africk* by the *Arrian Vandals*, there were many of the Orthodox ſent into a Ship, which they intended to ſet on fire, and ſo to burn them all; among theſe there was a young Boy, to whom a ſubtile Seducer ſaid: *Why haſteſt thou, my pretty Boy, unto Death? Let them go, they are mad: Take my counſel, and thou ſhalt not only have Life, but great preferment in the Kings Court:* To whom the Lad anſwered. You ſhall not thus get me from the Fellowſhip of theſe holy men, who bred me up; with whom I lived in the fear of God, and with whom I deſire now to die; and with whom, I truſt, I ſhall ſhare in the Glory to come: And ſo going into the Ship, with the other, they were all burnt together. *Ibid.* p. 99.

17. In the late Rebellion, and Perſecution in *Ireland*, there was one *Robert Ecklin*, a Boy of about eleven years old, to whom they profered his life if he would go to Maſs; but he refuſed life upon thoſe terms, ſaying: *That he ſaw nothing in their Religion for which he would change his own.* Ibid. p. 391.

Children carefully Educated.

18. *Luther* was very tender and loving to his Children, and maintained a School-maſter in his Houſe, to train them up in Religion and Learning. *See my Lives of the Fathers.* p. 257.

19. Biſhop *Hooper* ſo governed his Houſe and Family, that in every Corner of it there was ſome ſavour of Virtue, good Example, honeſt Converſation, and reading of the Scriptures. *Ibid.* p. 499.

20. *Conſtantine the Great* had three Sons; *Conſtantine*, *Conſtantius*, and *Conſtance*: Theſe he made *Cæſars* whilſt he lived, and inſtructed them in thoſe Arts which do adorn Imperial Majeſtie. He appointed them a Council to

aſſiſt them in the diſpatch of all publick Affairs. He adviſed them to prefer the Knowledg and Worſhip of God before all Wealth, and earthly Kingdoms. He placed Religious Officers about them, for their better direction; and when he died he divided his Empire among them. *See my ſecond Volume of Lives*. p. 23.

21. Mr. *John Bruen*, of *Bruen-Stapleford*, was careful in the Education of his Children. He uſed to Catechize them in the Principles of Religion, and cauſed them to learn ſuch ſentences of Scripture as might make the eaſieſt, and readieſt Impreſſion upon their hearts. Neither did he ſpare to uſe the Rod of correction, as Gods healing Medicine to cure the corruptions of his Children: Yet, if at any time his heart was over-heated through his hatred of ſin, and Zeal of Gods Glory, that he ſpake unadviſedly with his Lips, or dealt too violently with his hands, he uſed to be much humbled for it; becauſe, whilſt he had endeavoured the cure of others, he had wounded himſelf. *See his life, in my ſecond Volume of Lives*. p. 172.

22. Doctor *Harris*, in his laſt Will and Teſtament, gave this advice to his Children: Firſt (ſaith he) for your ſouls: Trifle not in the main point: The ſoul is Immortal: You have to deal with an Infinite Majeſtie: You go upon Life and Death, therefore here be ſerious: Do all to God in ſerious manner. When you think of Him, ſpeak of Him, pray to Him, any ways make your addreſſes to his great Majeſtie, be in good earneſt, *And have God, and have all*.

More particularly, get your pardon in Chriſt. Its not impoſſible to get it aſſured to you, if you will learn: 1. To deny your ſelf. 2. To live by Faith. 3. To underſtand the Nature of the New Covenant. Settle your Judgments in theſe points, and the thing is feaſible. Having gotten it, be ſtill adding to your Evidences, and enjoy your preſent Aſſurance. Do all to God as to your Father.

Next to this, think how you and I ſhall endure the ſight, the thought one of another at the laſt Day, if you appear in the *Old Adam*; much leſs ſhall you ſtand before Chriſt, unleſs you ſhew the Image of Chriſt in you; and therefore never ceaſe till you be made *New Creatures*, and ſtudy well what that is.

Laſtly, Strive for thoſe Graces moſt which concern your places and conditions, and make head againſt thoſe ſins which moſt threaten you: As firſt, *Hereditary Sins*. I was naturally *Melancholick*; that is a humour that admits of any Temptation, and is capable of any Impreſſion, or Diſtemper. Shun, as death, this humour, which will work you to all unthankfulneſs againſt God, unlovingneſs to men, and unnaturalneſs to your ſelves. I have made mine own peace; my ſins ſhall not hurt you, if you make them not yours. You need not fear the ſucceſs if you will oppoſe ſin: Chriſt is made *Sanctification* to you; *He came to diſſolve the works of the Devil*. He hath overcome for you, and hath made as many Promiſes for your Sanctification, as for your Juſtification. Gather thoſe Promiſes as they are ſet down, eſpecially in the Covenant with an Oath, *Luke* 1. Preſs theſe to God, 2 *Cor*. 7. 1.

In ſhort, do not talk and make a noiſe, to get the name of forward men, but do the thing. Be conſtant in ſecret Duties, and act Religion in your Callings. For Religion is not a Name or Notion, but it is a frame of Nature, and habit of living by Divine Rule. What it is you will know when you have it in Truth firſt, and in Power next, not before: Only this for the preſent; its that which you muſt live and die by; that you muſt riſe and reign by; therefore, my Children, I give you this advice: Be more than you ſeem: Do more than you talk of in point of Religion. Satisfie your own Conſciences in what you do; all men you ſhall never ſatisfie, though they be convinced.

For your Bodies. I have been troubled with ſtreightneſs of Breath, and Breaſt, which was alſo *Hereditary*; and therefore you muſt fear it the more. The Remedies are: 1. Diſclaim *Hereditary* ſins. 2. Keep Heads clean, Feet warm, and Hearts cheerful. 3. Be more frequent than I have been in exerciſe. 4. Shun Drinking, or Studying late. 5. Uſe light Suppers.

For your Callings. 1. Chooſe well; a profitable Calling for the publick: A full Imployment. A Calling fit for your parts and means. Its better to be a rich Cobler, than a poor Merchant. 2. Uſe your Calling well; 1. Make it an help, not a ſnare to your ſouls. 2. Be, 1. Diligent. 2. Skilful. Any honeſt Calling will honour you, if thus you honour it; and therefore you may be hopeful, becauſe my ſelf (who had neither your parts, nor helps, yet) never found any thing too hard for me in my Calling, but Diſcouragement, and Unbelief.

For your Company. Abandon all infectious, flattering, ſelf-ſerving Companions: When you have once found them falſe, truſt them no more. Sort with ſuch as are able to do, or receive good. *Solomon* gives you the beſt counſel for this, in many places: Read the *Proverbs*, and remember him in this. 1. *Forſake not an old Friend.* 2. Be friendly, and faithful to your Friends. 3. Never trouble, or truſt Friends, unleſs there be a neceſſity. 4. Be long in cloſing with Friends, and loth to loſe them, upon experience of them.

For your Marriages. In Marriage you lay the foundation of your preſent wo, or weal; therefore herein be not raſh, go not alone; yet remember St. *Paul*, 1 *Cor.* 7. 2. Firſt ſtudy whether you have a Calling to Marry, yea or no, and adviſe well on that: If none, forbear: If ſo, adviſe with Friends before your affections be engaged. In your choice, 1. Aim at Grace. 2. Good Nature and Education: *The beſt Woman is not ever the beſt Wife.* 3. Good parts of Underſtanding, Huſwifry, *&c.* As for Portion, be it more or leſs; be upon certainties, and truſt not words: And for Parentage, let not the diſtance be too great, leſt you deſpiſe, or be deſpiſed. However be ſure that the Perſon likes, not your Fancy, but your Judgment.

For your Children. Make it your chiefeſt work to make them, 1. Godly. 2. Uſeful. Beſtow moſt of their Portions in good Education: And if Grace make no difference, do you make none in your affections, countenances, portions; partiality this way, ends in nothing elſe but Envy, Strangeneſs, *&c.*

For your ſelves, within your ſelves: My deſire hath been to carry an even hand over you all; and I have laboured, as near as I could, to an equality; and therefore my laſt requeſt, and charge is, that you will live together in an undivided bond of love. You are many of you, and if you joyn together as one man, you need not want any thing. What counſel, what comfort, what money, what friends may you not help your ſelves unto, if you will contribute your aids? Wherefore (my dear Children) I Pray, Beſeech, Command, adjure you by all the Relations, and dearneſs that hath ever been betwixt us, that you know one another, viſit (as you may) one another, comfort, counſel, relieve, ſuccour, help, admoniſh one another. Whilſt your Mother lives, meet there (if poſſible) yearly; when ſhe is dead, pitch upon ſome other place, if it may be, your eldeſt Brothers houſe: Or if you cannot meet, yet ſend to, and hear from one another oft. And when you have neither Father, nor Mother, be ſo many Fathers and Mothers each to other; ſo you ſhall underſtand that bleſſing mentioned, *Pſal.* 133.

For your Eſtates. Be not troubled that you are below your Kindred: get more Wiſdom, Humility, Goodneſs, and you are above them. Only this do, 1. Study work more than wages. 2. Deal with your hearts, to make them leſs. 3. Begin low. 4. Joyn together to help one another. 5. Reſt upon Gods Promiſes, which are many, and precious, this way. 6. *Sow mercy.* Take of your Mother (to this end)—— apiece: Give that in works of mercy; and if all other means fail you, that ſhall maintain you: I know, I know (I ſay) and I am confident in it, that if you will be humbled for my barrenneſs, and will truſt God in his own way, he will make comfortable Proviſion for you: Object no more, but truſt him.

For the Publick. Bleſs God that you were born *Engliſh* men, and bear your ſelves dutifully, and conſcionably towards Authority. See God in the Magiſtrate, and hold Order a precious thing. And for the Church, neither ſet her above her Husband Chriſt, nor below her Children; give her that honour, obedience, and reſpect, that is her due; and if you will be my Children, and Heirs of my Comfort in my dying age, be neither Authors, nor Fautors of any, either Faction, or Novelty: It's true, this is not a riſing way, but it is a free, fair, comfortable way, for a man to follow his own Judgment, without warping to either hand. Perhaps you may hear variety of judgments touching my walk, when I ſleep in ſilence; ſome taxing me for too much, ſome for too little conformity; but be not you troubled. I did what, in my Circumſtances, ſeemed beſt to me for the preſent; howſoever the event hath not in ſome points anſwered expectation: Yet I have learned to meaſure things by another Rule than events, and ſatisfie my ſelf in this, that I did all for the beſt, as I thought. Sure I am, my Saviour Chriſt is perfect, and never failed ſo much as in Circumſtance. To him I commit your Souls, Bodies, Eſtates, Names, Lives, Deaths, All: And my ſelf waiting, *when he ſhall change my vile Body*, and make it *Glorious, like unto his own.* Amen. Even ſo come Lord *Jeſus*, Amen. *See his Life, in my third Vol. of Lives.*

23. Mr. *Herbert Palmer*, in his carriage towards his Parents, was very dutiful, and obſequious; not only during his Minority, but even afterwards; which was very evident in that honour and reverend reſpect which he continued to expreſs to his Godly aged Mother to the day of her Death, which happened not long before his own: He was alſo a ſpecial help unto her in the wayes of holineſs. And what he thus practiſed himſelf, he frequently commended unto others; being alwayes (though himſelf unmarried) a great Aſſertor of Parental Authority, as well from that great *Emphaſis* which God puts upon it through the whole current of Scripture, as from thoſe remarkable Judgments, which in Scripture, and in his own experience, he hath obſerved to be inflicted on diſobedient and undutiful Children; whom (as he was wont to ſay) he had never known to eſcape ſome viſible Judgment for it in this Life (though

poſſibly, otherwiſe godly perſons) as alſo from thoſe unavoydable miſchiefs which do frequently enſue in civil Societies, where the Authority of Superiors is vilified and contemned : and which uſually take their firſt riſe and Original from the contempt of Paternal Authority. *See his Life, in the end of my Martyrol.* p. 219, 220.

CHAP. XVIII.

Examples about Chriſt.

1. CHriſt, the Prince of peace, came in a time of peace, to wit, in the reign of *Auguſtus*, when there was, *Totius Orbis, aut pax, aut pactio* (ſaith *Florus*) a general peace, or truce, through the whole world.

2. *Polydor Virgil*, out of *Oroſius*, tell us, that the ſelf-ſame day wherein Chriſt was born, *Auguſtus Cæſar* made Proclamation, that no man ſhould from thenceforth call him Lord, *manifeſto præſagio majoris dominatus, qui tum in terris ortus eſt*, ſaith he, Not without a manifeſt preſage of a greater Lord then himſelf, born into the world.

Two things, concerning Chriſt, are moſt firmly to be held againſt the Jews.

I. That the promiſed *Meſſiah* is come : which is proved by theſe Arguments.

1. Becauſe the *Meſſiah* was to come when the Scepter was taken from *Judah*, *Gen.* 49. 10.
2. Becauſe he was to come before the deſtruction of the ſecond Temple, *Hag.* 2. 8, 10. *Mal.* 3. 1.
3. Becauſe the place of his Nativity hath been deſtroyed for above fifteen hundred years, *viz. Bethlehem. Mich.* 5. 2.
4. Becauſe the Oracles and Heatheniſh Idolatries, and the Levitical Ceremonies, have ceaſed long ſince. *Zach.* 13. 3, 4. *Daniel* 9. 26, 27.

II. That Jeſus of *Nazareth* is the true *Meſſiah*; becauſe all the Prophecies of the Old Teſtament agree to him. For,

1. He was born when the Scepter departed from *Judah*; according to that, *Gen.* 49. 10.
2. He came while the ſecond Temple ſtood, *Hag.* 2. 8. *Mal.* 3. 1.
3. He was born in *Bethlehem*, *Mich.* 5. 2. *Mat.* 2. *Luke* 2.
4. When he came the Oracles ceaſed, as, *Zach.* 13. 24.
5. He abrogated the *Levitical* Ceremonies and Sacrifices, *Dan.* 9. 26, 27. *Jer.* 3. 16. *Leigh, of Religion and Learning*, p. 11. 12.

3. *Pilate*, who condemned Chriſt, teſtified, in a letter to *Tiberius*, that Chriſt was riſen again, and therefore *Tiberius* requeſted of the Senate that *Chriſt* might be admitted into the number of their gods; which when they refuſed, *Tiberius* was ſo incenſed that he gave free leave to all Chriſtians to profeſs Chriſtianity. *Tertul. cont. Gent.*

3. *Sybil* left written theſe very words, *He ſhall end the neceſſity of death by three days ſleep; and then, returning from death to life again, he ſhall be the firſt*

that ſhall ſhew the beginning of Reſurrection to his choſen : For that by conquering death he ſhall bring us to life, Euſeb. de vita, & reſur. Chriſti.

Chriſt preferred before all.

5. The Senate of *Strasbourg* ſent *Muſculus* to preach at one of their Villages, called *Dorlitzheim* (his Wife being great with Child, and near her time) where his Hearers entertained him kindly, and provided ſome neceſſaries for his Family; only himſelf was fain to lye upon the ground, on a little ſtraw, whilſt his Wife lay in. Thus this man of God was willing to ſuffer poverty for Chriſts ſake, who among the Papiſts might have lived in great plenty. *See my Lives of the Fathers.* p. 603.

6. *Peter Boquine* was Prior of the Monaſtery at *Biturg* in *France*, : But it pleaſed God, in the midſt of all his Riches and Honours, to diſcover the Truth to him; whereupon he willingly left all to follow Chriſt, travelling into *Germany*, and expoſing himſelf to want. *Ibid.* p. 752.

7. A private Congregation being gathered in *Paris*, they ſent to *Geneva* for a Paſtor, from whence there was ſent to them, one *Collingius*, a man famous for prudence and piety; who, beſides preaching to his Flock, trained up ſome young men for the work of the Miniſtry, among whom was *Anthony Sadeel*, who profited ſo much under him, that at twenty years old, by approbation of the whole Church, he was choſen one of their Paſtors: And though, in regard of his great Parentage, he was not without hopes of attaining to much honour and Riches; yet, entring into this courſe of life for *Chriſts* ſake, he expoſed himſelf to labour, dangers, baniſhment, and a cruel death, in thoſe bloody times. *Ibid.* p. 809.

8. Mr. *Robert Rollock* profeſſed, that all outward things, how great ſoever they ſeemed to others, yet to him they were but dung and droſs, in comparriſon of the excellency of *Chriſts Croſs*. *Ibid.* p. 807.

9. A great eſtate falling to *Theodore Beza*, by the death of his Elder Brother, and of an Abbot that was his Uncle; he, being effectually wrought upon by Gods holy Spirit, left Friends, Riches, Honours, and his own Country, and went to *Geneva*, that he might enjoy *Chriſt*. *Ibid.* p. 867.

10. Mr. *Lawrence Sanders*, not long before his burning, wrote thus: *I love my life and liberty, if I could enjoy them without the hurt of mine own Conſcience: But by Gods grace I will abide the greateſt extremity that man can do againſt me, rather than do any thing againſt my Conſcience. Ibid.* p. 495.

11. Preſently after that Noble Marqueſs, *Galeacius Caracciolus*, had forſaken all, and removed to *Geneva*; his Aged Father wrote a pathetical Letter to perſwade him to return into *Italy* again; and this he ſent by an intimate and dear friend of his Sons; who having delivered his Letters, added obteſtations, intreaties, perſwaſions, and exhortations, all mingled with many tears, that he would have reſpect to the ruine of his Houſe, the grief of his old Father, the deplorable and deſperate condition of his Wife and Children, &c. and remedy all by his return into *Italy*. But *Galeacius*, as unmovable as a Rock, without any delay, returned him this anſwer: That he knew all this which he had ſaid to be true; yet withall, he would have him know, that he had done nothing raſhly, but had conſulted with God; by whoſe Grace he

was moved hereunto, and by the ſame Grace had his eyes opened to diſcern the Truth, and to ſee the Superſtitions that were in *Popery*, &c. He told him alſo, that he had well weighed the Infamy, Reproaches, and Miſeries, which attended this his change. *But* (ſaid he) *ſeeing one of theſe muſt needs be choſen, either to ſtay at home with a burthened Conſcience, under an heap of errors and ſuperſtitions, or elſe to leave Houſe, Lands, Family, and Countrey, yea, and all the Worlds glory, thereby to obtain liberty to ſerve the Lord purely, according to his Word; of two evils he had choſen the leſs, and had rather ſhut his eyes againſt the ſplendor of worldly glory and empty Vanities, then that the ſight and enjoyment of them ſhould hinder him from following the Call of Chriſt, who hath ſaid, That he is unworthy of him, who leaves not Father, Mother, Wife, Children,* &c. *yea, and his own Life, to follow him. Therefore* (ſaid he) *I forſook all, to follow Chriſt; becauſe I could not enjoy Chriſt and them too; and am heartily ſorry that my Family-Relations will not come to me, and that I may not have liberty to live with them in ſafety.* But for himſelf (he ſaid) that he had Riches, Honours, and Joy enough, ſo long as in that Cottage, with his two ſervants, he might live in the true Church of God, enjoy his holy Word and Sacraments, free from pollution, and have the Society of godly men, and time to coverſe with God by holy Meditation, and to confer with his Religious Friends about the wonderful goodneſs of God, extended to him in his Converſion, &c. *See his Life, in my ſecond Volume of Lives.* p. 88, 89.

When, afterward, *Galeacius* was prevailed with to go into *Italy*, his friends hoped to prevail with him to ſtay there; but when he had declared to them his firm reſolution to remain conſtant in his Religion even unto Death, the caſe was altered. For when the doleful day of his departure came, he went to take his leave of his Father, whoſe former love was now turned into fury; ſo that he gave him his farewell with many a heavy and bitter curſe, which yet the Lord turned into bleſſings: and ſo having paſſed this brunt, he came into the Hall, where were his Wife, Children, and many of his Kindred and dear Friends, all full fraught with grief and heavineſs. Nothing was heard but ſighs, ſobs, and lamentations. Nothing ſeen but tears and wringing of hands. His Wife embracing, and taking him about the neck, beſeeched him with loving and pityful ſpeeches, that he would have compaſſion upon her, himſelf, and his Children, and not ſo wilfully caſt them all away. His young Children, all upon their knees, with Arms ſtretched out, Hands holden up, and Faces ſwoln with tears, cryed unto him to have pity upon them, his own bowels, and not to make them Fatherleſs before their time. His Kindred, with heavy countenances and watry eyes, looked rufully upon him; and though, through grief, they could not ſpeak, yet every look and geſture was a loud cry, and a ſtrong entreaty for his ſtay among them. Unutterable was the grief of them all, and unſpeakable was the torment and temptation that he felt in this Agony; when he muſt either leave *Jeſus Chriſt*, or all theſe his Friends, for *Jeſus* ſake. Yet above all, there was one moſt lamentable ſight, which would have broke an heart of Flint. Among all his Children, he had one Daughter of about twelve years old, a proper and towardly Lady, who catching faſt hold about his knees, held him ſo hard, that by no means he could ſhake her off, and his Fatherly affections would not ſuffer him to hurt her. He laboured to be looſe, but ſhe held the faſter; he went forward, but ſhe trailed after him, crying to him not to be ſo cruel to her, his Child, who came into the World by him. This ſo wonderfully affected him, being a man of a moſt loving and tender-hearted diſpoſition, that (as himſelf often after related) it made his very bowels to roul within him; and that his heart was ready to burſt in ſunder. But being armed with a Divine, and ſupernatural Fortitude, he at laſt brake through all theſe temptations, and trod under foot whatſoever might hinder him from *Chriſt*. And ſo leaving that heavy Houſe, and dolorous Company, he haſted away, praiſing God for giving him ſuch a portion of his Grace, as to withſtand and conquer Satan in ſo perillous a Temptation. *Ibid*. p. 96, &c.

Some time after, there came to him, to *Geneva*, a Nephew of his, that was a *Jeſuit*, and with many reaſons, and fleſhly Arguments, endeavoured to perſwade his return into *Italy*, and to his former Popiſh Religion; and among the reſt, promiſed him a huge ſum of money. But the Noble and Holy heart of this godly Chriſtian, in an Heavenly zeal, and ardent love to his dear Saviour *Jeſus Chriſt*, could not but diſcover it ſelf; which made him cry out: *Let their money periſh with them, who eſteem all the gold in the World worth one dayes Society with* Jeſus Chriſt, *and his Holy Spirit. And curſed be that Religion for ever, which ſhall wed men to the World, and divorce them from God. Go home therefore, and take thy treaſure with thee; make much of the droſs of the Earth: But know, that my Lord and Saviour hath made me to be enamoured with far more precious Jewels, and durable Riches*, &c. *Ibid*. p. 104, 105.

At his firſt reſolution to forſake *Italy*, many were the temptations that he conflicted withall; yet he reſolved (through Gods grace) to leave all, and follow *Chriſt*, ſaying thus unto himſelf: *Thou, Lord, art he that haſt drawn me out of the miſty darkneſs of Ignorance, enlightning my mind with thy holy Spirit, and with the Heavenly knowledge of thy Truth; thou haſt made known unto me the way of Salvation, and haſt ranſomed me unto thy ſelf, by the blood of thy Son. Now therefore (Holy Father) I am only thine, conſecrated to thy glory; and therefore I will follow and obey thee, and walk in thy wayes, whither ſoever thou ſhalt be pleaſed to call me. Not my Father, Wife, Children, Honours, Lands, Riches, nor all my Delicacies and pleaſures, ſhall hold me one hour from following of thee. I deny my ſelf, and I deny the whole world for thee, and thy ſake. O Lord, thou knoweſt how many Enemies compaſs me about; how many hindrances and temptations lye in my way. O Lord, have mercy upon me, and deliver my Soul from all theſe gins and ſnares. O happy and bleſſed are thoſe miſeries that pull me out of the worlds vanities, and ſinks of ſin; that I may be made an heir of everlaſting Glory: Welcome, therefore, the Croſs of* Chriſt; *I will take it up, O Lord, and follow thee.* Ibid. *p*. 85.

As *Moſes*, when he was come to years, refuſed to be called the Son of *Pharaohs* Daughter, and choſe rather to ſuffer adverſity with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon; eſteeming the rebuke of *Chriſt* greater Riches then all the Treaſures of *Egypt*: So our Noble *Galeacius*, when he was come to years, and the knowledge of *Chriſt*, refuſed to be called the Son and Heir to a Marqueſs, Cup-bearer to an Emperour, Nephew to a Pope; and choſe rather to ſuffer affliction, perſecution, baniſhment, loſs of Lands, Living, Wife, Children, Honours, and Preferments, than to enjoy the ſinful pleaſures of *Italy* for a ſeaſon: Eſteeming the rebuke of *Chriſt* greater Riches than the Honours of a Marqueſsdom, without *Chriſt*. And therefore ſeeing he muſt either want *Chriſt*, or want them, he diſpoiled himſelf of all theſe to gain *Chriſt*. *Ibid.* p. 106.

12. *Chriſts* Crucifying was the Devils plot: He put *Judas* upon betraying him, the *Jews* upon accuſing him, *Pilate* upon condemning him, the Soldiers upon executing him: But our Lord out-ſhot him with his own Bow, and cut off *Goliahs* Head with *Goliahs* ſword. It fared with Satan, as it's ſtoried of a certain Soldier, who being curiouſly inquiſitive after the time of his death, went to an Aſtrologer, who of a long time would make him no anſwer; till at length, overcome by his importunity, he told him that he ſhould dye within three dayes; whereat the Soldier being enraged, drew his Sword, and ſlew the Aſtrologer; for which murther, he was within the compaſs of three dayes executed: Thus Satan, plotting the Death of *Chriſt*, to put by his own ruine, promoted and procured it.

13. *Anthony*, a *Roman* Senator, when he would provoke the people to revenge the death of *Julius Cæſar*, ſlain in the Senate-houſe, brought forth his bloody Robe, and cryed out: *Behold, here is the bloody Robe of your late Emperour.* Thus the Goſpel preſents to our Faith a crucified *Chriſt*, and ſlain Saviour: Slain for, and by our ſins, that we *may look on him whom we have pierced, and mourn over him.*

14. St. *Baſil* uſed to ſay, *That Divine Love is a never-failing Treaſure; He that hath it is Rich; He that hath it not, is Poor.*

CHAP. XIX.

Examples of the Church.

1. IT's recorded of *Ambroſe*, that he was far more ſollicitous about the Churches welfare, than his own.

2. *Chryſoſtom* ſaith, That to ſeek the good of the Church, and to prefer the Salvation of others before a mans private profit, is the moſt perfect Canon of Chriſtianiſm, the very Top-gallant of Religion, the higheſt point and pitch of Piety. In 1 *Cor.* 11.

3. Would any one take the Churches Picture (ſaith *Luther*) Let him paint a poor ſilly Maid, ſitting in a Wood, or Wilderneſs, compaſſed about with hungry Lyons, Wolves, Boars, and Bears, and with all manner of cruel and hurtful Beaſts, and, in the midſt of a great many furious men, aſſaulting her every minute, and moment. For this is her condition in this world. *Loc. Com. de perfect. vir. Eccle.*

4. *Calvin* had theſe words much in his mouth, *Uſque quo Domine*; thereby breathing out his holy deſire in the behalf of the afflicted Churches, with whoſe ſufferings he was more affected then with any thing that befell himſelf. *See his Life, in my firſt Vol. of Lives.*

5. It is ſaid of *Melancton*, that the miſeries of the Church made him almoſt neglect the death of his deareſt Children, and put him upon many Prayers

and tears, which, like Muſick upon the water, made a moſt melodious ſound in the ears of God, when *Luther*, in a certain Epiſtle, checkt him, and chid him for his exceeding great care about the Churches welfare; calling him *pertinaciſſimum curarum hirudinem*, &c. He meekly replied, *Si nihil curarem, nihil orarem*: If I ſhould not care ſo, I ſhould not pray ſo.

6. Mr. *Bradford* told Dr. *Day*, Biſhop of *Chicheſter*, The fault why the Church is not ſeen of you, is not becauſe the Church is not viſible, but becauſe your eyes are not clear enough to ſee it. *Act. and Mon.*

The Church bountifully provided for. It flouriſhes under good Governours.

7. *Conſtantine the Great*, as ſoon as he was ſetled in his Empire, enacted, That the Church Lands and Goods that had been injuriouſly taken away, though now they belonged to his own Crown, ſhould be reſtored. That ſuch as had purchaſed Church Lands, or Goods (though he judged them to have offended grievouſly) yet, out of his accuſtomed clemency, he freely forgave them; provided, that they made preſent reſtitution of the ſame. He commanded that the Churches ſhould be built, and others enlarged, and that the charge thereof ſhould be defrayed out of his own Treaſury. *See my ſecond Vol. of Lives.* p. 13.

8. *Jovianus* the Emperour cauſed to be paid to the Church all thoſe rents of Corn, and of other things, that *Conſtantine the Great* had given them, and which, by the command of *Julian* the *Apoſtate*, had been ſequeſtred from them. *Ibid.* p. 30.

9. *Genſericus*, King of the *Vandals*, when he took and plundred *Rome*, among other rich ſpoils, he met with the Veſſels of Gold and Silver which *Titus Veſpatianus* had brought from the Temple of *Jeruſalem*, when he ſacked it, which that brave Captain *Beliſarius* met with, when he had beaten the *Vandals* in *Africk*, and taken *Carthage*. Theſe he carried with him to *Conſtantinople*, and preſented them to *Juſtinian*; but the good Emperour would not receive them into his Treaſury, but ſent them again to *Jeruſalem*, to be diſpoſed of for the good of the Church, according to the diſcretion of the Chriſtian Biſhops that lived there about. *Ibid.* p. 79.

10. When *Conſtantine the Great* had rooted out the Tyrants and Perſecutors, the peace of Gods Saints manifeſtly appeared, and the Goſpel of *Chriſt* had a free progreſs. For no ſooner was the blaſting Tempeſt of Perſecution blown over, but the faithful Chriſtians, who before had hid themſelves in Woods, Wilderneſſes, and ſecret Caves, came forth, re-edified their Church, celebrated their Feſtival dayes to God with pure hearts, and Faith unfeigned. And Religion ſpread abroad her bright beams, to illuminate thoſe which ſate in darkneſs, and in the ſhadow of Death. *Ibid.* p. 12, 13.

A brief account of the Greek Churches.

The Dignity and degrees in the Greek Church are theſe: They have a Patriarch, Metropolitans, Arch-Biſhops, Biſhops, Monks of the Order of St. *Hierom.* Presbyters (all which may Conſecrate, and ſay Maſs, except the Monks) Deacons, Sub-deacons, *&c.*

The Patriarch, according to their Eccleſiaſtical Canons, is to be choſen by the Metropolitans and Arch-Biſhops; when the Patriarch is choſen, he is preſented to the *Viſier Baſſa*, who confirms him in his place, after promiſe of ſome thouſands of Ducats to be paid to him and the *Grand Signior*. His Authority with the Grand Signior is no greater than that of other Chriſtian Ambaſſadors, that bring preſents; and the greateſt honour that is afforded him, or them, is, that falling at the Great *Turks* feet, they have leave to kiſs his Garment.

The Metropolitans are next in rank to the Patriarch, and one of them is ſuperiour, or inferiour to another, according to ancient Cuſtom. The Metropolitan of *Theſſalonica* is the firſt, who hath under him ten Biſhops: The Metropolitan of *Athens* hath under him ſix Biſhops: The Metropolitan of *Mitylene* had under him five Biſhops, but now none: The Metropolitan of *Chalcedon* hath now no Biſhops, and but ſixty Churches under him: The Metropolitan of *Nice* (where the firſt general Council was held) hath no Biſhop, and but about fifty Churches: The Metropolitan of *Epheſus* no Biſhops, and about fifty Churches: The Metropolitan of *Corinth* four Biſhopricks, and one hundred Churches: The Metropolitan of *Philippi* in *Macedonia*, no Biſhops, and 150. Churches: The Metropolitan of *Antioch* in *Piſidia*, no Biſhops, and but fourty Churches: The Metropolitan of *Smyrna*, no Biſhops, and eighty Churches. Each of theſe Churches conſiſt of about fourty or fifty Parſons. In *Aſia* there are few Chriſtians left.

In *Conſtantinople*, the *Grecians* are diſtributed into certain Churches, which all of them uſe to frequent upon Sabbaths and Holy dayes: the number of them may be about three hundred in each of thoſe Churches. In ſolemn Feaſts, as in the Nativity, and Reſurrection, Pentecoſt, and in the Aſſumption of the Virgin *Mary* (which is their chief Holy-day) they meet all at the Patriarch's Church: and in all the Sabbaths in Lent, the Patriarch himſelf celebrates Maſs, ſometimes in one Church, and ſometimes in another; and gathers Alms, the people flocking to him from all the other Churches, ſome giving two or three Ducats, ſome ten, twenty, or thirty Aſpers; the Poor give nothing: They have very few Sermons, they uſe a barbarous Greek Language, and have ſo loſt their Ancient Greek, that few of the common people underſtand it: they never had any Preſs among them, ſo that all their Books are Manuſcripts, ſave ſuch as are brought out of *Italy*, or other Countryes.

They obſerve Lent, and other Faſting Dayes, very ſtrictly, abſtaining from all Fleſh, Milk-meats, and Eggs; and live only upon Fiſh, Fruits, and roots. They attribute much to good works, but eſpecially to Faſtings (wherein they are very frequent) and prayers, &c. They uſe Invocation of Saints, and adoration to their Images; they hold a middle place, wherein the Souls are neither well, nor ill, out of which they may be tranſlated into Heaven by the Prayers of the Living: they give the Sacrament in both kinds, but firſt they carry it with much pomp through the Church, the people bowing to it, and ſome falling upon their knees, and kiſſing the earth.

Vide David: *Chytræum, de Statu Eccleſiarum*, &c.

A late Traveller among them, writes thus. They have (ſaith he) four Patriarchs. One of *Conſtantinople*, a ſecond of *Alexandria*, a third of *Jeruſalem*,

ſalem, and the fourth of *Antioch*. He of *Conſtantinople* hath under him, all *Peloponeſus*, *Greece*, *Thrace*, *Dacia*, *Moeſia*, *Macedonia*, *Epirus*, *Albania*, *Dalmatia*, *Illyria*, much of *Poland*, *Ruſſia*, the Iles of the *Adriatick* Sea, and of the *Archipelagus*, with *Candia*, *Rhodes*, *Coos*, almoſt all the leſſer *Aſia*, *Colchis*, and many about the Fens of *Meolis*, and on the Northern ſide of the *Euxine* Sea. He of *Alexandria* hath under him *Egypt*, and *Arabia*. He of *Jeruſalem* hath *Paleſtine*, and the Countries thereabout: And he of *Antioch* (who hath his ſeat in *Damaſcus*) hath under him the *Greecians* of the leſſer *Armenia*, *Cilicia*, *Berytus*, *Tripoly*, *Aleppo*, and other parts of the greater *Aſia*. In all theſe Countries they have the free exerciſe of their Religion, with publick Churches and Monaſteries.

If a Patriarch dye, another is choſen by a Synod of Biſhops; but the Patriarch of *Conſtantinople* hath the Supremacy above all the reſt; ſo that if we well conſider it, the *Greek* Church, both for extent, and number, exceedeth that of *Rome*. *Athos*, a Mountain in *Macedonia*, is only inhabited by *Grecian* Monks, whom they call *Coloiero's*, intermixed with the Laity, of whom there are about ſix thouſand that live in Monaſteries, ſtrongly fenced againſt the Incurſions of Robbers. Theſe *Coloiero's* wear black Gowns of an homely ſtuff, with Hoods of the ſame, and their hair at the full length. They never marry, abſtain from Fleſh, and oft from Fiſh that hath blood in it. They feed on Bisket, Onions, Olives, Herbs, and ſuch Fiſh as they can catch in the adjoyning Seas. They all labour for their ſuſtenance, buſying themſelves all day long; ſome in tilling the ground, others in their Vineyards, in making Boats, Fiſhing, &c. All labouring for the behoof of their Covent. There are but few of them that are learned, and theſe read their Liturgy, the reſt ſinging after them. They have many Divinity Manuſcripts. The Patriarch of *Conſtantinople* is ſaid to pay yearly, for the Prieſts and *Coloiero's* that are under him, twelve thouſand Sultanies to the *Great Turk*.

The Patriarch, though he be elected by his own Biſhops, yet he is oft appointed, and ever to be allowed by the *Grand Signior*, and is frequently ſupplanted, and baniſhed into the Ile of *Rhodes*, by the bribery of his Succeſſor. Their learned Prieſts may marry; but *Bigamy* is forbidden them, and *Trigamy* is deteſted in the Laity. They have no other Order among them but a few Nuns, who, uſually, are poor old Widows, that ſweep their Churches, attend upon the ſick, &c. They have ſome Saints painted in their Churches, but no carved or emboſſed Images: Lamps they have alwayes burning. Their Ordinary Liturgy is that of St. *Chryſoſtom*: On Feſtival Dayes that of St *Baſil*. They adminiſter the *Euchariſt* in both kinds with leavened Bread, and they drink of the Cup liberally: They hold that the Holy Ghoſt proceeds only from the Father. Four Lents they have in the year, and then may not eat fleſh, nor fiſh that hath blood (except in the Lent before *Eaſter*.) They faſt on *Wedneſdayes*, *Frydayes*, and *Holy-day-Eves*; but Feaſt on *Saturdayes*, becauſe it was the old Sabbath. They compute the year as we do, and deny the Supremacy of the Pope, holding the *Roman* Church for Schiſmatical; and though ſometimes, out of neceſſity of State, or to get relief, they have treated about a reconciliation, and ſometimes their Agents have concluded it, yet at their return it hath generally been rejected by them.

As for their Funerals, they waſh the bodies of the Dead with ſweet Oyls, crown them with Garlands of Flowers, cloath them in their beſt Apparel, deck their Houſes with branches of Cypreſs, then lay them on their backs upon a Bed, and afterwards convey them to the Grave on a Bier. Their lamentations are exceſſive. Their Women meet betimes in the Morning, and cry out wofully, beating their breaſts, tearing their hair, faces, and garments, and joyning therewith the praiſes of the Dead. *Sr.* Henry Blunts *Voyage into the* Levant.

The ſtate of Religion in Ethiopia, *or Countrey of* Abiſſines, *under* Preſbyter John.

Anno Chriſti, 1534. there was one *Zaga Zabo*, who was ſent Ambaſſador to *Emanuel*, King of *Portugal*, from *Preſbyter John*, who wrote a confeſſion of their Faith, wherein theſe things are obſervable.

1. That they believe in the Name of the Holy Trinity, Father, Son, and Holy Ghoſt, which is one Lord; Three Names, but one Divinity, and that all the three Perſons are co-equal: that the ſecond Perſon was incarnate, conceived by the Holy Ghoſt, born of the Virgin *Mary*, who remained a Virgin after his birth, and brought him forth without pain; that he was perfectly God, and perfectly man, without ſin alſo, and at thirty years old was baptized in *Jordan*. That the Holy Ghoſt proceeds from the Father and the Son, *&c.*

2. That, in remembrance of *Chriſts* Baptiſm, they are all baptized every year upon the day of *Epiphany*, not as holding it neceſſary to ſalvation, but for the praiſe and glory of their Saviour; and that they celebrate no Holy-day in the year equally with that, becauſe then the Holy Trinity did manifeſtly appear, when Chriſt was baptized in Jordan, the Holy Ghoſt deſcending upon him, and a voice from Heaven, ſaying, *This is my beloved Son*, &c.

3. That they do not account confirmation and Criſm, or external Unction with Oyl, a Sacrament, neither is it uſed among them.

4. That neither their Patriarch, nor Biſhops aſſembled in Councils, think that they can make any Laws, by the breach of which any become guilty of mortal ſin.

5. They ſay, that it was ordained by the holy Apoſtles, that they ſhould confeſs their ſins, and receive penance from their confeſſor, according to the greatneſs of their ſins; and as ſoon as they find themſelves guilty of ſin, they repair to their confeſſor, and, falling at his feet, make confeſſion of the ſame; and this all do, of what degree ſoever, both Men and Women.

6. That as oft as they thus make confeſſion, they receive the Sacrament of the Body of our Lord, and that under both kinds, with unleavened bread; and if they confeſs every day, they receive the Sacrament every day, whether it be Clergy, or Laity.

7. That they do not keep the *Euchariſt* in their Churches, as the Papiſts do, nor do they carry it to ſick Perſons, becauſe all, both Clergy, and Laity, receive it twice a week; and they adminiſter it not in any place, but only in their Church.

8. They never uſe but one confeſſor, except in caſe of his abſence; and then, though they make uſe of another, yet when the former comes home, they return to him again; and their confeſſors abſolve them by the power of the

Church from all their ſins, no caſe, though never ſo great, being reſerved to the Biſhops or Patriarch. Preſbyters cannot hear their Confeſſions to whom themſelves have confeſſed.

9. All their Presbyters, Monks, and Miniſters of the Church, live by their labours, the Church receiving no Tithes: But they have gleab Lands ſet out for them, which they Husband themſelves, and they receive no other Alms but what are freely offered in their Churches, at burials of the Dead, and upon all good occaſions: neither may they beg, nor extort Alms from the People.

10. Every day, in each of their Churches, they have one Maſs, neither may they have more, which they have inſtead of a Sacrifice, for which they may receive no reward. At which time all their Prieſts, Deacons, and Subdeacons, going to Church, receive the Sacrament.

11. They ſay no Maſſes for the Souls of the Dead; but bury them with Croſſes, and Prayers over them, in which they chiefly uſe the beginning of the Goſpel of St. *John*; and the day after their Burial they offer Alms, as alſo certain dayes after, in which they keep Funeral Feaſts.

12. Concerning the propagation of Souls, they poſitively hold, that all Souls flow from *Adam*; and as our bodies come from the ſeed of *Adams* body, ſo alſo our ſouls come from *Adams* ſoul, as one candle is lighted by another: ſo that we are all the ſeed of *Adam*, both for fleſh and Spirit.

13. They allow their Prieſts to marry, who are not ordained till they are thirty years old; and then by none but the Patriarch; and if a Prieſts Wife chance to die, he may not marry again, without a ſpecial diſpenſation from the Patriarch, who yet uſes not to grant them to any but Biſhops, and great men, and that for the publick good. Neither may their Prieſts keep Concubines, unleſs they lay down their Office; and ſuch Prieſts as marry a ſecond Wife are not ſuffered ſo much as to hold a conſecrated candle in the Church. They never admit Baſtards into the Office of the Miniſtry. Their Monks may not marry, they contract their Marriages not in the Church, but in private Houſes. If a Prieſt be found guilty of Adultery, Murther, Theft, or Falſe-witneſs-bearing, he is degraded from his Miniſtry, and puniſhed as other offenders are.

14. When their Patriarch dies, their Emperor ſends to his Monks that live in a Monaſtery at *Jeruſalem*, to chooſe another, which they do accordingly; but they may chooſe none but one of *Alexandria*, who is of a blameleſs life, and they make a return of their election under their ſeal to *Preſter John*; the Perſon elected preſently repairs to the *Grand Cair*, to the Patriarch of *Alexandria*, who alwayes lives there. He being certified of the Election, congratulates his advancement to ſo great honour, and ſends a Meſſenger with him (who is alwayes of the order of St. *Anthony*, the Hermite) into *Ethiopia*, where they are entertained with great Joy and honour. This uſually takes up a year or two's time; in the interim, *Preſter John* diſpoſes of the Patriarchal reveneues as he pleaſes.

15. The chief Office of the Patriarch is, to confer holy Orders; but *Preſter John* himſelf diſpoſes of all Biſhopricks, and Benefices, through his Dominions. When that Patriarch dies, whoſe Revenues are very great, all his great eſtate falls to *Preſter John*. The Patriarch alſo grants all excommunications, and

the perſon Excommunicated lives in penury all his life after.

16. They do not deny the Sacrament of their Church to any offender, let his offence be never ſo great, but only for murther: They call their Patriarchs by the common name of *Abuna*; and he ſaith, that their Emperor (whatſoever his name be) is called *Precioſus Johannes*, precious *John*, not *Presbyter John*.

17. They alwayes begin their year on the Kalends of *September*, which ſtill falls out to be in the Eve of St. *John Baptiſt*; for all other holy-dayes, they obſerve them at the ſame time that the church of *Rome* doth; and they believe that *Philip* the Evangeliſt preached the Goſpel and Faith of *Chriſt* to them.

18. Their Emperour leaves not his Kingdoms to his eldeſt Son, but to ſuch of them as pleaſe him beſt. They have no coin but what is brought to them out of Forreign countries, and they receive all, whether Gold or Silver, by weight; they have no great and ſtately Cities, becauſe *Precious John* alwayes lives in Tents; which cuſtom they took up, that their Nobility might be ſtill trained up to Arms: they are compaſſed about with many and potent Enemies, with whom they often fight, and are uſually conquerers, which they attribute to the aſſiſtance of God.

19. They have no written Laws, nor Advocates, but every one pleads his own cauſe, and hath preſent Judgment.

20. They uſe circumciſion, both of Males and Females; which, they ſay, they have alwayes done ſince the Queen of *Sheba* was with *Solomon*; and after circumciſion, they baptize their Males at fourty, and their Females at eighty dayes old, except ſickneſs cauſe them to haſten it. They do not glory of their circumciſion, nor condemn others that uſe it not, becauſe St. *Paul* ſaith, *neither Circumciſion availeth any thing, nor uncircumciſion, but Faith in Chriſt*: but becauſe the ſame *Paul* came to eſtabliſh, not to deſtroy the Law, who himſelf was circumciſed, and cauſed *Timothy* to be circumciſed, therefore they uſe it.

21. Women with child, alwayes before the time of their delivery, go to confeſſion, and receive the Sacrament; and they that neglect this are counted wicked perſons. They ſuffer not Pagans, nor Dogs, nor any ſuch creatures, to come into their Churches. Neither may any of them go to Church, but bare-footed, becauſe it's holy ground.

22. They abſtain from all unclean meats, according to the Law of *Moſes*.

All theſe things were written in *Portugal*, by the aforeſaid *Zaga Zabo*, Biſhop and Prieſt, and Vice-Roy of the Province of *Bugana*.

Vide David: *Chytræum*, *de Statu Eccleſiarum*, &c.

Theſe *Abiſſenes* are deſcended of the Generation of *Chus*. They received the Doctrine of Chriſt from the Eunuch that were inſtructed and baptized by *Philip* the Evangeliſt; which Religion was generally received and propagated through all *Æthiopia*, *Anno Chriſti*, 470. under the Reign of *Abraham* and *Aſba*, two Brethren, who thereupon was ſtiled the *Propagators, and Defenders of the Chriſtian Religion*. *Abraham* out-living his brother, to prevent diſſention in his poſterity, confined the Royal Progeny to the Hill of *Amara* (See it deſcribed in my *Geographical* part) having one only entrance; and that impregnably fortified. A cuſtom obſerved even unto this day. In it they enjoy whatſoever is fit for delight, or Princely Education. And from among theſe (if the Emperor dies without a Son) a ſucceſſor is choſen, of ſuch a Spirit as their

their preſent affairs do require. Their Prieſts do marry but once ; they labour for their living, and have their preferment from the King ; they ſhave their heads, and nouriſh their beards, contrary to the Laity. The chief of them are Judges, in cauſes as well civil as Eccleſiaſtical. They acknowledge the Patriarch of *Alexandria* for their Primate. Pictures they have in their Churches, but no carved Images, neither do they give them any undue reverence; they admit of no Crucifixes. The croſs they uſe as a badge of their Profeſſion : Men and Women are both circumciſed, not as a matter of Religion ; but uſing it (as the *Copties* alſo do) out of an Ancient cuſtom of their Nation. They baptize not Males till forty, nor Females till they be ſixty dayes old ; and if they dye in the mean time, they ſay, that the *Euchariſt*, received by the Mother, whilſt they were in the Womb, is ſufficient to ſave them. Upon twelfe-Day they Re-baptize, yearly, having certain Ponds made for that purpoſe, which yet they do not uſe as a Sacrament, but in Memorial that *Chriſt* was baptized on that day by *John the Baptiſt*, in *Jordan*. Yet this cuſtom is not two hundred years old. They receive the Euchariſt in both kinds with unleavened bread, nor do they ſpit all that day after. Incenſe they uſe, and Holy water; confeſs they do, but not much in private. The Lent they obſerve moſt ſtrictly, wherein they eat little beſides herbs and fruits, and that not till Sun-ſet ; during which time many of their Prieſts live in Caves and Deſarts, and inflict on themſelves exceſſive penance. They abſtain from ſuch meats as were prohibited to the *Jews*; and celebrate the *Saturday* as well as the *Sunday*.

All the Paſſion-week they forbear to ſay their Service, and put on mournful Garments, and countenances ſutable. They uſe no extreme unction, but carry the Corps to the Grave, with the Croſs, Cenſer, and Holy-water, and read ſervice over them. In brief, they joyn with the *Copties*, for the moſt part, in the ſubſtance of Religion, and in ceremonies.

The Churches of the Chriſtians, called Jacobites.

The *Jacobites* are ſo called of one *Jacobus*, the *Syrian*, an obſcure fellow, and of no reputation. He infected thoſe countries with divers Heretical opinions : Among the reſt, that the God-head of *Jeſus Chriſt* was paſſible, and confuſed with his Man-hood. They mark their children before baptiſm with the ſign of the croſs, they uſe no *auricular confeſſion*, pray not for the dead , reject Purgatory, believe that the Soul ſleeps with the Body in the Grave, till Chriſts ſecond coming. Their Prieſts do marry, they communicate in both kinds. They reject the fourth Synod, and the Authority of the Fathers, they are diſperſed through *Syria*, *Meſopotamia*, and *Chaldea*. They have a Patriarch that reſides at *Carmel*, and a Biſhop reſiding at *Jeruſalem*.

The Churches of the Georgians.

The *Georgians* are ſo called of their countrey, lying between *Colchos*, *Caucaſus*, the *Caſpian* Sea, and *Armenia*. They are a very warlike people, being infeſted on both ſides with the *Turkiſh* and *Perſian* inſolencies. They differ not much from the *Greeks* in their opinions. They have a Metropolitan of their own, who (they ſay) is reſident in Mount *Sinai*. They ſay alſo, that they marry within the degrees prohibited.

They are divided into eighteen Biſhopricks.

The Churches of the Marionites.

The *Marionites* are Chriſtians, inhabiting *Mount Libanus*: So called of *Marona*, a Village adjoyning. They uſe the *Chaldean* Language, and *Syrian* Character, in Holy matters. Once they were a limb of the *Jacobites*, and are ſubject unto the Patriarch of *Antioch*, but won to *Popery* by *John Baptiſta*, a Jeſuite, in the time of Pope *Gregory* the thirteenth, who ſent them a Catechiſm printed at *Rome*, in the *Arabick* tongue; ſo that now they joyn with the *Latine* Church. An ignorant people they be, and ſo eaſily drawn to any Religion; they being not able to give a reaſon of their own. They are poor in ſubſtance, and few in number.

The Churches of the Neſtorians.

They are ſo called from one *Neſtorius*, a *German*, who lived in the Reign of *Theodoſius*, and was by him made Biſhop of *Conſtantinople*. They reade the Scriptures with ſeeming zeal and humility. They adminiſter the Sacrament of the Lords Supper in both kinds, and deny *Chriſts* real preſence. Their Prieſt (not diſtinguiſhed in habit from the reſt) breaks the bread, and layes it in the palm of the communicants hand; and then the cup, whereof they ſip, the Prieſt holding it the while. They kiſs the croſs, but pray not before it, nor do they reverence Images. They will not have the Virgin *Mary* to be called, *The Mother of God*. Their chiefeſt error is, that they divide the Divinity of *Chriſt* from his Humanity. Their Doctrine diſperſed it ſelf through all the Eaſt, by means of *Coſroes*, King of *Perſia*, who enforced all the Chriſtians within his Dominions (out of a mortal hatred that he bare to the Emperour *Heraclius*) either to forſake his Empire, or to become *Neſtorians*. Moſt of them now inhabit about *Babylon*, their Patriarchs Seat is in *Muzal*, in *Meſopotamia*, a City ſeated on the banks of *Tygris*; his dignity deſcending from the Father to the Son. Marriage is generally allowed to their Clergy; and when they are Widdowers they may marry again at their pleaſure. They have the ſacred Scriptures among them, and perform their Divine Services in the *Chaldean* Tongue. They allow not the Council of *Epheſus*, nor any that followed.

The Churches of the Armenian *Chriſtians.*

Theſe were once under the Patriarch of *Conſtantinople*; but about the Hereſie of *Eutiches*, they fell from his Goverment, and from communion with the *Greek* Churches, whom now they deteſt above all others, and re-baptize ſuch *Greeks* as are converted to their Opinions. They believe that there is but one Nature in *Chriſt*, not by a commixtion of the Divine Nature with the Humane (as *Eutiches* taught) but by a conjunction, as the Soul is joyned to the Body. They deny the Real preſence in the Sacrament, and adminiſter it as the

Copti do, with whom alſo they deny Purgatory, and Prayer for the Dead. With the *Greeks* they hold that the Holy Ghoſt proceeds only from the Father; and that the Dead neither do, nor ſhall feel Joy or Torment, till the day of Judgment: Their Patriarch reſides at *Tyberis* in *Perſia*, in which Countrey they live wealthily, and in good eſteem. They have three hundred Biſhops. Their Prieſts marry not twice, and they eat fleſh but five times a year; and then they do it, leſt the people ſhould think it a ſin to eat it, in regard of their abſtinence. They obſerve Lent ſtrictly, yet eat fleſh upon *Fridayes*, between *Eaſter* and *Whitſontide*. They adore not Images: In their Aſſemblies on the Sabbaths, one ſits in the midſt of the Congregation (not differing in Habit from others) that reads out of the Bible in the *Chaldean* Tongue. After a while the Biſhop comes in a Hood, and garment of black, with a ſtaff in his hand, who firſt prayes, and then ſings ſome *Pſalms*, being aſſiſted therein by two or three others. Afterwards all ſing joyntly, and at times pray privately, and uſe often proſtrations, the Biſhop excepted, who ſtands, with erected Hands and Face towards the Altar. When Service is ended, one after another kiſſes the Biſhops hand, and beſtoweth his Alms; the Biſhop in the mean time laying his other hand on each of their Heads, and bleſſing them. Laſtly, he preſcribeth ſucceeding Feaſts and Feſtivals. They faſt upon *Chriſtmas-Day*.

CHAP. XX.

Examples of Comfort in Afflictions.

1. MR. *Bradford* ſaid, *I thank God more for this Priſon, and dark Dungeon, then for any pardon; yea, then for any pleaſure that ever I had. For in it I find God my moſt ſweet God alwayes. Act. and Mon.* He alſo told a Friend that lay with him in the ſame bed in Priſon, that even in the time of his examination before *Stephen Gardiner*, he was wonderfully comforted, not only in Spirit, but alſo in Body; for he received a certain taſte of the Holy Communion of Saints, whilſt a moſt pleaſant refreſhing did iſſue from every part and member of the Body, to the ſeat and place of the heart; and from thence did ebb and flow, to and fro, to all the parts again. *Fol.* 1358.

2. The World wonders (ſaid Mr. *Philpot*, Martyr) how we can be ſo merry: But our God is Omnipotent; which turneth miſery into felicity, Croſſes into comforts. Believe me, there is no ſuch Joy in the World, as the people of *Chriſt* have under the Croſs; I ſpeak it by experience, &c. *Act. and Mon.*

3. One *Richard Collier*, another holy Martyr, after his condemnation, ſang a *Pſalm*; whereupon the Prieſts and Officers railed upon him, ſaying, that he was out of his wits. *Ibid.*

4. About the year 1528. there were two *Dutch* Tradeſmen caught at *Prague*, and by ſome Monks were accuſed of *Lutheraniſm*, for which they were condemned to be burnt. As they went to the place of Execution, ſuch gracious

words proceeded out of their mouths as drew tears from the ſpectators eyes; when they came to the Stake, they exceedingly encouraged each other. One of them ſaying, *Since our Lord* Chriſt *hath ſuffered ſuch grievous things for us, let us chearfully ſuffer for him, and rejoyce that we have found ſo much favour with him, that we are counted worthy to die for the Word of God.* The other ſaid; *I, in the day of my Marriage, found not ſo much inward joy, as I now do.* When fire was put to them, they ſaid with a loud voice, *Lord Jeſus, thou in thy ſufferings didſt pray for thine Enemies, therefore we alſo do the like,* &c. See my Gen. Martyrol. p. 177.

5. The Lord *Henry Otto*, being condemned at *Prague*; at the place of Execution, he ſaid, *I was lately troubled, but now I feel a wonderful refreſhing in my heart*: Adding, with his hands lift up to Heaven, *I give thee thanks, O moſt merciful Saviour, who haſt been pleaſed to fill me with ſo much comfort. O, now I fear death no longer; I ſhall die with joy. Ibid.* p. 193.

6. There was one *Faninus*, in *Ferrara* in *Italy*, a godly man, and a zealous Profeſſor of the Truth, whom the Pope commanded therefore to be Executed; whereof when the Officer brought him word, he much rejoyced; thanking the Meſſenger for his news. As he was going to Execution, one that ſaw him ſo merry and chearful, asked him the reaſon of it, when as our Lord *Chriſt*, before his death, ſweat blood and water. To whom he anſwered, *That* Chriſt *ſuſtained all the ſorrows and conflicts with Hell and Death, that were due to us, that by his ſufferings we might be freed from the ſorrows and fears of them, Ibid.* p. 266.

7. *Anno Chriſti*, 1555. there was one *Algerius*, a Student in *Padua*; a young man, of excellent learning; who, having attained to the knowledge of the Truth, ceaſed not by inſtruction, and example, to teach others; for which he was accuſed of Hereſie to the Pope, by whoſe command he was caſt into Priſon at *Venice*, where he lay long; and during that time, he wrote an excellent Letter to the afflicted Saints, wherein, among many other ſweet expreſſions, he thus writeth. *I cannot but impart unto you ſome portion of my delectations, and joys which I feel, and find. I have found Honey in the entrails of a Lyon. Who will believe that in this dark Dungeon I ſhould find a Paradiſe of pleaſure? For in the place of ſorrow and death dwells tranquillity, and hope of life. In an infernal Cave I have joy of Soul: Where others weep, I rejoyce: Where others tremble, there is ſtrength and boldneſs,* &c. *All theſe things the ſweet hand of the Lord doth miniſter unto me. Behold, He that was once far from, is now preſent with me: Whom I could ſcarce feel before, I now ſee more apparently: Whom once I ſaw afar off, I now behold him near at hand: Whom once I hungred for, he now approaches, and reaches his hand to me. He doth comfort me, and fills me with gladneſs. He drives away all ſorrow, and ſtrengthens, encourages, heals, refreſhes, and advances me. O, how good is the Lord? who ſuffers not his ſervants to be tempted above their ſtrength! O, how eaſie, and ſweet is his Yoke! Learn therefore how amiable, and merciful the Lord is, who viſiteth his Servants in temptations, and diſdains not to keep them company in ſuch vile and ſtinking Dungeons,* &c. And in the concluſion, he ſubſcribes his Letter;

From the delectable Orchard of the Leonine *Priſon*, &c. *Ibid.* p. 270.

8. *Henry Voes*, and *John Eſch*, ſometimes *Auſtin* Friers, being condemned for Religion, gave thanks to God, their Heavenly Father, which, of his great

goodneſs, had delivered them from the falſe, and abominable Religion; making them Prieſts to himſelf, and receiving them to himſelf, as a Sacrifice of a ſweet odour. They went joyfully to the place of Execution, proteſting that they dyed for the glory of God, and the Doctrine of the Goſpel, as true Chriſtians; and that it was the day which they had long longed for. They joyfully embraced the Stake, and endured patiently the torments of the fire, ſinging *Pſalms*, and rehearſing the *Creed*, in teſtimony of their Faith. When the fire was kindled at their feet, one of them ſaid, *Methinks you do ſtrew Roſes under my feet.* Ibid. p. 279.

9. *Peter Spengler*, a godly and learned Miniſter in *Germany*, being adjudged to Death, as he was going to Execution, ſaid, *I ſhall be an acceptable Sacrifice to my Saviour*, Jeſus Chriſt, *who hath given me a quiet Conſcience, as knowing my ſelf innocent from the Crimes objected againſt me. As for my Death, it's all one to me, whether I dye thus or no: For if you had let me alone, I muſt ſhortly have forſaken this skin, which already ſcarcely hangs to my bones. I know that I am a mortal and corruptible Worm:* I *have long deſired my laſt day, and have oft prayed that* I *might be delivered out of this mortal Body, to be joyned to my Saviour* Jeſus Chriſt, *&c.* I*bid.* p. 282.

10. *Anno Chriſti*, 1545. a godly Martyr in *Mechlin*, feeling the violence of the flame, ſaid, *O what a ſmall pain is this, if compared with the glory to come!* Ibid. p. 289.

11. *Anno Chriſti*, 1549. there was one *Audebert*, condemned in *France* to be burnt. When ſhe was brought forth to Execution, and had a Rope put about her, ſhe called it her *Wedding Girdle*, wherewith ſhe ſhould be married unto *Chriſt*: and being to be burned upon a Saturday, ſhe ſaid, *On a Saturday* I *was firſt married, and on a Saturday* I *ſhall be married again.* She much rejoyced when ſhe was put into the Dung-cart, and ſhewed ſuch patience and conſtancy in the fire, as made all the Spectators to wonder at it. I*bid.* p. 320.

12. In the Reign of Queen *Mary*, there was one Mrs. *Joyce Lewis*, a Gentlewoman, who had been brought up very tenderly and delicately in her youth: It pleaſed God to reveal his Truth to her, which wrought in her a deteſtation of Popery; for which ſhe was apprehended, and caſt into a ſtinking Priſon, and after a time condemned to be burnt. During all the time of her impriſonment ſhe behaved her ſelf ſo holily and unblamably, that all which obſerved it did much bewail, that ſuch a Woman as ſhe ſhould be put to Death. When the writ came for her Execution, ſhe ſaid, *As for Death,* I *fear it not: For when* I *behold the amiable countenance of* Chriſt, *my dear Saviour, the ugly face of Death doth not much trouble me.* All the night before her Execution ſhe was wonderful chearful and merry, yet with a certain gravity; ſo that the Majeſty of Gods Spirit did wonderfully appear in her, which expelled the fear of Death out of her heart. When the Sheriff brought her word that ſhe had but one hour to live in this World, She ſaid, *Mr. Sheriff, your Meſſage is welcome to me, and* I *thank my God, who accounts me worthy to lay down my life in his Quarrel.* At the Stake ſhe prayed earneſtly three times, and eſpecially, that God would aboliſh the Idolatrous Maſs; to which, all the multitude, and, among them, the Sheriff himſelf, cryed, *Amen.*

Then taking a Cup of Beer, ſhe ſaid, I *drink to all them that unfeignedly love* *the Goſpel of our Lord* Jeſus Chriſt, *and that wiſh the aboliſhment of Popery.* Her Friends firſt pledged her, and then a great number of people, eſpecially of Women, for which afterwards they were enjoyned penance. Being tied with a chain to the Stake, ſhe looked with an exceeding chearful, and ruddy countenance, and ſtood ſo patiently, that the people much lamented her, and with tears bewailed the tyranny of her Popiſh Adverſaries. When fire was ſet to her, ſhe neither ſtrived, nor ſtruggled, but ſtood with her hands lift up to Heaven, till ſhe gave up the Ghoſt, *See my Engliſh Martyrol*, p. 192.

13. Mr. *John Rogers*, the *Proto-Martyr*, in Queen *Maries* dayes, the Sabbath before his death, drank to Mr. *Hooper*, who lay in a Chamber beneath him, bidding the Meſſenger to commend him to him, and to tell him, *That there was never little fellow that would better ſtick to a man, then he would to him*; ſuppoſing that they ſhould be both burned together, though it fell out otherwiſe. *See my Lives of the Fathers*, p. 489.

14. Mr. *Lawrence Sanders*, whilſt he was in Priſon, wrote thus to his Wife: *I am merry, and truſt (through Gods mercy) I ſhall be merry, maugre the teeth of all the Devils in Hell. Riches I have none to endow you with; but the Treaſure, of taſting how ſweet* Chriſt *is to the hungry Conſciences (whereof, I thank my* Chriſt, *I do feel my part) that I bequeath unto you, and to the reſt of my beloved in* Chriſt, &c. And again, *Oh! what worthy thanks can be given to our gracious God, for his unmeaſurable mercies ſo plentifully poured out upon us: And I, moſt unworthy wretch, cannot but bewail my great ingratitude towards ſo gracious a God, and loving Father. I beſeech you all, as for my other ſins, ſo, eſpecially for my ſin of unthankfulneſs, to crave pardon for me in your earneſt prayers. To number Gods mercies in particular, were to number the drops of water in the Sea, the Sands on the ſhore, or the Stars in Heaven. O my dear Wife and Friends, rejoyce with me, I ſay, rejoyce with Thanksgiving for this my preſent promotion, in that I am made worthy to magnifie my God, not only in my Life by my ſlow mouth, and uncircumciſed lips, bearing witneſs to his Truth; but alſo by my blood, to ſeal the ſame; to the glory of my God, and to the confirming of his true Church. I do profeſs to you, that as yet the comforts of my ſweet* Chriſt *do drive from me the fears of Death*, &c. Ibid. *p.* 509.

15. Dr. *Rowland Taylor*, as he was going to *Hadley* to be burnt, when he came within two miles of it, he deſired to alight; and when he was down, he leapt, and ſet a friſk or two, ſaying; *God be praiſed, I am now almoſt at my home, and have not paſt two ſtiles to go over, and then* I *am even at my Fathers Houſe*. Ibid. *p.* 509.

16. Biſhop *Ridley*, in a Letter to Mr. *Bradford*, writes thus; *Sir, Bleſſed be God, notwithſtanding our hard reſtraint, and the evil reports raiſed of us, we are merry in God; and all our care is, and (by Gods grace) ſhall be, to pleaſe and ſerve him, from whom we expect, after theſe temporary and momentary miſeries, to have eternal joy, and perpetual felicity, with* Abraham, Iſaac, *and* Jacob, *&c. Ibid.* p. 520. And the night before he ſuffered, he ſaid, *Though my breakfaſt will be ſomewhat ſharp, and painful; yet,* I *am ſure, my ſupper ſhall be more pleaſant and ſweet.* p. 522.

17. Mr. *Hugh Latimer* being brought before the Privy Council, was there entertained with many ſcoffs and ſcorns, and from thence was ſent Priſoner to the

the Tower, where the Lord gave him ſuch a valiant ſpirit, that he did not only bear the terribleneſs of his impriſonment with admirable patience, but he derided, and laughed to ſcorn all the doings and threats of his enemies. *Ibid*. pag. 528.

18. Mr. *John Philpot* having lain for ſome time in the Biſhop of *London*'s *Cole-houſe*, the Biſhop ſent for him, and, among other queſtions, asked him why they were ſo merry in Priſon? ſinging (as the Prophet ſpeaks) *Exultantes in rebus peſſimis*, Rejoycing in your naughtineſs; whereas you ſhould rather lament, and be ſorry. Mr. *Philpot* anſwered; *My Lord, the mirth which we make is but in ſinging certain Pſalms, as we are commanded by St.* Paul, *to rejoyce in the Lord, ſinging together Hymns and Pſalms: For we are in a dark, comfortleſs place, and therefore we thus ſollace our ſelves. I truſt therefore, your Lordſhip will not be angry, ſeeing the Apoſtle ſaith, If any be of an upright heart, let him ſing Pſalms: and we, to declare that we are of an upright mind to God, though we are in miſery, yet refreſh our ſelves with ſuch ſinging*. Ibid. pag. 431. *After ſome other diſcourſe* (ſaith he) *I was carried back to my Lords Cole-houſe, where I, with my ſix fellow-priſoners, do rouze together in the ſtraw, as cheerfully (I thank God) as others do in their beds of down*. Page 532.

And, in a letter to a Friend, he thus writes: *Commend me to Mr.* Elſing *and his Wife, and thank them for providing me ſome eaſe in my Priſon; and tell them, that though my Lords Cole-houſe be very black, yet it is more to be deſired of the faithful then the Queens Palace. The world wonders how we can be ſo merry under ſuch extreme miſeries: but our God is Omnipotent, who turns miſery into felicity. Believe me, there is no ſuch joy in the World, as the people of God have under the Croſs of Chriſt: I ſpeak by experience, and therefore believe me, and fear nothing that the World can do unto you: For when they impriſon our bodies, they ſet our ſouls at liberty to converſe with God: when they caſt us down, they lift us up: when they kill us, then do they ſend us to everlaſting life. What greater glory can there be, then to be made conformable to our Head, Chriſt. And this is done by Affliction. O good God, what am I, upon whom thou ſhouldſt beſtow ſo great a mercy? This is the day which the Lord hath made; Let us rejoyce and be glad in it. This is the way, though it be narrow, which is full of the peace of God, and leadeth to eternal Bliſs. Oh, how my heart leapeth for joy that I am ſo neer the apprehenſion thereof! God forgive me my unthankfulneſs, and unworthyneſs of ſo great glory. I have ſo much joy, that, though I be in a place of darkneſs, and mourning, yet I cannot lament; but both night and day am ſo full of joy, as I never was ſo merry before; The Lords name be praiſed for ever. Our enemies do fret, fume, and gnaſh their teeth at it. O, pray inſtantly that this joy may never be taken from us; for it paſſeth all the delights in this world. This is the peace of God that paſſeth all underſtanding. This peace, the more his choſen be afflicted, the more they feel it; and therefore cannot faint neither for fire, nor water*. Ibid. pag. 534, 535.

CHAP.

CHAP. XXI.

Examples of Conſcience, Good, and Bad.

1. CIcero, in his *Offices*, ſaith, *A recta Conſcientia ne latum quidem unguem diſcedendum*: A man may not depart an hairs breadth all his life long from the dictates of a good Conſcience.

2. The *Arrian Vandals* under *Genſerick*, having poſſeſſed themſelves of a part of *Africk*, where they tyrannized againſt the Orthodox; if any Miniſter occaſionally did but mention *Pharaoh*, *Nebuchadnezzar*, *Herod*, &c. they preſently, being accuſed by their own evil Conſciences, laid to his charge, that he meant it by their King, and thereupon baniſhed him. *See my Gen. Martyrol.* p. 92.

3. *Origen* hearing that divers Chriſtians were carried to an Idol-Temple to force them to offer Sacrifice; he, out of his zeal, ran thither, to encourage, and to diſſwade them from it. This was the Opportunity which his Adverſaries waited for; and therefore, letting the others go, they laid hold upon him, putting him to his choice, whether he would offer Incenſe to the Idol, or have his Body defiled with a foul, and ugly *Blackamore*, whom they had ready there for that purpoſe. *Origen* being in a miſerable ſtreight, at laſt, choſe rather to offer Incenſe, then to have his chaſte body defiled with ſo foul a Creature. Then did they preſently put ſome Incenſe into his trembling hands; and whilſt he demurred what to do, they took his hands and ſhook the Incenſe into the fire, and triumphingly cryed out, Origen *hath ſacrificed*, Origen *hath ſacrificed*; and ſo diſmiſſed him. For this he was Excommunicated by the Church; and being filled with ſhame and ſorrow, he left *Alexandria*, and went into *Judea*; and when he came to *Jeruſalem*, being well known by his learned Expoſitions, and for his gift of utterance, he was requeſted by the Miniſters to preach to the people in the publick Aſſembly; and after much importunity, being in a manner conſtrained thereto, he ſtood up, took his Bible and opened it; and the firſt place that he caſt his eye upon, was the portion of Scripture, Pſal. 50. 16. *Unto the wicked ſaith* God, *why doſt thou preach my Law, and takeſt my Covenant into thy mouth?* &c. which Scripture ſo ſoon as he had read, his conſcience flying into his face, he claſped the Book, ſate down, and brake out into abundance of tears, the whole Congregation alſo weeping with him, ſo that he was altogether unable to ſay any more to them. After this he wandred up and down in great grief, and torment of Conſcience, and wrote this Lamentation.

In bitterneſs, and grief of mind, I go about to ſpeak unto them which hereafter ſhall read this confuſed writing. But how can I ſpeak when my Tongue is tyed up, and my lips dare not once move or wag? My Tongue doth not it's office, my throat is dried up, and all my ſenſes and members are polluted with iniquity. But I *will proceed; and firſt I will fall to the ground on my bare knees, and make my humble ſuppliction to the Saints, that they will help me, filthy wretch, who, by reaſon of my ſins, dare not crave ought at the hand of* God. *O ye Saints, and bleſſed of* God, *with watry eyes, and wet cheeks, ſoaked in dolour and pain, I beſeech you to fall down before the*

Throne of Almighty God for me, miſerable ſinner: Wo is me, becauſe of the ſorrow of my heart! Wo is me, that my ſoul is thus afflicted! Wo is me, that I am compaſſed thus on every ſide, and ſhut up in my ſin, ſo that there is no health in me! Wo is me, my Mother, that ever thou broughteſt me forth: A righteous man to be converſant in unrighteouſneſs: An Heir of the Kingdom of God, to be now an Inheritor of the Kingdom of the Devil! A Miniſter of Chriſt, to be found wallowing in impiety! A man beautified with honour and dignity, to be in the end blemiſhed with ſhame and ignominy! Tea, beſet with manifold evils, and choaked with infamous doings! Wo is me, my Mother, that thou brougheſt me forth a lofty Turret, yet now thrown down to the ground! A fruitful Tree, yet quickly withered! A burning Light, yet ſuddenly darkned! A running Fountain, yet by and by dried up!

Wo is me, that ever I was decked with gifts and graces, and now ſeem pitifully deprived of all! But who will miniſter moiſture to my Head? And who will give ſtreams of tears unto mine eyes, that I might bewail my ſelf in this my doleful plight? Alas! O my Miniſtry, how ſhall I lameut thee? O all ye my Friends, tender my caſe, and pity my perſon, who am ſo dangerouſly wounded. Pity me, O all ye my Friends, who am now become an abject perſon! pity me, O ye my Friends, for that I am now with ſorrow come to nought! pity me, O ye my Friends, for that I have now trodden under foot the Seal and Cognizance of my Profeſſion, and joyned in league with the Devil! pity me, O ye my Friends, for that I am rejected and caſt away from before the face of God! It is for my leud life, that I am thus polluted and branded with open ſhame. The Lord made and ingrafted me into a fruitful Vine, but inſtead of pleaſant Cluſters, I brought forth Brambles; Inſtead of Grapes, I brought forth pricking Thorns.

But let the well-ſprings of Tears overflow, and let my cheeks be watered: Let them flow upon the Earth, and moiſten it, for that I am born in iniquity, and ſoaked in ſin, &c. Alas, what have I felt, and how am I faln! Alas, how am I thus come to nought? There is no ſorrow comparable to my ſorrow: There is no affliction that exceeds my affliction: No bitterneſs that paſſeth my bitterneſs: No lamentation more lamentable than mine: Neither is there any ſin greater than my ſin, and there is no ſalve for me. Where is that good Shepherd of Souls? Where is he that went down from Jeruſalem to Jericho, who ſalved and cured him that was wounded by the Thieves? Seek me out, O Lord, who am faln from the higher Jeruſalem, who have broken the Vow that I made in Baptiſm. Who profaned my Cognizance, in that I dealt injuriouſly with thy bleſſed Name. Alas, that ever I was Doctor, and now occupy not the room of Diſciple! Thou knoweſt, O Lord, that I fell againſt my will. And whereas I went about to enlighten others, I darkned my ſelf. When I endeavoured to bring others from Death to Life, I brought my ſelf from Life to death. When I minded to preſent others unto God, I preſentod my ſelf unto the Devil. When I deſired to be found a friend, and favourer of godlineſs, I was found a Foe to it, and a furtherer of iniquity. When I ſet my ſelf againſt the aſſembly of the wicked, and reproved their doings, there found I ſhame, and the moſt peſtilent wound of the Devil. Some promiſed me, that they would be baptized. But after I departed from them, the Devil the ſame night transformed himſelf into an Angel of Light, and ſaid unto me; when thou art up in the morning, go and perſwade them, and bring them unto God. But the Devil, going before me, prepared the way, by whetting their wits to deviſe miſchief againſt me, ſilly wretch, ſowing in their minds hypocriſie,

criſie, diſſimulation, and deceit. But I (unhappy creature) skipped out of my bed at the dawning of the day, and could not have time to finiſh my wonted Devotions, nor acccompliſh my uſual Prayers, out of a fervent deſire to have all men ſaved by coming to the knowledge of the Truth; while, in the mean time, I wrapped my ſelf in the ſnares of the Devil. I gat me to thoſe wicked men, I required them to perform their promiſe made over night: I (ſilly ſoul) not knowing their ſubtilty, went with them to the place of Baptiſm. O, blinded heart, how didſt thou not remember! Fooliſh mind, why didſt thou not bethink thy ſelf? O, witleſs brain, how didſt thou not underſtand? But it was the Devil that lulled me a-ſleep, and in the end ſlew my unhappy, and wretched ſoul. I anſwered but in a word, and became reproachfully defamed. I ſpake without malice, and yet felt deſpite. The Devil raiſed an aſſembly about me, and pronounced againſt me that unjuſt ſentence, Origen hath ſacrificed. *O, thou Devil, what haſt thou done unto me? How haſt thou wounded me?* I *bewailed ſometimes the fall of* Sampſon; *but now have* I *fallen worſe my ſelf:* I *bewailed formerly the fall of* Solomon; *but now have* I *fallen far worſe my ſelf:* I *have formerly bewailed the wretched eſtate of all Sinners; yet now am* I *plunged into ſin my ſelf. As* I *went about to ſave notorious Sinners, I made my ſelf a Captive to Captives, and a Bond-ſlave to ſin. Alaſs! My Chriſt liveth, yet* I *am a Widower. My Sons be alive, yet* I *am Barren. Every creature rejoyceth, and* I *alone am deſolate, and ſorrowful.* See much more, to the ſame purpoſe, *in my Lives of the Fathers.* Page 39, &c.

Iſidore uſed to ſay, *That all things may be ſhunned but a mans own heart. A man cannot run from himſelf; A guilty Conſcience will not forſake him whereſoever he goes.*

4. Mrs. *Katharine Bretterg* falling into a Fever, through Satans ſubtilty, who alwaies watches his fitteſt opportunities, began to be afflicted with great trouble of mind and conſcience. Firſt, ſhe found in her ſelf ſome little infirmity and weakneſs of Faith more then ordinary; which yet, through Gods mercy, ſhe ſoon overcame: But ſhortly after Satan aſſaulted in a more violent manner: For, in the beginning of her conflict, the greatneſs of her ſins, and the ſeverity of Gods Juſtice came into her mind, which much afflicted her, whereof ſhe greatly complained. Then did ſhe accuſe, and charge her ſelf with Pride, as having too much delighted her ſelf in her beauty. She thought that ſhe had no true Faith, and had only plaid the Hypocrite, and had not embraced Religion ſo ſincerely, nor glorified God ſo carefully (eſpecially with her tongue) nor loved him ſo fervently as ſhe ought to have done. Sometimes ſhe would caſt her Bible from her, and ſay, *That it was indeed the Book of Life*; but ſhe had read it unprofitably, and therefore feared, *that it was become to her the Book of Death.* Sometimes ſhe complained, that her ſins had made her a prey to Satan, a ſpectacle to the World, a diſgrace to her Religion, and a ſhame to her Husband, Kindred, and to all true Chriſtians, and thereupon ſhe would weep bitterly. Sometimes ſhe was troubled for the original corruption of her nature, The ſins of her Parents; yea, the ſin of our firſt Parents, as if it had made her unworthy of Gods favour, &c. Sometimes ſhe accuſed her ſelf of impatience under Gods afflicting hand: ſhe bewailed her want of feeling the work of Gods Spirit: ſhe doubted of her Election, &c. She wiſhed that ſhe had never been born, or that ſhe had rather been made any other creature then a woman. Oft-times ſhe cryed out; *Wo, wo, wo, a weak, a woful, a wretched, a*

forſaken woman, &c. with tears trickling from her eyes. She complained of grievous thirſt, which, ſhe ſaid, was ſuch as all the water in the Sea could not quench, and yet refuſed drink, or drank very little. Sweat did burſt out upon her in this extremity, exceedingly: at other times her body burned extremely. Sometimes ſhe was very dull in Prayer, and once as ſhe ſhould have ſaid, *lead us not into temptation*, ſhe ſtopped, and ſaid, *I may not pray, I may not pray*, *being thus interrupted by Satan*.

Once after a great conflict with Satan, ſhe ſaid; *Satan, reaſon not with me, I am but a weak woman; if thou haſt any thing to ſay, ſay it to my Chriſt: He is my Advocate, my ſtrength, and my Redeemer, and he ſhall plead for me.* Being oft afflicted with the ſight of her ſins, and want of comfort, with many a pittyful ſob, and much weeping, ſhe ſaid to her friends: *Pray to the Lord Jeſus Chriſt to help and comfort a poor, woful, diſtreſſed woman.* But ſhortly after God anſwered her deſires, by filling her with abundance of inward conſolations, and joy unſpeakable. See her Life in my *ſecond Vol. of Lives*. Page 112. &c.

5. Dr. *Harris* his wife, who was born of Parents eminently pious, had been religiouſly educated, and her ſelf a conſtant worſhipper of God all her time, who ſeldome roſe from her prayers with dry eyes; was in her old age delivered up, by God, to Satans buffetings, and to ſuch helliſh temptations, and horrors of mind, as ſtruck a grief and terror into all the ſpectators; which occaſioned him often to ſay: *That God made it appear to all Beholders, that the beſt man is no more then the Lord makes him hourly: For as the receiving of Grace, ſo the keeping, and uſing the comfort, and enjoyment of it, is all from him: which is not only true in ſupernatural Graces, but in the gifts of Nature alſo; Our wits, ſenſes, phantaſies, all are in Gods hand; nor are the wiſeſt men any thing, longer then he pleaſes to continue them ſo.*

This good woman was a ſad inſtance of all this, whoſe temptations were ſo violent, ſo horrid, and withal ſo ſubtile, that they put the ableſt, and moſt experienced men to their wits end to anſwer them, and her poor ſelf even beyond her ſelf. Whilſt ſhe was in this perplexed condition, ſundry eminent Preachers, and Profeſſors viſited her; and her Husband (who had been an happy inſtrument of ſatisfying many others) could give her no ſatisfaction. One day, as ſhe was complaining that ſhe could find no comfort: O (ſaid he) *What an Idol do ſome make of Comfort, as if their Comfort were their Chriſt?* Continual prayers were offered up in her behalf upon all occaſions, which gave hopes that the Lord might make her end comfortable, and her conqueſt glorious.

However, (her Husband would often ſay) *That the difference was not great whether Comfort came at Death, or an hour after, ſince comfort would come aſſuredly. See her Life in my 3d. Vol. of Lives*. Page 294. &c.

6. *Belſhazzar*, in the midſt of his cups, and bravery, how was his conſcience terrified with fear and horror, when he ſaw the hand-writing upon the wall?

7. *Tiberius* the Emperor, who was doubly died in unnatural luſts, and cruelties, could neither evade, nor diſſemble the horrors of his conſcience.

8. *Nero*, after the unnatural and barbarous murthering of his Mother, *Agrippina*, was alwaies purſued by imaginary Devils; his diſtracted fancy repreſenting to him Furies, and flames ready to torment him.

9. Conſcience terrified is thought to be the Hornet wherewith the Lord

drave out the *Hivite*, the *Canaanite*, and the *Hittite*, before the *Iſraelites*; cauſing them by the Furies of their own evil conſciences, wherewith they were haunted, to fear their own ſhadows, *and to flee at a ſhaken leaf, as a ſparrow out of Ægypt, and as a Dove out of the Land of* Aſſyria, Hoſ. 11. 11.

10. Thus *Zebul* was terrified with the ſhadow of the mountains, *Judg.* 9. 36. The *Midianites* with their own dreams and fancies, *Jud.* 7. 13. The *Syrians* with an imaginary noiſe of Chariots and Horſes, 2 *Kings*, 7 6.

11. So likewiſe the *Burgundians* (when they were about to give their enemies Battel) were frighted with the ſight of long Thiſtles, which they thought to be Lances. *French Hiſt.*

12. Cardinal *Creſcentius* was terrified with his own conceits and fancies: For as he was writing to *Rome* from the Council of *Trent*, againſt the *Proteſtants*, he thought verily he had ſeen the Devil, like a great black Dog, walking in his Chamber, and at laſt couching under his Table; which caſt the man into ſuch a melancholy dump, that he ſhortly after died of it. *Hiſt. of the Coun. of Trent.*

CHAP. XXII.

Examples of Conſtancy in Affliction and Perſecution.

1. ANtiochus *Epiphanes*, ſeeking to draw the *Jews* to Idolatry, aſſembled many of them, and cauſed Swines-fleſh to be ſacrificed on the Altar, and to be offered to every one of them to eat. Among theſe there was one *Eleazar* a Prieſt, a man that feared God, very aged, of a reverend countenancee, and famous for his virtue: Him *Antiochus* ſought by all means to draw to take, and eat of it; telling him, that no wiſe man will credit the *Jews* opinion of refuſing that meat which nature had ordained for mans uſe as well as any other, &c. But *Eleazar* anſwered; “We, O *Antiochus*, follow not vanity, but the
“verity of Religion; neither can fear of torments make us to embrace any
“other. Do not eſteem it a ſmall matter to eat of forbidden meat, and to taſte
“of that which is ſacrificed unto Idols: For it is a prophane thing to touch
“things that are prophane; and we are taught by our Law to ſuffer patiently
“whatſoever is inflicted, for Gods cauſe, upon us. And therefore I refuſe this
“prophane meat, well knowing that I ought to eat what is warranted by Gods
“Word, which I have learned to obey: and herein will I perſiſt, though with
“tyrannous hands thou pluck'ſt out mine eyes, or with a ſharp knife rippeſt up
“my entrails.

“Think not becauſe I am old my boody is feeble: If I muſt be ſacrificed
“for Gods ſake, thou ſhalt find me as luſty, and conſtant, as a young man, and
“moſt joyful in torments. Prepare an extraordinary fire, or what elſe thou
“pleaſeſt: Thou ſhalt (by Gods grace) find me more conſtant in the midſt of
“all torments, then I am now before they come. The holy, and pure company
“of Fathers ſhall receive me into their number, where I ſhall not fear (O
“impious King) thy threats, &c. See my *Gen. Martyrol.* Page 18.

2. In the fourth Primitive Perſecution there was one *Germanicus*, a Chriſtian, and a young man, who, when the *Proconſull* of *Aſia* wiſhed him to remember his youth, and to favour himſelf, he would by no flatteries be withdrawn from his ſtedfaſtneſs in the Doctrine of Chriſt; but continuing conſtant, was thrown to the wild Beaſts, whom he provoked to devour him, that he might be the more ſpeedily delivered out of this wretched and ſinful Life. *Ibid.* page 39.

3. About the ſame time there was one *Sanctus*, who by various torments had endured more pains then the nature of man was able to ſtand under: yet, when the wicked thought to have heard him utter ſome blaſphemous words, by reaſon of the intollerableneſs of his pains, he abode notwithſtanding ſo conſtant in mind, that they could neither extort out of him what Countrey-man he was, where he was educated, what his name was, whether he was a bond-man, or free; but to every queſtion he ſtill anſwered, I *am a Chriſtian*, &c. *Ib.* page 41, 42.

4. In the tenth Perſecution *Diocleſian* propoſed to the Chriſtian Souldiers in his Camp, that they ſhould either ſacrifice to his Idols, or leave their offices and places, and lay down their Arms; to which, they bravely anſwered, *That they were not only ready to lay down their weapons, but to ſuffer death, if it were impoſed upon them, rather then ſin againſt God.* Ibid. page 63.

5. Under the ſame Perſecution there was one *Gordius*, in *Cæſurea*, who publickly profeſſing himſelf to be a Chriſtian, the Governor called for ſcourges, gibbets, and all inſtruments of torment to be brought forth; to whom *Gordius* ſaid, "That it would be a loſs and damage to him, if he did not ſuffer di-"vers puniſhments and torments for Chriſt, and his cauſe. The Tyrant more incenſed hereby, commanded all thoſe torments to be inflicted on him, By which *Gordius* could not be overcome; but in the midſt of them ſung; "The "Lord is my helper; I will not fear what man can do unto me; I will fear no "evil, becauſe thou Lord art with me, &c. Then did he blame the Tormentors for favouring of him, provoking them to do their uttermoſt. The Tyrant not prevailing this way, ſought by flattery to ſeduce him, promiſing him Preferments, Riches, Treaſures, Honours, &c. if he would deny Chriſt: But *Gordius* derided his folly and madneſs therein, ſaying; "That he looked for "greater Preferment in Heaven, then he could give him here upon Earth. Then was he condemned, and carried out of the City to be burnt.

As he went, many of his acquaintance came to him, kiſſing him, and, with tears, intreated him to pity himſelf; to whom he anſwered; "Weep not, "I pray you, for me, but for the enemies of God, which fight againſt the "Chriſtians: Weep, I ſay, for them which prepare a fire for us, thereby "purchaſing Hell-fire to themſelves in the day of vengeance. And ceaſe, I "pray you, thus to moleſt my quiet and ſetled mind: For truly, for the Name "of *Chriſt* I am ready to ſuffer a thouſand Deaths, &c. Others perſwading him to deny *Chriſt* with his mouth, and to keep his Conſcience to himſelf; he anſwered; "My tongue, which, by Gods goodneſs, I have, cannot be brought "to deny the Author and giver of the ſame: For with the heart we believe "unto Righteouſneſs, and with the tongue we confeſs unto Salvation. And ſo with an unapaled countenance he went to the fire, and was burnt. *Ibid.* page 73.

Baſil, in his Orations, relates a ſtory of one *Jullitta*, from whom one of the Emperors Officers had unjuſtly taken away her goods; whereupon ſhe entred her Action againſt him: He pleaded that her Action was of no Force, ſhe being an *Out-law*, for not worſhipping the Emperors gods, and for that ſhe was a Chriſtian. The Judge allowed his allegations; and to try her, Incenſe was prepared, to offer to their gods, which if ſhe refuſed to do, ſhe ſhould neither have the benefit of the Law, nor continue her life. She hearing this, with an undaunted courage, ſaid; “Farewel Riches, welcome poverty: Farewel Life, welcome Death. All that I have, were it a thouſand times more than it is, would I loſe, rather then ſpeak one wicked word againſt God, my Creator. I yield thee moſt hearty thanks, O my God, for this gift of Grace, that I can contemn, and deſpiſe this frail, and tranſitory World, eſteeming the profeſſion of Chriſt above all earthly treaſure. Her Kindred and Friends earneſtly ſollicited her to change her mind; but ſhe conſtantly refuſed, deteſting their Idolatry: and being condemned to be burnt, ſhe joyfully embraced the Sentence, and indured the flames. *Ibid.* p. 78.

6. *Hunrick*, King of the *Vandals*, made a Decree, that none ſhould be Knighted, nor bear any Office, unleſs he turned *Arrian*; whereupon many, with invincible courage, and conſtancy, forſook their Honours, and Offices, rather then they would change their Faith, *Ibid.* p. 94.

7. *Simon Montfort*, Earl of *Leiceſter*, in his Wars againſt the godly *Albingenſes*, having, by the ſurrender of a Caſtle, got many Noble Women, and Virgins into his hands; he laboured to withdraw them from the Truth, both by flattery, and cruel threats; but when he ſaw that nothing could prevail; he cauſed a great fire to be made, wherein he burnt them all. *Ibid.* page 147.

7. In the late Perſecution of *Bohemia*, at *Koſſenberg*, four godly men, continuing conſtant in their Profeſſion, after long Impriſonment, were firſt expoſed to extremity of cold, in the depth of Winter, for five weeks together. Then for nine dayes they were pinched with hunger, having only ſo much bread allowed them, as would keep Life and Soul together; and were forced to drink their own Urine inſtead of water: and being threatned with harder uſage if they turned not; they anſwered, *We willingly embrace all manner of afflictions, as hanging, burning, or any other; rather then we will ſin againſt God.* Ibid. p. 209.

9. *William Gardiner*, an *Engliſh man*, at *Lisbon* in *Portugal*, having ſuffered many bitter torments for his zeal to the Truth; they afterwards cut off both his hands; then faſtening a Rope about his middle, with a Pulley, they hoiſted him up, and make a fire under him, then ſo let him down, that his feet only at firſt felt the fire; and oft pulling him up and down, they burned him by degrees: Yet in all theſe torments he remained conſtant; and the more terribly that he burnt, the more earneſtly he prayed. When his feet were conſumed, they aſked him whether yet he would recant? exhorting him to call upon our Lady and the Saints. He anſwered, *That what torments ſoever they uſed, the Truth was the ſame; and what he had profeſſed in his Life, he would not deny at his Death. And that when Chriſt ceaſed to be our Advocate, he would then pray to our Lady, and the Saints,* &c. Ibid. *p.* 277.

10. *Anno Chriſti*, 1409. in the Reign of King *Henry* the fourth, there was one *John Badly*, a Taylor, convented before *Tho. Arundel*, Arch-Biſhop of *Canterbury*, for the Crime of Hereſie (for ſo the Truth was ſtiled in thoſe dayes) and for holding divers Articles contrary to the determination of the Church of *Rome*. The Arch-Biſhop asked him if he would renounce the Articles wherewith he was charged. He anſwered, *That he would not; but would adhere to his former anſwer.* For this he was condemned to be burnt in *Smith-field*. Many came to ſee his execution, and among them, the young Prince, the Kings eldeſt Son; who much pitied the man, and perſwaded him to have reſpect to his life: and when intreaties prevailed not, he added menaces: but nothing could ſhake the conſtancy of this faithful Martyr, Whereupon fire was put to him, and he cried aloud unto God for mercy. The Prince thinking that he recanted, cauſed the fire to be extinguiſhed; and then asked him, if he would renounce his Hereſies, promiſing, that if he would do it, he ſhould have Riches enough, and a yearly ſtipend out of the Kings Treaſury to his full content. But this valiant Champion, inflamed with a love of *Chriſt*, and thirſting after Heavenly treaſures, refuſed thoſe great promiſes; and endured the flames with invincible courage, till he reſigned up his ſpirit to *Chriſt*. *See my Engliſh Martyrol.* p. 48.

11. In the Reign of King *Henry* the ſixth, there was one *Reinold Peacock*, who publickly in the Univerſity diſputed againſt *Annuities*, *Peter-pence*, and other the Juriſdiction of the See of *Rome*, and freely declared his judgment about the ſame; and yet was protected by the good Duke of *Glouceſter*, who made him, firſt his Chaplain, then Biſhop of St. *Aſaph*, and laſtly, Biſhop of *Chicheſter*. He was a very learned man, and tranſlated much of the Scripture into *Engliſh*, and wrote divers other good books. After they had made away the good Duke, the Arch-Biſhop ſummoned him to appear before him: And when he came, he, with divers other Biſhops, laboured by all means, either to reduce him, or deſtroy him. Many terrible threats they gave him: Many fair and flattering promiſes they made him; ſo that at laſt they drew a Recantation from him. Yet afterwards, through Gods mercy, he recovered, and repented of his Recantation; whereupon he was caſt into Priſon, and condemned for an Heretick; and (as the report went) was privily, in Priſon, made away. *Ibid.* p. 56.

12. *Anno Chriſti*, 1494. there was one *Jane Boughton*, a Widdow, of about eighty years old, and Mother to the Lady *Young*; ſhe was accuſed of Hereſie, for holding divers of *Wickliff's* Opinions. She was ſo ſtout and conſtant a defender of the Truth, that all the Doctors in *London* could not turn her from any one of her opinions; and when they threatned to burn her for her Hereſie and obſtinacy; ſhe ſet light by all their menaces: when ſhe was condemned, and in the flames, ſhe cryed unto God to receive her Soul into his hands, and ſo ſhe quietly ſlept in the Lord. *Ibid.* p. 57.

13. *Anno Chriſti*, 1517. there was one *John Brown* accuſed of Hereſie to Arch-Biſhop *Warham*, who preſently ſent a warrant to apprehend him. The Meſſenger came juſt as *Brown* was carrying in Dinner at his Wives Churching; and binding his feet under the Horſes belly, carried him away to the Arch-Biſhop: neither his Wife nor Friends knowing whither they carried him. After ſix weeks Impriſonment, they ſent him to *Aſhford*, the place of his

habitation; where they ſet him in the Stocks all night; which his Wife hearing of, came and ſat by him; to whom he ſhewed how cruelly he had been uſed by the Arch-Biſhop; who cauſed his feet to be ſo burnt, that he could not ſet them to the ground: For they had been burnt to the very bones, to make him deny the Lord *Jeſus Chriſt*; which (ſaid he) I durſt not do, leſt my Lord *Chriſt* ſhould deny me hereafter. Therefore, good Wife, continue as thou haſt begun; Bring up my Children virtuouſly, and in the fear of God. The next day he was burnt, calling upon God, and ſaying, *Into thy hands I commend my Spirit, for thou haſt redeemed it, O Lord God of Truth. Ibid.* p. 60.

14. Mr. *James Bainham*, whoſe Father was a Knight, in *Glouceſter ſhire*, was brought up in learning, and afterwards ſtudied the Law. He was of a virtuous diſpoſition, and godly Converſation: Much addicted unto Prayer, and a diligent reader of the Holy Scriptures: Liberal to poor Scholars, a viſitor of Priſoners, merciful to his Clients, Ready to give Counſel to Widdows, Fatherleſs, and afflicted, without money or reward. At laſt he was ſuſpected, apprehended, and carried before Sr. *Tho. Moor*, Lord Chancellor of *England*; who laboured by frowns, and flattery, to withdraw him from the Truth: But when that prevailed not; he cauſed him to be bound to a Tree in his Garden, and whipt cruelly. Afterwards he ſent him to the Tower, and there cauſed him to be wracked in his own preſence till he was lamed. From thence he was removed to the Biſhops Cole-houſe, where he lay a fortnight in the ſtocks, with Irons upon his legs. At the Lord Chancellors, in *Chelſey*, he was chained to a Poſt for two nights. At *Fulham*, he was cruelly handled for a week together. In the Tower, for a fortnight together, he was cruelly ſcourged with whips, to enforce him to a Recantation. And when nothing prevailed, he was burned in *Smithfield*, *April* the laſt, *Anno Chriſti*, 1532. *Ibid.* p. 70.

15. *Thomas Bennet* was born in *Cambridg*, where he commenced Maſter of Arts; a man very well learned, and of a godly Life, very familiar with Mr. *Bilney*, that famous Martyr of Chriſt. *Anno Chriſti*, 1524. he went into *Devonſhire*; firſt to *Torrington*, and from thence to *Exceter*, where, after a while, he privily ſet upon the Cathedral door a paper, whereon he wrote, *The Pope is* Anti-chriſt: *And we ought to worſhip God, and not the Saints.* For which, being at the laſt diſcovered and apprehended, the Biſhop clapt him up in his own Priſon, kept him in the Stocks, loaded him with Irons, and ſhewed him ſuch favour as a Dog ſhould have had. Upon his examination he anſwered them in ſuch ſort, and ſo learnedly defended, and proved his Aſſertions, that his Adverſaries were confounded, and aſhamed: Yet did they riſfle his houſe, and ſhamefully abuſed his Wife, charging her with divers enormities: but ſhe took all patiently, and was willing to bear *Chriſts* Croſs wlth her Husband.

The Friers uſed all their Arts to turn him from his Opinions, but all in vain; to whom he ſaid, *I take God to Record, that my life is not dear unto me: I am contented to part with it, for I am weary of it; ſeeing your deteſtable doings to the utter deſtruction of Chriſts Flock; ſo that* I *deſire Death, that I may no longer ſee your abominable* I*dolatries and Superſtitions, or to be ſubject to* Antichriſt, *your Pope*, &c. When they could neither prevail by flatteries nor menaces, they proceeded to condemn him. At the place of Execution he made his humble Confeſſion, and Prayer to Almighty God, and with ſuch gravity, and Sobriety, he exhorted the people, above all things to ſeek the honour of God, and the ſaving knowledge of him; and to leave the devices of mens brains in the ſervice of God; that all that heard him confeſſed that he was Gods faithful Servant, and a good man. Yet two Gentlemen [Mr. *Tho. Carew*, and Mr. *John Barnhouſe*] laboured, firſt, by fair promiſes, enticing words, and then by grievous threatnings, to draw him to a recantation, and to pray to our Lady, and the Saints. To whom he meekly ſaid, *No, no: It is God only, upon whom we muſt call, and we have no other Advocate with the Father, but Jeſus Chriſt alone, who died for us, and now ſits at the right hand of his Father to plead our Cauſe: By him we muſt offer up our Prayers to God, if we deſire to find acceptance at the Throne of Grace.* This ſo inraged *Barnhouſe*, that he took a Furſ-buſh upon a Pike, and ſetting it on fire, held it to his Face, ſaying; *Ah, whorſon Heretick, pray to our Lady, or by Gods wounds I will make thee to do it.* Mr. *Bennet* meekly replyed, *Alas, Sir, trouble me not*; and holding up his hands, he ſaid, *Father, forgive them*: and ſo in the fire he ended his dayes, *Anno Chriſti*, 1531. *Ibid.* p. 70.

16. Mrs. *Ann Askew* was born of worſhipful Parents, and was one that did attend upon Queen *Katherine Parr*. She was apprehended for Religion, and was charged for Reading, *That God dwelleth not in Temples made with hands.* For ſaying, *That ſhe had rather reade five lines in her Bible, than hear a Maſs.* They rebuked her for reading the Scriptures, telling her that St. *Paul* had forbidden women to ſpeak or talk of the Scriptures, &c. To all which ſhe gave witty and ſolid anſwers: Then they caſt her into the Counter, where ſhe was kept a cloſe Priſoner for eleven dayes. Not long after ſhe was condemned, and ſent to *New-gate*, and from thence to the Tower; whither came to her, Mr. *Rich*, and another Privy Counſellour, charging her, upon her Obedience, to diſcover what men and women ſhe knew to be of her Sect; which ſhe refuſed. They asked her of divers great Ladies: She ſaid, *If ſhe ſhould charge them with any thing, ſhe could not prove it.* Then they put her to the Rack, upon which they kept her a great while, becauſe ſhe did not cry out: The manner was thus: She was let down into a deep Dungeon, where the Rack was, and the Lieutenant of the Tower bid the Gaoler to pinch her on it; which being done, he was about to take her out: but the Lord Chancellor *Wriſley* bad the Lieutenant to Rack her again; but he, tendring her weakneſs, refuſed; whereupon they threatned to complain of him to the King: and the Lord *Wriſley*, and Mr. *Rich*, throwing off their Gowns, played the Tormentors themſelves. They asked her, whether ſhe was with Child? She anſwered, *That they need not ſpare her for that.* And ſo, making her prayers to Almighty God, ſhe patiently endured what they inflicted; and they Racked her till all her bones and joynts were pulled aſunder. Then the Lieutenant cauſed her to be looſed, and ſhe fell into a ſwoun: and being recovered again, ſhe ſat upon the bare floor for two hours, the Lord Chancellor labouring by many flattering ſpeeches, to draw her to a Recantation: *But* (ſaith ſhe) *my Lord God* (I *thank his goodneſs*) *gave me grace to perſevere, and* I *hope, will do unto the end.*

From thence ſhe was carried to an houſe, and laid in a bed, with as weary and painful bones, as ever patient *Job* had. The Lord Chancellor afterwards ſent her word, that if ſhe would leave her Opinions, ſhe ſhould want nothing; Otherwiſe, ſhe ſhould preſently be burnt. She anſwered, *that ſhe had rather* *dye then deny her Faith*. The day of her execution being come, ſhe was carried into *Smithfield* in a chair, being unable to go, by reaſon of her former cruel racking. At the ſtake ſhe was again proffered a pardon, if ſhe would recant; but ſhe ſaid, *That ſhe came not thither to deny her Lord and Maſter*: and ſo in the flames ſhe was made a ſacrifice unto God, *Anno Chriſti*, 1546. *ibidem*, pag. 100, &c.

17. *Thomas Tomkins*, a man of a very humble, and holy converſation; Biſhop *Bonner* kept this man half a year in Priſon, and ſometimes beat him cruelly about the face, and pluck'd off a piece of his beard, which he bore patiently; and when the Biſhop ſaw that he could by no other means prevail to remove him from the Truth, having Dr. *Harpsfield* and ſome others with him, he ſent for *Tomkins*, and by all means endeavoured to draw him to a recantation, but not prevailing, the Biſhop having a wax Taper by him, took *Tomkins* by the fingers, and held his hand over the flame, and burnt it cruelly. Afterwards *Tomkins* told a friend, that whilſt his hand was burning, he was ſo raviſhed in ſpirit, that he felt no pain; ſo that he never ſhrunk till the veins ſhrunk, and the ſinews brake, and the water ſpirted into Dr. *Harpsfields* face, who thereupon requeſted the Biſhop to give over, ſaying, *that he had tried him enough*, *ibid. p.* 127.

18. There was one *William Hunter* ſent up from *Burntwood* in *Eſſex* to Biſhop *Bonner*; who, underſtanding the matter, at firſt dealt very mildly with him, and asked him what he thought about the Sacrament of the Altar; *Hunter* told him that what he had ſaid before he would not recant for all the goods in the World. After ſome other Conference, the Biſhop cauſed him to be ſet in the Stocks in his *Gate-houſe*, where he lay two daies, and had nothing but a cruſt of brown bread, and a cup of water. At the two daies end the Biſhop came to him, and ſtill finding him conſtant, committed him to Priſon, commanding the Jaoler to put on him as many irons as he could, allowing him but an half-peny a day to live on, for three quarters of a year: at the end whereof he condemned him to be burnt: yet after it, ſaid unto him; *If thou wilt recant, I will make thee a free-man of* London, *and give thee forty pounds in money to ſet up thine occupation withal: Or, I will make thee the Steward of my houſe; for I ſee thou haſt wit enough, and therefore I will prefer thee, if thou wilt recant.* *Hunter* anſwered, thank you for your offers; but if you cannot perſwade my heart by Scripture Arguments, I will not turn from God for the love of the World; for I count all earthly things but dung and droſs, in compariſon of the love of Chriſt, *ibid. p.* 130.

19. At St. *Edmunds-bury*, there was one *Roger Bernard* brought before Dr. *Hopton* the Biſhop, who, after examination, finding him reſolute, committed him to Priſon, commanding the Gaoler to load him with irons; for he would tame him before he had done. In Priſon divers Prieſts came to him, and with flattering and enticing words ſought to withdraw him from the Truth: and when that would not prevail, they threatned him with ſtocking, whipping, and burning: To whom he anſwered; *Friends, I am not better then my Maſter Chriſt, and the Prophets, whom your Fathers ſerved after ſuch ſort; and I, for his Name-ſake, am content to ſuffer the like at your hands, if God ſhall ſo appoint; truſting that he will ſtrengthen me in the ſame, according to his Promiſe, in ſpight of the Devil, and all his Inſtruments, ibid. p.* 168.

20. There was in *Darby* one *Joan Waſt*, born blind, who in the Reign of King *Edward* the Sixth, by attending upon publick Ordinances, was converted; and having learned to knit, ſhe got her ſo much money as bought her a New Teſtament, which ſhe would get ſome to read unto her, and ſometimes ſhe would give a penny or two pence to ſome to read certain Chapters unto her: ſo that in the Reign of Queen *Mary* ſhe had gotten many Chapters by heart, and was grown ſo well acquainted with the Scripture, that ſhe was able thereby to confute their Idolatrous practices: For this ſhe was convented before Biſhop *Baines*, and Dr. *Draicot*, his Chancellor. They propounded unto her ſome captious queſtions, but ſhe deſired them not to trouble her, being a poor blind woman. Yet, if they would proceed, ſhe profeſſed, that with Gods aſſiſtance, ſhe was ready to lay down her life in defence of her Faith, in what manner they ſhould pleaſe to appoint. The Biſhop urged her much to recant, mixing many terrible threatnings of impriſonment, torments, and death, in caſe ſhe refuſed. *My Lord*, (ſaid ſhe) *If, before this company, you will take upon your Conſcience, that the Doctrine which you would have me believe about the Sacrament, is true; and that at the dreadful day of Judgement you will anſwer for me therein, you ſhall know my further anſwer*. The Biſhop anſwered, that he would; but his Chancellor ſaid, My Lord, You know not what yo do: you may not anſwer for an Heretick: whereupon the Biſhop retracted his word. The poor woman replyed; *If you refuſe to do this*, I *will anſwer no further; but you may do with me what you pleaſe*. Then they condemned her to be burnt, *ibid. p.* 178.

21. *Anno Chriſti* 1557. *Steven Gratwick* was brought before the Biſhop of *Wincheſter*; and after divers Articles objected againſt him, the Biſhop asked him if he would recant? To whom he anſwered; *My Lord, my Faith is grounded more ſteadfaſtly then to change in a moment: yea, it is no proceſs of time that can alter me, unleſs my Faith were like the waves of the Sea*: whereupon the Biſhop condemned him to be burnt, *ibid. p.* 182.

22. There was neer *Colcheſter* one Father *Munt*, and his wife, and *Roſe Allen* their Daughter, who being complained of for not coming to Church; one Mr. *Edmund Tyrel*, taking ſome along with him, went, and beſet their Houſe, and called to them to open the door (for it was about two a clock in the morning) which when they had done, they went into the Chamber where the old folk lay, and bid them riſe quickly, for they muſt go to *Colcheſter Caſtle*: Mother *Munt* hearing that, and being very ſick, deſired that her Daughter might firſt fetch her ſome beer, for that ſhe was very ill: *Tyrell* gave her leave; and as *Roſe Allen* came back with the beer, T*yrell* met her, and bad her give her Father and Mother good counſell, and to adviſe them to be good *Catholicks*; ſhe anſwered; T*hey have a better* Inſtructer *then* I; *For*, I *hope, the Holy Ghoſt doth teach them, who will not*, I *truſt, ſuffer them to err*: What, (ſaid Tyrell) art thou of that mind too? It's time to look to ſuch hereticks as thou art: *Sir*, (ſaid ſhe) *After that way which you call hereſie, ſo worſhip* I *the Lord my God*, I *tell you the truth*. Then, I perceive, (ſaid Ty*rell*) thou wilt burn, Goſſip, with the reſt of thy company: *No Sir*, (ſaid ſhe) *not for company-ſake; but for my Chriſts ſake, if* I *be called to it. And* I *hope in his mercy, if he call me to it, he will enable me to bear it*.

Trel,

Tyrill, turning to his company, ſaid, This Goſship will burn; Do you not think it? Then ſaid one *Marry*, Sir, prove it, and then you ſhall ſee what ſhe will do by and by. Hereupon this cruel *Tyrill* took the candel out of her hand, and held it ſo long under her wriſt, till the very ſinews crack'd aſunder. Then he ſaid to her; *What whore, wilt thou not cry?* To which ſhe anſwered, that ſhe had no cauſe, ſhe thanked God, to cry, but to rejoyce rather; and that he had more cauſe to weep, if he conſidered the matter well. At this he thruſt her from him, ſaying; *Ah ſtrong whore! Thou ſhameleſs beaſt! Thou beaſtly whore! &c.* Sir, ſaid ſhe, have you done what you will do? *Yea* (ſaid he) *and if thou like it not, thou mayſt mend it:* Mend it (ſaid ſhe) nay, the Lord mend you, and give you Repentance, if it be his will. This *Roſe Allen*, being afterward asked, how ſhe was able to endure ſuch cruel burning, anſwered; *That at firſt ſhe felt ſome pain, but after a while, little, or none at all*; *ibidem, p.* 187.

23. *Jovianus* was of an excellent wit, ſound judgement, well learned, and withall a faithful Chriſtian; inſomuch as, when *Julian* the *Apoſtate* commanded that no Chriſtian ſhould be made a Captain in his Armies, nor have any charge, nor office in the ſame, *Jovianus* pleaſantly ſaid, *That he made greater account of that Faith whereof he made profeſſion, then of any dignity or honour which he enjoyed*; and ſo he gave up his charge; and choſe rather to throw away his Military Belt, the enſign of his honour, then to ſacriſice unto Idols, or to ſubmit to the wicked edict of the Emperor.

24. When, after *Julians* death, *Jovianus* was choſen Emperor by the Army; he, conſidering that *Julian* had drawn the men of War in his Army to commit Idolatry, and to ſacrifice unto Devils, in a publick Oration which he made to them, ſaid; *That although he might, yet, he being a Chriſtian, would not be an Emperour over Infidels and Heathens*; and ſo he refuſed their choice, and abſolutely refuſed the Empire, till all the Army cryed out, ſaying, *We are all Chriſtians. See my ſecond Vol. of Lives, p.* 28, 29.

25. When, in our King *Edward* the Sixth's time, the Ambaſſador of the Emperour boldly demanded that the Lady *Mary* (afterwards Queen) might be permitted freely to have the Maſs celebrated in her houſe, the good King, reſolutely, and conſtantly, refuſed to yield thereunto, *ibid. p.* 165.

26. Afterwards, when our Kings Council judged it fit ſo far to gratifie the Emperor, and thereupon ſent Arch-Biſhop *Cranmer*, and Biſhop *Ridley*, to the King, to requeſt his conſent, who accordingly went to him, and uſed many politick Arguments to perſwade him thereunto, as, the danger he might bring upon Himſelf, and Kingdom, if he ſhould break with the Emperor, &c. The King gives them the hearing, but from Scripture grounds replyed ſo gravely, and fully, that they were forced to ſubmit thereunto: and yet ſtill preſſing him with the judgement of his Council, &c. the King deſired them to content themſelves; *For*, (ſaid he) *I will ſpend my life, and all that I have, rather then to grant that which I know certainly to be contrary to the word of God.* Yet ſtill the Biſhops urging him to yield, the good King, ſeeing their importunity, burſt out into bitter weeping, and ſobbing, and deſired them to reſt ſatisfied with his former anſwer: Hereupon, the Biſhops ſeeing the Kings zeal and conſtancy, wept as faſt as he; and ſo took their leave of him: and when they came forth, meeting with Mr. *Cheek*, the Kings School-maſter, the Arch-Biſhop taking him

by the hand, ſaid, *Ah, Mr.* Cheek, *You have ſuch a Scholar, as hath more Divinity in his little finger, then we have in all our Bodies, ibid. p.* 173.

It was a brave anſwer of *Liberius*, an Orthodox Biſhop in the Primitive times, who, when he was preſſed by *Conſtantius* the Emperor, to forſake the Truth, and vote for *Arrianiſm*, by this Argument, *Quota pars es tu Orbis terrarum:* Art thou wiſer then all the world? He very honeſtly and diſcreetly replyed: *The Truth is no whit prejudiced by my aloneneſs in ſtanding out:* Nam & olim tres ſolùm, &c. *For of old alſo, there were three only that would withſtand the wicked Decree of the King of* Babel. *Theodoret.* L. 2. Ch. 16.

Remarkable was the ſpeech of *Nicholas* the firſt, Biſhop of *Rome*, to *Michael*, Emperor of *Conſtantinople: It matters not* (ſaid he) *how ſmall the number be, if godly; nor how great, if ungodly; ſith Multitude, and Antiquity, are but Cyphers in Divinity, and not much to be ſtood upon, farther then they will bear weight in the Balance of the Sanctuary.*

CHAP. XXIII.

Examples of Converſion.

1. B*ernard* was ſo overjoyed at his Converſion, that he was almoſt beſides himſelf.

2. *Cyprian* told his friend *Donatus*, that at his Converſion his joyes were inexpreſſible.

3. *Auſtin* ſaith the like of himſelf: The Saints cannot but ſing at this Door of Hope, though they be not as yet got in at it, *Pſal.* 138. 5.

4. *Plato* went three times out of *Greece* into *Sicily*, to convert *Dionyſius* the Tyrant, and could do no good on him.

5. *Polemo* of a Drunkard, by hearing *Xenocrates*, was converted to become a *Philoſopher*. But St. *Ambroſe* ſaid of him, "If he repented of his drunkenneſs, "he continued ſtill an Infidel, and was drunk with ſuperſtition.

6. *Auguſtine* in his younger daies was infeſted with the error of the *Manichees:* His Mother *Monica* prayed to God for his Converſion, and God heard her Prayers. For, by the Preaching of *Ambroſe*, Biſhop of *Millain*, and by reading the life of *Antonius* the *Eremite*, he was wonderfully moved, and began to diſlike his former converſation. He went into a retired Garden, accompanied with his friend *Alipius*, and there, as he was with tears bewailing his former evil courſes, and deſiring Gods grace for working his Converſion, he heard a voice ſaying to him, *Tolle, & lege*; and a ſecond time, *Tolle, & lege:* Take up, and read; Take up, and read. At the firſt hearing of it, he thought it to be the voice of boyes, or maids, ſpeaking thus to each other in their paſtimes: but when he had looked about, and could ſee no body, he knew it to be ſome heavenly admonition, warning him to take up the Bible (which he had in the Garden with him) and to reade therein, which accordingly he did. Now the firſt place which offered it ſelf to him, after the opening of the book, was this, *Rom.* 13. 13, 14. "Not in Gluttony, and Drunkenneſs; neither in Chamber-

"ing, and Wantonneſs; not in Strife, and Envying: But put ye on the Lord "Jeſus Chriſt, and take no thought for the fleſh, to fulfill the luſts of it. At the reading hereof, he was ſo fully reſolved to forſake the vanities of the World, and to become a Chriſtian, that preſently after he was Baptized by St. *Ambroſe*, together with his companion *Alipius*, and his Son *Adeodatus*. *See his Life in my firſt Vol. of Lives.*

7. A certain *Tyrian Philoſopher* arriving in *India*, was ſlain by the Barbarians, with all his company, except two children which were gone out of the Ship, and were learning their leſſons undet a Tree. Theſe children were brought up by the King of that Countrey, and advanced by him, the one to be his Steward, and the other, called *Frumentius*, became his Secretary. Afterwards the King dying, and leaving his Son in his non-age, *Frumentius* ruled the Kingdom for him. He enquired among the *Romane* Merchants, which came thither to traffick, for Chriſtians, to whom he ſhewed great favour, and procured them aſſemblies for Prayer, and the ſervice of God: And when the King came to age, they delivered the Kingdom to him: and *Frumentius* aſſiſted the Queen in the Government of the Kingdom. Afterwards *Frumentius* went to *Alexandria* in *Egypt* to *Athanaſius*, and told him what was done, deſiring him to ſend ſome worthy Biſhop to thoſe multitudes of Chriſtians. *Athanaſius* judging *Frumentius* a fit perſon for the imployment, ordained him Biſhop; and ſent him back into *India* to convert more Souls. *Ruff. Eccleſiaſt. Hiſt. Lib.* 1. *Cap.* 9.

8. *Prov.* 15. 23. A *word ſpoken in due ſeaſon, how good is it?* One ſeaſonable truth falling upon a prepared heart, hath oft a ſtrong, and ſweet operation. *Galeaſius Caracciolus* was converted by a ſimilitude uſed by *Peter Martyr*, reading a Lecture upon 1 *Cor.*

9. *Junius* was reduced from *Atheiſm*, by conference with one of his Countrey-men.

10. *Luther*, having heard *Staupicius* ſay, *That that is kindly Repentance which begins from the love of* God, *and* Chriſt; after that time the practice of Repentance was the more ſweet unto him. Alſo this ſpeech of his took very well with *Luther*, *Doctrina prædeſtinationis incipit à vulneribus Chriſti*; The Doctrine of prædeſtination begins at Chriſts wounds.

11. *Ilminſter* the Third, *Anno Chriſti*, 1663. Acquaint my Friends (ſaith mine Author) with this Story, which is as certainly true, as that of St. *Paul*'s converſion, *Acts* 9.

12. *Johannes Iſaac*, a Jew, was converted by reading, *Iſa.* 53.

13. *Lyra*, *Immanuel Tremelius*, *Paulus Ricius*, *Lud. Curetus*; were converted *Jews*.

14. Gregory *Thaumaturgus*, was ſo called from the greatneſs of his Miracles. When he was Biſhop of *New Cæſarea* in *Pontus*, he bleſſed God, that when he came firſt to his charge, he found not above 17 Chriſtians, and when he departed from them, he left not in all his Dioceſs ſo many un-baptized, or unbelievers. *Leigh of Rel. and* Learn. p. 214.

15. *Juſtin Martyr* was firſt converted to the Faith by beholding the cruelty of the Tyrants, and the patience and conſtancy of Gods Saints.

16. *Anno Chriſti*, 600. *Oſwald*, the ſecond Son of *Ethelfrid*, was King of *Northumberland*: He was a Noble, and Virtuous Prince; whoſe chief ſtudy

was to promote the Chriſtian Religion: for which end he ſent his Ambaſſador to *Donald* the Fourth, then reigning in *Scotland*, and intreated him, by the old familiarity which had been between them, to ſend him ſome worthy, and learned man, that could inſtruct his people in the Faith of Chriſt. The King commending the matter to his Clergie, then convened in a *Synod*, one *Cormanus* was elected to go thither; but his labours proving unprofitable, he returned about the end of the year, informed the *Synod*, that they were a people indocible, and froward; that his pains taken among them was all loſt, they being neither deſirous, nor capable of inſtruction.

It grieved the Synod exceedingly to hear this, and while they were conſulting what to do, one *Aidanus*, a Learned man, and Reverend Preacher, adviſed them not to give over the work at any hand; for that the bad ſucceſs of *Cormanus* might poſſibly proceed from himſelf, that had not uſed the people tenderly, nor according to the Apoſtles Rule; *Feed them at firſt with milk*; and therefore deſired that ſome other approved man might be imployed a-new, who poſſibly might do good among them.

This opinion being allowed by all, none was thought fitter for this ſervice then he that had given the advice; and ſo by common conſent *Aidanus* was appointed to that charge. And being come thither, he ſet himſelf to amend thoſe faults which he ſuppoſed *Corman* had committed; and ſo tempered his Doctrine, as that multitudes of people daily reſorted to him to be inſtructed. It was a great hindrance unto him at firſt, that he was not skilled in the *Saxon* Tongue, neither did the people underſtand his Language: but this defect the King himſelf ſupplyed, interpreting to the Auditory all that *Aidanus* delivered in his Sermons. So, by the Kings zeal, and *Aidanus* his diligence, ſuch members were converted to the Chriſtian profeſſion, as that, in the ſpace of ſeven dayes, fifteen thouſand perſons were baptized by him. A B. *Spotſw. Hiſt. of the Church of* Scotl. p. 14.

18. In the fifth Primitive Perſecution there was a godly Virgin called *Potamiena*, who being condemned, after other torments, was delivered to a Captain, called *Bſialides*, to ſee execution done upon her; & as he led her to the place of execution, he repreſſed the rage of the multitude, who followed her with many railings, and revilings: whereupon, to requite his kindneſs, ſhe prayed to the Lord for his Converſion to the Faith; and ſo, with admirable patience, ſhe ſuffered Maryrdom. Shortly after, *Baſilides*, being required to give an Oath in behalf of his fellow Souldiers, he denied the ſame, plainly affirming that he was a Chriſtian, and therefore could not ſwear by their idols: they that heard him thought firſt that he did but jeſt; but when he conſtantly affirmed it, they had him before the Judge, who committed him to Priſon. The Chriſtians wondring at this change, went to him, and asked him the reaſon of his Converſion: He told them, that *Potamiena* had prayed for him, and ſo he ſaw a Crown upon his head; adding, that it would not be long before he received it; and accordingly the next day he was beheaded. *See my Gen. Martyrol.* p. 46.

19. In the late Perſecution in *Bohemia*, a godly Miniſter being apprehended, and impriſoned, by a ſpecial providence eſcaped out of a deep Dungeon in the Caſtle of *Prague*, and fled to his Brethren in *Bohemia*; and ſometimes paſſing thorough *Polonia*, and preaching the Goſpel to them, through the mighty

power of God he converted many of the Nobility, and divers others; ſo that in a few years he erected twenty Churches in *Poland*. *Ibid*. p. 179.

20. *Juſtin Martyr* was converted by beholding the conſtancy, courage, and patience of the Chriſtians in their ſufferings, and torments; from whence he argued, that it was impoſſible for that kind of People to be ſubject to any kind of vice or carnality, which would certainly diſable them from undergoing ſuch things. *See my lives of the Fathers*, p. 15.

21. *Tertullian* was converted by reading the ſacred Scriptures, and the Books of other holy and learned men. In reading the Scriptures he found them full of Majeſty and Truth. And (ſaid he) *Quicquid agitur prænunciabatur*: whatſoever is done, was in them foretold. *Ibid*. p. 28.

22. *Cyprian* was converted by the means and Miniſtry of *Cecilius*, a godly *Presbyter* of *Carthage*, who preached upon the Hiſtory of the Prophet *Jonas* at that time. *Ibid*. p. 46.

23. *Epiphanius* was converted to the Chriſtian Faith by one *Lucianus*, a man famous for Learning and Virtue. *Ibid*. p. 109.

24. *Luther* at twenty years old was made Maſter of Arts, and Profeſſor of *Phyſicks*, *Ethicks*, and other parts of Philoſophy, in the Univerſity of *Erford*. At the Age of one and twenty (being affrighted at the violent death of a faithful Companion of his, whom he dearly loved) he betook himſelf into the Monaſtery of *Auſtin* Monks in that City. And in the Library thereof he met with the Copy of a *Latine Bible*, having never ſeen a Bible before; and reading therein, he found, to his admiration, that there were more portions of holy Scripture, then were appointed to be read in the Churches. This made him to wiſh that he had ſuch a Book; and it pleaſed God, that not long after he procured one, and fell cloſe to the ſtudy thereof; ſome ſickneſs, and fear of death, whetting him on in thoſe ſtudies. Not long after, falling into a violent diſeaſe, there came an old Prieſt to him, and ſaid, "Sir, be of "good courage, your diſeaſe is not mortal: God will raiſe you up to mini-"ſter comfort to many others; which alſo came to paſs. *Ibid*. p. 225.

25. Mr. *Bilney*, ſpeaking of the time and manner of his converſion, ſaith thus: "I heard that the New Teſtament was excellently well tranſlated by "*Eraſmus*, which I therefore bought; being allured thereto rather by the ele-"gancy of the Latine, then becauſe it was the word of God. And looking "into it, by Gods ſpecial providence, I met with thoſe words of Saint *Paul*; This is a true ſaying, and worthy of all acceptation, that Jeſus Chriſt came into the World to ſave ſinners, whereof I am the chief. "O moſt ſweet "and comfortable Sentence to my Soul! This one ſentence, through the in-"ward working of Gods holy Spirit, did ſo cheer up my heart, which before "was wounded with the guilt of my ſins, and almoſt in deſpair, that imme-"diately I found marvellous peace, and comfort to my Soul, ſo that my bruiſ-"ed bones did leap for joy. *Ibid*. p. 283.

26. Mr. *William* Tindal, whilſt he was a Priſoner in *Filford Caſtle*, in the *Low-Countries*, by the power of his Doctrine, and ſincerity of his Life, converted his Keeper, and his Daughter, and ſome others of his houſhold. *Ibid*. p. 292.

27. *Frederick Myconius* was converted by reading *Luther's* Books; after which he was called to be a Preacher in *Thuringia*; and it pleaſed God to

give ſuch ſucceſs to the Truth, preached by him and ſome others, that in one Moneths ſpace, it ſpread ſo ſwiftly, and was ſo greedily embraced, not only in *Saxony*, but through all Countries, as if Angels had been the propagators of it. *Ibid.* p. 311.

28. *Matthias Zellius*, being called to be the Paſtor of St. *Lawrence* Church in *Strasbourg*, met with ſome of *Luther's* Books, and compared his Doctrine with that of his Adverſaries, the Papiſts: and upon mature examination, and deliberation, he embraced that of *Luther*, which alſo he publickly taught and defended, perſwading his hearers to entertain it. *Ibid.* p. 321.

29. Whilſt *Martin Bucer* was a preacher at *Heidleberg*, he met with ſome of the books of *Eraſmus* and *Luther*, which wrought in him a diſlike of Popery: and afterwards *Luther* coming thither, he heard him diſputing againſt free-will, which kindled in his breaſt the firſt ſparks of Divine Truth, which, by his converſing with *Luther*, were much encreaſed. *Ibid.* p. 328.

30. Dr. *Nicholas Ridley* was firſt converted by reading *Bertrams* book of the Sacrament, and afterwards was much confirmed by conference with Dr. *Cranmer*, and *Peter Martyr*. *Ibid.* p. 520.

31. Whilſt Mr. *Thomas Bilney* was at *Cambridge*, he took notice that Mr. *Hugh* Latimer was very zealous in his way, though not according to knowledg; whereupon, out of a Brotherly affection towards him, he caſt about by what means he might moſt probably win him to the Truth; and at laſt reſolved upon this. He went to him, and privately in his ſtudy deſired him that he would hear him make a confeſſion of his Faith; Latimer, conſenting to it, was thereby ſo convinced, and touched at the heart, that he gave over the ſtudy of *School-Divinity*, and ſtudied more Orthodox Divines. *Ibid.* p. 525.

32. *John Bugenhagius* meeting with *Eraſmus* his book againſt Hiſtrionical carriage of the Friers, and the Idolatry of the times, received ſo much light thereby, that he was ſtirred up to inſtruct others therein. And for that end, in his School, he read ſeveral portions of Scripture, and expounded the ten commandments, the Creed, and the Lords Prayer; unto which Lectures many Gentlemen, Citizens, and Prieſts reſorted, and were much edified thereby, *ibid. p.* 555.

33. *John Laſcus*, born of a Noble Family in *Poland*, travelling to *Zurick*, was, by God's mercy, converted by the means, and Miniſtry of *Zuinglius*; whereupon he had a great love to Chriſt, and his people, and a very great hatred to *Popery*, and Superſtition, and a great contempt of the *World*; inſomuch as, when he might have been preferred to great honour in his own Countrey, ſuch was his love to Chriſt, and his Church; and ſuch his hatred of Popery, that he choſe (with *Moſes*) to ſuffer affliction with the people of God, rather than to live in honour and peace among his friends, *ibid.* 573.

34. Whilſt *Muſculus* was a Monk in the Monaſtery of *Lixheim*, *Luthers* books began to come abroad into the World; and *Muſculus* having ſome of them ſent to him, he read them with much ſeriouſneſs and delight; and God thereby revealing the Truth to him, he became a zealous maintainer of it, not only in the Monaſtery, by conference and Diſputations; but in his publick Sermons; ſo that he was commonly called, *The Lutheran Monk*: And God ſo bleſſed his labours, that he converted many of that Fraternity, who afterwards left their Abbey, and became zealous profeſſors of the Truth, even unto death. *Ibid.* p. 601.

35. *Vergerius* having been the Popes Legate in *Germany*, after his return to *Rome*, the Pope intended to beſtow a Cardinals Cap upon him; but ſome about him ſuggeſted, that he had been ſo long in *Germany*, that he ſmelled of a *Lutheran*. This made the Pope to alter his purpoſe; which, when *Vergerius* was informed of by Cardinal *Ginucius*, to whom the Pope had told it, he was wonderfully aſtoniſhed; and that he might purge himſelf from that imputation, he retired into his own Countrey, purpoſing to write a book under this Title: *Againſt the Apoſtate Germans*. But it pleaſed God, that whilſt he read over his Adverſaries Books, to confute them, himſelf was converted by them. Hereupon, caſting off all deſires of a Cardinal-ſhip, he went to his Brother, *John Baptiſta*, Biſhop of *Pola*, and communicated his thoughts unto him, and asked his advice. His Brother at firſt was much perplexed, and bewailed his condition; But, after a while, was perſwaded by *Vergerius* to reade and ſtudy the Scriptures, eſpecially in the point of Juſtification by faith; whereby it pleaſed God that he alſo ſaw the Popiſh Doctrines to be falſe; and ſo they both became zealous preachers of the Truth to the people. *Ibid.* p. 679.

36. Whilſt Mr. *Robert Bolton* was a Student in *Oxford*, he had familiar acquaintance with one Mr. *Anderton*, a good Scholar, but a Papiſt; yea, a Prieſt. He taking notice of Mr. *Boltons* excellent parts, and outward wants, took the advantage to perſwade him to go over with him to the *Engliſh Seminary* in *Rome*; where he ſhould be furniſhed with all neceſſaries, and have gold enough. This motion Mr. *Bolton* accepted of, and a day and place was appointed, where, in *Lancaſhire* (their County) they ſhould take ſhipping, and be gone. Thither Mr. *Bolton* repaired at the time appointed; but *Anderton* came not. Mr. *Bolton*, having eſcaped this ſnare, returned to *Oxford*, where he fell into the acquaintance of holy Mr. *Peacock*; by whoſe means it pleaſed God to bring him to a ſight of his ſins, and to unfeigned Repentance for the ſame, but by ſuch a way as the Lord ſeldom uſes, except upon ſuch ſtrong Veſſels as he intends for ſtrong encounters, and rare imployments. For the Lord ran upon him as a Giant, taking him by the neck, and ſhaking him to pieces, as he did *Job*; Beating him to the ground, as he did *Paul*, by laying before him the ugly viſage of his ſins, which lay ſo heavy upon him, that he roared for anguiſh of heart, as did *David*. Yea, this ſight did ſo terrifie him, that oft-times he roſe out of his bed in the night, through the anguiſh of his ſpirit. And, to augment his inward afflictions, he was aſſaulted with foul Temptations: *Horribilia de Deo*: *Terribilia de fide*; which *Luther* called, *Colaphum Satanæ*. This continued for many Moneths: Yet at laſt God gave a bleſſed iſſue; and theſe grievous pangs in his new birth produced two admirable effects in him. Firſt, an invincible courage in the cauſe of God. Secondly, a ſingular dexterity in comforting afflicted Conſciences. *Ibid.* p. 925.

37. Whilſt *Francis Junius* was a Student in Lions, there came a man to him, uſing the words of the Epicure, *Nihil curare Deum, nec ſui, nec alieni*: That God cares for nothing. And he corroborated this with ſuch ſubtile Arguments, that Junius ſucked in that damnable Principle, and thereupon gave up himſelf to vile pleaſures, for ſomewhat more than a year. But the Lord ſuffered him not to continue longer in ſo dangerous a condition. For firſt, in a tumult at *Lions*, the Lord wonderfully delivered him from imminent Death;

which ſignal deliverance compelled him to acknowledge a divine Providence: And his Father hearing of the dangerous courſes that he took, ſent for him home, requiring him to read over the New Teſtament; Concerning which himſelf thus writes: *Novum Teſtamentum aperio, exhibet ſe mihi, adſpectu primo, auguſtiſſimum illud Caput; In Principio erat Verbum*, &c. When I had opened the New Teſtament, the firſt place I caſt mine eyes upon, was that famous Text, *John* 1. 1. *In the beginning was the Word*, &c. I read part of the Chapter, and was ſuddenly convinced, that the Divinity of the Argument, and the Majeſty and Authority of the writing did exceedingly go beyond the eloquence of all humane writings. My body trembled, my mind was aſtoniſhed, and I was ſo affected all that day, that I knew not where I was, or what I did. *Thou waſt mindful of me, O my God, according to the multitude of thy mercies; and called'ſt home thy loſt ſheep into thy Fold. Ibid.* p 855.

38. *Ziſca*, that brave *Bohemian* Captain, was brought up in the Kings Court, and much imployed in Military affairs: In one great Battel againſt his Enemies he loſt one of his eyes; but it pleaſed God to recompence that outward loſs by enlightening his mind with the ſaving knowledge of the Truth, by the help of our *Wickliff's* Books (which at that time were rife in *Bohemia*) and by the Miniſtry of *John Huſs*. *See his life, in my ſecond Volume of lives*. p. 14.

39. There lived in *Naples* a Noble *Spaniard*, called *John Waldeſius*; who, having got ſome knowledge of the Truth, eſpecially in the Doctrine of Juſtification, he uſed oft to confer with, and to inſtruct other Noble men, his Companions, and familiar Friends, in points of Religion, confuting the falſe opinion of our inherent Juſtification, and merit of good Works; and thereby deteſting the vanity and fondneſs of ſome Popiſh Points. By this means (the Lord bleſſing his labours) many of theſe Noble-men began to creep out of darkneſs, and to diſcern the Truth; among whom was one *John Francis Cæſarta*, Kinſman to *Galeacius*. This man, diſcourſing often with *Galeacius*, began to convince him of the vanity of all Worldly Priviledges: Of the true means of our Juſtification: Of the excellency and power of Gods Word, and of the folly of moſt of the Popiſh Superſtitions. *Galeacius* much eſteemed this his Kinſman, yet did the World hang ſo heavy upon him, that, at preſent, theſe things ſeemed to make but a ſmall impreſſion upon his ſpirit.

At this time *Peter Martyr* was a publick Preacher in the City of *Naples*, whoſe holy life, and ſweet, copious teaching, made him very famous. *Galeacius* was once content, at the ſollicitation of *Cæſarta*, to go and hear him: yet not ſo much out of a deſire to learn, as being tickled with a curious humour to hear ſo learned and famous a man. *Peter Martyr*, at this time, was ſhewing out of 1 *Cor*. 2. 14. the weakneſs and deceitfulneſs of the judgment of mans Reaſon in ſpiritual things; and the power and efficacy of Gods Word in thoſe perſons in whom the Lord works by his holy Spirit; which he illuſtrated by this Compariſon.

If a man (ſaid he) ſhould ſee men and women dancing together afar off, and hear no inſtrument, he would judge them mad, or fooliſh: But if he come near and hear the Muſick, and marks their meaſures and motions anſwerable thereunto, he *will then not only delight to ſee them, but feel a deſire in himſelf to bear them company: Even ſo, many men, when they behold in others a ſudden and great change of their looks, Apparel, behaviour, and whole courſe of life, at firſt they will impute it to melancholy, or ſome fooliſh humour: But if they look nearer, and begin to hear, and perceive the ſweet harmony and conſent of Gods Spirit and word in them; then they change their opinion, and begin, firſt to like them, and that alteration in them, and afterwards feel in themſelves a deſire to imitate, and to be of the number of ſuch men; who, forſaking the Worlds vanities, walk according to the Rules of the Goſpel, that they may come to true and ſound Sanctification.* This Compariſon, by the Grace, Power, and efficacy of Gods Spirit, wrought wonderfully upon *Galeacius* (as he oft confeſſed to his Friends afterwards) inſomuch as from that hour he reſolved to forſake his former pleaſures and practices, and wholly ſet himſelf to ſeek out true happineſs. And, for that end, he daily read the Scriptures, as the Fountain from whence it might be drawn, and wherein the way to Heaven was diſcovered. And he choſe ſuch company, by whoſe life, and conference, he might be edified in the true Religion, and built up in his moſt holy Faith. *See his Life, in my ſecond Volume of Lives.* p. 78, 79.

40. I have read, that the Father of a Prodigal left it as his Death-bed-charge to his only Son, to ſpend a quarter of an hour every day in retired thinking, but left him at liberty to think of what he would, only engaged him to ſpend a quarter of an hour in thinking. The Son, having this liberty to pleaſe himſelf in the Subject, ſet himſelf in the performance of his promiſe to his dying Father. One day his thoughts recalled his paſt pleaſures; another day he contrived his future delights: But at length his thoughts became inquiſitive what might be his Fathers deſign in impoſing ſuch a task upon him. He thought his Father was a wiſe and a good man, therefore ſurely he intended, and hoped that at ſome time or other he would think of Religion: when this once ſeized upon his thoughts, they multiplied abundantly; neither could he contain them within ſo ſhort a compaſs, but was that night ſleepleſs, and afterwards reſtleſs, till he became ſeriouſly Religious.

41. In the Reign of Queen *Mary*, whilſt Dr. *Sands* (afterwards Arch-Biſhop of *York*) and Mr. *Bradford* were Priſoners in the Tower, there was one *Bowler*, a perverſe Papiſt, that was their Keeper, who uſed them very churliſhly; but by their loving and affable carriage and converſation, he at laſt began to miſlike Popery, and to favour the Goſpel; yea, he was ſo far at laſt wrought upon, that on a Sabbath day, when others went to Maſs, he carried up to them a Service Book, a Manchet, and ſome Wine; at which time Dr. *Sands* adminiſtred the Sacrament to Mr. *Bradford* and him: and ſo *Bowler* became their Son, begotten in their bonds. *See the Life of Dr.* Sands, *at the end of my Martyrol.* p. 9.

A Relation of the Converſion of Iſuf, *a* Turkiſh Chaous, *who was baptized in* London, Jan. 30. 1658.

42. This *Iſuf* was born in *Conſtantinople*, and for his dexterity in managing affairs, was imployed by the *Grand Signior* in three Ambaſſies; once to *Venice*, once into *Ruſſia*, and once to the Emperour of *Germany*; where he

reſided at *Vienna* eighteen Moneths. He had alſo thirty three Gallies under his command. This great man was, by one of his Fathers ſlaves, who attended ordinarily upon him, much and frequently importuned to believe that Jeſus Chriſt was the Son of God, the only true Prophet, greater than *Mahomet*. *Iſuf* for a long time refuſed to hearken to him, and ſharply rebuked him for ſpeaking to him of that matter; and when yet the ſlave would not be ſilent, he did oft beat him, and kick him, and cauſed him to be baſtonadied for his importunity; all which the ſlave endured with much patience, and told him, that though he ſhould kill him, he would not be ſilent concerning the matter. And it pleaſed God that at laſt, ſome ſpecial providence concurring, he was induced to believe, that indeed Jeſus Chriſt, whom the *Jews* crucified, was the Son of God, and now alive in Heaven, having all Power in Heaven and Earth committed to him. And hereupon he took up a ſecret reſolution within himſelf to forſake his Native Countrey, and his Fathers Houſe, and to flye to the Chriſtians, to learn the Laws of Chriſt, and to make an open profeſſion of his Name, that ſo his ſoul might be ſaved in the great day of the Lord, being convinced, that all the Pleaſures and enjoyments of this World (whereof he had a large Portion) could not make any man happy here, nor deliver him from Death, nor bring him to the aſſurance of obtaining glory in the World to come: But that owning the Name of Jeſus Chriſt by Faith, and Obedience, would procure all this.

After he was convinced hereof, and thereupon fully reſolved to go into ſome Chriſtian Countrey, he was two whole years before he could contrive, and find out a way how he might eſcape with ſafety. For had he been diſcovered, he, by their Law, was to be burnt alive. This made him the more wary; yet at laſt, Gods providence ſo ordered it, that he gat ſafe to *Smyrna*, and from thence to *Ligorn*.

At *Ligorn*, he was honourably entertained by one of the Great Dukes Coſins, who would have had him baptized; but becauſe he was recommeneed to the Arch-Biſhop of *Paris*, and was to be conducted thither by ſome that came with him from *Smyrna*, he excuſed himſelf, and rejected that favour. At *Paris* he was received with much reſpect, as a Perſon of Quality, and lodged in St. *Lazaro*, a place appointed for entertaining, and inſtructing of Proſelytes, who were bountifully there entertained.

The Prieſt that was to inſtruct and fit him for baptiſm would have impoſed upon his belief and practice in theſe things: That Chriſt is in the Hoſt: That an *Agnus Dei* hath a Divine virtue in it: That the Crucifix is to be worſhipped: That the Pope is a Saint, and Chriſts Vicar: That Saints and Images are to be reſpected in the Worſhip of God. But in theſe points he did ſo argue with them, that they could not convince him, and therefore were forced to let him alone. And he was much troubled to find himſelf yoaked with men of ſuch a belief; ſo that he had thoughts of returning to *Conſtantinople*, if the way had been open for him.

Whilſt he lay under theſe Temptations, Providence ſo ordered it, that he fell into acquaintance with two *Arabians*, who were become *Proteſtants*. By their means he gat notice, that there were (beſides the Papiſts, among whom he was) other Chriſtians in *Paris*, whoſe Faith and Worſhip was free from Superſtition; and a way was contrived how he ſhould be brought into acquaintance with them; for under pretence of walking abroad to take the Air, he ſhifted himſelf of the company of thoſe which attended him from St. *Lazaro*, and went with the *Arabians* to the Houſe of a Proteſtant, and was made acquainted with the Proteſtant Miniſters in *Paris*, who took ſpecial care of him for the ſpace of fourty three dayes: In which time they inſtructed him diligently in the Truth, which alſo he did heartily embrace. But great ſearch being made for him, and they not being able to protect him from the power of thoſe who would have taken him out of their hands; after advice taken with ſome friends, they reſolved to ſend him into *England*; where he arrived, *March* the laſt; where he was entertained kindly; and after a while, had means of ſubſiſtence provided for him, and was committed to the care of Mr. *Durie*, and Mr. *Calandrine*; who took a great deal of pains in inſtructing him in the Principles of Religion, and in obſerving his Converſation. And in proceſs of time, when he had gained a competent meaſure of knowledge (which he greedily drank in) and had given good evidence of the ſoundneſs and ſincerity of his Faith, he was put upon making a Confeſſion of his Faith; which was written in *French*, and being tranſlated into *Engliſh*, was publickly read to the whole Congregation: It was ſubſcribed thus.

Iſuf Chaous, *the Slave of my Lord Jeſus Chriſt.*

After which the Miniſter that was to baptize him asked him, Whether he did not renounce before God, and that Congregation, the *Mahometan* Sect? He anſwered: *Yea, he did renounce it utterly.* Q. Do you deſire to make Profeſſion of the Chriſtian Faith, and to be baptized in the Name of the Father, and of the Son, and of the Holy-Ghoſt, as a Diſciple of Chriſt? *An. Yea, it is my earneſt deſire..* Q. Are you reſolved, in the future courſe of your life, to ſubmit to all the Ordinances of Chriſt, &c. *An. Yea, it is my ſincere Reſolution.* After this he was baptized by the Name of *Richard Chriſtophilus*, *Jan.* 30th. 1658. in the Church of St. *Paul, Covent-Garden.*

43. Sometimes men are brought home to God by proſperity; God overcoming their evil with his good, heaping, as it were, coals of fire upon their heads, and ſo melting them into kindly contrition. *Gerſon*, in a Sermon of his, tells us of a moſt wicked Prieſt, who when he was preferred to a Biſhoprick, became exemplarily holy. But ſuch a Convert is *Rara avis*, ſeldom to be found.

44. *Johannes Iſaac*, a *Jew*, was converted by reading the fifty third Chapter of *Iſaiah*. *Hoc ego ingenuè profiteor* (ſaith he;) *Caput illud ad fidem Chriſti me adduxiſſe.*

CHAP. XXIV.

Examples of the Courage of the Saints in times of danger, and Perſecution.

1. AS Mr. *John Frith* was carrying to his examination, a Gentleman perſwaded him to give way for a time, and ſomewhat to relent in his opinion about the Sacrament, whereby he might eſcape the preſent danger, and reſerve himſelf for better times, &c. To whom he anſwered, *I moſt humbly thank you, Sir, for your good will and counſel, by which you ſhew your love to me; yet my Cauſe and Conſcience is ſuch, that in no wiſe I neither may nor can for any worldly reſpect, without danger of damnation, ſtart aſide, and ſtye from the Truth whereof I am convinced; and which I have publiſhed concerning the Lords Supper: So that if I be asked what my judgment is about it, I muſt needs declare my knowledge and Conſcience therein, as I have formerly written, though I were ſure to loſe twenty lives, if I had ſo many. —— Almighty God knoweth what he hath to do with me his poor Servant, whoſe cauſe I now defend, and not mine own: From the which (through Gods grace) I never intend to ſtart, nor otherwiſe to give place, ſo long as God ſhall give me life.* Ibid. p. 277, 278.

As they were carrying Mr. *Frith* to *Croyden*, they perſwaded him to go his wayes, and make an eſcape: To whom he anſwered, *Was this the effect of your ſecret conferenee all this while? Surely, ſurely, you have loſt more labour formerly, and ſo you are like to do this: For if you ſhould leave me here, and go to* Croyden, *declaring to the Biſhops that you have loſt* Frith, *I would ſurely follow after as faſt as I could, and bring them news that I had found and brought* Frith *again,* &c. p. 279.

2. Mr. *John Rogers*, in the beginning of Queen *Maries* Reign, was ſent for by Biſhop *Bonner*, and after ſome conference, was confined to his own Houſe, whence he might eaſily have eſcaped, and had many motives to provoke him thereunto; as his Wife, and ten Children; His many Friends in *Germany*, where he could not want preferment, &c. But being once called to anſwer in Chriſts Cauſe, he would not depart, though he ſtayed with the hazard of his life. *Ibid.* p. 488.

3. Mr. *Lawrence Sanders* being brought before Biſhop *Bonner*, after much diſcourſe, the Biſhop required him to write his judgment about *Tranſubſtantiation*: To which he ſaid, *You ſeek my blood, and you ſhall have it: I pray God you may be ſo baptized in it, that you may hereafter loath blood-ſucking, and become a better man.* Ibid. p. 494.

4. *Stephen Gardiner*, Biſhop of *Wincheſter*, ſending his *Letters Miſſive* for Dr. *Rowland Taylor*; his Friends earneſtly perſwaded him to flye; telling him that he could neither expect favour nor Juſtice; but impriſonment, and a cruel Death: To whom he anſwered: *I know my Cauſe to be ſo good and righteous, and the Truth ſo ſtrong upon my ſide, that I will, by Gods grace, appear before them, and to their Beards reſiſt their falſe doings: For I belive I ſhall never be able to do God ſo good Service as now; and that I ſhall never have ſo glorious*

a Calling, nor ſo great mercy of God proferred to me as I now have; wherefore pray for me, and I doubt not but God will give me ſtrength, and his holy Spirit; ſo that all mine Adverſaries ſhall be aſhamed of their doings. When he came before *Stephen Gardiner*, the Biſhop of *Wincheſter*, he railed upon him, calling him *Knave*, *Traitor*, *Heretick*, &c. asking him if he knew him not? *Yea*, (ſaid he) *I know you, and all your greatneſs; yet you are but a mortal man. And if I ſhould be afraid of your Lordly looks, why fear you not God the Lord of us all? How dare you for ſhame look any Chriſtian man in the face, ſeeing you have forſaken the Truth, denied our Saviour Chriſt, and his Word, and done contrary to your own Oath and Writing? With what Countenance dare you appear before the Judgment-ſeat of Chriſt, and there anſwer for your Oath, firſt made to King* Henry *the eighth, and then to King* Edward *the ſixth.* Ibid. p. 505, 506.

When the Sentence of Condemnation was read againſt him, he ſaid, That *God, the righteous Judge, would require his blood at their hands, and that the proudeſt of them all ſhould repent their bringing in of* Antichriſt *again into this Kingdom, and their Tyranny againſt the Flock of Chriſt.* Ibid. p. 508.

5. When a Purſivant was ſent for Mr. *Hugh Latimer*, he had notice of it ſix hours before he came to his Houſe; and yet, inſtead of flying, he prepared himſelf for his journey: And when the Purſivant came in, he ſaid, *My Friend, ye are welcome: I go as willingly to* London *to give an account of my Faith, as ever I went to any place in the World; and I doubt not, but as God hath formerly made me worthy to Preach his Word before two excellent Kings, ſo he will enable me to bear witneſs to the Truth before the Queen; either to her eternal comfort, or diſcomfort.* Ibid. p. 527.

6. *Stephen* was among his Countrimen, the *Jews*, as a Lyon among the Beaſts of the Forreſt.

7. So were, in their ſeveral Generations, *Athanaſius*, *Baſil*, *Ambroſe*, *Chryſoſtom*, *Luther*, *Farel*, *Latimer*, &c. One of them told the Perſecutors, *That they might pull the heart out of his Body, but never pluck the Truth out of his Heart.* Another told them, *That the Heavens ſhould ſooner fall, then he would turn from the Truth.* A third, *That if every hair of his head were a man, he would ſuffer death, in the opinion and faith that he was now in.* A fourth ſaid, *Can I dye but once for Chriſt?* And (generally) the faith and patience of the Perſecuted, and the ſavageneſs of the Perſecutors ſtrove together; till both, exceeding Nature and belief, bred wonder and aſtoniſhment in the Beholders; and in ſome, effectual Converſion, as in *Juſtin Martyr*: In *Calberius*: In thoſe four hundred that were ſaid to be converted at the Martyrdom of *Cecilia*: and in *Sylveſter*, the Executioner, at the Martyrdom of one *Laloc*, at *Dijon* in *France*; who ſeeing the Faith, Courage, and Conſtancy of that Heavenly Martyr, was ſo pricked at the heart with ſound Repentance, and fell into ſuch deſpair of himſelf, that after much ado, being comforted, and converted, he removed, with all his Family, to the Church of *Geneva*. *Act. and Mon. Fol.* 829.

8. See the ſtory of the Mother, and her ſeven Sons, martyred by *Antiochus the Vile*, in my *Gen. Martyrologie.* p. 20.

9. Under the tenth Perſecution unheard of torments were daily inflicted upon the Chriſtians: yet notwithſtanding the horribleneſs of them, they were ſo far from being diſmaid, that they were rather confirmed, and

ſtrengthned thereby; merrily, and joyfully undergoing whatſoever was inflicted upon them. *Ibid.* p. 66.

Under the ſame Perſecution, many Chriſtians being aſſembled at *Antioch*, a Captain, with his Souldiers, was ſent to apprehend them; whereupon one *Romanus* ran to them, telling them that the Wolves were at hand that would devour them; yet he exhorted them not to fear for the peril; and (through Gods Grace) the Chriſtians were greatly encouraged by him; ſo that Old men and Matrons, Fathers, Mothers, Young men and Maidens, were all of one mind, reſolving to ſhed their blood for their Profeſſion. A band of armed men was ſent againſt them, who were not able to wreſt the ſtaff of Faith out of their hands. Hereupon they ſent word to their Captain, that they could not enforce the Chriſtians to deny their Faith by reaſon of *Romanus*, who did ſo mightily encourage them: the Captain therefore commanded them to bring *Romanus* to him, which they did accordingly. *What* (ſaid the Captain) *art thou the Author of this ſedition? Art thou the cauſe that ſo many loſe their lives? By the Gods I ſwear that thou ſhalt anſwer for them all; and ſhalt ſuffer thoſe torments that thou encourageſt them to uudergo.* *Romanus* anſwered; Thy Sentence, O Captain, I do willingly embrace: I refuſe not to be ſacrificed for my Brethren, and that by as cruel torments as thou canſt invent. The Captain being much enraged by this ſtout anſwer, commanded him to be truſſed up, and his bowels to be drawn out: But the Executioner ſaid, *Not ſo, Sir, For this man is of Noble Parentage, and therefore may not be put to ſo ignoble a death.* Scourge him then (ſaid the Captain) with whips that have knobs of lead at the ends. Yet *Romanus* ſang *Pſalms* all the time of his ſcourging; requiring them not to ſpare him for his Nobilities ſake: For (ſaid he) not the blood of Progenitors, but the Chriſtian Profeſſion makes me Noble. Then did he earneſtly inveigh againſt the Captain, and derided their Idol gods; which further enraged the Tyrant: whereupon he commanded his ſides to be lanced with Knives, that the bones were laid open: his teeth were daſhed out, his face was buffetted, his eye-lids torn with their nails, his cheeks gaſhed with Knives, the skin of his beard was pulled off by degrees, &c. Whereupon he ſaid; *I thank thee (O Captain) that thou haſt opened me ſo many mouths as wounds, whereby I may preach my Lord and Saviour Jeſus Chriſt. Look how many wounds, ſo many mouths I have, therewith to laud and praiſe God.* And when the Captain had at laſt condemned him to be burnt, he ſaid:

I appeal from this unjuſt ſentence of thine, to the righteous Throne of Chriſt, the upright Judge: Not becauſe I fear thy cruel torments, and mercileſs handling, but that thy judgment may be known to be unjuſt and cruel.

11. There was alſo one *Agnes*, a young Virgin, that was accuſed for a Chriſtian, and brought before the Judge; who firſt laboured by flattery, and great promiſes, and then by threats and cruel torments, to draw her to the denial of her Faith. But ſhe, ſtrengthned by Chriſt, told him, that ſhe feared not his torments, which ſhe was willing to undergo, yea, and death it ſelf for Chriſts ſake. Then ſaid the Judge, if it be ſo eaſie with thee to endure torments, yet I know that thou prizeſt thy Virginity; I am fully reſolved therefore, that unleſs thou wilt ſacrifice unto the gods, thou ſhalt be put into the common Stewes: and preſently many Youths flocked thither, deſiring that ſhe might be expoſed to their filthy luſt; To whom ſhe ſaid, Chriſt is not

forgetful of thoſe that are his, neither will he leave me deſtitute of his help, nor ſuffer my unſpotted chaſtity to be defiled by you. You ſhall willingly bathe your Swords in my blood, but you ſhall not defile my Body with your filthy luſts for any thing that you can do. At laſt the Tyrant commanded the Executioner to draw his Sword, and diſpatch her. She ſeeing a ſturdy Souldier coming towards her with a naked Sword, rejoyced, ſaying: *This, O this is that that I love: I will make haſte to meet him, and no longer delay my longing deſires: I will willingly receive his naked Sword into my breaſt. O eternal Father, vouchſafe to open the gates of Heaven to my Soul, that ſeeketh thee*: and ſo kneeling down, and praying unto Chriſt, the Executioner with his bloody hand finiſhed her hopes. *Ibid.* p. 77.

12. In the Perſecution under *Julian* the *Apoſtate*, there was one *Marcus*, Biſhop of *Arethuſa*, who formerly, by the command of *Conſtantine the Great*, had demoliſhed their Idol-Temple, and ſet up a Church for the Chriſtians in the room thereof. The *Arethuſians* knowing how much *Julian* hated him, accuſed him as a Traytor, and Enemy to the Emperour: whereupon at firſt he thought to flye; but when he perceived that ſome of his Friends were apprehended in his ſtead, he returned; and of his own accord offered himſelf to thoſe that thirſted for his blood: whom, when they had gotten, neither pitying his old age, nor reverencing his holy Office, nor blameleſs converſation, they ſtript him naked, and beat him cruelly; and then caſt him into a foul and filthy ſink, and cauſed Boys to thruſt him in with ſharp ſticks, to augment his pains: and this they did, either to enforce him to build their Temple again, or to give them money wherewith to do it: But he ſtoutly refuſing both, they proffered to forbear one half, if he would give the other; which he ſtill refuſing, and contemning all their torments, at laſt they demanded but a ſmall ſum of money towards it; he anſwered, *That it was as great wickedneſs to confer one half-peny in caſe of impiety, as if a man ſhould give the whole.* Whereupon they put him naked into a basket, anointed him with broth and honey, and ſo hung him up in the Sun, to be devoured by Waſps and Flies. *Ibid.* p. 83.

13. *Hunrick*, the *Arrian* King of the *Vandals* in *Africk*, ſending for ſome Orthodox, eminent Chriſtians, to him, aſſaulted them with much flattery, and large promiſes, to induce them to imbrace his Faith: But theſe ſtout Souldiers of Chriſt rejected all his proffers, crying out, *One Lord, One Faith, One Baptiſm*: Saying alſo, *Do with our Bodies what you pleaſe; torment them as you will: It's better for us to ſuffer theſe momentary pains, then to endure everlaſting torments*, Ibid. p. 99.

14. The *Albingenſes*, in the City of *Biziers*, being urged to renounce their Religion, and to live after the Laws of *Rome*, anſwered; *That they would not forſake their Religion for the baſe price of their frail life. That God was able, if he pleaſed, to defend them: But if he would be glorified by the Confeſſion of their Faith, it ſhould be a great honour to them to dye for his ſake. That they had rather diſpleaſe the Pope, who could but kill their Bodies, than God, who could caſt both Body and Soul into Hell.* Ibid. p. 142.

15. One *Godfride*, being condemned at *Dormick*, in the *Low-Countries*, for an Heretick: *Nay* (ſaid he) *not an Heretick, but an unprofitable Servant of Jeſus Chriſt.* And when the Hangman would have ſtrangled him, to have freed

him from pain in burning, he refuſed; ſaying, *That he would abide the Sentence and pain of death that was paſſed upon him.* Ibid. p. 293.

16. *Anno Chriſti*, 1620. in the Perſecution in the *Valtoline*, here was an honourable Lady, who not long before had left her Native Countrey of *Italy*, and came thither to enjoy the liberty of her Conſcience; whom the Popiſh cut-throats exhorted to change her Religion; which ſhe refuſing, they adviſed her that ſhe would do it out of reſpect to her young Infant, which ſhe had in her Arms; which otherwiſe, together with her ſelf, ſhould preſently be ſlain. But ſhe, with an undaunted courage, anſwered thus: *I have not departed out of* Italy, *my Native Countrey, nor forſaken all the eſtate I had there, now to renounce the Faith which is wrought in me by the Lord Jeſus Chriſt: yea, I will rather ſuffer (if it were poſſible) a thouſand Deaths: and in this caſe, how ſhould I have regard to mine Infant, ſeeing that God, my Heavenly Father, ſpared not his own Son, the Lord Jeſus Chriſt, but delivered him up to Death for me, and ſuch ſinners as I am.* And ſo giving her Child to one that ſtood by, ſhe ſaid; *Behold my Child! The Lord God that hath care of the Birds of the air, is much more able to ſave this poor Creature, although by you it ſhould be left upon theſe wild Mountains.* Then unlacing her Gown, ſhe opened her breaſt, ſaying: *Here is the Body which you have power to kill; but my Soul, on which you have no power to lay your hands, that I commend to my God*: and ſo ſhe was preſently ſlain. *Ibid.* p. 361.

17. Among others, they found an aged Matron of eighty years old, whom they much ſollicited to hear Maſs, wiſhing her to have reſpect to her Age; to whom ſhe anſwered with a Noble Reſolution: *God forbid, that I, who of a long time have had one foot in the grave, ſhould now forſake my Lord Jeſus Chriſt; who, for ſo long time, hath preſerved me in the knowledge and Profeſſion of his Truth, and put my truſt in the Creatures: and inſtead of his holy Word, embrace the Traditions of men*: whereupon they inſtantly ſlew her. *Ibid.* p. 362.

18. The Emperour *Trajan* returning from the *Parthian* War; when he came to *Antioch*, he commanded a Gratulatory Sacrifice to be offered for his good ſucceſs, and *Ignatius* was required to be preſent at the ſame: But he, even before *Trajans* face, ſharply reproved their Idolatry; for which cauſe he was delivered to ten Souldiers, by them to be carried to *Rome*, there to be caſt to the wild Beaſts: Concerning which, himſelf thus writes: *From* Syria, *till I came to* Rome, *I had a battel with Beaſts, as well by Sea as by Land, night and day, being bound among ten Leopards* (ſo he called thoſe ten Souldiers) *who, the more benefits they received from me, the more cruel they were unto me. But now, through exerciſe, I am well acquainted with their injuries; and am taught every day more and more to bear the Croſs of Chriſt. Would to God I were once come to the Beaſts that are prepared for me; and I wiſh they may fall upon me with all their violence: Whom alſo I will provoke without delay to devour me, and not to abſtain from me, as they have from many before me. Pardon me, I pray you, I know how much this will turn to my Advantage: I am Gods Corn, and when the wild Beaſts have ground me with their teeth, I ſhall be his white bread. Now I begin to be a Diſciple of my Maſter Chriſt: I neither regard things viſible nor inviſible, ſo I may gain Chriſt. Let the Fire, the Croſs, the breaking of my Bones, quartering of my Members, cruſhing all my Body; yea, and all the torments, that the Devil and Man can invent, fall upon me, ſo I may enjoy my Lord Jeſus Chriſt*, &c. See my Lives of the Fathers, *p.* 2, 3.

19. *Polycarp* being brought before the *Pro-Conſul*, he told him that he had wild beaſts to devour him, unleſs he recanted. *Bring them forth* (ſaid *Polycarp*) *for I have determined with my ſelf not to repent, nor to turn from the better to the worſe: It's more fit for you to turn from evil to that which is juſt and good.* I will (*ſaid the* Pro-Conſul) tame thee with fire, if thou ſetſt nought by the wild Beaſts. *You threaten me* (ſaid *Polycarp*) *with fire which laſts but an hour, and is quickly quenched; But are ignorant of the everlaſting fire at the Day of Judgment, and of thoſe endleſs torments which are reſerved for the Wicked. But why make you all theſe delayes? Appoint me to what death you pleaſe, I am ready to undergo it.* When they brought him to the Fire, they would have nailed him to the Stake. *Nay* (ſaid he) *ſuffer me even as I am. For he that hath given me ſtrength to come to this fire, will alſo give me patience to perſevere therein, without your faſtning me with nails.* See my Lives of the Fathers. *p.* 8.

20. *Dionyſius*, the *Areopagite*, being brought before *Siſinius* the *Præfect*, becauſe he refuſed to worſhip their Idol-gods, was beaten with many and cruel blows, and threatned to be beheaded. To which he anſwered; *You worſhip ſuch gods as will periſh like dung upon the Earth: But as for me, come life, come death, I will worſhip none but the God of Heaven and Earth.* Ibid. p. 12.

21. *Origen*, when he was but ſeventeen years old, his Father being carried to Priſon, had ſuch a fervent mind to ſuffer Martyrdom with him, that he would have thruſt himſelf into the Perſecutors hands, had it not been for his Mother; who, in the night time privily ſtole away his Clothes, and his very ſhirt alſo: whereupon, more for ſhame to be ſeen naked, than for fear of Death, he was forced to ſtay at home. Yet wrote he thus to his Father. *Pray you, Sir, ſee that you do not change your reſolution for my ſake.* Ibid. p. 32.

22. *Valence* the Emperour, being an *Arrian*, ſent Meſſengers to *Baſil*, to perſwade him to embrace that Hereſie: Theſe gave him good Language, and promiſed him great preferment, if he would do it. But he anſwered; *Alas! Sir, theſe ſpeeches are fitter to catch little Children, that look after ſuch things, than ſuch as we; who being taught and nouriſhed by the Holy Scriptures, had rather ſuffer a thouſand deaths, then one Syllable, or Title of Gods Word to be altered.* The Præfect, being in a rage, threatned him with confiſcation of his Goods, Torments, Baniſhment, and Death: *Baſil* replied. *He need not fear Confiſcation that had nothing to loſe; Nor Baniſhment, to whom Heaven only is a Countrey; Nor Torments, when his Body may be daſhed in pieces by one blow; Nor Death, which is the only way to ſet him at liberty. And would it would fall out ſo well on my ſide, that I might lay down this carkaſs of mine in the quarrel of Jeſus Chriſt, and in the defence of his Truth.* Ibid. p. 101.

23. *Chryſoſtom* ſtoutly rebuked the Empreſs ***Eudoxa*** [an *Arrian*] for her Covetouſneſs; telling her, that ſhe would be called a ſecond *Jeſabel*: And when ſhe ſent him a threatning Meſſage for it; *Goe* (ſaid he) *tell her, Nil niſi peccatum timeo*: That I fear nothing but ſin: And when ſhe had procured his Baniſhment, he ſaid: "None of theſe things trouble me. For I "ſaid before within my ſelf: If the Queen will, let her Baniſh me: The "Earth is the Lords, and the fulneſs thereof. If ſhe will, let her ſaw me "aſunder; *Iſaiah* was ſo uſed. If ſhe will, let her caſt me into the Sea; I "will remember *Jonah*. If ſhe will, let her caſt me into a burning fiery Fur-"nace, or to the wild Beaſts; the three Children, and *Daniel* were ſo ſerved.

"If

“If ſhe will, let her ſtone me, or cut off my head; I have St. *Stephen*, and the *Baptiſt* for my companions. If ſhe will, let her take away all my ſubſtance; Naked came I out of my Mothers womb, and naked ſhall I return thither again. *Ibid.* p. 145.

24. When *John Huſs* came to the Council of *Conſtance*, he was ſent for to appear before ſome Cardinals, to give an account of his Doctrine. But he told them that he came to do it before all the Council: Yet, if they would force him to do it before them, he doubted not but *Chriſt* would ſtrengthen him to chooſe death for his Glory-ſake, rather than to deny the Truth, which he had learned out of the Holy Scriptures. *Ibid.* p. 213.

When *Jerome* of *Prague* was faſtened to the Stake, and the Executioner began to kindle the fire behind him, he bad him kindle it before his face: “For (ſaid he) if I had been afraid of it, I had not come to this place; having had ſo many opportunities offered me to eſcape it. *Ibid.* p. 223.

25. *Luther*, in a Letter to *Spalatinus*, writes thus; *Contemptus a me eſt* Romanus *et favor et furor*, &c. I contemn both *Romes* favour and fury. I fear neither her frowns nor her flattery. “Let them cenſure and burn all my Books, I will do the like by theirs; and will put an end to all my humble obſervance of them, which doth but incenſe them more and more. *Ibid.* page 230.

26. The Emperour ſent for him to come to the City of *Worms*; but many of his Friends diſſwaded him from going, to whom he anſwered: “That theſe diſcouragements were caſt into his way by Satan; who knew, that by his profeſſion of the Truth in ſo illuſtrious an Aſſembly, his Kingdom would be ſhaken. And therefore, if he knew that there were as many Devils in *Worms* to oppoſe him, as there were Tiles upon the Houſes, yet would he go thither. p. 234.

27. *Melancton* knowing the rage of the Papiſts, and the Emperours threats to overthrow the Goſpel, was much troubled at it; and gave up himſelf wholly to grief, ſighs, and tears: which *Luther* hearing of, wrote thus unto him: “In private conflicts I am weak, and you are ſtrong: But in publick conflicts you are found weak, and I am ſtronger; becauſe I am aſſured that our cauſe is juſt and good. If we fall, *Chriſt*, the Lord and Ruler of the World falls with us: And ſuppoſe we fall, *Mallem ruere cum Chriſto, quam regnare cum Cæſare*; I had rather fall with *Chriſt*, then ſtand with *Cæſar*: I extremely diſlike your exceſſive cares, with which, you ſay, you are almoſt conſumed. That theſe reign ſo much in your heart, it is not from the greatneſs of the danger, but from the greatneſs of your unbelief; if the cauſe be bad, let us revoke it, and fly back: if it be good, why do you make God a lyar, who hath made unto us ſo great Promiſes? Caſt thy care upon the Lord, &c. Be of good comfort, I have overcome the World, &c. *Ibid.* p. 240.

28. In the Reign of King *Henry* the third, there was one *Roger*, ſirnamed *Niger*, that was Biſhop of *London*; who upon a time being in all his *Pontificalibus* before the High Altar in St. *Pauls* Church, celebrating Maſs; on a ſudden there was ſuch an extreme darkneſs in the Air, that the people could ſcarce ſee one another, and immediately there followed ſuch dreadful claps of Thunder, and ſuch aſtoniſhing flaſhes of Lightning, which were accompanied

with an intollerable ſtink, that all which were preſent, with all poſſible ſpeed, ran out of the Church, expecting death every moment; only the Biſhop, with one Deacon, kept their ſtanding without fear: and when the ſtorm was over, the Biſhop made an end of his Divine Service. *See Weavers Fun. Mon.* page 359.

29. *Matthew* Paris relates how ſtoutly this Biſhop withſtood the P*opes Nuncio*, coming here into *England* with a proling device to ſcrape up money for his Maſter. For the Biſhop cryed out upon the unreaſonable, and ſhameleſs covetouſneſs of the Court of *Rome*; ſo that he was the only inſtrument of ſtopping the courſe of ſuch grievous exactions. Alſo this Biſhop *Roger* Excommunicated the *Caurſini* (which was a ſtout and dangerous attempt in thoſe dayes) called the P*opes Merchants*: but indeed they were moſt execrable *Roman Uſurers*, who had intangled the King himſelf, and moſt of the Nobility, and all others that had any thing to do with the Court of *Rome*, in their cunning ſnares.

30. P*hilip de Mornay*, Lord of P*leſſis*, having by a ſpecial Providence, with much difficulty eſcaped out of P*aris* in the time of that barbarous and bloody Maſſacre on St. *Bartholomews* day, reſolved to flye into *England*; for which end, a Friend of his proffered to get him the Duke of *Guiſes* Paſs: but he, with a conſtant and couragious mind, anſwered: "I will not owe my "Life to ſuch a Man in whoſe Service I would be loath to imploy it. God "hath been pleaſed to deliver me from the Maſſacre, and therefore into his "hands I will commit my Paſſage. *See his Life, in my ſecond Volume of Lives*. page 139.

CHAP. XXV.

Examples of Craft, Couſenage, Deceit, Guile.

1. IT is reported of Julian the *Apoſtate*, among other ſubtile plots that he uſed for the rooting out of the Chriſtian Religion, one was the ſuppreſſion of all Chriſtian Schools, and places of Catechizing: and as Biſhop *Andrews* ſaith, *in his Preface to the Commandments*, If he had not been a Cloud which ſoon paſſed away, it had been to be feared, leſt in a ſhort time he had overſhadowed all Religion. For when Catechizing was taken from the Church, it was preſently overſpread with Ignorance. And he further ſaith, That the Papiſts themſelves acknowledge, that all the Advantage that the Proteſtants got of them in the beginning of the Reformation, waas by their Catechiſing; becauſe they began to Catechize ſooner then they did. And it is to be feared (ſaid he) if ever the Papiſts once again get advantage of us, it will be by their exacter catechizing, than ours.

2. A great Prince uſed this craft to put off a bold begging Philoſopher. He asked a groat of him, and the King told him, *It was too little for a King to give*. He requeſted the King then to give him a Talent: The King replied, *That it was too much for a Beggar to crave*.

3. About the year 1617. Prieſts and Jeſuites were very frequent in *England*; whoſe Holineſs and Piety muſt be confirmed by Miracle; and theſe Miracles muſt be viſible to the peoples eyes, that they may convey belief the better to the heart; and their Religion muſt be the true Religion, which ſubjects Satan himſelf to it. There was in *Stafford-ſhire* a Boy, born at *Bilſon* in that County; whoſe Father, Mother, Neighbours, and many others, with admiration, did abſolutely think that he was poſſeſſed by the Devil. For he had ſtrange, ſudden, violent, diſtorting Fits, that in the judgment of the Spectators were contrary to Nature; and the Lad, not being full fifteen years old, it could not be imagined that any thing of Impoſture ſhould proceed from him; and therefore the fame of it ſpread abroad the more.

4. The *Jeſuits* (that are the beſt Phyſitians in ſuch diſtempers) hearing of it, viſited the Boy, prayed for him, and uſed ſuch other Charms and *Exorciſms* as are fit to make them to be admired; and they gave his Parents good hope of diſpoſſeſſing him of that foul Spirit; by which might palpably be diſcerned, how much Gods Power was expreſſed in their weakneſs, and what difference there was betwixt the Truth of the Catholick Religion, and the Hereſie profeſſed by the *Proteſtants*: So that they that heard them (as many reſorted to the place) muſt needs take them for very Holy men, by whom ſuch wonders were to be accompliſhed. Thus the *Jeſuits* viſited him often, ſometimes in private, ſometimes in company: but this kind of Spirit would not be commanded by them, ſo that they almoſt began to deſpair of the Cure.

The Boy in his fits would rave againſt an old Woman that lived not far from his Fathers, intimating by ſigns, and gaſtly behaviour, that ſhe had ſent a ſpirit to torment him: and in plain terms, when he was out of his fits, he accuſed her to be a Witch, and the Author of all his miſery. This Old Woman was ſent to the Biſhops Chancellor at *Litchfield* to be examined: The Boy was brought thither to confront her; and having his back towards her at her coming into the Room, where the Chancellor was, before ſhe yet entred or appeared, he fell into a moſt bitter Agony, crying out, *Now ſhe comes: Now my tormentor comes!* writhing, and tearing himſelf in ſo horrible a manner, that it did not only breed amazement, but pity in the Spectators; there being many, with expectation, attending the iſſue: which, with ſome other probabilities, were inducements to the Chancellor to ſend her to *Stafford* Gaol.

At the next Aſſizes for that County, the Boy and his Parents appeared as witneſſes againſt the Witch: The Boy was placed in a conſpicuous part of the Court, with his Face to the Bench, eying the Judge continually, in a very quiet poſture; and as the Woman was coming in (when the Court thought it impoſſible that the Boy ſhould be ſenſible of her appearance) he fell into a more raging fit than ever; ſo ſtupendiouſly unnatural, that it was deemed by all that ſaw it, that nothing but a Diabolical ſpirit could work ſuch horrid effects. This, thus openly acted, and the Relation of what was done at *Litchfield*, and other probabilities evidencing, the Old Woman found few Friends to plead her cauſe; ſo that being Indicted for Witchcraft, was found guilty, and ſo condemned to dye.

Dr. *Morton*, Biſhop of that Dioceſs at that time, was haply then preſent upon the Bench, who had heard that ſome *Romiſh* Prieſts had been tampering with their *Exorciſms*, to un-devil the Boy: and finding little reaſon produced why, or for what cauſe, the Witch ſhould uſe the Boy ſo; he was perſwaded that this might prove but ſome jugling trick in them, for the effecting of their miraculous ends. He therefore beſought the Judge to reprieve the Woman till the next Aſſizes, and he in the mean time would take the Boy home with him, and have him ſtrictly looked to; and doubted not before that time to find out the bottom of ſome ſecret contrivance. The Judge aſſented, and ſo the Boy was carried to *Eccleſhall* Caſtle, the Biſhops Houſe, where his Fits oft took him with a great deal of violence: And being put out of his Road (for he uſed to have all ſorts of people come to admire him, and now being more careſully looked to) he grew ſullen, and would not eat ſometimes in two or three dayes, ſo that his belly was almoſt grown to his back, and he had a new ſwelling about his throat, which never appeared before: And he lay in his Bed, ſometimes as it were ſenſleſs; ſometimes ſtaring with his eyes, and foaming at the mouth, ſometimes ſtriking thoſe that ſtood near him, and never ſpake but in his Fits, and then a ſtrange Gibberiſh; at other times he only muttered, and made ſigns.

The Biſhop viſited him often, ſtriving ſometimes to ſoften him with gentleneſs, at other times he handled him roughly, chiding and threatning him; but his evil ſpirit was capable of neither: One time the Biſhop ſpake a ſentence out of the *Greek* Teſtament, to ſee how that would work, and it brought him into his fit: At another time he rehearſed ſome verſes out of a *Greek* Poet, which this Devil was not ſo learned as to diſtinguiſh, for that put him into a fit alſo: So that the Biſhop was confirmed that he was an Impoſtor, of a moſt pernicious, and pertinacious ſpirit; but how to conjure it out of him, was the difficulty. And finding that words and threats would make no impreſſion upon him, he fell to blows: for taking him out of his Bed, and having one to hold him up, the Biſhop gave him ſix very ſmart laſhes with a Rod, which moved the Boy no more then if he had been an inſenſible ſtock. They alſo thruſt needles into his Toes and fingers betwixt the nails, and clapt burning Candles to his eye-lids till they ſinged the hair off, to divert him when he was in his fits, yet would he neither winch nor ſtir; ſo that they were more troubled to execute, than he to ſuffer.

And in this condition, growing almoſt deſperate, he would make ſigns for Knives, or any other Inſtruments wherewith to do himſelf a miſchief; and therefore ſtrict care was taken, and many watchful eyes ſet over him to prevent any ſuch danger. Thus he continued almoſt a quarter of a year, and at laſt his Urine grew ſo black, that the Phyſitians thought that Nature had left her uſual operation, having never found in any humane body ſo much aduſt matter, to give ſo deep and deadly a tincture to the water.

This much troubled the Biſhop: For he was certain that the Prieſts had been tampering with him, and now, if he ſhould miſcarry under his hand, he knew that thoſe Mint-maſters of miſchief would in their dark ſhops coin ſuch ſcandals againſt him as might paſs for current in the Worlds opinion: He therefore uſed all the means that he could poſſible, as well to preſerve his own credit, as to find out their knavery. But finding the Boy patiently to endure ſo many tryals and hardſhips, though tender in years, he reſolved if his water continued ſo black, to ſift the matter no further. To find out which, he ſet a truſty ſervant to watch him through an hole that looked full upon the bed, which the Boy knew not of. The Biſhop with his Family going that morning to a Sermon, all things were very ſtill in the Houſe; and the Boy finding all quiet, without any noiſe, he lifts up himſelf, ſtares about, and liſtens; and at length gets out of his bed; and in the ſtraw, or Mat under it, he takes out an Ink-horn, and makes water into the Chamber-pot through a piece of the Cotton which he held in his hand; another piece of the Cotton he put into his Prepuce, covering it with the skin; which might do the feat, if he ſhould be forced to make water when company was by. Thus having cunningly put himſelf in Order, he hides the Ink-horn again, and returns to his Bed.

The man that was appointed to watch him, having ſeen all this, diſcovered it to the Biſhop at his coming home, who went preſently to the Boy, and asked him how he did? He, according to his uſual manner, pointed to his water, looked gaſtly upon it, and muttered out his old howling tone. The Biſhop, that now meant to deal roundly with him, ſaid, *Sirra, you have Ink in your Bed-ſtraw, which you make uſe of to black your water, and now your knavery is found out:* and ſo calling in his Watch-man, he drew out the Ink-horn where the Boy had hid it; and the Man juſtified to his face that he had ſeen him make water through the Cotton: which (with the Biſhops threatning to ſend him to the *Houſe of Correction*) ſtruck the Boy with ſuch a ſudden terror, that he aroſe from his Bed, fell upon his knees, and humbly beſought the Biſhop to pardon him, and he would diſcover to him the whole truth. And as he put on his Clothes, the Biſhop laid open to him the grievouſneſs of his ſin, which wrought ſo upon his ſpirit, that he melted into tears, crying unto God for mercy; which was a very ſtrange alteration. For what he did but counterfeit, the Devil had ſo hardened him in it, that all the torments and pains inflicted upon him could not ſo much as produce a tear, till God (who melteth the Rocks) had firſt touched his heart.

Then he confeſſed, That a Pedler, with a Pack on his back, met him as he went to School, and with many enticing words perſwaded him to go to one Mr. *Giffords* Houſe, aſſuring him of good entertainment; and ſo being overcome with his promiſes and allurements, he went along with him thither. And there he found four *Romiſh* Prieſts, who gave him money, and many fair words, promiſing him greater matters if he would be conformable to their Inſtructions: And they were three dayes teaching him how to demean himſelf; and after he was well tutored, and had practiſed his tricks there privately, they ſent him home to his Father (who thought he had been loſt, and was much troubled for him) to exerciſe them in a more publick way. He came home in a very diſtracted manner, to the amazement of his Parents, and in ſhort time drew much company to viſit him; and his Parents, being poor, got money from many charitable people, which much encouraged him to perſiſt in that way.

But when the fame of his being poſſeſſed with an evil ſpirit was ſufficiently bruited abroad, thoſe Prieſts came to diſpoſſeſs him: but he found ſo much ſweetneſs in the eaſe and profit of that kind of life, that he would not be diſinchanted by them, though they charmed never ſo cruelly: For they did beat, and pinch him, and uſed him very ſeverely, to make him deſiſt from what they had taught him. Thus were the deceivers deceived themſelves. The Biſhop asked him, why he accuſed the poor Old Woman of Witchcraft? He anſwered, That the Prieſts told him that he muſt lay the cauſe of his being poſſeſſed upon ſome Old Woman; and this being known to him, and one of a ſcolding humour, he fixed it upon her.

The Biſhop asked him, how he came to fall into his fits a little before the Woman appeared in the Room, both at her Examination, and Arraignment, his back being towards her? For the firſt, at *Litchfield*, he ſaid, he heard ſome about him mutter, *She is here*, which made him cry out, *She comes*, *She comes*. And for the ſecond, at *Stafford*, he heard the people remove, and her chains gingle as ſhe came along, which gave him the ſign. Laſtly, he was asked, how he made his throat ſwell? And he ſhewed, it was by the thruſting his Tongue (being very long) down his throat, which trick he found out himſelf, the reſt were taught him by the Prieſts. Thus did the Biſhop preſerve an innocent Old Woman, condemned by the Law to dye; diſcovered the abominable forgeries of the *Romiſh Prieſts*; and converted a wicked Boy, whom afterwards he bound Apprentice, and he proved a good Man. This ſtory (ſaith mine Author) I heard from the Biſhops own mouth. *Hiſt. of Great Britain.* p. 108.

5. King *James* took delight by the light of his Reaſon, to diſcover ſuch forgeries: Among other examples take this one. In the beginning of his Reign, there was one *Richard Haydock*, of *New-Colledge* in *Oxford*, who uſed to practiſe Phyſick in the Day, and to preach in the Night. His Practice came by his Profeſſion, and his Preaching (as he pretended) by Revelation. For he would take a Text in his ſleep, and deliver a good Sermon upon it; and though his Auditory were willing to ſilence him, by pulling, halling, and pinching; yet would he pertinaciouſly perſiſt to the end, and ſleep ſtill.

The fame of this ſleeping-Preacher flew abroad with a ſpeedy wing; which coming to the Kings knowledge, he commanded him to the Court; where himſelf ſate up one night to hear him. And when the time came wherein the Preacher thought it fit for him to be aſleep, he firſt began with a Prayer, then took a Text of Scripture, which he properly enough inſiſted upon for a while; but afterwards, made an excurſion againſt the Pope, againſt the Croſs in Baptiſm, and the Canons, made not long before; and ſo concluded, ſtill ſleeping. The King would not trouble him that night, letting him reſt after his labour; but the next morning he ſent for him, and in private ſo handled him, that he brought him to confeſs, not only the error, and ſin of the Fact, but the cauſe which urged him to it; which was, That he apprehended himſelf as a dead and buried man in the Univerſity, being of a mean and low condition; and if ſome ſignal and remarkable thing did not ſpring from him to give life to his Reputation, he ſhould never appear any Body; which made him attempt this Novelty, that he might be taken notice of. The King finding him ingenuous in his Confeſſion, pardoned him, and (after publick Recantation) gave him ſome preferment in the Church. *Ibid.* p. 111.

6. The Emperour *Severus* was the moſt cunning diſſembler in the World, and of a moſt winning behaviour; not regarding to falſifie his Oath to ſerve his own turn. He knew how to cogg for his own Advantage, and would readily utter that with his Tongue, which he never meant with his heart. *Herodians Imper. Hiſt.*

Anno Chriſti, 1545. at *Elſing*, a City of *Germany*, there was a Maid, the Daughter of one *John Ulmer*, *Margaret* by name; who, through grievous ſickneſs, and extremity of pain, had her Belly ſo exceedingly ſwelled, that it overſhadowed her face; and in compaſs was more than ten hands breadth. She ſaid, that ſhe fed divers living Creatures in her Belly, yet neither did ſhe eat nor dtink, but took only ſome Apothecaries Confections, and uſed the ſmell of herbs and flowers. There was heard by thoſe that ſtood by the Bed where ſhe lay the voices of divers living Creatures; as, the crowing of Cocks, the cackling of Hens, the gagling of Geeſe, the barking of Dogs, the bleating of Sheep, the grunting of Swine: yea, the bellowing of Cattel, and neighing of Horſes. She voided Serpents, and Worms of a marvellous greatneſs, about fifty in number. When the report hereof was ſpread abroad, not only in the Towns and Villagrs adjoyning, but almoſt through all *Germany*, multitudes reſorted to the place to ſee the miracle, and beheld the Maid with no leſs wonder then compaſſion, who alſo gave her much money: The advice of divers Phyſitians and Chirurgeons was asked; and at laſt the Phyſitians of the Emperour *Charles* the fifth, and of *Ferdinand* King of the *Romans*, and of *Hungary*, came thither, accompanied with certain Noblemen and Gentlemen; who notwithſtanding found no deceit herein. Thus ſhe continued for the ſpace of almoſt four years, her torments ſeeming to encreaſe more and more upon her. At laſt, the chief Magiſtrate of the City ſent for her Parents, and asked them whether they deſired to have their Daughter delivreed from ſo great torments, by the Phyſitians making an inciſion into her Belly? Her Father being a plain, ſimple man, anſwered; That he was willing to leave his Daughter to Gods Providence, and to lawful remedies of Phyſitians. But the Mother (being guilty of the deceit) ſaid, That ſhe would not have them to attempt any thing to the endangering of her Daughters life: Adding moreover, That ſhe would pray that Gods vengeance might light upon him, if her Daughter miſcarried under their hands.

Yet ſome were ſent to the Maid, to mind her, that they had many times craved help of Phyſitians, that now there was a proffer made of their help; who, by Gods aſſiſtance, might either wholly free her from her diſtemper, or, at leaſt, aſſwage the violence of it: But ſhe (being inſtructed of her Mother) anſwered; That ſhe, with a willing mind, would patiently ſuffer what it ſhould pleaſe God to inflict upon her: that ſhe deſired not any Phyſick; but as, for the ſpace of four years, ſhe had undergon the extremity of her pains, ſo ſhe was ſtill willing to bear the Croſs which God had laid upon her, till it pleaſed him to remove it; hoping that ſhe ſhould ſtill be as able to bear the violence of her diſeaſe as hitherto ſhe had been. But the Magiſtrate of *Elſing*, being better pleaſed with her Fathers anſwer, ſent a Dr. of Phyſick, with two Chirurgeons, and a Midwife, to ſearch the Maidens belly by Inciſion. Theſe came to her, and ſearching her belly, found it ſtuffed with Clouts vere cunningly, and with Pillows, and ſuch like materials, with divers hoops, wherewith her belly was made round, ſhe crying out all the while; and when all theſe were removed, they ſaw the Maiden ſtark naked, with as well a compact, and as fair a Body as might be. When now the deceit was diſcovered, the Parents, with the Daughter, and all they which were acceſſary (with whom in the night, whilſt others ſlept, ſhe made good cheer) were carried to Priſon, and afterwards put to the Rack. The counterfeit Belly was brought to the Town-houſe, and there ſhewed to the Burgo-Maſters: and the Maids Mother was found to be a witch, who, by the Devils help, had cauſed thoſe ſtrange noiſes, which ſeemed to proceed out of the Maids belly; and upon ſtrict examination, ſhe confeſſed that ſhe had done all theſe things by the Devils perſwaſion and help, for gain ſake, all theſe four years; for which ſhe was condemned by the Judge, had firſt her neck broke, and afterwards was openly burned: The Daughter had her cheek burned thorow with an hot iron, and was condemned to perpetual impriſonment. The Father (who took his Oath that he was deceived by his Wife and Daughter, even till that day wherein this wicked fact was diſcovered) was acquitted, and freely diſmiſſed: the other acceſſaries were baniſhed, and ſome of them that were moſt guilty were otherwiſe puniſhed. Mr. *Anth. Bateman.*

CHAP. XXVI.

Examples of Cruelty, Bloody-mindedneſs.

1. THE *Canibals* in *America*, when they have taken a Priſoner, feed upon him alive, and by degrees, to the unutterable aggravation of his horror and torment. *Purch. Pilgrim.*

2. *Tamerlain*, for a terror to the *Greek* Empire, (much whereof he afterwards ſubdued) at *Sebaſta* made a mercileſs and cruel ſlaughter, neither ſparing age nor ſex, whereby he had the whole Eaſt in ſuch awe, as he was commonly called, *The Wrath of God, and the Terror of the World. Turk. Hiſt.*

3. At *Merindall*, the *Papiſts* cut off the breaſts of many of the *Waldenſian* women that gave ſuck to their children, which looking for ſuck at their Mothers breaſts, being dead before, died alſo for hunger. *See my Gen. Martyrologie.*

4. *Arſinoe* was killed upon her children by her bloody Brother, *Ptolomy* King of *Egypt*.

5. Another *Ptolomy* killed thirty thouſand *Jews*, and compelled the living to feed upon the fleſh of the dead.

6. The Popes Champions exerciſed moſt extreme cruelty upon the poor *Proteſtants* in the valley of *Agrogne*, where they murthered, and burned without mercy; yet could they never ſet fire upon two of their Temples, nor upon the Miniſters Houſe, which remained untouched when all the reſt of the Houſes round about it were conſumed with fire. *See my Gen. Martyrologie.*

7. What a Monſter was *Robert de Biliaſm*, Earl of *Shrewsbury*, that playing with his own child, for a paſtime, put his thumbs in the boyes eyes, and thruſt out the balls thereof. *Speeds Chron.*

8. *Juan Vaſilowich*, Emperor of *Ruſſia*, was of a moſt cruel diſpoſition, delighting himſelf therein. Among his infinite acts of cruelty, theſe are recorded by ſeveral Authors.

9. *Anno Chriſti* 1570. his own Brother being accuſed, without giving him leave to anſwer for himſelf, he cauſed him firſt to be put to moſt exquiſite tortures, and then to death: his wife he cauſed to be ſtripped, and to be ſet naked before the eyes of all, & then by a rope to be drawn into the River, & drowned.

10. *John Piotrowich*, a man of principal command under him, being accuſed of Treaſon, came to clear himſelf, but was not admitted to make any purgation; but was ſet in Princely accoutrements upon a Throne, the Emperor ſtanding bare before him, and bowing to him; but ſoon after, with a knife thruſt him to the heart; cauſed his body to be dragged forth, his ſervants to be ſlain, three hundred others in his Caſtle to be executed: His *Boiarens*, all to be gathered into one houſe, and there to be blown up with Powder: their Wives and Daughters he cauſed to be raviſhed by his followers before his face, and then to be cut in pieces, leaving no living thing in their Houſes, or Grounds. Their husband-mens wives were ſtripped as naked as they were born, and ſo driven into a wood where Executioners were purpoſely ſet to give them their fatal entertainment.

11. His Chancellor ſitting at Table with his two Sons, were alſo, upon the like accuſation, preſently cut in pieces, and the third Son was quartered alive, by 4 wheels, each drawn a contrary way by 15 men.

12. His Supream Notary diſpleaſing him, his wife was taken from him, and after ſome weeks detainment, was, together with her handmaid, hanged over her husbands door, and ſo continued a fortnight, he being forced to go in and out by her all the time.

13. Another of his Notaries wives was firſt raviſhed, and then ſent home, and hanged over her Husbands Table, whereat he was forced daily to eat.

14. In his travelling, if he met any woman whoſe Husband he liked not, he cauſed her to ſtand with her nakedneſs diſcloſed till all his Retinue was paſſed by.

15. Cutting out tongues, cutting off the hands and feet of his complaining Subjects, and other diverſified tortures I omit: As alſo the guarding of his Father in Laws door, with Bears tyed there, that none might go in and out: hanging his Servants at his doors: Torturing him, to confeſs his Treaſures: Caſting hundreds at once into the water, under the ice. Seven hundred women at one time; 378 Priſoners at another time: five hundred Matrons, and Virgins of Noble blood he expoſed to be raviſhed by the *Tartars* in his ſight. Two thouſand, 770. thus, and by other tortures, were executed at *Novograde*, in the year 15*69*. beſides women, and many poor perſons, whom famine forced to eat the Bodies of the ſlain, and were afterwards ſlain themſelves.

16. The Arch-Biſhop he cauſed to be ſet on a Mare, with his feet tyed under the belly, and ſo made him to play on Bagpipes thorow the City. Many Monks and Friers he ſpoyled, and ſlew. *Theodore Sirconii*, the Founder of twelve Monaſteries, he tortured, to confeſs his Treaſure, and then ſlew him. *Wiazinsky*, his Secretary, died by his many daies renewed torments. He recreated himſelf by letting Bears looſe among throngs of people.

17. He cauſed the ears, lips, and other members of one of his Secretaries to be cut off by piece-meal, notwithſtanding all the proteſtations of his innocency. Above two hundred other Nobles, at the ſame time, were variouſly executed: One of them was his Treaſurer; two other of them, his Secretaries.

The Treaſurers wife was ſet on a rope, and violently dragged to and fro thereon (thus torturing her naked fleſh to confeſs her Husbands Treaſures) whereof ſhe ſoon after dyed. All theſe inhumane cruelties are but little to what *Gwagninus* alone hath written.

18. In a Famine, he gathered many people upon a Bridge, in expectation of Alms; and cauſing the Bridge to be cut down, drowned them all, as the readieſt way to make Corn cheaper. But too much of this: His laſt cruelty was on himſelf: For his eldeſt Son, *Juan*, being falſly accuſed, he ſtruck him with a Staff wrought with Iron, whereof he dyed within a few dayes after; which this Tyrant laying to heart, dyed of grief. *See Purch. Pilg.* page 739.

19. *Caius Caligula*, the Emperour, was conſtant in nothing but his cruelty, which he exerciſed indifferently againſt all; without reſpect of Parentage, or Friendſhip. He ſo uſed his Grandmother *Antonia*, daughter to *Germanicus*, that ſhe being in deſpair took Poiſon, whereof ſhe dyed. Young *Tiberius*, Nephew to the Emperour *Tiberius*, and Son to *Druſus*, he pretended great love to, thereby cauſing him to live ſecure, and without fear; but ſuddenly ſent a Tribune to ſlay him, for no other cauſe, but for that he uſed a certain kind of Confection of ſweet ſavours for his delight; which *Caligula* ſaid, he did, for fear of being poiſoned.

20. *Sillanus*, his Father in Law, he forced to kill himſelf, only for that he went not one day to Sea with him; which *Sillanus* did forbear, becauſe the Sea made him ſick. *Ptolomy*, the Son of *Juba*, King of *Mauritania*, to whom he was near allied, and *Marco*, who had holpen him to get the Empire; and others, with whom he was in great League and Friendſhip, in requital of their kindneſſes, he cauſed to be put to cruel deaths. His cruelty towards all, in general, was ſuch as is incredible. For he commanded wild Beaſts, which he kept for Feaſts and Triumphs, to be fatted with living men, caſt to them. Sometimes he cauſed ſome to be ſlain, and commanded their Parents and Kindred to be preſent at their Execution, and then invited them to eat with him, compelling them to diſcourſe of pleaſant matters. He cauſed ſundry kinds of death to be inflicted upon ſundry Perſons; prolonging it, that their torments might be the greater; ſo that many ſlew themſelves, rather then they would ſtay for his Sentence.

21. One day, by chance, there came one into his preſence, who had been baniſhed by the Emperour *Tiberius*; of whom he asked, what life he had led in his exile? The man, to flatter him, anſwered, *That he ſpent his time in praying for the death of* Tiberius, *that ſo he might come to the Empire*: When *Caligula* heard this (himſelf having baniſhed great numbers of men) he believed that they all made the like prayers againſt him; and therefore commanded ſo many of them as could be found, to be ſought out and ſlain. *Imp. Hiſt.* page 52.

22. *Darius Ochus*, himſelf having been a Traytor to his Father *Artaxerxes Mnemon*, grew ſo jealous, that he filled the Imperial Palace with murthers and blood; ſhewing no pity, neither to Kindred, Sex, or Age. *Pez. Mel. Hiſt.* p. 159.

23. *Albinus*, King of the *Longobards*, having conquered, in *Pannonia*, *Cunimundus* King of the *Gepidæ*, he cauſed him to be flead, and made a drinking Cup of his ſkull: He alſo took his fair Daughter *Roſamund*, and married

her; and afterwards, ſitting with her in a Feaſt at *Verona*, he cauſed her to drink out of the Cup made of her Fathers skull: She for the preſent concealed her grief; but afterwards ſhe dealt with a Noble-man of the *Lombards*, called *Helmchild*, promiſing the Kingdom, and her ſelf in marriage to him, if he would kill her Husband *Alboinus*; which when he had done, he was forced to flye with her to *Ravenna* to *Longinus*; who (hoping that if he could enjoy her, and by her means the friendſhip of the *Lombards*, he might come to be the King of *Italy*) he perſwaded *Roſamond* (promiſing to marry her) to poiſon *Helmchild*, and accordingly, when her Husband came hot out of the Bath, and called for drink, ſhe preſented him with a cup of Poiſon; which he greedily drinking off ſoon found the operation of it, and cauſed her to drink the reſt, whereby they both dyed together. *Ibid*. p. 421.

24. *Sylla* being choſen *Dictator* in *Rome* (which Office had been laid aſide for a hundred and twenty years before, as too abſolute and tyrannical) exerciſed moſt inhumane cruelties. He was the firſt that brought in the example of *Proſcription*, whereby he gave publick Authority unto all to murther all whomſoever he nominated, and that they ſhould have the greateſt reward who murthered the moſt; making no diſtinction between Citizens and Enemies. He raged extreamly, not only againſt thoſe which took up Arms in their own defence, but againſt the unarmed, and innocent alſo. He ordered alſo that the goods and eſtates of the murthered ſhould be ſold, and deprived their children of them, whom alſo he forbad to ſeek or ſue for any Offices; and, which was moſt unworthy of all, he impoſed upon the Sons of the Noble Senators the like burdens as he did upon the common People, and denied them the benefit of the Laws. In one Village he cauſed eight thouſand to be ſlain, who had ſubmitted to his mercy. He ſet up his Tables of *Proſcription* publickly; and defiled, not only the City of *Rome*, but all *Italy* with blood and ſlaughters. He commanded all the naked and unarmed *Prœneſtines* to be ſlain. He murthered *M. Marius*, a man of the *Senatorian* Order, by breaking his Legs and Arms, and by cutting off his ears, and digging out his eyes. *Ibid*. p. 295.

25. *Attalus*, ſirnamed *Philometor*, was no ſooner poſſeſſed of the Kingdom of *Pergamus*, but he ſtained and diſhonoured himſelf by the Maſſacre of his Friends, and by his proceedings againſt his Kindred: pretending how that at one time his Mother (an Old Woman) and at another time, *Bernice*, his Spouſe, dyed by their Inchantments: and being ſomewhat jealous of the chiefeſt, and moſt eminent of his Fathers Friends, leſt they ſhould engage in ſome treaſonable act againſt him, he reſolved to diſpatch them all: for which end, out of his moſt barbarous Mercenaries he made choice of the moſt bloody and covetous of them, and placed them in ſeveral private Rooms in his Palace; and then having called together thoſe of his Friends which he had in greateſt ſuſpition, he delivered them to the mercy of thoſe *Barbarians*, who ſlew them all; then he commanded them to proceed againſt their Wives and Children in the ſame manner. And as for his other Friends, who had either command in the Army, or ruled the Cities, ſome of them he removed by Circumvention, and Treachery: Others, as faſt as he lighted on them, he beheaded, together with their whole Families. So that, by reaſon of his cruelty, he became deteſtable, not only to his own Subjects, but to his Neigh-

bours round about him, and a terrour to himſelf; being haunted by the Ghoſt of thoſe whom he had murthered. *A B. Uſh. Annal.* p. 484.

26. *Mithridates the great*, finding that the Citizens of *Rome* that were diſperſed through the Cities of *Aſia*, were an hindrance to the accompliſhment of his deſigns, ſent private Letters from *Epheſus* to the Governors and Magiſtrates of the Cities, giving Order, that they ſhould all of them, upon a day prefixed by him, ſet upon the *Roman* and *Italian* Sojourners, with their Wives and Children, and all other free-born inmates of the *Italian* Race, kill them, and let them lye unburied. One moiety of their goods was to go to the King, the other to the *Aſſaſſinates*. He threatned alſo, by a common cryer, to lay a fine upon all ſuch as ſhould dare to bury any of the ſlain, or that ſhould conceal any of them that had eſcaped the Maſſacre; propounding a reward to thoſe that ſhould diſcover them. Promiſing to a ſlave his liberty, if he would Murther his Maſter; and to the Debtor one half of his Debt, if he would kill his Creditor. Theſe inſtructions being ſent privately unto all of them, when the day appointed was come, it is not poſſible to expreſs, or to ſet down in words what a multitude of *Roman* Citizens were then Maſſacre'd, & in what ſad condition moſt of the Provinces were: How pitiful lamentations there were, both of thoſe that were to be ſlain, and of thoſe that ſlew them: When as every one was compelled either to betray their innocent Gueſts and Friends, or they themſelves were obnoxious to the penalty and fine upon thoſe that ſhould ſecure them.

27. Then did the *Epheſians* drag ſuch as took Sanctuary in *Diana*'s Temple, from the very embraces of their Shrines, and put them to the Sword. The *Pergamenians* in their Quarters ſtruck them through with Darts as they clang to the ſtatues in the Temple of *Æſculapius*, whither they fled for ſuccour, whence they could not be perſwaded by any means to come forth. The *Adramytians* killed them, with their Children, in the waters, as they attempted to ſwim over the Sea. The *Caunians* (who a little before had been reſtored to their Priviledges by the *Roman* Senate) haled the *Italians* from the very Altars, and after they had ſlain the Infants, even before their Mothers eyes, proceeded with the ſame cruelty againſt them; and laſt of all, put their Husbands to the Sword. The *Trallians* indeed ſlew not one man with their own hands, but (to avoid the ſcandal of imbruing themſelves in the blood of ſuch as had put themſelves under their roofs) hired a bloody fellow, one *Theophilus*, a *Paphlagonian*, to do the feat; who acted ſo ſavagely, that he ſhut them up in the Temple of *Concord*, and then fell upon them with his Sword, cutting off their hands as they embraced the Statutes. *Ibid.* p. 516, 517.

28. *Darius Ochees*, when he was ſetled in the Kingdom of *Perſia*, filled and fouled his Court with the blood of his Kindred and Nobles, without reſpect either of Kindred, Sex, or Age; among which, he cauſed his own Siſter, whoſe Daughter he had married, to be buryed alive, with her heels upward; and made an Uncle of his, with above a hundred Children, and Grand-children deſcended from him, to be brought into a Court, and there ſhot to death with Arrows. *Ibid.* p. 185.

29. When the *French* Kings Army beſieged the City of *Capua* in *Italy*, whilſt the Governour of the City was treating with the *French General* about a ſurrender, the negligent Guard of thoſe within the City (as it often happens

when men are neareſt to accord) gave advantage to the Enemies to enter; who uſing the Law of Victors, took liberty to turn all things to the reward of their attempt; inſomuch that they put the whole Town to the Sack, and made a wonderful ſlaughter of the Citizens, taking very few Priſoners: and the licentiouſneſs of the *French* was ſuch, that their cruelties raged upon all ages, Sexes, and qualities of Perſons; not ſparing the Religious Virgins, whoſe bodies were a miſerable prey to the luſt of the Souldiers; and many of them were afterwards ſold at *Rome* for a very ſmall price: and others of them, eſteeming it agreeable to their virtue to fear death leſs than the loſs of their honours, threw themſelves into Wells and Rivers, to preſerve their chaſtity: Many Women alſo who had eſcaped the firſt fury, being withdrawn into a Tower, under no other confidence then ſuch as follows creatures in miſery; the Duke of *Valentinois*, the Popes Son, went to take a view of them; and after he had conſidered, not their eſtates, but their beauties, the compaſſion that he ſhewed them was, to cull out fourty of the faireſt of them to ſatisfie his own luſts. *Guich. Ital. Hiſt.* p. 260.

30. Not many years ſince, there was a notable piece of inhumane villany diſcovered in the City of *Naples*, which was this: There was one *Franciſco Severino*, a publick Notary, that had a Siſter, that was a young Widdow; but being to pay her ſix hundred Ducats towards her Dowry, he clapt her up, together with a little Daughter of hers, in a dark Cave, betwixt four walls; where he fed them with bread and water, with ſome few Roots, for ſeventeen years together. This Widdow had alſo a Son under the care of an Uncle all that while; who being come to age, demanded of the ſaid Notary his Mothers Dowry, thinking ſhe had been dead. The rumour hereof flying among the people, who were then in Arms, they ruſhed into the Notaries Houſe; and the Woman in the Cave, hearing an extraordinary noiſe, began to ſhriek; which being heard, the people brake down the Wall, where they found two Women like Savages, with long diſhevell'd hair, dangling about their ſhoulders; whereupon, the villany being diſcovered, the Notary was put to exemplary puniſhment. *Howels Hiſt.* of Naples. p. 57.

Examples of Cruelty excerciſed againſt the people of God.

31. *Nero*, who raiſed the firſt Perſecution againſt the Chriſtians, exerciſed all manner of cruelties againſt them: Some he cauſed to be ſewed up in skins of wild Beaſts, and then, with Dogs, worried them to Death. Some he crucified: Others he burnt in publick, to finiſh his Evening ſports with Bonefires. Many he cauſed to be packed up in Paper dipt in molten Wax, with a coat of ſearcloath about their bodies; and faſtening them to Stakes, cauſed fire to be ſet to their feet, to maintain light for his night-ſports in his Garden. Some were gored upon ſtakes, thruſt in at their Fundaments, and coming out at their mouths. Yea, this Perſecution raged over the whole *Roman* Empire; Cities lay full of the dead bodies of the Saints, the old and young lying together. The ſlain bodies of Women were caſt out naked in the open Street, without all reverence to their Sex. Yea, his rage and malice was ſo great, that he endeavoured to root out the very name of Chriſtians in all places. *See my Gen. Martyrologie.* p. 31.

32. In the tenth Perſecution, an innumerable company of Chriſtians were martyred by ſundry kinds of death; inſomuch, as their blood ran down like ſmall Brooks, and diſcoloured great Rivers. Their kinds of death were ſo cruel, and horrible, as no pen can expreſs: As whippings, ſcourgings, rackings, terrible ſcrapings, and tearings: Sword, Fire, Boats, into which many were put, and drowned in the Sea: Hanging upon Croſſes; Binding ſome to the bodies of Trees, with their heads downward: Hanging others by the middle till they died of hunger: Others were thrown alive to Lions, Bears, Leopards, wild Bulls, &c. Others were pricked with bodkins, and torn with the talons of wild Beaſts. Women were hanged up naked by one of their feet. Some were bound to the boughs of Trees, and ſo torn in ſunder: Others were cut in pieces with axes: Some were choked with ſmoke over a ſlow fire: Some had their hands, ears, and feet cut off: Others were ſcorched, and broyled upon coals: Some had bodkins thruſt under their nails: Some were ſprinkled all over with molten lead: Others ſuffered moſt filthy, and intollerable torments in their bowels, and privy parts: Some beat them with cudgels, ſome with rods, ſome with whips, ſome with thongs of leather, ſome with cords: Some they tormented on their ſides, bellies, thighes, legs, &c. *Ibid.* p.65. &c.

33. Neither did the *Arrian Hereticks* uſe leſs cruelty to the *Orthodox* Chriſtians: as you may read at large in my *General Mart* p. 87. &c. Nor the *Papiſts* to the *Waldenſes*, p. 103. &c. and to the *Proteſtants*, p. 167. &c. and in my *Engliſh Martyrologie* throughout.

Abominable Cruelties of the Emperour of Ruſſia.

34. *Anno Chriſti*, 1569. *John Baſilouits*, Great Duke of *Muſcovy*, upon a meer ſuſpition he had conceived againſt the City of *Novogorod*, entred the City, and cauſed to be ſlain, or thrown into the River, two thouſand ſeven hundred and ſeventy perſons, without any reſpect of quality, age, or ſex; beſides an infinite number of poor people, who were trampled to death by a party of his Horſe: and there were ſo many bodies caſt into the River of *Wolgda*, that being ſtopped therewith, it overflowed all the neighbouring fields. The plague which followed this Butchery was ſo great, that, nobody venturing to bring in proviſions, the Inhabitants were forced to feed on the dead carkaſſes. The Tyrant took a pretence from this inhumanity, to cauſe to be cut in pieces all thoſe that had eſcaped the Plague, Famine, and his former cruelty. The Arch-Biſhop of this place having eſcaped the firſt fury of the Souldiery, either, as an acknowledgement of the favour, or to flatter the Tyrant, entertained him at a great Feaſt, in his Archiepiſcopal Palace, whither the Duke failed not to come, with his Guard about him: But, while they were at Dinner, he ſent to pillage the rich Temple of St. *Sophia*, and all the Treaſures which had been brought thither, and to other Churches, as to places of ſafety.

After Dinner, he cauſed the Arch-Biſhops Palace to be in the like manner pillaged; and then told the Arch-Biſhop, that it would now be ridiculous for him to act the Prelate, ſince he had not wherewithall to ſupport the dignity of the place: That he muſt put off his rich habit, which would henceforth be but troubleſome to him, and that he would beſtow on him a Bagpipe, and a Bear, which he ſhould lead up and down, and teach it to dance, to get money. That he muſt reſolve to marry, and that all the other Prelates, and Abbots that were about the City ſhould be invited to the wedding, ſetting down a preciſe ſum of money, which each of them ſhould preſent to the new-married couple: And there were none of them but brought what they had made a ſhift to ſave; thinking the poor Arch-Biſhop ſhould have had it. But the Tyrant took all the money; and cauſing a white Mare to be brought, ſaid to the Arch-Biſhop, there is thy Wife, get upon her, and go to *Moſcou*; there I will have thee entertained among the Violins, that thou maiſt teach the Bears to dance. The poor Arch-Biſhop was forced to obey; and as ſoon as he was mounted, they tyed his legs under the Mares belly; hung about his neck ſome Pipes, a Fiddle, and a Tymbrel, and would needs make him to play on the Pipes. All the other Abbots and Monks were either cut in pieces, or with Pikes and Halberds forced into the River.

This Tyrant had a particular longing for the money of one *Theodore Sircon*, a Rich Merchant; whereupon he ſent for him to his Camp, neer *Novogared*; and having faſtned a rope about his waſte, commanded him to be caſt into the River, drawing him from one ſide to the other, till he was ready to give up the Ghoſt. Then he asked him what he had ſeen under the water? The Merchant ſtoutly anſwered; That he had ſeen a great number of Devils carrying the Dukes Soul with them to Hell: The Tyrant replyed; Thou art in the right: but its juſt I ſhould reward thee for thy Prophecy; whereupon, calling for boyling Oyle, he cauſed his feet to be put into it, and continued there till he had promiſed to pay him ten thouſand Crowns; which, when he had done, he cauſed him to be cut in pieces. *Ambaſſ. Travels*, p. 37.

35. *Schach Seſi*, a late Emperour of *Perſia*, when he came into the World, had his hands all bloody, which his Grandfather, *Schach Abas*, hearing of, ſaid, that *This Prince ſhould often bathe his hands in Blood*, and ſo it proved: For, ſo ſoon as he came to the Crown, he made away *Ruſtan-Can*, the *Generaliſſimo* of his Army, and ſeveral other Lords. He cauſed to be cut in pieces, or ſlew with his own hands, all his own Relations, and what other perſons ſoever he was any way diſtruſtful of; by this means, ſo accuſtoming himſelf to blood, that when he was incens'd, he ſpared none: He killed, or ordered to be killed, upon trivial occaſions, all ſuch as he was any way diſpleaſed with.

He began with an only Brother (though born of a Concubine) whoſe eyes he cauſed to be put out. Two of his Uncles, after he had put out their eyes, he cauſed them to be caſt down headlong from a high Rock, ſaying; *That having loſt the benefit of their eyes, they were uſeleſs in the World.* He diſpatched *Iſa-Can*, another of his Uncles, after he had cut off the heads of his three Sons upon a trivial occaſion, ſaying; *That he could now never be faithful to him, at leaſt, it was impoſſible he ſhould love him, after he had dealt ſo by him.*

36. *Anno Chriſti*, 1632. This *Scach Seſi*, having forced the *Turks* to raiſe their Siege before *Bagdat*, at a private meeting of his Lords, they ſaid among themſelves; That, ſince in his tender age he had committed ſo many cruelties, it was likely that in time he would extirpate all the Grandees in *Perſia*. *Scinel-Chan* preſently diſcovered this to him, adviſing him to ſecure himſelf againſt them, by taking away thoſe of moſt credit among them. *Seſi* replyed; *This advice is good, and I will begin with thee; for thou art a perſon of the greateſt age, and Authority among them, and muſt needs be of the conſpiracy*: and preſently after he killed him with his own hands. And his Lord High Chancellor he

ſlew within a few daies after, by running him into the belly with his Cymiter; and then cauſed his head to be cut into ſmall bits. And thus he dealt with the reſt that were at the meeting aforeſaid.

When he came to *Caſwin*, he ſent for all his Lords, and Governors of his Provinces, to come to the Court, they all obeyed, ſave two, who thought it enough to aſſure the King of their fidelity, by ſending, each of them, one of their Wives, and one of their Sons; but he being not ſatisfied herewith, ſent their Wives to the Houſes of publick proſtitution, and expoſed their Sons to the bruitality of his Grooms, and common Executioners. Then he ſent for *Imanculi-Can*, Governour of *Schiras*, and as ſoon as he came, he cauſed his head to be cut off, and the heads of his fifteen Sons.

Theſe unparallell'd cruelties frighted all that came neer him, and put ſome upon a reſolution to ſhorten his daies by Poyſon, in which, ſome of the Ladies in the *Seraglio* had an hand; which coming to his knowledge, he revenged himſelf ſufficiently the night following, cauſing a great pit to be made in the Garden, wherein he buried forty women alive, ſome Ladies, and among them his own Mother. *Ambaſſ. Travels*. p. 265. &c.

CHAP. XXVII.

Examples of Death, Burial, Monuments, Tombs, Graves not to be violated.

1. THE Emperor *Charles* the Fifth, after his Victory over the *Proteſtants*, coming to *Wittenberg*, was importuned by ſome of his followers to dig up the body of *Luther*, and ſome other of the Reformers; but he refuſed to violate their Graves; and ſent away *Melancthon*, *Pomeran*, and ſome other eminent Preachers, unhurt; not ſo much as once forbidding them openly to publiſh the Doctrine that they profeſſed. *Act. & Mon.*

2. *Cambyſes* heareth ill among all men for his digging up the dead body of *Amaſis*, King of *Egypt*, and cauſing it to be whip'd, and prick'd. And *Sylla*, for the like cruelty to *Caius Marius*. *Herod. L.* 3.

3. A Monument is a receptacle, or ſepulchre, purpoſely made, erected, or built, to receive a dead corps, and to preſerve the ſame from violation: *Unde Monumentum, quaſi munimentum, dicitur*; It's called a Monument, becauſe its a muniment. For anciently none were buried in Towns, or Cities; but either in the Fields, by the high-waies, to mind paſſengers of their mortality: Or upon the top, or at the foot of Mountains. *Servius*, *L.* 11. *Æneid.*

4. The *Romans* were forbidden by the ſecond Law of the twelve Tables, *Hominem mortuum in Urbe ne ſepelito, neve urito*; to bury, or burn any dead man within any Town or City.

5. Among the *Jews*, the ſacred Scriptures record what their cuſtome was: *Abraham*, *Sarah*, *Iſaac*, *Rebecca*, *Jacob*, *&c.* were buried in the Cave of *Machpelah*, in the Field of *Ephron*. *Gen.* 49. 30. 31.

6. *Uzziah*, King of *Judah*, was buried with his Fathers, in the Field of Burial which pertained to the Kings. 2 *Chron.* 26. 23. *Manaſſeh* was Buried in his own Houſe; probably in his Garden belonging to it. 2 *Chron.* 33. 26.

7. The Sepulchre of *Lazarus* was without the City of *Bethanie*: and ſo was that of *Joſeph* of *Arimathea*, without *Jeruſalem*.

8. *Sandy's*, in his Travels, tells us, that he was ſhewed the Tomb of the Prophet *Samuel*: As alſo the Sepulchre of the ſeven Brethren (tortured to death by *Antiochus*) fenced about with a Pile of Stones, ſquare, flat, and ſolid, both of them being on the top of Mountains, near unto the City *Emaus*: and in the Vine-yards on the North-Weſt-ſide of the ſaid City, one, being called, *The Sepulchre of the Prophets*.

9. And thoſe proud *Pyramids* of *Egypt* (ſo univerſally celebrated) being the Royal Sepulchres of the *Ptolomies*, were erected far out of all Cities, and Towns.

10. The *Athenians* buried ſuch as were ſlain in battel, and other honourable Perſonages, in a place without the City, called *Ceramnicus*.

11. Here in *England*, the Interments of the dead were anciently far out of all Towns and Cities, either on the top of Hills, or upon ſpacious Plains; fortified, or fenced about with *Obelisks*, pointed Stones, *Pyramids*, Pillars, or ſuch like Monuments: Witneſs *Stonheng* on *Salisbury* Plain, the Sepulchre of ſo many *Britains*, who, by the treachery of the *Saxons*, were there ſlain at a Parley: and *Rowlright*, near unto *Long-Compton*, in *Warwick-ſhire*: As alſo that of *Wada*, the *Saxon* Duke, near to *Whitby* in *York-ſhire*; and thoſe of *Cartigern*, the *Britain*, and *Horſa*, the *Saxon*; near unto *Ailesford* in *Kent*.

12. It was uſual among the old *Saxons* (ſaith *Verſtegan*) that the dead bodies of ſuch as were ſlain in the Field, and buried there, were not laid in Graves, but lying upon the ground, were covered over with Turfs, or clods of Earth; and the more famous any Perſon had been, the greater and higher the Turfs were raiſed over his body: of which kind of Funeral Monuments there are many upon *Salisbury* Plain; out of which, bones of bodies, thus inhumed, are often digged, which the Inhabitants thereabout call *Beries*: From whence the names of divers Towns and Cities are originally derived. Places firſt ſo called, having been with walls of Turfs, fenced about for men to be ſhrouded in, as in Forts or Caſtles.

13. *Reutha*, King of the *Scots* (who lived before the Incarnation of our bleſſed Saviour Chriſt 187. years) ordained, That ſuch Noble-men as had performed any notable exploit in defence of their Countrey, ſhould be had in perpetual memory, and be buried in ſolemn wiſe in Sepulchres aloft upon Hills and Mountains; upon which were ſet ſo many *Obelisks*, *Pillars*, or long-pointed ſtones, as they had ſlain Enemies in the Warrs: whereof, ſome remain (ſaith *Hector Boetius*) there to be ſeen even unto this day.

14. Yet Sepulchres of this ſtately kind of Structure, for Perſons of eminent Rank, and Quality, were ſometimes erected within Cities. Thus we reade of many of the Kings of *Judah*, that they were buried in the Sepulchres of the Kings, in the City of *David*: and 1 *Maccab.* 13. we find that *Jonathan*, Brother to *Judas Macchabeus*, being ſlain in Battel, near to *Baſchama*,

and there buried; *Simon* afterwards ſent to take the bones of his Brother thence, aad buried them in *Modin*, his Fathers City; and he erected upon the Sepulchres of his Father and Brethren, a very high building of hewen Stone, behind and before; and ſet up ſeven Pillars upon it, one againſt another; for his Father, Mother, and four Brethren: and ſet great Pillars round about them, and ſet Arms upon the Pillars, for a perpetual remembrance.

15. In like manner, the *Romans* (notwithſtanding their aforementioned Law) did ſometimes entomb their dead within the City: For the bones and aſhes of *Trajan*, the Emperour, were put into a golden Urn, and ſet in the Market-place upon the top of a Pillar, of one whole piece, being an hundred and fourty foot high. But this was but ſeldom.

16. *Hoſpinian*, out of *Durandus*, *Ulpian*, &c. tells us, that the reaſon why they would not ſuffer the dead to be buried in Towns or Cities, was to prevent the offence of the noiſom ſavour, and contagious ſtink which might ariſe from thoſe dead Carkaſſes ſo Interred: But the true Chriſtians, and ſuch as, by a lively faith, were the adopted Children of God, had a farther meaning in their Interments. For by their carrying, and burying of their dead without the City Walls, they did (as it were) publickly profeſs, and witneſs, that the parties deceaſed were gone out of this World, to be made free *Denizons* of another City; namely, of an Heavenly, there to live with God for ever.

17. And this Order and Cuſtom of burial without Cities continued among the Chriſtians unto the time of *Gregory the Great*: For then the Monks, Friers, and Prieſts (ſaith *Hoſpinian*) began to offer Sacrifice for the ſouls departed: So that, for their more eaſe, and greater profit, they procured firſt, that the places of Sepulture ſhould be adjoyning unto their Churches; and afterwards they gat licenſe to bury them within their Churches.

18. Anciently (ſaith he) the Bodies of the dead were buried without Cities, in *Cœmeteries*, or ſleeping places (as the word ſignifies.) But Purſecution being ended, and peace given to the Church, the manner grew in uſe of burying within the Cities, at the entrance into their Temples; yea, and afterwards, in the very Churches themſelves. Thus *Conſtantine the Great* was buried in the Porch of the Apoſtles Church in *Conſtantinople*: *Honorius*, in the Porch of St. *Peters* in *Rome*; and his Empreſs, within the ſaid Church. So *Auſtin*, the firſt Arch-Biſhop of *Canterbury*, ſent hither by *Gregory the Great*, was Interred in the Porch of St. *Peter*, and St. *Paul*, commonly called St. *Auſtins*, near unto *Canterbury*; and together with him, ſix other Arch-Biſhops, who next ſucceeded him; whoſe Relicts were afterwards removed into the Abbey-Church.

19. *Cuthbert*, or *Cudbright*, the eleventh Arch-Biſhop of *Canterbury*, obtained from the Pope a diſpenſation for the making of *Cæmiteries*, or Church-yards within the Towns and Cities. Theſe are the words; *Cutbertus, Archiepiſcopus Cant. undecimus ab* Auguſtino, *cum* Romæ *Videret plures intra Civitates ſepeliri, rogavit Papam ut ſibi liceret Cœmiteria facere, quod papa annuit: Reverſus itaq; Cœmiteria ubiq; in* Anglia, *fieri conſtituit.* Before theſe times, there were none Buried in *England* within the Walls.

20. This order of Burial being thus begun, it followed that Grave-ſtones were made, Tombs erected with Inſcriptions upon them, to continue the

remembrance of the Parties deceaſed, to ſucceeding Ages; and theſe were called *Epitaphs*.

21. In the year 1576. *Lowlſworth field*, now called *Spittle-field*, was broken up for clay to make Brick: In the digging whereof, many earthen Pots, called Urns, were found, full of aſhes, and burnt bones of men, to wit, of the *Romans*, that inhabited here: For it was the cuſtom of the *Romans* to burn their Dead, to put the aſhes in an *Urn*, and then to bury the ſame with certain Ceremonies, in ſome Field appointed for that purpoſe near unto their City.

22. Every one of theſe Pots had in them, beſides the aſhes of the Dead, one piece of Copper money, with the Inſcription of the Emperour then Reigning: Some of theſe were of *Claudius*, ſome of *Veſpaſian*, ſome of *Nero*, ſome of *Antonius Pius*, of *Trajan*, and others. Beſides theſe *Urnes*, many other Pots were found in the ſame place, made of a white Earth, with long Necks and handles, like to our ſtone Juggs. Theſe were empty, but ſeemed to be buried with ſome liquid matter, long ſince conſumed, and ſoaked through: For there were found divers Vials, and other-faſhioned Glaſſes; ſome moſt artificially wrought, and ſome of Chryſtal; all which had water in them, nothing differing in clearneſs, taſte, and ſavour, from common ſpring water, whatſoever it was at firſt. Some of theſe Glaſſes had Oyl in them, very thick, and of an earthly ſavour. Some were ſuppoſed to have Balm in them, but it had loſt its virtue.

23. There were alſo found divers Diſhes, and Cups of fine red-coloured Earth, which ſhewed outwardly ſuch a ſhining ſmoothneſs, as if they had been Corral. Thoſe had, in their bottoms, *Roman* Letters printed. There were alſo Lamps of white Earth, and of red, artificially wrought with divers Antiquities; about whom were three or four Images made of white Earth, each of them about a ſpan long.

24. There were alſo found in the ſame Field divers Coffins of ſtone, containing the bones of men, and divers great nails of Iron were found, ſuch as are uſed in the wheels of ſhod Carts, being each of them as big as a mans finger, and a quarter of a yard long, the heads two Inches over; which (probably) nailed up their Coffins, which were great troughs, cut out of a great Tree, and covered with Planks of a great thickneſs, and faſtened on with theſe Nails. *Stowes Survey*: who was an eye-witneſs of theſe things.

25. The ancient Inhabitants in the *Canary* Ilands uſed to waſh their dead, to ſet them upright in a Cave, to put a ſtaff in their hand, and to ſet a pail of Milk, and ſome Wine by them, to relieve them in their Journey.

26. When any of the *Bannyans* are ready to dye, they ſtretch forth his hand, and moiſten it with the water of *Ganges*, which they account holy: and when he is dead, they waſh the Carkaſs, and carry it ſilently to the River ſide, where they utter two or three words to the Element, and then burn the body with ſweet Wood, or Spices; and afterwards taking up the aſhes, they throw them into the River; thinking, that then they have given every Element his peculiar due.

27. In *Perſia*, they put the dead Body into a winding ſheet; and all the way the Kindred of the deceaſed beat themſelves, but in great ſilence, till they come near to the burying place; where the Prieſt meets them, attired

in a yellow Scarf, and a thin Turbant. The Bearers carry the Corps upon an Iron Beir to a little ſhed, or furnace, where they lay it upon the top of a round ſtone-building, about twelve foot high, and 80 in compaſs: the entrance is on the North-Eaſt ſide, where, through a ſmall grate, or hole, they convey the body into a common Monument, the good men into one, and the bad into another: It's open at top, ſmooth plaiſtered, with an hole in the midſt to receive the putrifaction which iſſues from the corrupted bodies; which being laid naked, are expoſed to the Suns ſcorching flames, and mercileſs appetites of ravenous Vultures, which commonly feed upon them.

28. In the Countrey of *Narſinga* they uſe not common Burials: the dead Corps is placed in a deep Cave, long, and narrow: or between two walls, built ſo on purpoſe; and wherein the fooliſh widdow alſo immures her ſelf, never after ſpeaking to any, but expecting death by cruel Famine, of all others, the moſt inſufferable. The King of this Countrey writes himſelf, *The Husband of a Thouſand women*: many of which ſo eſteem him in his life, that at his death they make his flaming Grave their conſuming Sepulchre. *Herbert's Travels*, p. 312.

29. The invention of *Epitaphs* proceeded from a foreſight of immortality, implanted in men by God, and is referred to the Scholars of *Linus*, the *Thebane Poet*, (who flouriſhed in the year of the World, 2700.) who firſt bewailed their Maſter, *Linus*, when he was ſlain, in dolefull Verſes then called, of him, *Ælina*, and afterwards *Epitaphs*; for they were firſt ſung at Funerals, and afterwards engraved upon the Sepulchres. Funeral Monuments then, of coſtly workmanſhip, with curious engraven *Epitaphs*, were called *Sepulchra*, that is, *Semipulchra*, half fair, and beautifull; the outſide thereof being gloriouſly beautified, and adorned; whilſt the inſide was full of dreadfull darkneſs, loathſome ſtink, and rottenneſs, as our Saviour ſpeaketh, *Matt*. 23. And they are ſometimes called *Memories, a Memoria*; *vel, a Monendo*, becauſe, by them, we are put in mind of, and warned to remember our frail and mortal condition; and that our friends may not be out of mind when they are out of ſight. Theſe Tombs, or Sepulchres, were alſo termed, *Requiatoria, Oſſuaria, Cineraria, Domus æternæ, &c.* But the place of Burial is called by St. *Paul*, *Seminatio*, in reſpect of the aſſured hope of the Reſurrection: And by the *Greeks*, *Cœmiterion*, as a ſleeping place untill the Reſurrection: And by the *Hebrews*, *The Houſe of the living*; in the ſame reſpect as the *Germanes* call the Church-yards, *Gods acre*, or, *Gods field*, unto this day.

30. A *Cœnotaph* is an empty Tomb, erected for the honour of the dead, wherein, neither the Corps, nor Reliques of any deceaſed, are depoſited: In imitation whereof are our Hearſes, here in *England*, ſet up in Churches, for the continuance of a year, or for certain moneths ſpace.

31. *Alexander the Great*, in his expedition into *Aſia*, went to viſit the Tomb of *Achilles*, which he covered with flowers, and ran naked about it, (as then the cuſtome was in Funerals) ſacrificing to the ghoſt of his Kinſman, whom he reputed moſt happy, that had ſuch a Trumpet as *Homer*, to ſound forth his Virtues; and weeping over the Tomb, complained that he was not ſo fortunate as to have a man that could ſo well publiſh his praiſes, as *Homer* had done thoſe of *Achilles*.

32. The Emperour *Auguſtus* went with the like, or more deſire to ſee the Tomb of *Alexander*; and not contented with the bare ſight of the Sepulchre, he would needs look into the Tomb, and ſee the body of the Worlds terror; which he ſo feelingly handled, that (as it was ſaid) he brake off a piece of *Alexander*'s noſe.

33. In former ages, thoſe that did violate, or deface Tombs, Graves, Sepulchres, or the Repoſitories of the dead, were puniſhed either with death, perpetual exile, condemnation to the Mines, payment of money, forfeiture of goods, loſs of members, baniſhment for a time, or the like, according to the quality of the Perſon, and circumſtances of the Fact.

34. *Dionyſius*, a Tyrant of *Sicily*, ſpoyled ſome Temples, and took away a Cloak of gold from *Jupiter*, ſcoffingly ſaying, *That a Cloath-Cloak was lighter for Summer, and warmer for Winter.* He took likewiſe away from *Æſculapius* his Golden Beard, ſaying, *That it was a ſawcy part for him to have a long beard, when his Father* Apollo *had none*: But this his ſcoffing, and ſacriledge, was puniſhed in his Son *Dionyſius*, who was forced to flye out of his own Kingdom, to trudge up and down like a Vagabond, and at laſt to lead a private life in *Corinth*. Seldom do the children of thoſe proſper (ſaith one) that ſcorn the falſe gods, or believe not in the true.

35. *William Worſley*, Dean of St. *Pauls* in *London*, died the 15*th*. day of *Aug*. *Anno Chriſti*, 1488. Upon whoſe Tomb was Engraven this Epitaph:

Vermibus hic ponor, & ſic oſtendere conor;
Hic veluti ponor, ponitur omnis honor.

And upon a Pillar adjoyning to his Monument, theſe Verſes were Engraven in Braſs:

Unde ſuperbis homo cujus conceptio culpa;
Naſci pœna, labor vita, neceſſe mori?
Vana ſalus hominum, vanus labor, omnia vana;
Inter vana nihil vanius eſt homine.
Poſt Hominem vermis, poſt vermem fætor & horror,
Sic in non hominem vertitur omnis Homo:
Mors venit abſq; mora, neſcis cum venerit hora,
Eſto paratus ei, cum venerit hora diei.

36. When any man in *China* dies, they waſh him every where, next perſume him, and then put on his beſt clothes; which done, they ſeat him in a chair, and make him ſit as if he were alive: Anon after his Wife enters, doth him reſpect, kiſſes him, and takes her farewell, by expreſſing ſo much love and ſorrow as is poſſible. Next his children enter, where they kneel, and kiſs his hands; yea, ſtrive to outvie each other in their lamentations, and all outward expreſſions of duty and ſorrow, beating their breaſts, and pouring out tears in abundance. Next them, his kindred do their parts; then his friends, and acquaintance. The third day they Coffin him in moſt pretious wood, cover it with a coſtly cloath, and place his image over it: and thus the Corps reſts for 15 daies, each day having a Table ſpread with dainty meats, which the Prieſts

eat in the night, burning incenſe, and offering an expiatory ſacrifice. When they carry him to the Grave, (which is neither in Town, nor City) they have women purpoſely hired to howl, and to tear their hair, to move others to compaſſion. Oft, upon his Coffin they place divers pictures of dead men, whom they intreat to ſhew him the beſt way to *Paradiſe.* This done, his wife and children for ſome daies ſeclude themſelves from the ſight of men; & when they go abroad, attire themſelves dolorouſly, putting on ſackcloath next their skin; and for three years ſcarce laugh, or ſeem to joy in any thing. *Herb. Trav.* p. 340.

37. In *Angola* the dead are waſhed, painted, apparelled, and laid to reſt in a neat, and ſpacious *Dormitory*; his Armolets, Bracelets, and voluntary ſhackles, being buried with him: then they circle the Grave with *Mimmick* geſtures, and ejaculations, concluding by the ſacrifice of a luſty Goat, and ſo go away well ſatisfied. *Ibid.* p. 10.

Death deſired.

38. In the Reign of Queen *Mary* there was one Mrs. *Joyce Lewis*, of *Manceter* in *Warwick-ſhire*, condemned to be burnt for Religion: when ſhe heard that the writ for her execution was come, ſhe ſaid to her friends: *As for death, I fear it not; For when I behold the amiable countenance of* Jeſus Chriſt, *my dear Saviour, the ugly face of Death doth not much trouble me. See my Engliſh Mart.* p. 192.

39. *Melancthon* ſaid, that he much longed to dye, and to be diſſolved; eſpecially for two reaſons: Firſt, That he might enjoy his much deſired preſence, and ſight of *Chriſt*, and of the Heavenly Church. Secondly, That he might be freed from the cruel, and implacable diſcords of Divines. *See my Lives of the Fathers.* p. 570.

40. BB. *Juel*, when he was neer his end, ſaid, *Lord, Now let thy Servant depart in peace; break off all delayes: Lord* Jeſus *receive my ſpirit.* One that was by, prayed with tears, that if the Lord pleaſed, he would reſtore him to health again: *Juel* over-hearing him, ſeemed to be offended, and ſaid, *I have not lived ſo, that I am aſhamed to live longer; neither do I fear to dye, becauſe I have a merciful Lord. A Crown of righteouſneſs is laid up for me; Chriſt is my Righteouſneſs. Father, let thy will be done: Thy will, I ſay, and not mine, which is imperfect, and depraved. This day, quickly let me ſee the Lord Jeſus. Ibid.* p. 701.

41. *Bullinger* in his ſickneſs diſcourſed with his friends, to whom he ſaid; *If the Lord will make any farther uſe of me and my Miniſtry in his Church, I will willingly obey him; But if he pleaſe, (as I much deſire) to take me out of this miſerable life, I ſhall exceedingly rejoyce, that he pleaſes to take me out of this corrupt and wretched age, to go to my Saviour Chriſt. Socrates* was glad when his death approached, becauſe (as he thought) he ſhould go to *Homer, Heſiod,* and other Learned men, whom he expected to meet with in the other World: How much more do I joy, who am ſure that I ſhall ſee my Saviour, Jeſus Chriſt; as alſo the Saints, Patriarchs, Prophets, Apoſtles, and all the Holy men who have lived from the beginning of the World: Theſe (I ſay) when I am ſure to ſee them, and to partake of their joyes, why ſhould I not willingly dye, to enjoy their perpetual ſociety, and glory. *Ibid.* p. 743.

42. Mr. *Robert Rollock*, in his laſt ſickneſs, prayed earneſtly that he might have a happy departure, and enjoy Gods preſence, which he had long breathed after; adding, *I have hitherto ſeen but darkly, in the glaſs of thy Word, O Lord; now grant that I may enjoy the eternal fruition of thy countenance, which I have ſo much deſired, and longed for.* And again, *Haſte Lord, and do not tarry; I am weary both of nights and dayes: Come, Lord Jeſus, that I may come to thee. Break theſe eye-ſtrings, and give me others: I deſire to be diſſolved, and to be with thee. Haſte, Lord Jeſus, and defer no longer. Go forth my weak life, and let a better ſucceed: O Lord Jeſus, thruſt thy hand into my Body, and take my ſoul to thy ſelf. O my ſweet Lord, ſet this Soul of mine free, that it may enjoy her husband.* Ibid. Page 829.

43. Biſhop *Cowper* writes thus of himſelf: *My Soul is alwayes in my hand, ready to be offered to my God: Where, or what kind of death God hath prepared for me, I know not; but ſure I am, there can no evil death befall him that lives in Chriſt: nor ſudden Death o ta Chriſtian Pilgrim; who (with* Job*) waits every hour for his Change. Yea (*ſaith he*) many a day have I ſought it with tears, not out of impatience, diſtruſt, or perturbation, but becauſe I am weary of ſin, and afraid of falling into it.* Ibid. p. 902.

44. Mr. *Knox*, in his laſt ſickneſs, gave order for the making of his Coffin, and prayed often and earneſtly: *Come, Lord Jeſus; ſweet Jeſus, into thy hands I commend my ſpirit.* Being asked, whether his pain was great? He anſwered, *That he did not eſteem that a pain which to him would be an end of all his troubles, and the beginning of his eternal joyes.* Ibid. p. 724.

45. *Abraham Bucholtzer* uſed often to meditate on Death; and writing to a Friend in his Old Age, he ſaith thus: *It hath alwayes formerly been my care, in what corner ſoever I have been, to be ready when God ſhould call; to ſay, with* Abraham, *Behold, my Lord, here I am. But now, above all other things, I ſhould be moſt willing ſo to anſwer, if he would be pleaſed to call me out of this miſerable Life into his glorious Kingdom. For truly, I deſire nothing ſo much, as the happy and bleſſed hour of Death,* &c. Ibid. p. 774.

46. Mr. *Theodore Beza* apprehending the approach of his Death, reviſed his Will; and ſo eaſing his mind of all worldly thoughts, wholly betook himſelf to expect the time of his departure, which he had much longed for. He oft uſed the ſaying of the Apoſtle, *Epheſ.* 2. 10. *We are his workmanſhip, created in Chriſt Jeſus unto good works.* And that of St. *Auſtin*, *Diu vixi: Diu peccavi: Sit nomen Domini benedictum:* I have lived long: I have ſinned long: Bleſſed be the Name of the Lord: And that alſo, *Domine, quod cepiſti perfice, ne in Portu naufragium accidat.* Lord, perfect that which thou haſt begun, that I ſuffer not ſhipwrack in the Haven. And that of *Bernard*: *Domine, ſequemur te, per te, ad te: Te, quia Veritas:* Per te, *quia Via: Ad te, quia Vita:* Lord, we will follow thee, by thee, to thee: Thee, becauſe thou art the Truth: By thee, becauſe thou art the *Way*: To thee, becauſe thou art the *Life. Ibid.* p. 884.

47. Mr. *Robert Bolton* falling ſick of a Quartan Ague, and finding his diſeaſe to get ſtrength, and his Body to grow weak, he reviſed his Will; and then wholly retired himſelf from the World, and ſolaced his ſoul with meditation of the joyes of Heaven. His ſickneſs was long and ſharp, yet he bare it with admirable patience; often breathing forth theſe ſpeeches: *Oh*,

when will this good hour come! When ſhall I be diſſolved? When ſhall I be with Chriſt? Being told, that it was better for the Church (if God pleaſed) that he ſhould ſtay here: He anſwered; *If I ſhall find favour in the eyes of God, he will bring me again, and ſhew me both it, and his habitation: And if otherwiſe, lo, here I am: Let him do what ſeems good in his eyes.* And being asked by another; whether he could be content to live, if God ſhould grant it him? He anſwered; *I grant that life is a great bleſſing of God, neither will I neglect any means that may preſerve it; and do heartily deſire to ſubmit to Gods will: But of the two, I infinitely deſire more to be diſſolved, and to be with Chriſt.*

Some of his Neighbours moved, that, as he had in his Miniſtry diſcovered to them the exceeding comforts that were in Chriſt, ſo he would now tell them what he felt in his own ſoul. *Alas* (ſaid he) *Do you look for that now from me, that want breath, and ſtrength to ſpeak? I have told you enough in my Miniſtry; and yet to ſatisfie you, I am, by the wonderful mercies of God, as full of comfort as my heart can hold; and I feel nothing in my ſoul but Chriſt, with whom I heartily deſire to be.* And ſeeing ſome weeping, he ſaid, *Oh, what a deal ado there is before one can dye?* When the very pangs of Death were upon him, ſome of his dear Friends coming to take their leave of him; he cauſed himſelf to be raiſed up in his Bed; and, after a few gapings for breath, he ſaid: *I am now drawing on apace to my diſſolution; Hold out Faith and Patience, and your work will quickly be at an end.* A Friend taking him by the hand, asked him, if he felt not much pain? *Truly no* (ſaid he) *the greateſt I feel is your cold hand.* Ibid. p. 927.

48. When Mr. *John Bradfords* Keeper brought him news, that the next day he was to be burned in *Smithfield*, he put off his Cap; and lifting up his eyes to Heaven, ſaid; *I thank God for it. I have expected this for a long time: It comes not now to me on a ſudden, but as a thing waited for every day and hour. The Lord make me worthy thereof.* Ibid. p. 514.

49. Mr. *Lawrence Sanders*, being condemned to dye, wrote thus to his Wife and Friends: *Rejoyce with me for this my preſent promotion, in that I am accounted worthy to magnifie my* God; *not only in my life by my ſlow mouth, and uncircumciſed lips, bearing witneſs to his Truth; but alſo by my blood to ſeal the ſame, to the glory of my God, and confirming of his true Church: I profeſs unto you, that as yet the comfort of my ſweet Chriſt hath driven from me the fear of death. But if my dear Husband Chriſt, do, for my tryal, leave me a little to my ſelf, alas! I know in what a caſe I ſhall then be: But if he do, yet I know he will not be long, nor far abſent from me: Though he ſtand behind the wall, yet he will peep in at a creviſe, &c. Rejoyce in Hope, Be patient in Tribulation, Continue inſtant in Prayer; and pray for us appointed to the ſlaughter, that we may be to our Heavenly Father a fat Offering, and an acceptable Sacrifice, through Chriſt.* Ibid. page 496.

50. Mr. *Edward Deering*, a little before his Death, ſaid to his Friends: *As for my death, I bleſs* God *I feel, and find ſo much inward joy and comfort to my Soul, that if I were put to my choice, whether I would dye or live, I would a thouſand times rather chooſe death than life, if it may ſtand with the holy will of God.* Ibid. p. 746.

51. *Galeacius Caracciolus*, when he perceived his end to approach, ſequeſtred himſelf from any more care of his Body, and from all worldly cogitations.

He took his leave of his Wife, and all his Chriſtian friends, telling them, that he would lead them the way to Heaven. His heart and thoughts were all in Heaven, and he cryed to *Jeſus Chriſt*, that as he had ſought him all his life, ſo he would now receive, and acknowledge him as his own: and ſhortly after he peaceably and quietly reſigned up his ſpirit unto God. *See his Life in my Second Vol. of Lives*, p. 105, 106.

52. The Lady *Jane Grey*, a little before her execution, her Father being Priſoner with her in the Tower, wrote this Letter to him.

Father,

Although it pleaſeth God to haſten my Death by you, by whom my Life ſhould rather have been lengthened; yet can I ſo patiently take it, as that I yield hearty thanks unto God for ſhortening my woful daies, more then if all the World had been given into my poſſeſſion, together with Life lengthened to my will. And albeit I am well aſſured of your impatient dolors, redoubled many waies, both in bewailing your own woe; and alſo (as I hear) eſpecially my unfortunate ſtate; yet, (My dear Father) if I may, without offence, rejoyce in my miſhaps; methinks in this I may account my ſelf bleſſed, that waſhing my hands with the innocency of my fact, my guiltleſs blood may cry before the Lord, Mercy to the innocent. *And yet, though I muſt acknowledge, that being conſtrained, and (as you well know) continually importuned to take the Crown upon me, I ſeemed to conſent, and therein grievouſly offended the Queen, and her Laws; yet do I aſſuredly truſt, that this my offence towards God is ſo much the leſs; in that being in ſo Royal an eſtate as I was, my enforced Honour never mixed with mine innocent heart. And thus (good Father) I have opened my heart to you, whoſe death now approaching, although to you it may ſeem right woful; to me there is nothing that can be more welcome, then from this Vale of miſery, to aſpire to the Heavenly Throne of all Joyes and Pleaſures with our Saviour,* &c. *Ibid*. p. 60.

When ſhe came upon the Scaffold, ſhe looked with a cheerful countenance; and with great courage, and conſtancy, ſhe ſpake thus to the people. *Good people, I am come hither to dye, and by a Law I am condemned to the ſame. My offence againſt the Queens Highneſs was only in conſenting to the advice of others, which is deemed Treaſon; yet was it never of my ſeeking, but by the counſel of thoſe who ſhould ſeem to have better underſtanding of things then I, who knew little of the Law, and much leſs of Titles relating to the Crown. But touching the procurement, or deſire thereof by me, or on my behalf,* I *do here waſh my hands in innocency before* God, *and the faces of you all this day.* I *pray you all (good Chriſtian people) to bear me witneſs, that* I *dye a true Chriſtian woman; and that* I *do look to be ſaved by no other means, but only by the mercy of* God, *in the blood of his only Son,* Jeſus Chriſt. *And* I *confeſs, that when* I *did know the word of* God, I *neglected the ſame, and loved my ſelf, and the World; and therefore this puniſhment is juſtly fallen upon me for my ſins. Yet,* I *thank* God *of his goodneſs, that he hath thus been pleaſed to give me a time, and reſpite to repent in. And now (good people)* I *pray you, whilſt* I *am alive, to aſſiſt me with your Prayers. Ibid.* p. *65, 66.*

53. The Lord *Harrington*, from the firſt day of his laſt ſickneſs, ſtrongly apprehended the approach of his Death, and therefore accordingly prepared him-

himſelf for it. Beſides his private meditations, he called oft for others to pray with him, and prayed often himſelf. He made confeſſion of his ſins, and oft profeſſed his Faith, and undoubted hope of Salvation by *Chriſt*, declaring, with much cheerfulneſs, that he feared not Death, in what ſhape ſoever it came. He uttered many heavenly ſpeeches, deſiring to be diſſolved, and to be at home, with God, and his Father; profeſſing, not above two hours before his death, that he ſtill felt the aſſured comforts and joyes of his Salvation, by *Jeſus Chriſt*. And when Death it ſelf approached, he breathed forth theſe longing expreſſions: *O that Joy! O my God!* when ſhall I be with thee? and ſo, in the midſt of thoſe longing deſires, he ſweetly, and quietly reſigned up his ſpirit unto God, *Anno Chriſti*, 1613. Of his Age, 22. *Ibid.* p. 129, 130.

The laſt hours of Monſieur du Pleſſis.

54. He, by a ſecret inſtinct, fore-ſeeing his Death, had made his Will, *Octob.* 24. *Anno Chriſti*, 1623. for the peace of his Family, and edification of his Survivors: But by reaſon of ſome intervening occaſions, he did not ſign it till the third of *Nov.* following: which when he had done, he ſaid; *Behold, now I am diſcharged of one of my chiefeſt cares: and for the time to come,* I *have nothing elſe to look after, but my Death.* And indeed, from the day following, he kept his bed for the moſt part, being ſeized by a continual Fever; which continuing, and increaſing upon him, the *Phyſitians* gave advertiſement to his friends, that his eſtate was ſuch, as no humane hopes were left that he could recover. After this he lived 48 hours, which he imployed ſo well in the thoughts of himſelf, and his ſalvation, that he ſcarcely ſpent one hour upon any other buſineſs: Giving, both by his words and actions, ſuch expreſs and evident teſtimonies of his Faith and Aſſurance, that it may be truly ſaid, that in that ſhort time he confirmed by irrefragable proofs, all that ever he had ſaid or written concerning the truth of the Chriſtian Religion. The Goſpel of the Son of God was plainly ſeen to be engraven upon his heart by Gods holy Spirit. He ſeemed in the midſt of Death to have obtained a firm poſſeſſion of Life, and to enjoy full contentment in that at which moſt men are ordinarily affrighted. And this Leſſon was ſo lively and efficacious in him, that even thoſe who had the greateſt ſhare in the loſs of him reaped joy and conſolation from the very ſubject of their grief. *Nov.* 9th. his eldeſt Daughter, [*Madam de Villarnoul*] coming in the morning to his Bed-ſide, he told her that he deſired to have one to come and hold ſome diſcourſe with him: whereupon they called his Chaplain, to give him notice of the dangerous condition wherein he was, and to prepare him to undergo the will of God; and, though the Miniſter was much troubled to be the meſſenger in ſo ſad a buſineſs, yet he uſed much livelyneſs in the delivery of it: To whom *Monſieur du Pleſſis*, not any waies moved, or aſtoniſhed, with a lively countenance, and a ſpirit full of aſſurance, anſwered: *I am very well content it ſhould be ſo; and do in the firſt place pardon from my heart all ſuch as have done, or procured me any evil; beſeeching God that he will pardon, and amend them.* The Miniſter told him, that his readineſs to forgive others their offences was an evident ſign that God would forgive him his: and then praid him, that as he had edified the Church by his writings in his life-time, ſo that now likewiſe he would do the ſame at

his death, comforting and edifying the By-ſtanders by his ſpeeches. He anſwered, That he had not his ſpeech ſo free as they thought, neither could indeed ſpeak without pain; yet the deſire he had to give them an outward Teſtimony of the inward frame of his heart, made him in ſome meaſure to overcome thoſe hindrances, and that in as few words as he could.

Then began he to make a confeſſion of his Faith: after which, he ſaid to the Miniſter, I *have a great account to make, having received much, and profited little.* Being anſwered, that by the grace of God he had faithfully and happily imployed his Talent, having ſerved the Church with much profit, and advanced the Kingdom of Chriſt thereby. *Alas* (ſaid he) *what was there of mine in that work? Say not that it was* I, *but God by me*: and this he repeated two or three times over, relating that of St. *Paul*, 1 *Cor.* 15. 10. I *have laboured, yet not* I, *but the grace of God which is in me*: ἡ σὺν ἐμοι. Thereby giving all the glory unto God, without dividing it betwixt himſelf, and Gods grace. Adding, *There is nothing more juſt and reaſonable then that the Creature ſhould obey his Creator.* Then lifting up his hands above his head, he thrice cryed out, *Mercy*: ſaying, *That he did it to ſhew, that it was the alone mercy of God to which he had recourſe. That he had indeed deſired to live to ſee the deliverance of the Churh, but finding no repentance and amendment in the World, he ſaw nothing that ſhould invite him to continue in it.* Then compoſing his countenance, with a firm and grave voice, he gave his bleſſing, firſt, to his Daughters, then to his Sons in Law; recommending Peace unto them, *to which* (ſaid he) I *leave you.* Then he bleſſed their Children, and whole Poſterity; whether preſent or abſent: praying God to ratifie this his bleſſing by his Heavenly Benediction. He gave his bleſſing to *Mounſieur de Aubervil*, his Nephew, and to his Wife: Then to his Family, and Houſhold Servants; and, in particular, to the Miniſter that had aſſiſted him, beſeeching the Lord to proſper the word in his mouth; and bleſſed alſo his Phyſitian, who had faithfully ſerved him in his ſickneſs.

Afterwards remembring *Mounſieur Boucherean*, Miniſter of the Church in *Saumur*; he prayed God to bleſs him; *and* (ſaid he) *Let it not trouble him to be patient; He hath to do with a troubleſome people*: I *beſeech God, not to impute their ſins unto them.* Then he gave his bleſſing to the Church in *Saumur*, and to that of St. *Jovin*, which was neareſt to his Houſe; taking notice that there were in it many good men, which bore affection to the Word of God. Then he prayed for all the Church in general; that God would relieve it, and deliver it from oppreſſion, and reſtore it to a proſperous eſtate: Moreover, he bleſſed, in particular, ſuch of his Grand-children, as did, or had followed the ſtudies of Learning; ſaying, *That he was aſſured they ſhould be bleſſed with the bleſſings both of Heaven above, and of the Earth beneath.* Then he proteſted that he had, in the whole courſe of his life, made Gods glory his end and aim. For many knew that if he had propoſed any other end to himſelf, it had been eaſie for him to have attained to great Riches and Honour.

At the Miniſters requeſt, he declared, That he perſiſted conſtantly in the Faith wherein he had lived; which alſo (by the grace of God) he had defended by his Example, Words, and Writings. That were his Life again to begin, he would walk in the ſame way and path by which already he had ſteered his courſe; to wit, by perſevering in the profeſſion of the Goſpel, notwithſtanding the many disfavours which he had ſuffered for it. That this his Faith was altogether founded upon the mercy, and goodneſs of God in Jeſus Chriſt; who, by the Father had been made unto him, as to all others that believe in him, *Wiſdom*, *Righteouſneſs*, *Sanctification*, and *Redemption*. As for your works (ſaid the Miniſter) do you attribute no merit at all to them? *Away* (anſwered he) *Away with all merit, both of mine, and of any other mans whatſoever. I call for nothing but mercy, free mercy.* Upon this the Miniſter propounded unto him, in the name of Jeſus Chriſt, the remiſſion of his ſins, and the inheritance of eternal Life, belonging unto all thoſe that believe in the Son of God: ſaying, That he did it in the virtue and diſcharge of his duty; not doubting, but that he in his heart fully felt the grace of God, and had full aſſurance of his mercy. *I thank you* (ſaid du Pleſſis) *for it, and take your ſaying for an earneſt of the goodneſs of God to me.* *Monſieur de Villarnoul*, praiſing God for giving him ſuch peace and comfort at his end; *I feel* (my Son, ſaid he unto him) *I feel what* I *ſpeak.* Being asked, whether they ſhould pray for his recovery? *I am not* (ſaid he) *an enemy to Life*; *But* I *already ſee a life that is far better than this.* Though he alwayes teſtified a great aſſurance, and reſolution to encounter with Death, yet he never rejected ſuch remedies and means which were proffered to him.

Whileſt the Miniſter prayed with him, he was exceeding attentive; his eyes, to their Power, followed the Motions of his heart. After Prayer he deſired that they would reade unto him the 71. *Pſalm.* They read alſo unto him, the Meditation which himſelf had formerly made upon that Text, 2 *Tim.* 4. 7. I *have fought a good fight*; I *have finiſhed my courſe*; I *have kept the Faith*, &c. As alſo another, which himſelf had publiſhed upon thoſe words of the *Pſalmiſt*; *Caſt thy care upon the Lord*, &c. Whileſt theſe were reading, he was very attentive, giving infinite Teſtimonies of the pleaſure he took therein. When his Friends retired to leave him to his reſt, he imployed his time in Holy Meditations and Prayer, as appeared by the motions, ſighs, and words, which ſometimes brake from him, concerning the aſſurance he had in God; Of his Victory which (by Gods grace) he had gotten againſt the Tempter, &c. An occaſion being given to diſcourſe to him about the Reſurrection, he deſired them to reade, 1 *Cor.* 15. He exhorted all his Children to Union and Brotherly love; which they having promiſed, he ſaid: *That he was arrived at the heighth of comfort, ſeeing he died with aſſurance of leaving peace among his Children.* The Miniſter telling him, that of all his enemies, he had none now left to fear; Neither Death, nor Sin, nor the Devil, nor the World, being all already diſcomfited, and overcome by the Lord Jeſus; lifting up his eyes to Heaven, he ſaid; *Thy Gifts, O God, and thy Call, are without Repentance*; *who is it that ſhall frame an accuſation againſt the Elect of God? God is he that juſtifies*: Adding, *That he was aſſured that he ſhould have a part in all the Promiſes*; *ſo that neither Life nor Death, things preſent, nor things to come, ſhould ever be able to ſeparate him from the love of his Saviour*; which ſaying he repeated divers times. One diſcourſing to him of the vanity of the World; *Alas* (ſaid he) *What is the World? It is but a Figure that paſſeth away.* Leaving this diſcourſe, he inſiſted much upon Confeſſion of his ſins, ſaying; That he was a grievous ſinner, even one of the greateſt that was upon the Earth. That there was in him the ſeeds of all evil; but yet in Jeſus Chriſt he ſhould obtain mercy.

Afterward being deſired that he would continue to edifie and comfort his friends with him; He began with this Prayer; *Lord, open thou my lips, and I will ſhew forth thy Praiſe,* which he repeated twice. Upon this, the Miniſter took occaſion to diſcourſe to him concerning the remiſſion of his ſins, and the comfort which follows it, founded upon the hope of immortality; it being impoſſible, that ſuch as are in *Chriſt,* though feeble, beaten down, and dejected, ſhould yet ever fall from life; the power of the Lord perfecting it ſelf in the midſt of their infirmities, in ſuch a manner, that the inward man is ſtill fortified, as the outward man grows weaker and weaker. Adding that of 2 *Cor.* 5. 1. *We know that if our earthly houſe of this tabernacle be diſſolved, we have a building of God, an houſe not made with hands, eternal in the Heavens.* And asking him, if he believed not all theſe things? If in this Faith he were not aſſured to be made partaker of that eternal weight of Glory ſpoken of by St. *Paul*? He anſwered, that he was intirely perſwaded of it, by the demonſtration of Gods Holy Spirit, which was more powerful, more cleer, and more certain then all the demonſtrations of *Euclide.* That he had ſeen the ſalvation of God, the wonderful works of God; wherefore he might now ſay with *Simeon, Nunc dimittis ſervum tuum in pace.* Sometime after he was praying to himſelf, and ſaying, in broken ſentences; *I fly, I fly to Heaven. The Angels carry me into the boſome of my Saviour.* Then being minded of Gods manifold favours to him, he cryed out; *Lord, thou haſt been our refuge in all Generations; Before the Mountains were brought forth thou art God:* and a while after, he ſaid, *I know that my Redeemer liveth; and I ſhall ſee him with theſe eyes; Hiſce oculis,* which words he repeated 5 or 4 times.

He now being grown very weak, they asked him; If he felt not within him the efficacy of Gods Holy Spirit, ſealing unto him the promiſes of God, and filling him with lively conſolations? He anſwered with much cheerfulneſs; *Yes indeed, I am aſſured of it: The love of God is in my heart.* Preſently after he ſecretly reſigned up his ſpirit unto God. *Ibid.* p. 159. &c.

55. Mr. *John Bruen* of *Bruen-Stapleford* in *Cheſhire,* a little before his Death, finding his natural ſtrength to decay, uſed to quicken his ſoul, and raiſe up his heart by Faith and Hope, often ſaying; *The time is not long, I muſt ſhortly lay down this my Tabernacle, and then I ſhall get the ſtart of you all, and ſhall celebrate an everlaſting* Sabbath *before the Lord, with his Holy Angels, and Bleſſed Saints, in the higheſt Heavens.* He grew daily more and more weary of the World. He ſet his Houſe in order, and then wholly compoſed himſelf, to think, and ſpeak of ſpiritual and heavenly things. When any came to viſit him, he would often ſay; *Alaſs, good Souls! What are you come to ſee? A poor wretch; a worm, and no man: a poor dying man.* And when any told him of hopes of recovery, he would ſay; *My task is ended; the Lord hath no more work for me to do; my warfare is accompliſhed; my race is run out: I now only hope, and wait for that Crown of Righteouſneſs which* Chriſt *hath purchaſed, and* God *hath promiſed unto me.* To his Chriſtian friends he uſed to give theſe admonitions; *To hold on, and to hold out: to be ſtedfaſt in their Profeſſion; not to be weary of well-doing; to grow in Grace,* &c. Though his affliction and ſickneſs encreaſed, yet were not his conſolations diminiſhed: though he was feeble in the fleſh, yet was he ſtrong in the ſpirit. No pains of his body, nor pangs of approaching death did half ſo much trouble him, as the inward refreſhings of Gods Holy Spirit did

make his conſolations to abound. A worthy Knight, coming to viſit him, could not refrain from weeping; to whom he ſaid, *Good Sir, weep not for me; for there is no cauſe of weeping, but of much rejoycing, in my behalf. Turn your tears into Prayers, and ſo let me enjoy the fruit of your love. You are in your way, I am at my journeys end: Walk on as hitherto you have done, and the Lord will be with you. He will never fail you, nor forſake you.* To his eldeſt Son he gave many wholſom inſtructions, and gracious exhortations, praying for him, and bleſſing his Children, encouraging them to be conſtant in Religion; commanding them to uphold the worſhip and ſervice of God, both in the publick Aſſemblies, and in their private Families.

A little before his death, there came two godly Miniſters to him of his intimate acquaintance, whoſe preſence much cheered him: To whom he ſaid, *I am here, you ſee, the Lords Priſoner, caſt upon the bed of ſickneſs, and in great affliction: yet waiting upon the mercies of my God, for a comfortable releaſe in due ſeaſon.* And being by them asked, whether his conſolations did not abound in the midſt of all his afflictions? He anſwered, *Yes, I thank God, they do, and do far exceed them. Yea, and that which is more remarkable; The Lord of his mercy hath given me ſuch ſtrong evidence of his favour, and love in Chriſt, that I am not troubled in mind or Conſcience, with any doubts or fears, or any other Satanical moleſtations, or temptations: but reſt and wait in patience for the accompliſhing of his mercies upon me, according to his good pleaſure towards me.* Then deſired he them to pray with him; and raiſing up himſelf in his Bed, with his heart and hands lifted up unto God in the Heavens, he did (as it were) reach after the Petitions that were made for him, often with a chearful conſent ſaying, *Amen. Amen.*

He continued in great pain of Body, but in great peace of mind; increaſing ſtill in Conſolations, and bearing his ſickneſs and pains with admirable patience, not ſhewing the leaſt diſcontent in word or deed. He was never quiet, unleſs he were either meditating, or praying himſelf, or had ſome good Miniſter or other praying with him. The Morning before his Death, many of his Friends taking their leaves of him, deſired at their parting a bleſſing from him, which he did willingly expreſs by lifting up his hands and heart unto Heaven for them. Immediately before his Death, lifting up his hands, he ſaid: *The Lord is my Portion, my help, and my truſt: His bleſſed Son* Jeſus Chriſt *is my Saviour and Redeemer,* Amen. *Even ſo ſaith the Spirit unto my ſpirit. Therefore come Lord* Jeſus, *and kiſs me with the kiſſes of thy mouth, and embrace me with the arms of thy love. Into thy hands do I commend my ſpirit: O come now, and take me to thine own ſelf. O come, Lord* Jeſus, *come quickly! O come: O come: O come.* And ſo his ſpirit fainting, and his ſpeech failing, he meekly yielded up his ſpirit into the hands of God, *Anno Chriſti*, 1625. of his Age, 65. *Ibid.* p. 201, &c.

Comfort at Death.

56. I knew (ſaith mine Author, a godly Miniſter) one whom God exceedingly honoured, by very ſignal diſcoveries of himſelf to her at the time of her Death. For having ſpent a whole Night in ſinging of *Pſalms*, and Prayers, the next night, being deſired by her Friends to compoſe her ſelf to

reſt and ſleep, accordingly ſhe did it; and ſlept quietly for ſome hours, till about ſix a clock in the Morning; at which time ſhe awaked, as if ſhe had been in Heaven, ſaying: "Now bleſſed be God, I am arrived ſafe in glory. Bleſſed be God for Jeſus Chriſt. Bleſſed be God for free grace. I am gone, I am gone, I am gone: The gates of Heaven ſtand wide open for me, and Chriſt ſtands with ſtretched out Arms ready to embrace me. And thus ſhe continued full of joy and comfort till about ten a Clock in the Morning, continually praiſing God, with a louder voice at firſt, and afterwards with a lower, as her ſtrength decayed, till in the midſt of her Praiſes ſhe reſigned up her Soul to God. Mr. *Tho. White.*

57. Mr. *John Dod*, in the ſixty third year of his Age, had ſo violent a Fever, that there was ſmall hopes of his life: Yet at length his Doctor coming to him, ſaid, Now I have hope of your recovery; to whom Mr. *Dod* anſwered; "You think to comfort me by this; but you make my heart ſad. It is as if you ſhould tell one who had been ſore weather-beaten at Sea, and conceiving that he was now arrived at the Haven where his Soul longed to be, that he muſt come back again to be toſſed with new Winds and Waves. *See his Life, at the end of my Martyrol.* p. 123.

He would often ſay in his laſt ſickneſs: "I am not afraid to look Death in the Face. I can ſay, Death, where is thy ſting? Death cannot hurt me. He ſpake how Death to a Chriſtian is but a ſmall ſleep: Adding, That if Parents tell their little Children, who had played all the day, that they muſt go to Bed, they would be ready to cry: But a Labouring Man is glad when night comes, that he may go to reſt: So to wicked Men, who trifle away their time, Death is unwelcom: But a Child of God, who hath laboured and ſuffered, is glad when Death comes, that he may reſt from his labours. *Ibid.* page 208.

58. *Job* calls the grave, *The Congregation Houſe of all Living*, *Job* 30. 23. Our life is nothing but a coming and returning, *Job* 1. 21. It's but a coming and a going: A Flood and an Ebb: and then we are carried into the Ocean of eternity. One being asked what Life was? returned an anſwer anſwerleſs. For he preſently turned his back, and went his way.

59. What a poor thing is man, that a Moth may cruſh him? *Job* 4. 19. That a Flye may choak him, as it did Pope *Alexander*.

60. That a light bruiſe on his Toe may kill him; as it did *Æmilius Lepidus*: That a poiſoned Torch may light him to his long home; as it did the Cardinal of *Lorrain*.

61. I knew a man, that dyed by cutting of a Corn upon his Toe; A place remote from the heart.

62. I knew (ſaith Mr. *Purchas*) one, who ſeemed to have conquered the Elements, the wild Ocean, wild Wilderneſſes, wilder Beaſts, wildeſt men, hotteſt Climates; after ſixteen years travel, returning home, and dyed of an hurt in his thumb.

63. *Petrus Sutorius de vita Carth.* tells us of one, who preaching a Funeral Sermon at the death of a Religious man (as they were ſtiled) heard, at the ſame time, this Voice in the Church: *Mortuus ſum: Judicatus ſum: Damnatus ſum:* I am Dead: I am Judged: I am Damned: This wrought very much upon the heart of *Bruno*; and gave him (ſaith he) occaſion to found the *Carthuſian Order*.

64. *Graſſerus*, when he ſaw his body begin to ſwell with a Dropſie, and other diſtempers, ſaid; *Euge, Deo ſit laus, & gloria*: Oh, bleſſed be God, that my deliverance is at hand; *et horula gratiſſima*; and that ſweet hour ſhall put an end to all my miſeries. *Mel. Adam.*

65. *Plotinus*, the Philoſopher, held it a ſpecial providence of God to men, that they were mortal, and did not alwayes labour under the miſeries of this wretched Life.

66. *Cato* profeſſed, that if he might have his Age renewed as the Eagles, ſo as to be young again, he would ſeriouſly refuſe it. *See* Job 7. 16.

CHAP. XXVIII.

Examples of the Devils; Satans Malice, and Subtilty.

1. THE Devil at this day compels the poor *Indians* in *America* to worſhip him with bodily worſhip, and torments them extremely if they neglect to do it.

2. In the time of the eighth Perſecution, there was in *Cæſarea*, one *Aſyrius*, a Noble Senator of *Rome*, and a Chriſtian. The Gentiles in this City uſed to Sacrifice by a Fountain ſide; after which, they threw their Sacrifice into the water; which, by the working of the Devil, uſed preſently to vaniſh out of ſight, to the great admiration of the deluded multitude. *Aſyrius*, pitying their miſerable ignorance, came among them, and lifting up his eyes to Heaven, prayed unto God, in the name of Chriſt, that the people might no longer be thus ſeduced by the Devil; whereupon their Sacrifice was ſeen to ſwim upon the Fountain; and ever after, that falſe Miracle ceaſed. *See my Gen. Martyrol.* p. 59.

3. *Bugenhage*, by his Miniſtry at *Trepta*, converted many unto God; but the Devil envying the ſucceſs, and progreſs of the Goſpel, alienated the mind of the Prince from him, and ſtirred up the Biſhop to perſecute many of the Miniſters, Citizens, and Students in *Trepta*, for ſpeaking againſt the Maſs-Prieſts, and privately removing the Images out of the Church; ſome of whom he caſt into Priſon, and cauſed others to flye; inſomuch as *Bugenhage* himſelf was not ſafe; whereupon he left *Trepta*, and went to *Wittenberg* to *Luther*. *See my Lives of the Fathers.* p. 557.

4. Whilſt *Muſculus* was a Preacher at *Dorlitzheim*, he was requeſted to go to a Monaſtery hard by, where once a year there was a great Feaſt, and a Sermon. The Frier that now preached choſe this Text, *Heb.* 11. 6. *Without Faith it is impoſſible to pleaſe God.* In his Sermon he inveighed bitterly againſt the *Lutherans*; and, in particular, againſt the Citizens of *Strasbourg*, calling them *Apoſtates*, &c. The Sermon being ended, and the Frier coming down out of the Pulpit, *Muſculus* called to him, ſaying; *Thou wicked wretch! Hear me a little, and I will make thy wickedneſs to appear to all the Congregation.* And ſo going up into the Pulpit, he took the ſame Text, opened the words, and preached excellently of the Nature and benefit of ſaving Faith; and withal,

Vindicated them of *Strasbourg* from thoſe aſperſions which the Frier had caſt upon them. But whilſt he was doing this, the Devil ſtirred up the Steward of the Monaſtery to come running in; who ſaid to *Muculus*, *Sirrah, give over; who ſet you up to preach in this place?* *Muſculus* anſwered; who gave you authority to ſet up a lying Frier to preach againſt, and to traduce the Senate and People of *Strasbourg*, whom I am bound to defend, and vindicate from ſuch falſe aſperſions? And ſo he went on in his Sermon, without any diſtraction. *Ibid.* p. 604.

Devils Temptations reſiſted.

5. *Chryſoſtom* uſed to ſay; “The Devils firſt aſſault is violent: reſiſt that, “and his ſecond will be weaker: and the third being reſiſted, he proves a “coward. *See my lives of the Fathers.* p. 145.

6. *Cyril* of *Alexandria* uſed to ſay: “The Devil runs with open mouth upon Gods Children to devour them; they manfully reſiſt him. He thinks “to weaken their Faith, and they by his aſſaults are made ſtronger. He fights “againſt them, but they get ground of him; and ſo, what he intended for “their deſtruction, full ſore againſt his will, makes for their advantage, and “the furtherance of their ſalvation. *Ibid.* p. 163.

7. *Anno Chriſti*, 1527. *Luther* fell ſick of a congealing of blood about his heart; but by drinking the water of *Carduus Benedictus* he recovered. Preſently after (on a Sabbath day) he endured a ſpiritual Temptation, which he called, *The buffetting of Satan.* It ſeemed unto him that the ſwelling ſurges of the Sea did ſound aloud in his left ear, and that ſo violently, that dye he muſt, except they preſently grew calm: Afterwards, when the noiſe came within his head, he fell down as one dead, and grew ſo cold in every part, *ut nec color, nec ſanguis, nec ſenſus, nec vox ſupereſſet.* But when his face was ſprinkled with cold water by *Juſtus Jonas*, he came to himſelf, and prayed moſt earneſtly, and made a confeſſion of his Faith; ſaying, that he was unworthy to ſuffer Martyrdom, which, by his proceedings, he might ſeem to run upon. *Ibid.* p. 239.

8. *Luther* was often troubled with Satans Temptations, whereupon he uſed to write to his Friends, *Valemus omnes præter* Lutherum *ipſum, qui corpore ſanus, foris, a toto Mundo, intus a Diabolo patitur, et omnibus Angelis ejus.* We are all in health but *Luther*, who yet is ſound of Body, but he ſuffers, outwardly from all the World, and inwardly from the Devil, and all his Angels. *Ibid.* p. 252.

9. *George Spalatinus* was oft tempted to deſert his Miniſtry; which he had alſo done, had not *Luther* ſtrongly oppoſed it: Among other things, writing thus unto him. “Thoſe Temptations which purſue you to deſert your Miniſtry, either overcome them, or ſleight them. Chriſt hath called you to that “Office; yield to, and obey him according to his will. What you are doing, “you know not for the preſent, but you ſhall know hereafter. This is a Diabolical Temptation, and you know not, for the preſent, why you are afflicted with it. We which are Spectators know it better, therefore you ought “rather to truſt us then your ſelf, who in the Lord, before the Lord, yea, the “Lord by us doth exhort, and comfort you. For we look after nothing elſe

"herein, but the will of the Lord, and his glory. And indeed, this is a certain "ſign that your Miniſtry is neither ungrateful to God, nor unprofitable to his "Church, in that you are troubled with theſe Temptations. For if it were "unpleaſing to God you would rather long after it, as they do who run before "they be ſent. They ſpeak when they have nothing commanded them of God: "whereas Satan, when he finds ſuch as are truly ſent by God, and pleaſing to "him, he makes them weary of their work: but thoſe which are unpleaſing "unto God, he fills them with a violent hunting after the work, &c. *Ibid.* p. 308.

10. *Juſtus Jonas* being once under ſtrong Temptations of Satan, and in a great Agony, by reaſon of the ſame, he ſhewed much deſpondency: But his Servant, partly by comforting him, and partly by chiding him, cheered him up; and at laſt, through Gods mercy, the Spirit prevailed againſt the fleſh. *Ibid.* p. 486.

11. Arch-Biſhop *Cranmer* was kept Priſoner in *Oxford* almoſt three years; and the Devil, by his Inſtruments, laboured all the while to ſhake his Faith, and to draw him to a Recantation. From the Priſon they brought him to the Dean of *Chriſt-Church*'s Houſe, where he had dainty Fare, Recreations, and what elſe might entice him from *Chriſt* to the love of the World. They promiſed him Life, the Queens Favour, his former Dignity, and what not, if he would but with his hand ſubſcribe to a few words, by way of Recantation; which, if he refuſed, there was no hope of a Pardon. With many ſuch provocations, and flatteries, they, at laſt, prevailed with him to ſubſcribe: which, when he had done, he had neither inward peace in his own Conſcience, nor the promiſed favours from his Adverſaries. *Ibid.* p. 550.

12. Mr. *John Knox*, the night before his Death, ſlept ſome hours with great unquietneſs; often ſighing, and groaning; whereupon, when he awakened, his Friends asked him how he did, and what it was that made him mourn ſo heavily? He anſwered; "In my Life-time I have been often aſſaulted with "Satans Temptations, and he hath oft caſt my ſins into my teeth, to drive me "into deſpair; yet God gave me ſtrength to overcome all thoſe Temptations. "But now the ſubtile Serpent takes another courſe, and ſeems to perſwade "me, that my great labours in the Miniſtry, and all the faithfulneſs which I "have ſhewed in that ſervice, hath merited Heaven, and Immortality: But, "bleſſed be God, that brought to my mind theſe Scriptures; "What haſt thou that thou haſt not received? *And*, Not I, but the Grace of God in me, &c. "With theſe he is gone away aſhamed, and ſhall return no more, *Ibid.* p. 724.

Devils Temptations Reſiſted.

13. *John Diazius*, a *Spaniard*, being, through Gods mercy, converted to the true Faith, *Malvenda*, the Popes Agent in *Germany*, meeting him at *Ratiſbone*, left no means untried to draw him back again to the Church of *Rome*. Sometimes he made large proffers and promiſes to him: other ſometimes threatning moſt ſevere puniſhments; and together with both, mixed moſt earneſt intreaties: But when by no means he could prevail to withdraw him from the Truth, he ſent for his Brother, *Alphonſus Diazius*, one of the Popes Lawyers at *Rome*, to ſee what he could do.

Alphonſus hearing that his Brother was turned *Proteſtant*, he poſted into *Germany*, and coming to his Brother *John*, he told him that he had undertaken that long and dangerous journey to call him back into the boſome of the Church. They had much Conference together about matters of *Religion*; and at length *Alphonſus* told him, that he had five hundred Ducats a year in Church Revenues, all which he would make over to him, if he would go with him to *Rome*: But when by no means he could prevail with him, he ſhortly after (*Cain-like*) murthered him. *Ibid*. p. 314, 315.

14. Whilſt Mr. *John Hooper* was cloſe Priſoner in *Newgate*; *Bonner*, *Harpſfield*, and divers others came to him, leaving no means untryed to reduce him to their *Antichriſtian* Church; ſometimes making many great and large proffers and promiſes to him of worldly Riches and Promotions; other ſometimes uſing grievous threatnings, to deter and affright him; all which, through Gods grace, he reſiſted, and overcame, continuing ſtedfaſt, and unmovable in the Faith, even to the Death. *Ibid*. p. 501.

15. Whilſt Mr. *John Bradford* was a Priſoner, he was oft examined before the Biſhop, and proffered life if he would recant; to whom he anſwered; *Life with Gods diſpleaſure is worſe then Death; and Death in his favour is true Life.* *Ibid*. p. 514.

16. Mr. *Beza*, whilſt he was young, went to *Paris*, where he was entertained by his Kindred and Friends, with all the expreſſions of love and reſpect that might be. But above all, he was moſt welcome to an Uncle of his, who was Abbot of *Frigidmont*, who deſigned him for his Succeſſor; the profits of which place were worth about five thouſand Crowns *per annum*; beſides two Benefices belonging to the ſame, worth ſeven hundred Crowns *per annum* more. *Beza*, by his Uncles means, abounding with wealth, eaſe, and all things but good counſel, began to find himſelf encompaſſed with infinite ſnares of *Satan*: For, though he hated open vices which brought ſhame and diſgrace along with them; yet he ſquandered away his precious hours in paſtimes, and began to be puffed up with that applauſe which he met with, for his wanton *Poems* which he had publiſhed before he was 20 years old: as alſo by his hopes of thoſe great Preferments which his Uncle reſerved for him.

Yet it pleaſed God, that thoſe ſeeds of Piety, which were ſown in him in his Childhood, began to appear a-freſh; ſo that, diſcerning his danger, and the ſnares of Satan, he made a vow to renounce *Popery*: and, leſt he ſhould be overcome by fleſhly Luſts, he privately married a Wife, having only two of his faſt Friends preſent at his marriage: Yet at the ſame time he faithfully promiſed, that within a certain ſpace of time, breaking thorow all impediments, he would have her to the true Church of God, and there publickly confirm the marriage; and, that in the mean time he would take none of the *Popiſh* Orders: both which he religiouſly performed afterwards. Yet the World heaping more Honours and Profits upon him by the Death of his Uncle, who left him all his goods; he was long in reſolving what to do, and ſlower in performing his Vow then he ought to have been: whereupon the Lord ſtruck him with a ſore Diſeaſe, which made him almoſt to deſpair of Life; and it continued long upon him, whereby, at laſt, he was greatly humbled, and abhorred himſelf for his delayes; and, with many tears, begged pardon of God, ſaying; *Lord, bring my ſoul out of Priſon, that I may praiſe thy Name.* And the Lord heard, and reſtored him. And as ſoon as ever he had recovered his health, he took his Wife, according to his Vow and Promiſe; and leaving Honours, Riches, Friends, and Countrey, he went to *Geneva*, *Anno Chriſti*, 1548. *Ibid.* p. 866, 867.

17. *Licinius* the Tyrant, when *Conſtantine the Great* was coming againſt him, ſent for the *Egyptian Magicians* and *Conjurers*, and their Prieſts to ſacrifice to his Dunghill Deities, and to enquire what ſhould be the ſucceſs of that War: and all of them with one conſent promiſed him the Victory: and thus truſting to their Promiſes, he marched forward, and prepared to joyn Battel; wherein yet he was overthrown, and not long after loſt his Life. *See my ſecond part of Lives*. p. 11.

Examples of Perſons poſſeſſed by the Devil.

18. At *Northwich* in *Cheſhire* there was a Boy, about 12 years old, that was judged to be poſſeſſed with the Devil. He was ſtrangely and wonderfully afflicted and tormented; which brought him ſo low, that he was almoſt nothing but skin and bones: and yet for the ſpace of 24 hours every day (having only one half hours reſpite, (which they called his *awaking time*, and wherein they gave him a little food;) he was of that extraordinary ſtrength, that if he foulded his hands together, no man could pull them aſunder. If he rouled his head, or toſſed his body (as often he did) no man could ſtay, or reſtrain him. To the great aſtoniſhment of the hearers, he would howl like a Dog, mew like a Cat, roar like a Bear, froth like a Boar, &c. When any prayed with him, his paſſions were ſtrongeſt, & his rage & violence greateſt, being ready to fly into their faces, and to drown their voices by his yellings and out-cries. If any one came near him with a Bible, though under his Cloak, and kept never ſo ſecret, he would run upon him, and uſe great violence to get it from him; and when he could get any, he rent them in pieces. Sometimes he would lye along as if he had been ſtark dead, his colour gone, and mouth ſo wide open, that he would on a ſudden thruſt both his hands into it. And, notwithſtanding his great weakneſs, he would leap, and skip from his bed to the window, from the window to the table, and ſo to bed again; and that with ſuch agility, as no Tumbler could do the like; and yet all this while his legs were grown up cloſe to his buttocks, inſomuch that he could not uſe them.

Sometimes we ſaw his chin drawn up to his noſe, that his mouth could ſcarce be ſeen. Sometimes his chin and forehead drawn almoſt cloſe together like a bended Bow. His countenance was fearful, by reaſon of his yawning, mewing, &c. The Biſhop of *Cheſter* hearing of the ſtrange torments of this poor child, ſent for him: his Parents brought him, and once the Biſhop prayed with him; but the boy was ſo outragious, that he flew out of his bed, and ſo frighted the Biſhops men, that one of them fell into a ſwoun; and the Biſhop was glad to lay hold on the boy, who ramped at the window to have gotten out. Hereupon the Biſhop granted a Licenſe for a private Faſt to be kept in the childs Fathers Houſe, for his help and releaſe; which accordingly was performed; yet God gave not deliverance at that time.

When he was in his Fits, without underſtanding or knowledge of what he did or ſaid, he would often ſpeak thus;

Jeſus ſaith (for ſo he began all his ſpeeches) *the Devil, when he comes takes away my hearing, ſeeing, underſtanding, hands, and leggs, that I ſhould have no ſenſes, nor limbs to glorifie God withal.*

Jeſus ſaith, *If they would have caſt out the evil Spirit, they ſhould have come better prepared.*

Jeſus ſaith, *I have but three Devils. It's like one of the Spirits will go out of me, and take counſel of a great number of foul Spirits, and will come again, and trouble me worſe.*

God plucks back the Devil with a Ring in his Noſe: Yet the Devil ſhakes my Faith as if it would go out of me.

Jeſus ſaith, *Well; theſe Drunkards and Whore-maſters do not think of their ſins. Well, how then? There is no drunkard that doth drink one ſpoonful, or drop of drink more than will ſuffice Nature, but the Devil doth pen it down in his Book. Well, it is a great Book, and he doth keep it cloſe untill the Day of Judgment, and then he will lay it open to their Faces; at which time the Hills will tremble and quake, and the Devil will quake: yea, he doth quake for fear already.*

Well, Some would think it a great while to be bound by the Devil a year or two, as I am: But it's better to be ſo then to wallow in Drunkenneſs, Swearing, and Whooring; for the Devil works in their Souls.

Jeſus ſaith, *They ſay he ſhall come out of me; But when God comes he will ſtrike home.*

Many other of theſe ſtrange ſpeeches did he utter, which for brevity ſake are here omitted; though they were faithfully Recorded by Mr. *Bruen. See his Life, in my ſecond Vol. of Lives.* p. 188, &c.

19. There was one *John Fox,* living about *Nottingham,* who had no more Learning then what enabled him to write and reade. This Man was poſſeſſed with the Devil; who uſed violently to throw him down, and take away the uſe of every Member of his Body, which, in thoſe Fits, was turned as black as pitch, and then the Devil would ſpeak out of him with an audible voice, which ſometimes ſeemed to be heard out of his Belly, ſometimes out of his Throar, and ſometimes out of his Mouth, his lips not at all moving. He lay thus ſome years, in which time wany prayers were offered up unto God for him; and there was great reſort, eſpecially of godly Miniſters unto him. On a time, as Mr. *Richard Rothwel* was riding to ſee him, the Devil told thoſe that were in the Houſe, Yonder comes *Rothwel,* but I will make a Fool of him before he goes away. The people looked forth, and ſaw him coming indeed about a quarter of a mile from the houſe. As ſoon as he entred the Room, the Devil ſaid, *Now* Rothwel *is come*; Saying further,

Devil. Rothwel, *thou ſaiſt there is no poſſeſſion; what think'ſt thou now? Here is a Man that openeth not his Lips, and yet ſpeaketh.* And after a while, he further added. *Say nothing to me of this Man, for I tell thee he is damned.* And to theſe words he added many fearful Blaſphemies.

Rothwel. Satan, thou art a Lyar, and the Father of Lyes. Nor art thou ſo well acquainted with the mind of God, concerning this man, which makes thee thus to torment him. Therefore I believe thee not: But I believe that he ſhall be ſaved by Jeſus Chriſt.

Devil. *He is a Murtherer, and thou knoweſt no Murtherer ſhall enter into the Kingdom of Heaven.*

Rothwel. Thou lyeſt again; for *David* was guilty of Murther, and yet is in Heaven. And the *Jews*, who with wicked hands crucified the Lord of Glory; Yet Chriſt prayed for them, and *Peter* exhorted them to Repentance, that their ſins might be blotted out.

Devil. *But this Man hath not, ſhall not, cannot Repent.*

Rothwel. If he had not, thou would'ſt not have told him ſo: But if he hath not, I believe that God will give him Repentance, and thou ſhall not be able to hinder it.

Devil. *Thou art a Murtherer thy ſelf, and yet talkeſt thou thus?*

Rothwel. Thou lyeſt again. I indeed fought the Lords Battels againſt his known Enemies, the Idolatrous, and bloody Papiſts in *Ireland*, that were Rebels to the Queen, my Sovereign, by whoſe Authority I bore Arms againſt them. Otherwiſe I have killed no man.

Devil. Swearing fearfully and blaſpheming, ſayd: *Thou didſt murther one this Day, as thou cameſt hither; and there is one behind thee will juſtifie it.*

Hereupon Mr. *Rothwel* looked back over his ſhoulder, at which the Devil took up an hideous laughter, that nothing elſe could be heard for a good while, and then ſaid,

Devil. *Look you now; Did not I tell you that I ſhould make* Rothwel *a Fool? And yet it is true: Thou didſt murther one this Day. For as thou cameſt over ſuch a Bridge* (which he named) *I would there have killed thee; and there thy Horſe trod upon a Flye, and killed it.* Mr. *Rothwels* Horſe indeed did ſtumble in that place: And it ſeemed the Devil had power to cauſe it. But (through Gods mercy) without hurt, either to Mr. *Rothwel* or his Horſe.

Rothwel. Satan, Thou haſt often beguiled me: But God in time will give me wiſdom to diſcern, and power to withſtand all thy Deluſions: and he it is that hath delivered me out of thy hands, and will, I doubt not, alſo deliver this poor man. Hereupon the Devil blaſphemed very fearfully. He quoted many Scriptures out of the Old, and New Teſtament, both in *Hebrew* and *Greek*, againſt which he cavilled, and plaid the *Critick*, aad backed his allegations with ſayings out of the Fathers, and Poets, in their own Language, which he readily quoted; ſo that the company trembled to hear ſuch things to come from one that had no learning, nor underſtood thoſe Languages, and that all this while moved neither Tongue nor Lip. But Mr. *Rothwel* was mightily enabled by God to detect, and confute the Devils Sophiſtry.

Devil. *What ſtand I talking with thee? All men know thou art* BOLD ROTHWEL, *and feareſt no body, nor careſt for words; therefore I will talk to thee no more.* This name Mr. *Rothwel* carried to his grave. They uſed to ſay; This is he whom the Devil called BOLD ROTHWEL.

Mr. *Rothwel*, turning himſelf to the People, ſaid; *Good People, you ſee the goodneſs of our God, and his great power. Though the Devil made a Fool of me now through my weakneſs, yet God hath made the Devil dumb now. Do you ſee how he lies? Therefore let us go to Prayer; That God who hath made him dumb, will* (I doubt not) *drive him out of this poor man.* The Devil hereupon raged, and Blaſphemed, and ſaid,

Devil. *Wilt thou go to Prayer? If thou doſt, I will make ſuch a noiſe, that thy Prayer ſhall be diſtracted, and thou knoweſt that God will not hear a diſtracted Prayer. But thou haſt got a device, to prevent diſtraction thou uſeſt to wink* (ſo he alwayes did at Prayer) *But if thou prayeſt*, I *will pull out thine eyes.*

Rothw. I look to find thee as great an enemy to this Duty now, as I have done heretofore: but I fear not thy threats: I know that thou art limited, God heareth the Prayers of the upright; He hath promiſed to give his Spirit to help our infirmities. Therefore, in confidence of his Promiſe, and the powerful aſſiſtance of his Spirit, and in the Name, and Interceſſion of his Son, *Jeſus Chriſt*, we will go to Prayer.

They did ſo, and Mr. *Rothwell* kneeled by the bed on which the poor man lay. The Devil, for a quarter of an hour together, or more, made an horrible noiſe: yet Mr. *Rothwell*'s voice was lowder then the Devils. After a while the Devil roared at Mr. *Rothwell*'s face; (this was the firſt motion of any part of the mans body.) Mr. *Rothwell* opening his eyes, met, and brought down the mans hand, which he held with great eaſe, though two men were ſcarce able to hold the other. Prayer was ſtill continued, and at length the Devil grew ſilent, and a while after departed from the man. Whereupon the man fetched many deep ſighs, inſomuch as they thought he had been breathing forth his laſt: But after a while his colour returned into his Face, and the uſe of all his Members, Senſes, and Underſtanding;and at the next Petition (to the glory of God, and to the amazement, yet comfort of all the company) he ſaid, Amen: and ſo continued to add his Amen to every Petition: whereupon, Prayer was turned into Thankſgiving, and ſo concluded. After Prayer, *John Fox* ſaid; *Good Mr.* Rothwell, *Leave me not*; I *ſhall not live long*; *for the Devil tells me, that he will choak me with the firſt bit of meat that* I *eat.* Mr. *Rothwell* anſwered; Wilt thou believe the Devil which ſeeks thy deſtruction, before thou wilt truſt in God, that, through *Jeſus Chriſt*, ſeeks thy Salvation? Hath not God, by his Almighty power, diſpoſſeſſed the Devil? If he had had his will, thou hadſt been in Hell before this: But the Devil is a Lyar; and as he is not able to hinder thy Souls health, ſo neither ſhall he be able to deſtroy the life of thy Body. Wherefore (ſaid he) get me ſomething ready for him, and I will ſee him eat it before I go; and will crave a Bleſſing upon it.

When food was brought, Eat (ſaid Mr. *Rothwell*) and fear not the Devil. And ſhewed him that he might do it in Faith of that Ordinance, by which God hath appointed meat to be the means to preſerve mans Life: And withall, he urged the Example of *Jairus* his Daughter reſtored to Life, and *Chriſts* command, that they ſhould give her meat, *Luke* 8. 55. Thus, with much ado, and with great trembling, at laſt he took a bit, and did eat it. Look (ſaid Mr. *Rothwell*) you all now ſee that the Devil is a Lyar. The firſt hath not choaked him, neither ſhall the reſt.

Mr. *Rothwell* ſhortly after left him; and after his departure this poor man was ſtricken dumb for three years together, during which time he was (though not poſſeſſed as before) yet grievouſly perplexed with grievous Temptations of Satan, which he wrote down with his own hands, and to which he procured anſwers from ſome eminent Miniſters. See Mr. *Rothwells* Life, at the end of my *Martyrologie.* p. 92, &c. At the end of the three years, by Prayer alſo (which was inſtantly put up to God for him every Lords Day, and Lecture-Day, in many places) it pleaſed God to reſtore his ſpeech unto him. One in his Prayer uſing that expreſſion; *Lord, open thou his Mouth, that his Lips may ſhew forth thy Praiſe*; He anſwered in the Congregation publickly, Amen: and ſo continued to ſpeak; and to ſpeak graciouſly unto his dying day.

20. *About* the year 1644. the Lord *Grandiſon*, a *Scottiſh* Noble-Man, took up his Habitation in *Berwick* upon *Tweed* for a time, and brought his Family with him. In which, among others, was the Steward of his Houſe, who, having formerly been reputed a godly man, was now very much afflicted in mind. Among others, Mr. *Robert Balſom*, a godly Miniſter, came to viſit him, and for the preſent adminiſtred ſome comfort unto him. Two or three daies after, he being ſorely afflicted again, Mr. *Balſom* was ſent for; who finding him very much weakened, and worn out by the violence of Temptation, began to ſpeak comfortably unto him: But perceiving that no words of comfort could faſten on him, he whiſpered to him in his ear, to this purpoſe: *I doubt there is ſomething within, which you ſhould do well to diſcover.* Hereupon, immediately the mans Tongue ſwelled, and came out of his Mouth, inſomuch as he was not able to ſpeak. Mr. *Balſom* continued to ſpeak unto him, till at length (to the aſtoniſhment of all that were in the room, who were many, and ſome of them Perſons of good Quality) a ſhril voice was heard, as coming out of his throat, without any motion of his Tongue, ſaying; *What doeſt thou talking to him of Promiſes, and Free Grace? He is mine.* Mr. *Balſom* apprehending it to be the voice of the Devil, replyed;

Balſom. No Satan, thou doeſt not know any man to be thine, while there is life in him.

Satan. *But this is a notorious wicked wretch, and therefore he is mine.*

Balſom. Yet the blood of *Jeſus Chriſt* cleanſeth us from all ſin.

Satan. *If God would let me looſe upon you, I ſhould find enough in the beſt of you, to make you all mine.*

Balſom. But thou art bound, Satan; and ſo turning himſelf to the ſtanders by, he ſaid, with a cheerful countenance; *What a gracious God have we, that ſuffers not Satan to have his will upon us?*

Satan. *The Devil hereupon began to curſe, and ſwear, and to blaſpheme the Bleſſed Trinity, in a moſt fearful, and horrible manner.*

Balſom. The Lord rebuke thee, Satan.

Satan. *But this man is mine: For he hath given himſelf unto me, and ſealed it with his own Blood.*

Balſom. I do not believe that the Father of Lyes ſpeaketh Truth; and I do believe, how confident ſo ever thou art, that thou wilt looſe thy hold before to morrow morning.

Satan. The Devil continued to curſe and ſwear abominably, and ſaid; *How canſt thou endure to hear thy God thus blaſphemed? I will never give over blaſpheming ſo long as thou ſtayeſt in the room.*

Balſom. I will pray for the man.

Satan. *Wilt thou pray for a man that is damned?*

Balſom. I will go home and pray for him, and get all the force I can in the Town to joyn with me. After this, there being no voice any more heard, Mr. *Balſom* went home about eleven a clock at night, where he found in his Houſe divers Chriſtian Friends, which he intended to have ſent for, waiting for him: And upon the ſight of them, he ſpake to this purpoſe: *Friends, I wonder at the Providence of God, in bringing you hither at this time; for otherwiſe I muſt have ſent for you.* And ſo declaring unto them what had befaln the afflicted

Perſon, he deſired them to ſpend ſome part of the Night with him in ſeeking unto God for him, which they did accordingly. And the next Morning Mr. *Balſom* going to viſit him again, found him in a very comfortable condition. And asking him how he did? He anſwered, *Through the goodneſs of God I have overcome Satan, and am now as full of comfort as I was before of trouble.* And he continued chearful all that day, but in great weakneſs, and the next Morning dyed, no diſeaſe being apparent in him. *See Mr.* Balſoms *Life, at the end of my Martyrol.* p. 216.

Devils Temptations reſiſted, and overcome.

21. When *Galeacius Caracciolus* was firſt converted by the Miniſtry of *Peter Martyr*, from that very hour he reſolved to forſake his former pleaſures and practiſes, and to ſet himſelf to ſeek out true happineſs: For which end he read the ſacred Scriptures every day, as the true Fountain from whence it muſt be drawn, and wherein the way to Heaven is diſcovered. He choſe ſuch company by whoſe life and conference he might be edified in the true Religion, and his moſt holy Faith. This great alteration of him being taken notice of in *Naples*, his old companions were much amazed at it. Some judged it to be a melancholy paſſion, others eſteeming it plain folly, and feared that he would dote, and become a Fool. But ſuch as feared God as they wondred much to ſee ſo great a change in ſo Noble a Perſon, ſo they rejoyced exceedingly and praiſed God in his behalf. But the more couragiouſly that this worthy Servant of Chriſt proceeded in the wayes of holineſs, the more the Devil raged againſt him by Temptations, endeavouring thereby to ſtop his progreſs; or, if it were poſſible, to drive him back again, that, *having begun in the Spirit, he might end in the fleſh.*

Firſt, his zealous profeſſion procured him an infinite number of ſcoffs and ſcorns, and made him the ſubject of moſt vile ſlanders: and many took occaſion thereby, extremely to hate him. His Father was very much vexed and diſpleaſed, ſeeing how the honour and advancement of his Family was likely hereby to be eclipſed; and therefore he often and ſharply chid him, charging him, by his Fatherly Authority, to put away his melancholy conceits. This was a great grief to him, who had been alwayes very ſubmiſs, and obedient to his Parents. His Wife *Victoria* alſo (though otherwiſe a loving, prudent, and dutiful Wife) yet would by no means yield to his motion of changing her Religion, fearing infamy and reproach; and therefore ſhe often ſollicited him to deſiſt, by complaints, tears, kind intreaties, and all other wayes that a Wife could uſe to her Husband. It was alſo a great Temptation, that almoſt all the Nobility in and about *Naples* were of Kin to him, and of his familiar acquaintance; who oft reſorting to him, laboured to draw him forth to his old ſports and pleaſures. Satan alſo ſet upon him by a more dangerous temptation; the *Arrians* and *Anabaptiſts*, inſinuating themſelves into his acquaintance, laboured to intangle him in their errors and Hereſies: and ſo did the *Nichodemites* alſo, and yet it pleaſed God to uphold, and deliver him out of them all. *See his Life, in my ſecond Vol. of Lives.* p. 79, &c.

When *Galeacius* left his Native Countrey, and went to *Geneva*, the news hereof coming to the Emperours Court, and to *Naples*, it cannot be imagined how ſtrangely it affected all that heard it. But above all his own Friends were wonderfully aſtoniſhed at it, and his Family; where nothing was heard but lamentations, weeping, and pitiful complaints; ſo that it ſeemed a lively pattern of woe and miſery. Yet was the Old Marqueſs, his Father, moſt affected and afflicted of all others; foreſeeing hereby the ruine and downfall of his Eſtate and Family. Yet when the violence of his ſorrow was once over, he caſt about by what means he might recover him again: And for that end, he ſent a *Couſin-german* of his, who was moſt dear to *Galeacius*, with Letters to *Geneva*, full of Authority, proteſtations, bitter complaints, and loving intreaties to return back again, for the comfort of his Aged Father, the reviving and cheering up of his forlorn Wife, and diſtreſſed Children, and to the unſpeakable joy of all his Kindred and Friends.

The Gentleman coming to *Geneva*, found *Galeacius* in a mean Houſe which he had taken for his uſe, with only two Servants attending upon him. How ſad the meeting of theſe two Friends was cannot be expreſſed: There was nothing to be ſeen or heard but embracings, ſighs, ſobs, and tears: Yea, it ſo exceeded, that for divers hours they could not ſpeak a word each to other; till at laſt the Gentleman (hoping and longing to recover his Friend) delivered his Letters, till he had recovered more freedom of ſpeech; which, having at laſt obtained, to his Letters he added obteſtations, intreaties, perſwaſions, and exhortations, all mingled with abundance of tears, intreating him to remember the ruine of his Houſe and Family, the grief of his Aged Father, the deſperate condition of his Wife and Children, &c. and to remedy all by his return into *Italy*.

But *Galeacius*, being as unmovable as a Rock, without delay returned him this anſwer; That he knew all this which he had ſaid to be true: yet withal he would have him know, that he had done nothing raſhly; He had conſulted with God, by whoſe grace he was moved hereunto, and by the ſame grace had his eyes opened to diſcern the Truth, and to ſee the Superſtitions in Popery, &c. He told him alſo that he had well weighed the infamy, reproaches, and miſeries which attended this his change. *But* (ſaid he) *ſeeing one of theſe muſt needs be choſen, either to ſtay at home with a burthened Conſcience, under an heap of errors and Superſtitions, or elſe to leave Houſe, Lands, Family, Countrey; yea, all the pomp and glory of the World, thereby to obtain liberty to ſerve the Lord purely according to his Word, that therefore he reſolved of two evils to chooſe the leſs; and rather to ſhut his eyes againſt the ſplendor of worldly glory, and empty vanities, then that the enjoyment of them ſhould hinder his following the Call of Chriſt, who ſaith,* That he is unworthy to be his Diſciple, who leaves not Father, Mother, Wife, Children, &c. yea, and his own life, to follow him. Therefore (ſaid he) I forſook all theſe, becauſe I could not enjoy Chriſt and them too; being heartily ſorry that his Family would not come to him, or that he might not have liberty ſafely to live with them. But for my ſelf (ſaid he) I have Riches, Honour, and Joy enough, ſo long as in this Cottage, with my two Servants, I may live in the true Church of God; enjoy his Word and Sacraments free from pollution, and the ſociety of godly men, and have time to converſe with God by holy Meditations, and to confer with my Religious Friends about Gods great goodneſs ſhewed unto me in my Converſion, &c. *Ibid.* p. 87, &c.

22. When the Lord *du Pleſſis* was firſt converted, the Devil ſet upon him with this dangerous Temptation: He had an Uncle that was Biſhop of *Nantis*, who much ſtrove to win him back to the Church of *Rome*, exhorting him diligently to reade over the ancient Doctors of the Church; and the better to allure him to comply with him, he promiſed to reſign his Biſhoprick unto him, and to put him into the preſent poſſeſſion of a Priory: But he (thanking him for his proffers) anſwered: That he would commit himſelf wholly unto God, from whom, he was confident, he ſhould receive whatſoever was good and neceſſary for him. *Ibid.* p. 135.

23. I knew well (ſaith mine Author, a godly Miniſter) one of Gods hidden ones, that was for a long time tempted by Satan to make away her-ſelf; whereupon, at laſt, ſhe wofully ſubmitted, and reſolved to do it; neither could the thoughts of the torments of Hell affright her from it. But as ſhe was going about that unnatural ſin, it was brought into her mind, *That in Hell ſhe ſhould blaſpheme God for ever*; which ſhe abhorring to do, even upon that very account forbore to do it. Mr. *Tho. White.*

24. There was (ſaith the ſame Author) who was ſtrongly tempted to believe that he had committed the ſin againſt the Holy Ghoſt, inſomuch that he even deſpaired, and ſaid: *Well*, I *ſee* I *muſt needs go to Hell.* Upon this Satan took advantage to tempt him to give over ſerving of God, ſuggeſting, that all his labour therein was vain and loſt. But he ſo abhorred to yield to that temptation, that falling on his knees, he ſaid; *O Lord*, I *beſeech thee, that though thou wilt caſt me into Hell when* I *die, yet give me leave* (I *pray thee*) *to ſerve thee whilſt* I *live.* Hereupon the Temptation vaniſhed, God ſetting it upon his heart, that they which had committed the Sin againſt the Holy Ghoſt, could never pray ſo.

25. *Anno Chriſti*, 1611. there was living in *Oxford* one Mr. *Peacock*, a godly Miniſter, and painful Tutor; who in his laſt ſickneſs was a ſingular preſident, and rare example of Gods correcting Juſtice in giving over this dear Saint, his faithful Servant, to the buffettings of Satan, terrors of Hell, conflicts of a ſelf-accuſing Conſcience; and yet, at the laſt, holding forth the tender mercies and melting bowels of the Lords Fatherly compaſſion, in bringing even into the Suburbs of Hell, the gates of Death, ſeemingly yielding him up into the paws and jaws of the Devil himſelf; and yet then plucking him, *as a brand out of the Fire*, reſtoring comfort to his dejected Soul, binding up his broken ſpirit, pouring in a more precious Balm then that of *Gilead*, into his wounded and bleeding Conſcience. In the beginning of his ſickneſs, for the ſpace of two Weeks and four Dayes, he was full of Divine Conſolations, ſhewing by ſweet meditations, and gracious ejaculations, the entertainment he found with his God in his ſickneſs, with whom he deſired to be ſo much acquainted in his health. Sometimes he craved pardon for his actions, and for the circumſtances of them badly obſerved by him. Other while, he deſired matter to be ſuggeſted to him to meditate upon. He ſaid, *His hope was firmly ſetled upon the Rock* Chriſt Jeſus. *He hoped that the Lord would give him a place, though it were in the loweſt Room of his Saints; and he thanked God that he had no trouble of Conſcience.*

But a while after, it pleaſed the Lord to hide his Face from him, and then he was troubled. I *thought* (ſaid he) *that* I *had been in a good eſtate, but* I *ſee it now far otherwiſe. For theſe things my Conſcience charges me withal.* 1. *That I brought up my Pupills in gluttony; while I was talking to them they undid themſelves.* 2. *I unadviſedly expounded Scripture at the Table many times: And for theſe I now feel a Hell in my Conſcience: I have alſo procured my own death, by eating and drinking like a beaſt, when I rode abroad to viſit my Friends in the Countrey; and now I ſee before my Face thoſe diſhes of meat wherewith I clogged my ſtomack:* Whereas his painfulneſs with his Pupills, and his temperance and ſobriety were well known to many. In his time of Temptations, ſome Heads of Houſes, Fellows, and other godly Miniſters and Friends viſited, and laboured to comfort him. I ſhall ſet down ſome of their Queſtions, and his Anſwers to them; as alſo his ſelf-accuſations, whereby it may appear what weak Creatures we are when left to our ſelves; and how ſubtile and malicious Satan is in his ſuggeſtions and temptations.

Q. How do you? A. *Sin, ſin, ſin.* Q. What? Doth any lye on your Conſcience? A. *Yea.* Q. What? A. *My inconſiderateneſs: I did eat too much at breakfaſt ſuch a morning.* Q. God be thanked there is no greater. As you muſt not extenuate your ſins, ſo neither muſt you too much aggravate them. Let Drunkards and Gluttons have thoſe terrible horrors. A. I *thank God* I *never continued in any known ſin againſt my Conſcience.* Q. We will pray with you? A. I *am uncapable of Prayers. I am a damnable Wretch.* Q. Thoſe are not your words. You cannot deny, but that you have good experience of Gods mercy? A. I *cannot.* Q. Then be comforted; for when God once loves, he loves for ever. You have lived profitably? A. I *have endeavoured.*

Mr. *Dod* being come to viſit him, ſaid; Mind Gods kindneſs in four things. 1. He takes ſmall things in good part. 2. He paſſes by infirmities. 3. He is eaſie to be intreated. 4. He will be intreated for the greateſt ſin that is now in you. A. *O how ſinfull, wofull, and miſerable is mine eſtate, that thus muſt converſe with Hell-hounds. The Lord hath curſed me.* Q. How know you that? A. *The event ſhews it;* I *have no Grace.* Q. You have had? A. I *was a fooliſh, vain-glorious Hypocrite. It's againſt the courſe of Gods proceedings to ſave me: He hath otherwiſe decreed: He cannot.* Q. Why? Put your truſt in God. A. I *can do it no more then a Horſe.* Q. You cannot deny but you have ſought Gods glory? A. *Not ſincerely.* Q. Do you deſire to believe? A. *No more then a Poſt.* Q. There is a mixture of Pride and Hypocriſie in the beſt? A. I *have no more ſenſe of Grace then thoſe Curtains; then a Gooſe; then a Block.* Q. Let the teſtimony of your life paſt comfort you, eſpecially in the calling of a Tutour? A. I *did the buſineſs thereof perfunctorily: When* I *read hard Authors,* I *came often unprepared, and read ſhamefully.* Q. Be of good courage, and the Lord will comfort your Soul? A. *It is ended; there is no ſuch matter.* Q. Why think you ſo? God will bring it to paſs. A. *Tuſh, tuſh, trifles.*

Q. What do you think of your former Doctrine? A. *Very good.* Q. Let that comfort you? A. *It cannot.* Q. You deſire that it could? A. *If it might.* Q. There is nothing impoſſible to God? A. *Which ſtands with his Decree. O, O, miſerable and woful! The burden of my ſin lyes heavy upon me; I doubt it will break my Soul.* Q. Behold your comforts? A. *They are nothing to me; Pray you hold your peace; do not trouble your ſelves idly: You vex me: Your words are as Daggers to my Soul.*

Some of his Pupills ſaid; Sir, Remember what good counſel you have given unto us heretofore? A. *Theſe are ordinary.* Q. Many others are in the like eſtate. A. *Not ſuch as mine.* Q. See *Davids* Caſe? A. *What do you ſpeak to me of* David? Q. Good Sir, endeavour to ſettle your mind. A. *Yes, Cuſtomarily, and for Vain-glory.* Q. Suffer us to pray for you? A. *Take not the Name of God in vain, by praying for a Reprobate.* Q. Suffer us to pray for our ſelves? A. *Look to it. You would now ſhew your faculty in praying.* Q. Can you ſay, Amen? A. *No, but in a certain general faſhion.*

Whilſt they prayed, he reſted very quietly: and then ſaid; *Pray you go hence to bed; trouble not your ſelves in vain.* Q. The Devil abuſes you: we know you ſpeak not theſe words? A. *I wonder that intelligent Scholars ſhould ſpeak thus?* Q. Sir, How can you diſcern this change by the abſence of God, if you never enjoyed his preſence? A. *I thought I had once; but now I ſee it far otherwiſe.* Q. God hath for a while hid his face (as he dealt with the Church) but, no doubt, will return to you again. A. *Never add more afflictions to the afflicted. Oh me wretch!* Being minded of his former holy and heavenly carriage, he anſwered; *I do deſire Grace. I did good outwardly, but all hypocritically.* Q. Do you love ſuch an one? A. *Yes.* Q. Why? A. *Becauſe of his goodneſs.* Q. Then thou art Gods child; For *we know that we are tranſlated from Death to Life, becauſe we love the Brethren:* --- Be of good comfort. A. *I cannot.* Q. Q. Why can you not? A. *Becauſe I have no Grace, no more then a ſtake.* Q. Why think you ſo? A. *By this Affliction.* Q. Do you deſire Grace? A. *I cannot; I can as well leap over a Church.* Q. But are you not ſorry you cannot deſire it? A. I *cannot.* Q. Would you not be in Heaven? A. *I would not.* Q. You have Faith; for you love the Brethren? A. I *did not.* Q. What is it that doth moſt trouble you? A. I *undertook ſo much upon me fooliſhly:* I *had gotten a little Logick, and Greek, and being meanly inſtructed in the Rules,* I *ſet my ſelf to read to Scholars, and oft afterwards undertook buſineſſes which diſtracted my mind and body from them:* I *have deſtroyed a thouſand ſouls.* Q. The Devil is a Lyar; you never had a thouſand under you. The good effect of your pains appears in many of your Pupills. A. *Oh, they were of themſelves capable.* One ſtanding by, profeſſed his care of him, and thanked God that ever he knew him. A. *It is not ſo; I did fooliſhly.* Q. Conſider what would have become of them, if you had not taken care? A. *Better; far better.* Q. All in the College know the contrary? A. *But* I *feel it.* Q. It's falſe; believe not the Devil. A. I*t's too true.* Q. God will give you your ſouls deſire. A. *Never.* Q. Are you ſorry that he will not? A. *No; there is no Grace in my ſoul; it's dead.* Q. Such was *Davids* caſe. A. *What, do you compare me with David?* Q. Behold *Chriſt* himſelf? A. *It's nothing to me.* Q. God can make his Death available? A. *He cannot.* Q. God is Omnipotent? A. *In me he cannot, becauſe it ſtands not with his purpoſe.* Q. Whom God loves, he loves to the end? A. *But he never loved me.* Q. You have taſted of his love? A. I *deceived my ſelf in a certain vain-glory:* I *imployed my head to many things, outwardly only.* Q. You could ſay the Lords Prayer, and therein called God Father? A. *Hypocritically.* Q. God will give a good iſſue? *Never;* I *have no ſenſe.*

Q. We will pray with you. A. *Do not diſhonour God.* Q. Truſt in God. A. *I cannot: He will not have me ſaved: His ſentence is paſt.* Q. Do you deſire to be ſaved? A. *No.* Q. Do you deſire to deſire? A. *No.*

Q. Would you be damned ? A. *No.* Q. Others, as great ſinners, are ſaved ? A. *They were good, and godly.* —— *Here is the difference, My ſins are horrible.* Q. I ſee you ſtrictly look back to your own Actions, as a *Juſticiary*; You will have none of Gods mercy, and now he hath juſtly met with you ? A. *Your judgment is juſt.* Q. You hope to be juſtified by your merits ? A. *I fear to be damned for my ſins.* —— *Oh ! If you did feel my grief but an hour, you would have compaſſion on me.* Q. If you were in the fire you would wiſh to get out ? A. *I had rather be in the fire than here.* Q. I will pray for you ? A. *Sin not.*

To a boſom Friend, he ſaid : *I took upon me, too proudly, many things ; and, being negligent, performed nothing. Curſed be the day when I took Scholars. If I had not taken them I had been happy. I was ſtirring many wayes, and in the mean time, left the eſſence of my Calling, the teaching of my Scholars.* —— *I was an Hypocrite ; therefore there is no hope of comfort for me in Gods preſence :* I *have no ſenſe of it.* Q. The Sun is in the Firmament, though hidden under a Cloud ? A. *This Compariſon agrees not to me.* —— Q. You know, the poor in ſpirit are bleſſed ? A. *I am not ſuch.*

That Evening he was grievouſly afflicted, and ſuddenly ſaid : *Oh if God !* Q. God will give you Grace ? A. *I doubt it.* —— *Oh, God give me a ſpark of grace, and enlarge my Soul that I may apprehend it.* Mr. *Dod* coming to him again, he ſaid ; *Oh Mr.* Dod, *I have no Grace.* *Dod.* I will not believe every one that ſaith he hath grace, nor every one that ſaith he hath none. —— You love your good Friends ? A. I *cannot.* Q. Had you rather have bad or good Company ? A. *Good.* Q. Yet you ſay, you do not love them. Would you believe the Phyſitian or your ſelf, about the ſtate of your Body ? A. *The Phyſitian.* Q. Believe not therefore your ſelf now. You are ſick, yet ſhall be reſtored ? A. I*t is impoſſible.* Q. Why ſo ? Your ſin is not ſo great as *Adams*, yet he is in Heaven. A. I*t repented him.* Q. Doth it not you ? A. *No.* Q. Had you rather have Grace or Health ? A. *Grace.* Q. Well then. A. *But it cannot be.* Q. God will waſh you. A. *But* I *have no water.* Q. God will bring it with him. A. *He hath denyed it.* Q. He offers it by his Miniſters, which are as the Buckets to draw and pour it out, &c.

Mr. *Dod* coming, asked him how he did ? A. *Lamentably, wretchedly, miſerably. No ſtamp of grace in me.* Q. Do you deſire to be eaſed ? A, I*nfinitely. O, if God would give me but a drop !* I *was ſo fooliſh,* I *would alwayes be doing ſomething, yet nothing well.* Q. Cannot God diſtinguiſh between his grace and your Corruption ? He ſees your thoughts, but you ſee not him. A. *But* I *feel horror.* Q. Where there is ſenſe of miſery, there is Grace much more : The Devil abuſes your mind and tongue againſt your ſelf, &c. Q. Do you not ſearch into the ſecrets of God ? A. *It's too true and manifeſt.* Q. Be not alwayes digging at your ſin. A wound alwayes rubbed cannot be cured. Suffer the Plaiſter of Gods Word to reſt upon it. A. *O if* I *had ! O if it would pleaſe* God ! I *had rather than any thing in this, or in twenty thouſand Worlds beſides !* Q. God works theſe good deſires in you : God gives both to will and to do. A. *But* I *cannot truly deſire it.* Q. When you were well if we ſhould have brought proofs out of Gods Word, you would have believed us ? A. *Yes.* Q. Why not now when your judgment is blinded ? A. *O, the judgment of God !* Q. Call it as God calls it. He calls it Correction. A. *O my miſerable heart !*

heart ! O Death ! Q. God quickneth the Dead ? A. *O, if he would enlarge my Soul !* Q. This deſire is good. A. *But it's without ſavour.* Q. God is merciful ? A. *But I am backward in ſeeking it.* Q. He is gracious ? A. *But I have provoked him.* Q. He is ſlow to anger ? A. *But my ſins are great.* Q. He is abundant in goodneſs and Truth, &c. Caſt your burthen upon the Lord ? A. *He hath rejected me.* Q. Who made you of his Counſel ? A. *He doth manifeſt it. O my abominable bringing up of Youth !* Q. If your ſins were as Crimſon, God can make them as Snow ? A. *This is true of thoſe that are capable.*

Q. Doth not God, who cauſeth us to love you, love you himſelf ? A. *I fear I did too much glory in matters of private ſervice to God.* Q. The nearer we come to God, the more we ſee our own vileneſs. Be not diſcouraged, you are now in your Calling. After a while he ſaid : *I thank God he hath begun to eaſe me : O God, reconcile me unto thee, that I may taſte one Drachm of grace, by which my miſerable Soul may receive comfort.* And again, *My mind was grievouſly poſſeſſed with ſundry diſtractions this night ; but I find my burthen now more light, I thank God.*

Many of the Fellows of the Colledg coming to viſit him, he ſaid ; *Truly my heart and Soul have been far led, and deeply troubled with Temptations, and ſtings of Conſcience : But, I thank God, they are eaſed in a good meaſure ; wherefore I deſire that I may not be branded with the Note of a forlorn Reprobate, and caſtaway : Such queſtions and oppoſitions ; and all tending thereunto I renounce.* Q. What think you of your former Doctrine ? A. *Moſt true : In it I have lived, and in it will I dye.* Q. Are you willing to dye ? A. *I commit my ſelf to the will of God.* Q. Do you deſire Gods glory, and the Salvation of your Brethren ? A. *What more ?* Q. Do you forgive all wrongs ? A. *Yes, and deſire that mine may be forgiven me.* —— *If in any thing I have offended by my inconſiderate ſpeeches in the time of my Temptations, I heartily and humbly ask forgiveneſs of God for them all.*

Many young Gentlemen coming to viſit him, he ſaid to them, *Live in Gods fear, that you may dye in his favour ; otherwiſe the Ox and the Aſs will condemn you.* Two or three hours before his death he ſaid thus ; *Quid de ſalute mea ſentiam, expectatis explicari ? Uſq; adeo indulget Deus iis, quis ſemel dilexerit, ut eos nunquam deſerat ; atq; ideo in Cœlos me tranſiturum pro certo habeo : Fœliciſſima ſunt ea vincula, in quibus me confixit Deus meus benigniſſimus :* Do you expect to hear from me what I believe concerning my everlaſting Salvation ? Truly God doth for ever ſo endearedly tender, and is ſo unconceivably merciful unto all thoſe whom he hath once loved, that he doth never finally forſake them : and therefore I am moſt aſſuredly confident that I ſhall depart from hence into Heaven. Happy ! Thrice happy be thoſe Cords of affliction in which my moſt gracious God hath tied and bound me ! One ſaying to him ; You have fought a good fight : He anſwered ; *Expedit, expedit ut contendam ad Cœlum : Tollite : Tollite : Eripite ut Cœlum adeam : Deus indulget ingenuitati bonorum.* It behooves : It behooves me to ſtrive for Heaven. Lift me up : Help me out : Rid me hence, that I may paſs ſtrait to Heaven. God favourably accepts the endeavours of his Saints. —— Being minded of Gods great mercy to him, he ſaid ; *Oh ! the Sea is not ſo full of water, nor the Sun of light, as God of goodneſs. His mercy is ten thouſand times more.* Being minded of Gods great goodneſs to him in filling his Soul with comfort, after ſuch great Temptations, he ſaid ;

ſaid, *I do (God be praiſed) feel ſuch comfort, that if* I *had five thouſand worlds,* I *could not make ſatisfaction for ſuch an iſſue.* —— *What ſhould* I *extoll the magnificence of God, which is unſpeakable, and more then any ſoul can conceive. Nay rather, let us with humble reverence acknowledge his great mercy: What great cauſe have* I *to magnifie the goodneſs of God, that hath humbled, nay rather, that hath exalted ſo wretched a Miſcreant, and of ſo baſe a Condition to an eſtate ſo Glorious, and Stately? The Lord hath honoured me with his goodneſs:* I *am ſure he hath provided a glorious Kingdom for me. The Joy that I feel in my ſoul is incredible.--- Bleſſed be God, Bleſſed be God; I am a thouſand times happy to have ſuch felicity thrown upon me, a poor, wretched Miſcreant.* After a little reſt, he ſaid; *Lord* Jeſus, *into thy hands I commit my Spirit; Lord, receive my ſoul; Lord, lift thou up the light of thy countenance upon me, and be merciful unto me.* And ſo he ſlept in the Lord, *Dec.* 4. *Anno Chriſti,* 1611.

4 Dec
1611

26. Dr. *du Moulin* relates a Story of a dying man to whom the Devil appeared, and ſhewed him a Parchment that was very long, wherein was written on both ſides the ſins of this poor ſick man, which were very many: There was alſo written the idle words that he had ſpoken, which made three quarters of the words that he had ſpoken in all his life: His actions alſo were recorded, and digeſted according to the Commandements: Whereupon Satan ſaid; Seeſt thou? Behold thy virtues: See here what thine examination ſhall be. The poor ſinner anſwered; *It is true, Satan; but thou haſt not ſet down all: for thou ſhouldſt have added, and ſet down here below;* The blood of *Jeſus Chriſt* cleanſeth us from all our ſins; *and this alſo ſhould not have been forgotten,* That whoſoever believes in him ſhall not periſh, but have everlaſting Life; whereupon the Devil vaniſhed. *Du Moulin, Comfort of a Communicant,* p. 37.

7. *Anno Chriſti,* 1612 there lived at *Maſcon* in *France* one Monſieur *Perreand,* a Miniſter of the Reformed Religion, who, going with one of the Elders of his Church, *Septemb.* 14. to a Claſſical meeting at *Couches*, that very night, his Wife being in bed, and in her firſt ſleep, was awakened by the noiſe of her curtains, which were drawn violently. Her maid lying in the ſame room, aroſe, and went to ſee what the matter was, but could diſcern nothing.

The night following, the maid lying with her Miſtreſs, preſently after they were in bed, they felt ſomething that pulled off their blankets: Hereupon the maid aroſe, intending to go into the Kitchin, but found the Chamber-door bolted on the outſide, ſo that ſhe could not get out till ſhe had called a boy, that lay neer, to unbolt the door. Coming into the Kitchin, and lighting a candle, ſhe found the Pewter and Braſs thrown all about the room, which, both that, and the night following, made a very great, and confuſed noiſe.

Mr. *Perreand* coming home, and having theſe things related to him, many thoughts came into his head, and before he would go to bed, he carefully ſearched every corner of the Houſe, and ſet Bolts and Barricadoes to all the doors and windows, ſtopping every Cat-hole in the doors, and left nothing that might cauſe ſuſpicion of impoſture, and ſo went to bed. Scarce was he in bed, when he heard a great noiſe in the Kitchin, as the rowling of a Billet thrown with great ſtrength: as alſo a knocking againſt a partition of Wainſcot, ſometimes as with the fingers end, ſometimes as with the nails, ſometimes as with the fiſt, and the blows did redouble. Many things alſo was thrown againſt the

Wainſcot, as plates, trenchers, and ladles; and muſick was made with a braſs cullender, &c.

After he had attended a while to theſe things, he aroſe, took his ſword, and went into the room where the noiſe was, his maid carrying a candle before him, ſearched every corner; and finding nobody, he returned to his bed. The noiſe beginning again, he roſe again, and ſearched, but all in vain.

The next morning Mr. *Perreand* made it known to the Elders of the Church; as alſo to Mr. *Francis Tornus*, a Royal Notary, though he was a *Romane* Catholick, and very zealous in his Religion. After which, both the Notary and the others ſate up with him every night till midnight, or after, ſo long as that affliction continued. The firſt night that they came, and ſome other following nights, the Devil was quiet, without making any noiſe. But *Septemb.* 20 th. about nine a clock, in the preſence of them all, he began to whiſtle three or four times, with a loud and ſhrill tone, and preſently ſpake (though ſomewhat hoarſe) which ſeemed to be about three or four ſteps from them; ſinging, *Two and twenty pence*; a little Tune of five notes which whiſtling birds are taught to ſing; and after, he oft repeated this word, *Miniſter, Miniſter*; Then ſaid Mr. *Perreand*: *Get thee from me, Satan: The Lord rebuke thee:* But he continuing to repeat that word, *Miniſter*, he told him; *Yes indeed, I am a Miniſter, a Servant of the Living God, before whoſe Majeſty thou trembleſt.* The Devil replied; *I ſay nothing to the contrary*: Mr. *Perreand* ſaid; I have no need of thy teſtimony: yet did he continue to repeat the ſame.

Then he endeavoured to transform himſelf into an Angel of Light, ſaying over, very loud, the Lords Prayer, the Creed, the Morning and Evening Prayers, and the ten Commandements; but he alwaies clipt, and left out ſome part of them. He ſung alſo, with a loud and audible voice; the 81 *Pſalm.* Then he related many things concerning Mr. *Perreands* Family; as, that his Father was poyſoned, naming the man that did it, and the reaſons why, and the place, and the manner of it.

He farther ſaid, that that very night he came from *Pais de Vaux*, he had paſſed through the Village of *Allamogne*; that at the door of Mr. *Perreands* Elder Brothers Houſe, he had ſeen him with Mr. *du Pan*, Miniſter of *Thoiry*; that they were ready to go to Supper together there, and that they were Neighbours, and dear Friends; that he had ſaluted them, and asked whether they would command him any ſervice to Mr. *Perreand*, for that he was going to *Maſcon*. That they had ſhewed themſelves very kind to him; and deſired him to remember their love to Mr. *Perreand*; and invited him to drink with them. To this Mr. *Perreand* replyed; *Thou wicked Fiend; If they had known thee, they would not have been ſo kind to thee.*

Mr. *du Pan*, afterwards, told Mr. *Perreand*, that he remembred very well, that at that very time a man in ſuch a ſhape came riding on a very lean Horſe, that hung down his head; and ſpake to them to that purpoſe.

The Devil told them alſo of another Brother of Mr. *Perreands*, living in the Vale of the *Lake de Joux*, who, one day, when ſome of their kindred came to viſit him, he, to give them ſome divertiſement, carried them upon the Lake upon a Float of wood, and that preſently a ſtorm aroſe, which overturned the Float, and almoſt drowned them all; which ſtorm he affirmed to be of his raiſing.

Another night the Devil, ſpeaking to *Claude Repay*, a Bleacher of Linnencloath, asked him whether he remembred not, that upon ſuch a day, he having ſet in order ſome pieces of cloath, and skeans of yarn, he found them not removed to another place, and out of order? *Which* (ſaid he) *was my doing.* He alſo asked another Bleacher that was preſent, whether he remembred not, that one day as he was ſtooping to turn ſome pieces of cloath, ſomething pulled him behind by his skirts, and made him go two or three ſteps backward: and that the next evening, as he lay in his Bleaching-houſe, his Hat which he had hanged on a nail by, was flung at his face, which made him ſtart out of his ſleep: *That* (ſaid he) *was my doing.* And both the *Bleachers* acknowledged theſe things to be true.

The Devil further told them, that at the Fair of St. *Laurence*, when the Citizens of *Maſcon* marched in Arms under their ſeveral Colours, one *Francis Chickard* was hurt with a Musket-ſhot in his leg, and named the man that had ſhot him, ſaying, that he did it to be revenged on *Chickard*, to whom he bore malice.

He told them alſo, that the man and his wife who had lived formerly in Mr. *Perreands* Houſe, being faln out, the Wife took her time when her Husband was going down into his Shop, and puſhed him with ſuch violence, that her Husband fell down the ſtairs ſtark dead; and that ſhe (going down a back pair of ſtairs) preſently called her Servants; who finding their Maſter, judged him to dye of ſome ſudden diſeaſe.

Another night the Devil told one that was preſent, of ſuch private and ſecret things, that the man affirmed never to have told to any one, and thereupon he judged that the Devil knew his thoughts. Then he began to mock God, and all Religion; and ſaying, *Gloria Patri*; but he skipped over the ſecond Perſon; and upon the third Perſon in the Bleſſed Trinity, he made a foul, horrible, and deteſtable equivocation. He alſo deſired them earneſtly to ſend for Mr. *du Chaſſin*, the *Popiſh* Parſon of St. *Stephens* Pariſh, to whom he would confeſs himſelf, and that he ſhould not fail to bring Holy-water along with him; *For that* (ſaid he) *would ſend me packing preſently.* They having a fierce Dog in the Houſe, the Devil ſaid to them, *You wonder that the Dog barks not at me when* I *make all this noiſe: it is, becauſe* I *made the ſign of the Croſs upon his Head.*

Then he fell a ſcoffing, and jeering, ſaying, that he was one of thoſe that ſcaled the Walls of *Geneva*, and that, the ladder breaking, he fell from the Walls into the Ditch, where he was neer eaten up of Frogs: and then he imitated their croaking. He ſaid alſo, that Father *Alexander*, a Jeſuite, ſtood at the foot of the ladder, exhorting the *Savoyards* to go up boldly, aſſuring them that they ſhould take the City, and thereby win *Paradiſe*. And that when the 13 that were got upon the Wall, and were taken by them of *Geneva*, were led to the Gallows, the women of the City ſaid to the Hangman, *Courage* Tabaſan, *thou ſhalt have money to drink.*

Speaking of *Pais du Vaux*, he ſaid, it was a Countrey where they made goodly Carbonado's of Witches, and at that he laughed very loud. He jeſted much with the maid of the Houſe, calling her *Breſſande*, and counterfeited her language: and one night as ſhe went up to the Garret, he ſaid; *Thou art very bold to paſs ſo neer me*; and ſeeming by the noiſe to clap his hands together, he ſaid, *I will put thee into my ſack.*

He jeſted much with one *Michael Repay*, who came almoſt every night to Mr. *Perreands* Houſe, calling him often *Mihil, Mihil*, and he told him that he would bring him to War with the Marqueſs of St. *Martins*, who was raiſing a Troop in *Breſſia* to go to *Savoy*. But *Repay* replyed; *Should I go to War with ſuch a Coward as thy ſelf, who confeſſeſt that thou didſt fly at the Scalado of* Geneva? The Devil anſwered; *And do you think that I would go to be hanged with my Comrades? No, I was not ſuch a Fool.* He told *Michael* alſo, that as he went to Church the *Sabbath* before, he ſaid to one of his Neighbours, *That the way to catch the Devil was to ſpread a net for him*: And then added; *Wilt thou now ſpread a net to catch me?*

At another time he told them in a faint, and mournful tone, that he had a mind to make his Will, for that he muſt needs go preſently to *Chambery*, where he had a Law-ſuit, and that he might dye by the way; and therefore he bad the maid to go for Mr. *Tornus*, a Notary: And to him he declared the ſeveral Legacies that he would leave; to one this, to another that. To one preſent he ſaid, that he would bequeath 500 l. but he anſwered; *I will have none of thy money; Thy money periſh with thee.* He named another to be his Heir General, who alſo anſwered, *That he would not accept of the Inheritance*, whereupon the Devil replyed; *I will free thee from it for 6 d. and a piece of Bread.*

A while after he counterfeited that he was not the ſame Spirit that had ſpoken before, but his Servant only. That he came from waiting upon his Maſter, who had charged him to keep his place in his abſence while he was in his journey to *Chambery*. Mr. *Perreand* rebuking him, he anſwered with much ſeeming reſpect; *I beſeech you (Sir) to pardon me; You are miſtaken in me; You take me for another; I never was in this Houſe before: I pray you (Sir) What is your Name?* As he was thus ſpeaking, a man that uſed to be preſent, ruſhed into the place whence the voice ſeemed to come, and ſearched it again, and again, (as many others had done before him) but found nothing: Yet he brought ſeveral things from that place, and among them, a ſmall Bottle; at which the Devil fell a laughing, and ſaid to him; *I was told long ſince that thou waſt a Fool, and I ſee now that thou art one indeed, to believe that I am in the Bottle. I ſhould be a fool my ſelf to get into it; for ſo one might take me by ſtopping the Bottle with his finger.*

One night, as one *Lullier*, a Gold-ſmith, was coming; (as he uſed frequently to do) the Devil ſaid; *Go, open the door; for* Lullier *is coming*: and when he was come in, the Devil told him, that he was deſirous to learn the Gold-ſmiths Trade of him; and that for his Apprenticeſhip he would give him 50 Crowns: and then added; *I love thee well; Thou art an honeſter man then ſuch a Gold-ſmith of* Geneva, *who couſened ſuch a Lady of* Maſcon *in the ſale of ſome Rings, Jewels, and Plate.* Lullier *replyed; I have no need of thy love: I am content with the love of my God: Neither will I take ſuch a Prentice as thee.* The Devil anſwered; *Since thou wilt not teach me the Gold-ſmiths Trade, let Mr.* Philibert *teach me to be a Bleacher.* Then again, acting the part of a Servant, he complained that he was poor, and ill clad, and that he ſtarved for cold, and that his wages were but 12 Crowns a year: He told them, that if they would have him go away quickly, they ſhould give him ſomething; ſaying, That any thing would pleaſe him. Mr. *Perreand* anſwered; *I will not give thee the paring of my nails*: He replyed, *Then you have very little Charity.*

He again ſtrongly affirmed, that he was not the ſame that had been in the Houſe from the beginning, but his Servant; Yea, that he was not the ſame that had been in the Houſe the night before; but that then one of his Fellow-Servants had been waiting, and that they two did expect the return of their Maſter from *Chambery*, within a few dayes; and therefore, with a loud voice, he beſpake great preparations againſt his Maſters coming; as Turkies, Partridges, Hares, &c. And then he ſung many profane, and unclean ſongs. He counterfeited the Voice of Jugglers, and Mountebanks; eſpecially he hollowed, as Hunters uſe to ſhout when they ſtart a Hare.

He ſought alſo to tempt Mr. *Perreand* by covetouſneſs; and divers times affirmed peremptorily, that there were ſix thouſand Crowns hidden in the Houſe; and if any of them would follow him, he would ſhew them where the money was hid: But none would believe him, or ſeek after it. He told them alſo, that if they had a mind to ſee him, he would appear in what ſhape ſoever they would appoint; Mr. *Perreand* anſwered, that they were ſo far from deſiring to ſee him, that they rather deſired, if it were Gods pleaſure, never to hear him more; and that he hoped that God would ſhortly deliver them from that Temptation.

At laſt he grew very angry, becauſe Mr. *Perreand* ſaid to him, *Go thou Curſed into everlaſting fire, prepared for the Devil and his Angels.* Whereupon he replyed; *Thou lyeſt, I am not curſed, I hope yet for Salvation by the death and paſſion of Jeſus Chriſt.* And he told Mr. Perreand, in great wrath, that he would do this and that to him: As that, when he was in Bed, he would come and pull off his Blankets, and pull him out of the Bed by the feet. Mr. Perreand anſwered; *I will lay me down, and ſleep; for the Lord maketh me to dwell in ſafety. Thou canſt have no power over me, but what is given thee from above:* Whereupon he ſaid; *It is well for thee. It is well for thee.*

He was alſo very angry with one of the Company, who called him, *Stinking He-Goat*: He gave him many ill words, as theſe; *Thou wouldeſt appear a good man, but thou art an Hypocrite: Thou goeſt often to* Pont-de-Ville, *pretending to hear Sermons; but when thou goeſt, thou takeſt thy Box of Bills, and Bonds along with thee to exact thine arrears, and uſe-money. Therefore thou wouldeſt make no Conſcience to hang a man for twenty ſhillings, as Mr.* Dennis *doth.* This *Dennis* was the Hangman of *Maſcon*. Then, ſeeming to clap his hands together, he farther ſaid to him; *Thou here makeſt a ſhew of a valiant man, and haſt brought thy Sword along with thee to night; but if thou beeſt ſo bold as to come hither without a light, it ſhall be ſeen which of us two is the moſt valiant.*

He ſpake alſo of thoſe that profeſſed the Reformed Religion in *France*, ſaying; *O poor* Hugonots! *You ſhall have much to ſuffer within a few years! O what miſchief is intended againſt you!* &c. He ſaid alſo of Mr. *Perreands* Wife, that ſhe was with Child, and near her time, & that ſhe ſhould have a Daughter.

Theſe things conſidered, Mr. *Perreand*, fearing leſt his Wife, in Child-bearing might get harm by ſome fright from the Devil, he deſired her to go to her Grand-mother, the Lady *Philiberta de la Mouſſiere*, and to lye in at her Houſe. But ſhe couragiouſly refuſed, ſaying; *That ſince it pleaſed God thus to afflict them, he might do the like alſo in another Houſe: and that to reſiſt the Devil was not to flye from him, which would be a yielding to him the Victory.*

One night the Devil ſaid before them all, that Mr. *Perreand* ſhould without fail dye within three years, thinking thereby to torment him with a continual fear of Death, &c. But he anſwered in St. *Pauls* words, *Acts* 20. *None of theſe things move me, neither count I my life dear unto my ſelf, ſo that I may finiſh my courſe with joy, and the Miniſtry which I have received of the Lord Jeſus, to teſtifie the Goſpel of the grace of God.*

The Devil at laſt confeſſed, that he could not prevail againſt them becauſe they did too much call upon the Name of God. And indeed this was obſervable, that ſo oft as the Devil ſaw them kneeling down to Prayer, he left talking, and oft ſaid; *Whileſt you are at your Prayers, I'le go take a turn in the ſtreet.* But no ſooner was Prayer ended, but he uſed to begin as before, urging them to talk with him; which courſe he continued till the 25th. of *November*, at which time he ſpake theſe his laſt words: *Alas! Alas! I ſhall ſpeak no more:* after which he was never heard to utter any word. Many other of his ſpeeches are omitted; becauſe the rehearſal of them might be offenſive to Religion, or to the State, or to the good name of ſome Noble Families, or becauſe they were foul and diſhoneſt, as proceeding from an unclean Spirit.

As the Devils words were ſtrange, ſo were his actions: For beſides what hath been before mentioned, he often toſſed about a great Roll of Cloath of fifty Ells. Once he ſnatcht a braſs Candleſtick out of the Maids hand, leaving the Candle lighted in her hand. He oft would take the Maids Coats, and hang them over the Bed-poſts, ſetting over them a rough Hat, ſuch as her Country-women of *Breſſe* uſed to wear. Sometimes he would hang at thoſe Poſts a great Starching-Plate, with Cords ſo tyed, and with ſo many knots, that it was impoſſible to untie them, and yet himſelf would untie them in a moment.

Many times he ſo twiſted Radiſhes together, that the like could not be done, unleſs it had been ſtudied with long patience, and leiſure. One Mr. *Connain*, a Phyſitian, coming to viſit Mr. *Perreand*, as he was relating to him theſe ſtrange paſſages, they went together to that Chamber where the Devil was moſt reſident. There they found the Feather-bed, Blankets, Sheets, and Boulſter laid all upon the Floor. Mr. *Perreand* called his Maid to make the Bed, which ſhe did in their preſence; but preſently as they were walking in the ſame Room, they ſaw the Bed tumbling down into the floor as it was before. Mr. *Perreand* many times in his Study found part of his Books laid on the floor, together with his hour-glaſs unbroken. Once as he was ſitting in his Study, the Devil made a great noiſe, as if it had been a volley of ſhot in the Room over his head. Sometimes he would rub his Horſe in the Stable, and plat his Tail and Mane, and he ſadled his Horſe with the Crooper before, and the pummel behind.

The Devil was ſomewhat long before he came to Mr. *Perreands* Bed-chamber: But one night, himſelf and Family being all in Bed, he came in; and began to whiſtle ſoftly, and by intervals, as if he had been afraid to awake them. Then he knockt, as if it had been with his finger upon a Trunk near the Bed, as he did many times afterward. He would throw their ſhooes about the Room, eſpecially thoſe of the Maids; who once feeling him taking one of her ſhooes, ſhe preſently caught the other, and ſaid; *This thou ſhalt* *not have.* Under the Table, in the ſame Room, he did imitate the noiſe of Hemp-dreſſers, four together; ſuch as they had in their Neighbour-hood; and keeping the ſame equal time.

He oft made them hear the harmony of two little Bells tied together, which he found in the Houſe; and theſe he alſo carried about to many other places of the City and Countrey. On a Lords day, as Mr. *Perreand* was going to Preach at *Urigny*, with ſome of the Elders of his Church, they heard the ſound of thoſe Bells very near their ears: Mr. *Lullier*, one of them, affirmed, that he had oft heard thoſe Bells at his Houſe. And many others heard them very near, but could never ſee them.

Mr. *Lullier* alſo affirmed, that he had plaid many of his tricks at his Houſe, and in his Shop: Sometimes he would take and hide his Jewels; and Tools, and then bring them into their places again. Mr. *Lullier* telling this to Mr. *Perreand*, having a gold Ring in his Hand, laid it down upon his Table, together with the tool that he held with it; and preſently they were conveyed away, and they ſought them half an hour in vain: but after a while they both ſaw them fall again upon the Table; but they knew not from whence they came.

One night Mr. *Lullier* not going to Mr. *Perreand's* Houſe (as he uſed to do) two that had been there ſtaid at his ſhop to give him an account what they had ſeen and heard: and while they were talking, the Devil ſmote three times very hard upon the ſhed over their Heads. The next night, as Mr. *Lullier*, and *Repay* went home, they ſaw one in the Habit of a Countrey Woman ſpinning by Moon-light: But when they went near to know what ſhe was, ſhe vaniſhed away.

The ten or twelve laſt dayes the Devil threw ſtones about Mr. *Perreands* Houſe continually from Morning to Evening; and in great quantities, ſome of them of two or three pounds weight. One of thoſe laſt dayes Mr. *ornus* went to Mr. *Perreand's* Houſe to know whether the Devil was there ſtill; and whiſtling ſeveral Tunes, the Devil ſtill anſwered him in the ſame. Then the Devil threw a ſtone at him, which, falling at his feet, he took up, marked it with a coal, and threw it into the back-ſide of the Houſe, and preſently the Devil threw it at him again; and when he took it up, he found it very hot; whereupon he ſaid, that he believed it had been in Hell ſince he handled it firſt.

December the 22^{d}. the Devil went quite away; and the next day a great Viper was ſeen going out of Mr. *Perreand's* Houſe, which being taken by ſome Nailers that lived by, with long Pincers, they carried it all over the Town, crying; *Here is the Devil that came out of the Miniſters Houſe.* And laſtly, they left it with one Mr. *Clark*, an Apothecary; and it was found to be a true, and Natural Viper; a Serpent rarely ſeen in thoſe Countries. All the while the Devil haunted Mr. *Perreands* Houſe, God ſuffered him not to do the leaſt hurt either to their Perſons or Goods. The Bells he left behind him; he tore not a leaf out of any Book, nor ſo much as brake one glaſs all the while.

It ſeems that at this time the Devil was let looſe in *France*: For about the ſame time the Devil appeared at *Lyons*, in the ſhape of a fine Gentlewoman, to the Lieutenant of the Knight of the Watch, called *la Jackquiere*; and to two others of his companions, which three had carnal knowledge of her, and thereby came to a moſt Tragical, and fearful end.

At the ſame time, *January* the firſt, *Anno Chriſti*, 1612. a Perſon of Quality, in *Paris*, had cohabitation with a Devil, in the ſhape of a beautiful Lady, which being viſited by ſome Juſtices, and Phyſitians, was found to be the body of a Woman that had been hanged a few daies before.

About the ſame time, the Priſons in *Maſcon* were filled with a great number of men and women, young and old, all indicted of *Witchcraft*; who appealing to the Parliament at *Paris*, as they went thither under a Guard, a Coach met them, and in it one like a Judge; who asked the Captain what Priſoners he conducted? The Captain having ſatisfied him, he called to one of them by name, ſaying, *Ho now! Art thou one of them? Fear nothing; for neither thou, nor any of thy company ſhall ſuffer.* And theſe words proved true; for ſoon after they were all releaſed.

At the ſame time a Girl of *Maſcon* of about 13 or 14 years of age, the Daughter of one of the chief Citizens, lying with the Maid, perceived that ſhe abſented her ſelf many times in the night, and therefore once asked her, whence ſhe came? The Maid anſwered, that ſhe came from a place where there was good company, gallant dancing, and all kinds of ſports and merriments. The Girl deſired the Maid to bring her alſo to that place: and accordingly ſhe annointed her, and made her do the ordinary Ceremonies preſcribed by the Devil to Witches; after which, the Girl was carried up into the air: but ſeeing her ſelf above the Convent of the *Capuchin* Friers, ſhe was afraid, and called upon God for help, who cauſed the Devil to lay her down in the Friers Garden, about midnight. The *Capuchins* hearing her lamenting voice, went to her; to whom ſhe related theſe paſſages; whereupon two of them ſecretly conducted her to her Fathers Houſe.

At the ſame time alſo the Devil haunted the Houſe of a Woman-Baker, in *Maſcon*, in the ſhape of a man, with a red Cap on his head, and would often look out of the window by Moon-light, and was ſeen by many. Alſo the Devil kept a great ſtir at St. *Stevens* Church in *Maſcon*, over-turning many graves, which many reſorted to ſee. He did the like alſo in the Church of St. *Alban*, at the ſame time: And in a Widdows Houſe, not far from *Maſcon*, he did much hurt for three moneths together, letting out the Wine in the Cellar, and beating ſeveral Perſons outragiouſly; and among others, a Lock-ſmith, who coming drunken into the Houſe, gave many ill, and threatning words to the Devil; who preſently took one of the Andirons, and therewith beat him grievouſly, till he run away out of the Houſe in all haſte.

Mr. *Perreand* related to Dr. *Peter du Moulin*, that a grave Divine coming to his Houſe, and hearing the Devil ſpeak profanely, rebuked him ſharply for it; whereupon the Devil anſwered; *Miniſter, you are very holy, and ſerious in this company, but you were not ſo when you were ſinging ſuch a bawdy ſong in ſuch a Tavern*; and then the Devil ſung the ſame ſong before them all: The Divine ſaid, *It's true, Satan, I have been licentious in my younger years; but God, of his mercy, hath given me repentance, and pardon for it: But, for thy part, thou art hardened in ſin, and ſhalt never have repentance, and pardon.*

Alſo an Officer belonging to a Court of Juſtice, coming out of curioſity to Mr. *Perreands* Houſe, being a *Papiſt*, hearing that the Devil foretold future things, and ſome ſecrets, would needs queſtion with him about many things: but Mr. *Perreand* deſired him to forbear, repreſenting to him both the ſin, and the danger of it. The Lawyer rejected his counſel with ſcorn; bidding him teach his own Flock, and let him have the government of himſelf: And ſo proceeded to propound ſundry queſtions to the Devil; as about abſent Friends, ſuch and ſuch private buſineſſes: about News, and State-affairs; unto all which, when the Devil had anſwered him, he added farther. *Now, Sir, I have told you all that you demanded of me; I muſt tell you next that which you demanded not: That at this very time that you are propounding theſe queſtions to the Devil, ſuch an one* (whom he named) *is doing your buſineſs with your Wife*: And then he revealed many ſecret, and foul dealings of the Lawyer, which diſcovered his diſhoneſty. Neither was this all; for in the concluſion the Devil told him: *Now, Sir, let me ſchool you for being ſo bold as to queſtion with the Devil: You ſhould have taken the Miniſters ſafe counſel.* Then, upon a ſudden, the whole company ſaw the man drawn by the arm into the midſt of the room, where the Devil whirled him about, and gave him many turns with great ſwiftneſs; touching the ground only with his toe, and then threw him down upon the floor with great violence: And being taken up, and carried to his Houſe, he lay ſick and diſtracted a long time after.

This Narrative was drawn up more largely, under the title of, *The Devil of Maſcon*, by Mr. *Perreand* himſelf, a Reverend and Godly Divine; and is atteſted by ſo many, and ſo good hands, as that the truth of it cannot rationally be queſtioned by any.

In *Italy*, a Maid being poſſeſſed by the Devil, although ſhe neither underſtood, nor could ſpeak any *Latine*, yet being asked by *Lazarus Bon'amicus*, Reader in the Univerſity of *Bolonia*, which was the beſt Verſe in all *Virgil*, ſhe anſwered;

Diſcite juſtitiam moniti, & non temnite Divos.
Learn Juſtice if y'are wiſe:
Do not the Gods deſpiſe.

The like Woman there was in the Dukedom of *Lunemburg*, who, though ſhe was ignorant of the *Latine* and *Greek* Tongue; yet, being poſſeſſed by the Devil, ſhe could ſpeak both in *Latine* and *Greek*. *Jo. Manlius*, Fol. 40.

CHAP. XXIX.

Examples of Diſſimulation; Diſſemblers.

1. *Jehu's* rooting out of *Ahabs* race, (whatſoever he pretended) was but to ſettle the Crown the ſurer upon his own head.

2. Our *King Henry* the Eighth caſt off ſome degrees of Popery, ſo far as would ſerve his own turn; but there were the ſix Articles (that whipt with ſix cords) for which many ſuffered at that time: and whereas he commanded others, under great penalties to be no *Papiſts*, himſelf was either *Papiſt*, or *Atheiſt*, jeering at ſome for their *old Mumpſimus*, and at others for their *new Sumpſimus*, as he profanely called the Reformation: Hanging *Papiſts* on the one ſide of the hedge, for denying his Supremacy; and burning *Proteſtants* on the other ſide thereof, for denying *Tranſubſtantiation*. *Act. & Mon.*

3. The *Romane* Emperour *Tiberius*, when he came firſt to the Empire, did cloak and conceal his wicked inclination and vices, and performed many parts of a good, diſcreet, and mild Prince, wherewith he deceived the People; eſpecially thoſe which did not inwardly know him. Many of the Names, and Titles of Honour which were offered him by the fawning Senate he refuſed, and would not conſent that they ſhould erect any Temples to him: and he forbad them to ſet up his Statues and Images without his expreſs command: and when at any time he did permit it, it was upon condition that they ſhould not place them among the Images of the Gods.

He ſeemed alſo to grieve when he heard himſelf praiſed, croſſing, and interrupting them in their ſpeeches, which did it. One in a diſcourſe, calling him *Lord*, he commanded him to uſe the word no more: He likewiſe forbad them to uſe other words that were proper to the Gods, and to the things pertaining unto them. He feigned much patience, and meekneſs; for when in the Senate there paſſed ſome things which were contrary to his will, and opinion, and though in other things they gainſaid him; yet he ſeemed not any waies to be diſpleaſed, or offended therewith. And hearing that ſome murmurred againſt him, and ſpake ill of him, and uſed reproachful ſpeeches againſt him, he ſhewed no diſcontent thereat: but ſaid, *That, in a free City, mens Tongues ought to be free, and might ſpeak their minds freely:* and whereas the Senate would have exhibited an information, and would have proceeded againſt ſome that had written defamatory Libels againſt him, he would not conſent thereto; ſaying, *That he had not ſo little imployment as to looſe time about ſuch matters*, adding, *that he would do nothing againſt them which ſpake ill of him, but trouble them to keep an account of what he ſpake, and did; and if that were not ſufficient, it ſhould ſatisfie him to love them as little as they loved him.*

At firſt he ſhewed great reſpect to the Senate, and gave them ſo great Authority in all things, that he did nothing without their counſel; willing that all things ſhould be done by their advice and conſent. In his Government, and Execution of Juſtice, he made many good beginnings, taking care and order that there ſhould be no Theeves and Robbers by the high-way-ſide in all *Italy*, but that men might travel in ſafety: and required, that Juſtice ſhould be executed in Towns, and Villages. By theſe, and ſuch like means, he not only diſſembled, and cloaked his cruelty, pride, and ambition; but thoſe Vices of covetouſneſs, and incontinency, which were more violent in him, he concealed by pretending the contrary. For when ſome Governours of Provinces ſhewed him how he might encreaſe his Rents and Revenues, he anſwered, *That a good Shepheard ought to ſheer his Flock, but not fley them*; and ſo abated ſome of his Tributes.

His looſe life he ſought to overcome, by ordaining a Publick Information againſt diſhoneſt, and Adulterous Matrons of *Rome*, which he did (as afterwards appeared) that there might be there no Adulterer but himſelf. Some other things he did, to get a good opinion among the people; but it ſoon after appeared that he fawned to bite the more cruelly; and drew back, to charge again with the greater force. *Imperial Hiſt*. p. 41.

4. When *Auguſtus Cæſar* died, he left in his Will, that *Tiberius Nero* ſhould be his Heir to ſucceed him in the Empire. When this Will came to be read in the Senate, *Nero* being preſent, he ſighed, and ſeemed to grieve exceedingly, refuſing the Empire as a moſt intollerable burden; and this he did, that ſo he might find out what every one thought, and would ſay of him. He made alſo a long Oration, wherein he ſet forth to the life, the manifold troubles, cares, dangers, and encumbrances which accompanied Government: and when ſome hereupon had ſpoken their minds freely, they thereby expoſed themſelves to extreme danger. He alſo did thus diſſemble, becauſe he greatly feared *Germanicus*, who had many war-like Legions under him, potent Friends, and much favour among the People. But *Germanicus*, with much a-do, prevailed with his Legions (who would have made him Emperour) to accept of *Nero* for their Emperour.

Nero, having thus by his ſubtilty gotten the Empire to be eſtabliſhed upon him, in the beginning of his Reign ſhewed himſelf liberal, courteous, modeſt, and patient, ſo long as *Germanicus* lived. But his chief care was to honour and reverence the Senate, and Senators, even to baſeneſs: He almoſt exceeded meaſure in his humanity; He pretended to great liberality, and ſeemed to be very ſtudious to maintain the Majeſty and Authority of the Senate, and the liberties of the People. He would tranſact nothing, great or ſmall, publick or private, without the privity and conſent of the Senate: and when they did ſometimes decree things contrary to his mind, yet he never complained of, or found fault with them. He boaſted of reproaches and diſgraces that were put upon him by *Poets*, ſaying, *That, in a free City, mens Tongues ought to be free*: and whereas the Senate would have proceeded againſt ſome of theſe Perſons; he ſaid, *We have not ſo much leaſure as to implicate and trouble our ſelves with ſuch matters*. When as the Preſidents of the Provinces wrote to him about raiſing the Taxes, he ſaid, *It's the part of a good Shepheard to ſheer, not to fley his Sheep*. He uſed to pray, *that he might live and govern the Common-wealth only ſo long as might conduce to the good thereof*.

When he gave any gift or money to any one, he would cauſe his Officers to bring and count it to them before his Face: Providing thereby, that he might not be guilty of *Auguſtus* his fault, in whoſe time, when he gave gifts to any, his Officers defrauded them of the greateſt part of it. What publick jarrings there were, or evil cuſtoms, he laboured to compoſe and amend them.

He corrected the too great expences about publick Playes, and gifts. He laboured to regulate the ſuperfluity of the *Romans*, and too much coſtlineſs in their Houſhold Furniture. He cauſed the Senate yearly to regulate the exceſſive prizes of meats in the Shambles, and Markets; and to give them an example of frugality in their dyet: he would cauſe, even in his publick Feaſts, the cold meat that he had left, though half eaten the day before, to be brought to his own Table, ſaying; *That they had the very ſame goodneſs in them as they had when they were hot, and whole.* He reſtrained the immoderate ſending of *New-years-Gifts.* He was very careful to preſerve the Publick, and to prevent Seditions, and Robberies, aboliſhing the Priviledges of Sanctuaries, whereſoever they were.

If his Enemies began to ſtir in any Countries, he ſought to quiet them rather by his Ambaſſadors, than by his Arms: Such Kings as either did moleſt, or whom he feared would moleſt the peace of the Empire; ſome of them he ſuppreſſed with Threats, others he drew to him by blandiſhments, and large promiſes: Some he kept about his own Perſon, and ſome he ſtripped of their Kingdoms, and turned them into Provinces: Yet what a Monſter he proved after all this, is not unknown to any. *Pez. Mel. Hiſt.* p. 322, &c.

5. *Caius Caligula*, in the beginning of his Empire, ſo diſſembled his evil manners, that he gave hopes that he would prove a good Emperour; ſeeking by all means to make himſelf popular. He called home thoſe that were baniſhed: He granted a general pardon for all offences committed in the time of his Predeceſſors. All the writings which concerned the Baniſhment of his Mother, and Brethren, he brought them into the Market-place, and there burnt them; calling the gods to witneſs, that he had not read any of them: and he ſaid, *That he did it to free all from fear of having accuſers, or witneſſes againſt them.* He refuſed a book, tendred to him, which (they told him) concerned his own ſafety, ſaying; *That he had done nothing which might cauſe him to be envied of others.* And he denied to lend an ear to whiſperers and backbiters. He cauſed all the Debts and Legacies of *Tiberius* and *Livia*, to be paid out of his own Coffers. He gave to the Senate, and Magiſtrates, free Liberty to exerciſe their authority; ſaying, *That he did joyn with the Senate in governing the Common-wealth*; and ſtiled himſelf *Their Son, and Scholar.* He amended the corruptions which in *Tiberius* his time were grown about Tolls and Taxes: He beautified *Rome* with ſtately Buildings: He ſtrengthened with good Gariſons all his Provinces, &c. And yet, after all this, proved a Monſter rather than a Prince; and ſcarce inferior to *Nero. Ibid.* p. 326.

6. *Nero Claudius* was the ſixth Emperour of *Rome*; his Father was *Domitius*, his Mother, *Agrippina*: When *Domitius* his Friends came to congratulate the Birth of this his Son, he ſaid to them; *That nothing could be begotten by him and* Agrippina, *but what ſhould be moſt deteſtable, and much for the Publick hurt.* The Tutors of *Nero* were, *Aphranius Burrhus*, who Inſtructed him in Military Diſcipline; and *Anneus Seneca*, who taught him Eloquence, and courteous carriage, &c. Hence it was, that in the firſt five years of his Governments, he carried himſelf ſo prudently, and moderately, that *Quinquennium Neronis* grew into a Proverb: And *Trajan* uſed to ſay, *That all the Emperours came far ſhort of* Nero's *firſt five years.*

He ſhewed ſuch reſpect and Reverence to his Mother, that he would do nothing, either in publick, or private affairs, without her advice, and concurrence. He profeſſed in the Senate, that in his Government of the Empire he would follow the Example of *Auguſtus*. He ſought all occaſions to manifeſt his Liberality, Clemency, and affability, to the People of *Rome*. He eaſed the publick Taxes, and ſome he wholly took away. Some of the Noble Senators, who were decayed in their Eſtates, had ſtipends allowed out of the Publick Treaſury. And to the *Prætorian Cohorts* he allowed monethly Corn without paying for it.

In paſſing ſentence he did nothing raſhly. He enacted many excellent, and profitable Laws: He reſtrained all ſuperfluous expences: He repreſſed the licentiouſneſs in the uſe of Chariots: He beautified *Rome* with many ſtately Buildings: And when he was requeſted to ſet his hand to Warrants for the Execution of Capital Offenders, *he uſed to wiſh that he had never known Letters.* When the Senate gave him thanks for any thing, his anſwer was; *Do it, when I deſerve it.* He forbad that any ſhould make, or preſent him with his Statues of Gold or Silver. And whenas the Senate would have begun the year from his birth-day, he refuſed; and appointed that they ſhould begin it as formerly, on the firſt day of *January*. But after all this diſſimulation, he began by degrees to ſhew himſelf the worſt of men. *See wicked men.* Ibid. Page 336.

CHAP. XXX.

Examples of Drunkenneſs, Drunkards.

1. *John Manlius*, in his *Common Places*, p. 244. tells us of three abominable Drunkards, who drank ſo long till one of them fell down ſtark dead; and yet the other two, nothing terrified with ſuch a dreadful Example of Divine Vengeance, went on to drink, and poured the dead mans part into him as he lay by them.

2. *Marcus Antonius* wrote, or rather ſpued out a Book concerning his own abilities to bear ſtrong drink.

3. *Darius* boaſted of the ſame Faculty in his very Epitaph.

4. *Alexander the Great* drunk himſelf to death, and killed one and fourty more with exceſſive drinking, to get that Crown of one hundred and eighty pounds weight, which he had provided for him that drank moſt.

5. *Eccius*, called by *Eraſmus*, *Jeccius*, for his Tipling; being non-plu'ſt at *Ratisbone* by *Melancton* in a publick diſputation, and over-drinking himſelf that night at the Biſhop of *Mundina's* Lodgings (who had ſtore of the beſt *Italian* Wines) fell into a Fever, whereof he dyed. *Jo. Man. Loc. Com.* p. 89.

6. The *Greeks*, when they meet at Feaſts or Banquets, drink ſmall draughts at firſt, which by degrees they increaſe till they come to the heighth of intemperancy. Hence *Græcari*, and *as merry as a* Greek.

7. *Domitius*, the Emperour, ſlew *Liberius*, and honeſt *Roman*, becauſe he refuſed to drink up his Cups, as he commanded him. *Sueton.*

8. The Drunkards word is that of the Vine in *Jothams* Parable, *Non poſſum relinquere Vinum meum*; Take away my Liquor, and take away my Life. *Auſtin* brings in a Drunkard, ſaying, *Malle ſe vitam quam Vinum eripi*; He had rather loſe his Life, than his Wine. And *Ambroſe* tells us of one *Theotimus*, that being told by his Phyſitians, that much quaffing would make him blind: *Vale lumen amicum*, ſaid he; Farewel ſweet eyes: If ye will not bear Wine, you are no eyes for me. He would rather loſe his ſight than his ſin; his Soul than his Luſt. Mr. *Trapp*.

9. *Minos*, King of *Crete*, ordered, that his Subjects ſhould not drink one to another, unto drunkenneſs.

10. *Seneca* calls Drunkenneſs *a Voluntary madneſs*. Another calls it, *A Noon-day Devil*.

11. *Cato*, that was a moſt ſevere cenſurer of other mens manners, had this objected againſt him, *Quod nocturnis potationibus indulgeret*: That by night he would drink ſoundly.

12. I was once with a Drunkard (ſaith mine Author, a godly Miniſter) that lay a dying; and after I had prayed with him, in came one of his old companions in ſin, and asked him, how he did? At which he was ready to gnaſh his teeth, and made to me this dreadful reflexion concerning him. *O that, that was the wicked wretch that drew me away: If it had not been for him, I had not been in ſo lamentable a caſe upon my Death-bed.*

13. *Bonoſus*, a *Britain*, and bred up in *Spain*, Uſurped the Empire of *Rome* in the Reign of *Probus*; of whom it is written, that he would drink ſo much Wine, as ten great drinkers could not drink ſo much: and, therewithal, he had two wonderful properties: The one was, that how much ſoever he drank, he was never Drunk: The other, that when it pleaſed him, he could piſs it out as faſt as he poured it in, without retaining any jot within his Body. Being overcome by *Probus*, he hung himſelf. The Emperour *Aurelian* was wont to ſay of him, *That* Bonoſus *was not born to live, but to drink*. Imperial Hiſt. *page* 211.

14. *Tiberius Nero* made *Novellus* Tricongius Pro-conſul, for that he could drink three Pottles of Wine together with one breath.

15. He alſo preferred *Lucius Piſo* to the government of the City of *Rome*, becauſe he could ſit drinking with him continually for two whole dayes and nights together. *Suetonius*.

16. To prevent Drunkenneſs, and the evil conſequents of it, the *Carthaginians* forbad their Magiſtrates all uſe of Wine.

17. *Solon* puniſhed Drunkenneſs in a Ruler with Death.

Anno Chriſti, 1578. *February* 10th. in the Countrey of *Swaben*, about eight Perſons that were Citizens, and Citizens Sons (whoſe names my Author ſetteth down) met together at a Tavern, whereof the Maſters name was *Anthony Huge*, on a Sabbath morning, where they drank themſelves Drunk, and then began tu blaſpheme God, and to ſcoff at the Hoſt, who adviſed them to leave drinking, and to go to Church to hear the Word Preached; at which, they not only continued to mock, but went on in their drinking; when ſuddenly the Devil came in among them in the Habit of a Cavallier; who drinking to them, ſet their mouths in ſuch a fire, that theſe Drunkards not only became amazed thereat, but alſo after a miſerable manner were all ſtrangled to death. *Stephen Bateman*, *Profeſſor of Divinity*.

Anno Chriſti, 1556. In the Town of St. *Gallus*, in *Switzerland*, there was one *Peter Beſler*, who was born at *Rotmund*, but was now Servant to a Citizen, whoſe habitation was neer unto St. *Gallus*. This diſſolute young man was much given to the beaſtly ſin of Drunkenneſs; and upon *Trinity Sunday*, which was *May* 21*ſt*. he, together with ſome of his Companions, went to the Town of *Sangall*, there to be merry: and when they had drunk freely, this young man began to rail at, and to quarrel with his Companions; and uſing many Blaſphemies againſt God, he added this execration alſo: *If I ſerve my Maſter any longer, I give my Body and Soul to the Devil.* When he had ſtaid there all night, in the morning awaking, he began to think what words he had uttered the night before; yet, having no other means of ſubſiſtence, he reſolved to return to his Maſters Service. But going out of the City, when he was now not far from his Maſters Houſe, a man met him, clad in black, and fearful to behold; who ſaid to him, *Go to (Good-fellow) I am now ready to take that which is my right, and which thou gaveſt me yeſterday*: which when he had ſaid, taking the fellow by the hand (who was amazed with horror, and altogether aſtoniſhed) he threw him to the ground, and ſo vaniſhed. Not long after, this miſerable young man, being found by ſome of the Neighbours, had his hands and feet drawn together; and being brought to a lodging, he had the uſe of all his limbs taken from him, and ſo continued till he dyed miſerably. *Ibid.*

CHAP. XXXI.

Examples concerning England.

1. *England* was wont to be called, *The Popes Aſs*, and his *Puteus inexhauſtus*, his Pit of Treaſure, that could never be drawn dry. The Pope was wont to ſay, *That he could never want money ſo long as he could hold a Pen in his fingers to write into* England. *He* received hence yearly above nine Tunns of Gold. And therefore it is no marvel that they wrote on the Gates of their Colledges, *Jeſu*, *Jeſu*, *Converte Angliam*: *Fiat*; *Fiat. Joh. Manlius. Loc. Com.* p. 492.

England is a mighty *Animal*, which can never dye except it kill it ſelf. Anſwerable whereunto was the ſpeech of the Lord *Rich* to the Juſtices, in the Reign of King *Edward* the Sixth. *Never forreign power could yet hurt* (ſaid he) *nor in any part prevail in this Realm, but by diſobedience, and miſorder among our ſelves: That is the way wherewith God will Plague us, if he mind to puniſh us. Intereſt of Princes.* p. 55.

An Account of the State of Religion in England; *and of the* Britiſh, *and* Engliſh *Kings, from the time of* Conſtantine the Great, *to King* Charles *the Firſt.*

1. Conſtantius, with *Galerius*, began their Empire in the ſame year that *Maximilian*, & *Diocleſian*, leaving the Empire, betook themſelves to a private Life. When theſe two were to divide the Empire betwixt them, *Conſtantius* being of a moderate diſpoſition, was content with the Provinces of *France* and *Spain*, though *Italy* and *Africa* alſo fell to him by lot. This *Conſtantius* was the Son of the Daughter of the Emperour *Claudius* the Second: *Diocleſian* therefore, being a ſubtile man, that he might joyn *Conſtantius* by affinity to himſelf; gave him in marriage *Theodora*, the Daughter of the Emperour *Maximilian*, by whom he had ſix Children; after which, he put her away, and married *Helena*, the Daughter of the King of *Great Britain*, by whom he had *Conſtantine the Great*. But when *Coel*, King of *Great Britain* (who built *Colcheſter*) heard, that the Emperour *Conſtantius* was coming with a great Army to ſubdue *Britain* (which had now ſhaken off the *Romane yoak*) fearing to contend with him; he ſent Ambaſſadors to him to make Peace, proffering to become Tributary to him, as many of his Predeceſſors had been to the *Roman* Emperours ever ſince the reign of *Julius Cæſar*. *Conſtantine*, who was of a mild, and benigne nature, accepted of the terms, and made Peace with him. But about five weeks after the Peace was concluded, King *Coel* died, leaving no children, but only one Daughter [*Helena*] to ſucceed in his Kingdom; who was both beautiful, and virtuous. Her therefore *Conſtantius* married, and then ſtiled himſelf King of *Great Britain*: and hence it is that the Kings of *England* ever ſince have worn Crowns like to *Imperial Diadems*. This *Conſtantius*, Emperor of *France* and *Spain*, and King of *Great Britain*, died at *York*, and was highly honoured for his Piety, and Clemency. He was ſo far from perſecuting the Chriſtians, that himſelf was a good Chriſtian. *Johan. Marius, Ludovici* 12. *Gal. Regis Hiſtoricus.*

2. Of *Conſtantine*, *See my Examp.* p. 563. in my firſt Part.

3. *Conſtantine the Great* called the *Nicene* Council in the 20th. year of his Reign. *Anno Chriſti*, 327. He enacted a Law againſt thoſe that, out of a pretence of Religion, made themſelves Eunuchs; and he allowed Miniſters freely to marry.

4. *Anno Chriſti*, 383. *Maximus*, or *Maximinianus*, a Couſin to the Empreſs *Helena*, and a *Britain* by Birth, led a great Army out of *Britain*, being moſt of them Chriſtians; by whom he was ſo ſtrengthened, that he durſt grapple with all the ſtrength of the Empire; and obtained, by their aid, many great and ſignal Victories. There were ſo many thouſands of our *Britains* that went out with him, of which few returned home again; that *Britain* being drained of the flower of her youth, became a prey to the barbarous *Picts*, *Scots*, and *Saxons*.

5. *Anno Chriſti*, 413. *Faſtidius*, a Biſhop of *Britain*, wrote an Excellent Book to one *Fatales*, about a Chriſtian Life; and another, about Widow-hood. *He* was Biſhop of *London*. *Genadius*.

6. *Guitelinus*, Metropolitan of *London*; whence, by reaſon of the frequent incurſions of the barbarous Nations into *England*, he went into little *Britain* in

France, to crave aid from *Aldroenus*, the King thereof, (who was the Fourth King from *Conanus*, who had led the Colony out of *England* thither:) at his departure he exhorted his Countrey-men to continue conſtant in the Faith, to call upon God; and to quit themſelves like men againſt their enemies. He obtained of *Aldroenus* a Navy, and Army, under the Command of his Brother, *Conſtantine*; upon condition, that when he had driven away their enemies, they ſhould make him King. When the *Britains* heard that *Guitiline* and *Conſtantine* were arrived, they came out of their Faſtneſſes by whole Troops; and having overcome, and driven away their enemies, they enjoyed Peace with Truth.

7. *Anno Chriſti*, 430. the *Pelagian Hereſie*, by the craft & diligence of *Agricola Pelagius*, miſerably over-ſpread the *Britiſh* Church; Againſt whom they implored the help of the *French* Church; who ſent over St. *German* and St. *Lupus*: then was there a *Synod* called at *Verolame* (now St. *Albans*) where *Pelagius*, with his Diſciples, appeared, and were ſo ſoundly confuted, that from thence forward their wicked opinions were ſo rooted out of mens minds, that moſt imbraced the truth. *Petrus de Tckham.*

8. *Conſtantius*, having freed the *Britains* from their enemies (according to the afore-named agreement) was made King: He was a Chriſtian, and ruled in this Iſland 15 years. He had three Sons, *Conſtantius*, *Aurelius Ambroſius*, and *Uter-Pen-Dragon*: and judging *Conſtantius* unfit for Government, he made him a Monk in the Monaſtery of *Wincheſter*: but when his Father was ſlain, he was fetched out of the Monaſtery of St. *Amphibolus*, and made King.

9. *Conſtantius*, by the fraud of *Vortigerne*, was killed by his own Servants; whoſe death being once known, the Tutors of *Ambroſius*, and *Uter-Pen-Dragon* carried them ſpeedily away into *Little Britain.*

10. *Anno Chriſti*, 446. *Vortigern*, who was a Chriſtian, was miſerably afflicted by the *Picts*, and *Scots*; whereby he was enforced to ſeek help from forreign Nations, out of *Germany*; and preſently here came over multitudes of *Engliſh*, *Saxons*, and *Jutes*, under *Hengiſtus* and *Horſus* their Captains; by whoſe help he expelled the *Picts*, and *Scots*: and putting away his Wife, he married the Beautiful Daughter of *Hengiſt*, *Rowan* by Name. But the *Britains* contended ſharply with him for marrying the Daughter of an Infidel: and the Nobles depoſing him, made his Son *Vortimer* King.

11. *Anno Chriſti*, 464. *Vortimer* being ſetled in his Kingdom, reſtored the Chriſtian Church, which his Father had almoſt deſtroyed; and highly honoured the Miniſters of the Word. But being, at laſt, poyſoned by his ſtep-Mother *Rowan*; *Vortigern*, after ſix years, was reſtored again.

12. *Anno Chriſti*, 481. *Aurelius Ambroſius*, with his Brother *Uter*, returned into *England*; and beſieged *Vortigern* in *Wales*; and with Fire-balls ſet the Tower on fire, where he, and all his aſſociates were burned. And afterwards fighting with *Hengiſt*, they overthrew his Army, and took him Priſoner; and, by the Counſel of *Eldad*, Biſhop of *Colcheſter*, they cut off his Head. And in another Battel they took Priſoner *Occa*, the Son of *Hengiſt*; who yielded himſelf, with theſe words; *My gods are overcome; and now I believe your God to be the true God.*

13. *Anno Chriſti*, 500. *Uter-Pen-Dragon* (or *Dragon-head*, becauſe he had the Picture of a Dragon on his Helmet) ſucceeded his Brother, and was made King in a Convention of the Laity and Clergie. He kept *Eaſter* after the anci-

ent manner. He obtained many Victories againſt the *Saxons*, and left his Kingdom to his Son *Arthur*.

14. *Anno Chriſti*, 516. *Arthur*, the Natural Son of *Uter-Pen-Dragon*, was made King. He was a very Valiant, and Victorious Prince: He ſlew with his own hands 460 of his enemies, in one Battle. Twelve times he overcame the *Saxons*; and though he did not wholly expell them, yet he made them tributaries to him. He much enlarged the Chriſtian Faith. He ſubdued the Kingdoms of *France*, *Denmark*, and *Norway*, and other Neighbouring Nations. At *Paris* he overcame the *Romane Army*; He ſubdued *Burgundy*. So that he had thirty Kingdoms ſubject to him. *England* never flouriſhed more then in his time. He was Crowned by *Dubritius*, a holy man, and Primate of *England*. In his Enſign he had the Virgin *Mary*, with her Child in her arms. *Wern. Rolowin. in faſciculo temporum. Gildas.* When, in the year 1191. by the command of King *Henry* the Second, his Sepulchre was opened, (which was 600 years after his Burial) there was found a leaden-Croſs faſtened to a ſtone, with this Inſcription; *Here was Buried the Famous King* Arthur, *in the Iſland of* Avalonia. He was of a Giant-like ſtature, and ſtrength, as appeared by his Bones found in his Sepulchre.

15. *Dubritius* (afore-named) firſt Biſhop of *Landaſſe*, then Arch-Biſhop of *Cheſter*, and his Succeſſor, *David*, did both by their Preaching, and Writing, mightily confute, and ſuppreſs *Pelagianiſm*, that began to ſprout up again. This *David* lived 146 years. *Landavenſis*.

16. Anno Chriſti, 542. *Conſtantine* ſucceeded King *Arthur*. And *anno*, 546. *Aurelius Conanus* ſucceeded him. And *anno*, 576. *Vortiporus* ſucceeded him. And *anno*, 586. *Malgo-Conanus*, or *Maglocunus* ſucceeded him: And *Careticus* him. Under theſe Succeſſors of King *Arthur*, being all War-like men, and great Souldiers, the Chriſtian Religion much decaied; yet was it not quite rooted out; no, not in thoſe places where the Saxons lived: But, by the care and induſtry of the Biſhops of *London*, it was continued to the very time when *Auſtin* came hither from *Rome*. And the Princes of the *Britans* kept many ſtrong Towns and Caſtles in ſeveral Countreys, to the year 586. But then *Cutha*, the Brother of King *Gaulin*, overcame the *Britains* at *Bedford*, *anno* 570. and took from them four ſtrong Places, *Liganborough*, *Eglesborough* (now *Aliſbury*) *Beſington*, and *Eveſham*. And King *Gauline*, *anno* 581, took from them *Bathe*, *Glouceſter*, and *Cirenceſter*. Laſtly, *Careticus*, *anno* 586. drove the *Britains* into *Wales* and *Cornwall*: and many fled into *Little Britaign* in *France*.

17. Anno Chriſti 596. About 147 years after the *Saxons* came into *Britain*, Pope *Gregory* the Firſt ſent *Auſtin*, the Monk, into *England*: of whom; *See more in my* Engliſh Martyrol. p. 10.

18. At this time the Chriſtian Religion flouriſhed amongſt the *Britains*, which had continued amongſt them from the time of the Apoſtles: ſo that *Auſtin* found amongſt them ſeven Biſhopricks, and one Arch-Biſhoprick; all which were filled with Learned, and Godly men; and many Monaſteries, which were very zealous in the ſervice of God. But above all, in the City of *Bangor*, there was a famous Church, which, being divided into ſeven parts, had in each of them 300 Monks; all living by the labour of their hands. Their Abbot was called *Dinoth*, excellently Learned in the Liberal Arts; who, by ſtrong Arguments proved to *Auſtin* that they owed him no obedience; and

that they had no reaſon to joyn with him in preaching to the *Saxons*, who had moſt unjuſtly diſpoſſeſſed them of their Countrey.

This ſo irritated *Auſtin*, that he ſtirred up the *Saxons* againſt them; who gathering together a mighty Army, marched to *Cheſter*: their General was *Elfride*, King of *Northumberland*. At this time *Bræmael* was Mayor of *Cheſter*; multitudes of Monks, and Eremites, were gathered to that City, eſpecially from *Bangor*; to pray for the ſafety of their Brethren. *Bræmael*, though his Army was far leſs than that of *Elfrides*, yet fought a cruel Battle with him: but being over-powred by number, after a great ſlaughter of the *Saxons*, he was forced to flye; and, *Cheſter* being taken, *Elfride* underſtanding wherefore thoſe Religious Perſons were met together, he cauſed them to be ſlain; ſo that that day there were 1200. of them Crowned with Martyrdom.

From thence *Elfride* marched with his Army againſt *Bangor*; but the *Britains* hearing of his cruelty, aſſembled together, under *Bledericus*, Duke of *Cornwall*, and fought him; in which Battle *Elfride* was wounded, and forced to flye; and the *Britains* ſlew of the *Saxons* about ten thouſand ſixty ſix, with the loſs of their General *Bledericus*. *Beda*, l. 8. c. 4.

Hence we may gather, 1. That at this time the number of *Britiſh* Chriſtians was very great; not only in *Wales* and *Cornwall*, but in the Counties of *Worceſter*, *Leiceſter*, and all the Neighbouring Counties.

2. That *Auſtins* great deſign was to ſubject them to the *Roman* yoke.

3. That becauſe he could not effect it he was the cauſe of the death of many thouſands; not to eſtabliſh Chriſtianity, but the *Roman* Juriſdiction.

Shortly after began the *Saxon Heptarchy*; and there grew up a contention amongſt the Chriſtian Kings thereof who ſhould be forwardeſt in building of Churches, and Monaſteries.

19. *Anno Chriſti*, 655. *Fridona*, or *Deus-dedit*, was the ſixth Arch-Biſhop of *Canterbury*, after *Auſtin*: He was by birth of the *Eaſt-Saxons*; famous for learning and piety.

20. *Anno Chriſti*, 668. *Theodorus* ſucceeded *Fridona*: By birth, a *Græcian*; born at *Tarſus*, which was St. *Paul's* Countrey. He called two Synods; one at *Hereford*, the other at *Clyff*, near *Roffe*. He was of ſo great eſteem, that when the ſixth *Oecumænical* Council, at *Conſtantinople*, was congregated by the Emperour *Juſtinian*, Pope *Agatho* would not ſend the determination of the Weſtern Biſhops thither without the Counſel of this *Theodorus*, and the other *Britiſh* Biſhops. This *Theodorus* ſate, in the Council, next to the Emperour on his left hand, and was the firſt that ſubſcribed to the Acts which were made in that Council, in the name of Pope *Agatho*, and himſelf: He brought into *England* with him abundance of excellent Books, and amongſt the reſt, *Homers* Works curiouſly written. *Chryſoſtoms Homilies* excellently written in Parchment; the *Pſalms* of *David*, &c. all which were not long ſince (if not ſtill) in the Library belonging to the Arch-Biſhops of *Canterbury*.

21. *Wilfridus*, Arch-Biſhop of *York*, was preſent at the ſame *Trullane Council*, and ſubſcribed to the Acts, in theſe words: Wilfridus *humilimus Epiſcopus* Eboracenæ *ſanctæ Eccleſiæ*, *Inſulæ* Britanniæ *legatus per* Britanniam *Conſtitutus*, *in hanc ſuggeſtionem quam pro Apoſtolica noſtra fide unanimiter conſtruximus*, *ſimiliter ſubſcripſi*. Crab. Trull. Concilii. *Fol*. 20.

This *Wilfride* was a very learned and holy man; he was called, *The German Apoſtle*. For ſome differences ariſing betwixt *Theodore* and him, he went into *Germany*, and converted them to the Chriſtian Faith. *Polychron.*

22. In the time of *Theodore*, St. *Bennet* (as they called him) came into *England*; and preſcribed rules for the Monks, which continued in theſe Weſtern Countries for 400. years; till about the year 900. when the *Benedictines* began to be divided into other Orders.

23. At this time there came out of *Italy*, one *Nurſinus*; that firſt brought the Arts of Pargetting, and Painting, and making Glaſs, into *England*.

24. *Anno Chriſti, 692. Brithwald* was Arch-Biſhop of *Canterbury*; he lived in his Arch-Biſhoprick thirty eight years and an half, which never any other did. In a *Synod* he would have made a decree againſt the marriage of Prieſts; but could not prevail.

25. *Anno Chriſti, 700, Beda*, for his Piety and Learning, called *Venerable*: He was a great advancer of the Monaſtick Life. In his time the Barbarous Nations over-running *Italy*, Learning, and Religion, were crouded up into our Iſland of *Britain*. He wrote a Hiſtory of *England*.

26. *Anno Chriſti, 740. Cutbert* was firſt, Biſhop of *Durham*, and afterwards Arch-Biſhop of *Canterbury*. He called a *Synod* at *Clyff*, near to *Roffa*, *Anno* 747. where it was ordained. 1. That the ſacred Scriptures ſhould be daily read in Monaſteries. 2. That the Monks ſhould learn and teach the Creed, and the Lords Prayer, in the *Engliſh* Tongue. 3. That they ſhould live chaſtly.

27. *Anno Chriſti, 793.* the *Danes* and *Norwegians* came into *Northumberland*, and into the Iſle of *Lindiſfarne*; by Fire and Sword laying all waſte before them. At this time the Friers and Nuns were grown to abominable uncleanneſs.

28. *Anno Chriſti, 853. Ethelwolph*, or *Adulph*, at firſt was a Monk at *Wincheſter*, and afterwards, Biſhop of it. His Father, King *Ecbert*, being dead, he was made King: He gave the tenth Hide of all his Kingdom to the Church; He repaired the *Engliſh* School at *Rome*, which King *Offa* had founded. His firſt Wife was the Daughter of *Burreo*, King of *Mercia*, by whom he had Children.

29. *Anno Chriſti, 876.* the *Danes* made another irruption into the Northern parts of *England*; where they exerciſed all kinds of ravages, and cruelty, eſpecially againſt the Monks and Nuns, ſo that their whole Order was almoſt rooted out in thoſe Northern Countries; and King *Alfred* himſelf, for fear of them, was fain to hide himſelf in Dens, and Woods. But afterwards King *Alured* recovered a great part of his Kingdom again.

30. *Anno Chriſti, 934. Odo Severus* ſucceeded in the Arch-Biſhoprick, at which time the Monks had brought the married Clergy into great diſgrace; inſomuch as *Odo*, by the counſel of the Monks, would not accept of the Arch-Biſhoprick of *Canterbury* till he was firſt made a Monk. King *Edwin* being greatly provoked by the injuries of this *Odo*, ſeized upon the eſtates of all the Monks, and baniſhed *Dunſtan*, their great Patron, into *Flanders*. This *Odo*, in the year 950. pronounced the marriage of Prieſts to be Hereſie; yet could not prevail.

31. *Anno Chriſti, 961. Dunſtan* was a mighty oppugner of Prieſts Marria-

ges; all his younger dayes he was very debauched, and given to Women: yet having great skill in playing upon the Harp, he was in favour with King *Athelſtan*; till, being accuſed for ſome Diabolical Arts, he was baniſhed the Court. From thence he went to his Uncle *Alphage*, Biſhop of *Wincheſter*, who would have reclaimed him from his wicked Life, but could not prevail. *Athelſtan* being dead, his Brother *Edmund* ſucceeded, by whom he was brought to the Court again; but the Nobles being offended at it, cauſed him to be again baniſhed the Court; yet, after a while, under the pretence of a miracle wrought on the King, he was reſtored to favour.

32. King *Edmund* being dead, *Eadred*, or *Eldred*, his Brother, ſucceeded: He tamed the *Northumbrians*, and expelled the *Danes*. But being intent upon the Warrs, and invironed with dangers, he ſent all his Treaſure, and choiceſt Goods to the Monaſtery of *Dunſtan*; from whence he could never get them again.

33. About this time our Kings were ſo bewitched with the Monks, that they layed out all their Riches in building of Monaſteries; which if they had imployed againſt the *Danes*, they might have cleared the Kingdom of them.

34. *Edwin*, the Son of *Edmund*, ſucceeded. He underſtanding that the riches of the Kingdom were gotten into the Monaſteries, and that the Kingdom was withheld from him by his Uncle, at the inſtigation of the Monks, he recalled ſome of thoſe gifts which his Predeceſſors had given to them, which he imployed about the neceſſary uſes of his Kingdom. Hence it was, that he met with many affronts from *Dunſtan*, who withheld from him the Charters of his Lands and Mannors, and the Treaſure which his Uncle had deſpoſited with him: He was alſo baſely abuſed by the Monks, which cauſed him to baniſh *Dunſtan*, and to ſeize upon the goods belonging to the Monaſtery of *Glaſtenbury*; and whereas the Monaſtery of *Malmsbury* was inriched by his Treaſure, he took it from the Monks, and beſtowed it upon married Prieſts. Hence the Monks raiſed baſe lies, about a Maid whom he had defloured upon his Coronation day; and ſtirred up a rebellion againſt him, provoking his Brother *Edgar* to Uſurp a part of his Kingdom; who called *Dunſtan* from baniſhment; and after a while, diſpoiled his brother *Edwin* both of his life and Kingdom.

35. *Edgar* was crowned by *Odo*. He being taught by his brothers harms, and brought to the Kingdom by the Monks artifices, reſtored to the Monaſteries what his brother had taken away. He promoted *Dunſtan* to the Biſhoprick of *Worceſter*, and not long after made him Biſhop of *London*; and within two years after advanced him to the Arch-Biſhoprick of *Canterbury*. Then did he, with ſome other Monkiſh Biſhops, accuſe the married Prieſts, as living an impure life, waſting the Church Revenues; and that they were ſo taken up with providing for their Wives and Children, that they neglected the ſervice of God: whereupon *Dunſtan* made a Law againſt them, and ſo ſtirred up the King, that he caſt them out, and put Monks into their places: they write, that a Devil in the form of a fair Maid appeared to *Dunſtan*, tempting him to uncleanneſs, whom he took by the Noſe with a pair of red-hot tongs, and made her roar horribly.

Edgar being dead, there was a great conteſt about his Succeſſor. Some were for *Edward*, a baſe Son, whom *Edwin* had begotten of *Ethelfleda the White*, Daughter of Duke *Odmer*: Others ſtood for *Agelred*, whom he had begotten on his own Wife *Alfdritha*; the greateſt part of the Nobility were for him: But *Dunſtan* and the Monks were for the other; and they ſo far prevailed, that, the true heir being put by, the Baſtard *Edward* was advanced to the Crown. *Dunſtan* having now gotten a King after his own mind, he aſſembled a Council in the Eaſt part of *England*, in a Village called *Kirkling*, *Anno Chriſti*, 977. and when he could not have his will there, he called another in a place called *Calne*, and laſtly, another at *Wincheſter*; and ſtill finding that the Major part was for the reſtoring of the married Prieſts, a voice was ſuddenly heard, ſaying; *They which favour the married Prieſts do not judge well*; and this, they ſaid, came from the Image of Chriſt that ſtood in the Room: then the cauſe of the married Prieſts went to wrack, and the Monks prevailed.

But the married Prieſts diſcovered the fraud of this lying miracle to ſome of the Nobles; whereupon a fourth Council was called to meet in the Kings Palace in *Calne*; and the Queen *Alfrida* (who favoured the married Clergy) procured *Beornellus*, a *Scottiſh* Biſhop, to be preſent; who in an eloquent, and learned Oration, defended the Marriage of *Presbyters*; refuting the adverſaries thereof; inſomuch that the cauſe had been carried for them, but that *Dunſtan*, by a cunning trick, cauſed a part of the Room to fall upon his Adverſaries, whereby they periſhed, and himſelf and Friends were miraculouſly (forſooth) preſerved.

37. *Anno Chriſti*, 979. *Ethelred*, or *Agelred*, ſucceeded his baſe brother *Edward*; and *Alfdritha* the Queen, and the Nobles, ſent for *Dunſtan* to Crown him; who did it, but very unwillingly. Now *Dnnſtan* and the Monks had waſted all the Treaſure of the Kingdom in building and enriching Monaſteries; that it was no marvel that the Kingdom fell into ſo many and great miſeries. For the *Danes*, taking the advantage, came yearly into *England*, laying all waſte before them; whereby the Kingdom was miſerably deſtroyed. *Agelred*, taking part with the married Prieſts againſt the Monks, they raiſed many ſlanderous reports againſt him, ſeeking thereby to alienate the hearts of his Subjects from him; and *Edrick*, one of his Nobles, that was of the *Daniſh* blood, oft betrayed his Counſels and Armies; yet did the King enact good Laws, and ruled his Subjects very juſtly.

38. *Anno Chriſti*, 980. In the ſecond year of this King the *Danes* came into the Iſle of *Tanet*, and from thence they ſailed to *Southampton*; in which places, and the adjacent Countries, they plundered, and burnt all before them.

39. *Anno Chriſti*, 981. They plundred the rich Abbey of St. *Peter* in *Cornwall*, and *Portland*, &c.

40. *Anno Chriſti*, 985. The King married *Elgina*, or *Ethelgina*, and beſieged the Biſhop of *Roſſa*, whoſe Peace *Dunſtan* redeemed with an hundred pounds of Gold, but withal ſent him this meſſage; *Becauſe thou loveſt Gold better than God, and money better than St.* Andrew (the Patron of the Church at *Roſſa*) *and thy Covetouſneſs more than me thy Arch-Biſhop, thou ſhalt ſhortly after my death be plagued by God.* The year after *Dunſtan* dyed.

41. Preſently after *England* was invaded in ſo many places by the *Danes*, that the Inhabitants knew not which way to turn themſelves; Sometimes conquering, and ſometimes being conquered.

42. *Anno Chriſti*, 991. the *Danes* returned, laying all waſte before them; whereupon *Ciricius*, that ſucceeded St. *Dunſtan*, perſwaded the King to give them a Tribute of Ten thouſand Pounds, from thence forward, called *Danegelt*, which he levied upon his Subjects; which, though it quieted them for the preſent, yet afterwards it proved but an invitation to them.

43. *Anno*, 992. the King built a Navy wherewith to reſiſt them; which yet, by *Alferick*, was betrayed to them.

44. *Anno*, 993. the *Danes* came into the Rivers of *Humber*, and *Thames*, and beſieged *London*: and piercing further into the bowels of the Kingdom, they laid all waſte before them: ſo that the King was forced to pay them 16 thouſand pounds.

45. *Anno*, 997. The *Danes* entred the *Severne*, and waſted *Devonſhire*, *Dorſet-ſhire*, and *South-wales*. The year after they wintered in the *Iſle of Wight*, and made more depopulations.

46. Anno *Chriſti*, 1000. King *Ethelred* had a great Fight with them in *Cumberland*, where he gave them a great overthrow; and made notable proof of his Proweſſe.

47. *Anno*, 1001. the *Danes* came into *Exmouth*, and made farther ſpoyl: ſo that, the year following, the King married the Daughter of the Duke of *Normandy* [*Emma*] by which Affinity he was ſo ſtrengthened, that in one night all the *Danes* were ſlain throughout *England*. Before which, the *Danes* did ſo inſult over the *Engliſh*, that whereſoever they came, they made the *Engliſh* plow the land, and they reaped the profit; and each of them would be called a *Lord-Dane*; to whom the *Engliſh* muſt give way whereſoever he met him.

48. *Anno*, 1003. the *Danes* came into the Weſtern Parts with a mighty Army, to revenge the death of their Countrey-men. Againſt them the King ſent Earl *Edrick* with an Army; but, when the Battle was ready to joyn, the falſe Earl feigned himſelf ſick, and withdrew; whereby the Army was overthrown. But when the *Danes* underſtood that the King was approaching with another Army, they fled to their Ships, and departed.

49. *Anno*, 1004. *Swanus*, the King of *Denmark*, with an huge Army, arrived in *Norfolk*; ſpoyled the City of *Norwich*, burnt *Thetford*; but, by *Vikell*, was driven to his Ships.

50. *Anno*, 1006. King. *Swanus* arrived at *Sandwich*, laying all waſte, with fire and ſword. King *Egelred* was alwaies ready with his Army; but when he came neer them, the *Danes* retired to their Ships; and ſailed firſt into one, and then into another part of *England*: wearying the *Engliſh* in following them up and down.

51. *Anno* 1007. *Swanus* wintered in the *Iſle of Wight*, and forced *Egelred* to buy his Peace, with thirty thouſand pounds.

52. *Anno*, 1008. King *Egelred* prepared another Navy, under the Command of the Brother of *Edrick* the Traytor; which being ſcattered by a great tempeſt, was afterwards burned by *Wilnot*, an *Engliſh* Pirate.

53. *Anno*, 1009. the *Danes* came again to *Sandwich*, under three Captains; and all that they could not carry away they conſumed with fire. *Ethelred* went againſt them with the whole ſtrength of his Kingdom; and had not falſe *Edrick* betrayed him, probably he had deſtroyed them all.

54. Anno, 1010. the *Danes* made an inrode as far as to *Oxford*, ſetting the City on fire: But when they heard that an Army was coming from *London* againſt them; they wheeled about into *Kent*, where they repaired their Ships; and from thence they pierced as far as *Cambridge*, which they alſo ſet on fire.

55. Anno 1011. they went to *Northampton*, laying all waſte before them, with ſtrange celerity. So that our King was fain to buy Peace with a great ſum of money; yet, when they had it, very perfidiouſly they went on, deſtroying all before them. In *September*, bringing their Ships about, they came into *Kent*, and marched to *Canterbury*, and beſieged it: The Citizens defended it valiantly for 20 daies: but then, by the Treaſon of *Amaricus*, and *Elphegus*, the Dean, they took the City; where they exerciſed barbarous cruelty: and then ſet both the City and Cathedral on fire. They ſtoned the Arch-Biſhop; and either killed, or carried into captivity, all the Monks and Nuns; decimated the People, ſlaying 9 parts, and left only the tenth alive.

56. Anno, 1012. *Gunthrildis*, Siſter of King *Swanus*, was converted to the Chriſtian Faith here in *England*; by whom Peace was made betwixt *Ethelred* and *Swanus*; and ſhe became a Pledge for her Brother; that, upon the receipt of ſo much money, the *Danes* ſhould no more invade the Land. But afterwards, by the advice of wicked *Edrick*, ſhe, with her Husband and Son were ſlain.

57. *Anno*, 1013. King *Swanus* returned into *England*, to revenge his Siſters death. He landed in *Northumberland*; from thence he marched into *Mercia*, and ſo to *Oxford*, and *Wincheſter*, making woful havock where-ever he came. King *Egelred* waited for him, with an Army, at *London*, and thither he came; but was beaten, with the loſs of many of his Army. From thence, marching night and day, he came to *Battle*, and took the City. Then he returned into *Denmark*, and brought back with him greater Forces. *Egelred* met, and fought him, but was overthrown: Whereupon he made a wiſe and Chriſtian Speech to the remainder of his Army; telling them, That he was overcome, not by the Valour of the *Danes*, but by the Treaſon of ſome about him; adviſed them to take the beſt care they could for their own, and the ſafety of the Kingdom. And ſo taking Ship, he ſailed into *Normandy*, whither he had before ſent his Queen, with his two Sons, *Alferus* and *Edward*.

58. *Anno* 1014. After the departure of *Egelred*, in the 35*th*. year of his Reign, King *Swanus* Lorded it at his pleaſure; uſed his Victory proudly, and cruelly; and deſtroyed the Abby of St. *Edmund*.

59. *Anno*, 1015. *Swanus* being grown old, went into his own Countrey, and died. The *Danes* choſe in his Place his Son *Canutus*. The *Engliſh* ſpeedily certifie King *Egelred* hereof; and intreat his ſpeedy return. The King, to be further informed of the truth hereof, ſent over his Son *Edmund*; who, full of hope, haſtily returned to his Father; who, being aſſiſted by the *Normans*, came back into *England*: which *Canutus* hearing of, he cut off the noſes and hands of the *Engliſh* pledges, and ſo returned into *Denmark*. In the mean time King *Egelred* aſſembled a Parliament at *Oxford*. *Segeferd*, and *Mordack*, two Noble and Powerful *Danes*, are accuſed of Treaſon, and executed for it. Not long after, *Edmund*, the Eldeſt Son of the King, without his Fathers privity, married the Widow of *Segeferd*, a very Beautiful Woman.

60. Anno, 1016. *Canutus* having gotten together a Navy of 200 Ships,

comes into *England*; at which time King *Egelred* was very ſick, at *London*; and therefore his Son *Edmund* was made General of the Army. But the Treaſon of *Edrick* being diſcovered, *Edmund*, with his Army, betook themſelves to a place of ſafety. *Egelred* being recovered of his ſickneſs, again leads forth his Army; but being admoniſhed of ſome Treaſon intended, he led back his Army to *London*; where, being worn out with age, and many turmoyls, he fell ſick, and died, in the 37th. year of his Reign: Whereupon the *Londoners* preſently choſe his Son *Edmund* King; who was Anointed, and Crowned by *Levingius*, Arch-Biſhop of *Canterbury*.

From hence-forward, See my former Book of Examples, p. 174. the Firſt Part.

Englands *Civil-Wars, briefly Epitomiz'd, from the Conqueſt to our Preſent Times.*

ANno *Chriſti*, 1066. *William*, Duke of *Normandy*, coming into *England*, at *Battel* in *Suſſex*, *Octob.* 14. Fought a Bloody Battle with *Harold*, the then King of *England*; wherein were ſlain the ſaid King *Harold*, with his two Brethren, *Gerth*, and *Leofwin*, and ſixty ſeven thouſand, nine hundred, 74 *Engliſh* Men.

Anno *Chriſti*, 1069. In the third year of King *William* the Conquerour, *York* was burnt, and three thouſand of the Citizens and *Normans*, were ſlain by the *Danes*, under the Conduct of *Harold* and *Canutus*, Sons to *Sweno*, King of *Denmark*.

Anno *Chriſti*, 1071. and in the fifth year of *William* the *Conquerour*, *Malcolm*, King of *Scots*, invaded *Teſidale*, *Holderneſs*, and *Cumberland*; Commanding his Souldiers to ſpare neither Sex nor Age of the *Engliſh*: but the year following himſelf was forced to do Homage to the Conquerour.

Anno *Chriſti*, 1073. *Ely* was ſurprized by *William* the *Conquerour*, the laſt part of this Land that ſtood out againſt him, under the Command of their moſt Brave and Valiant Captain *Heerward*.

Anno *Chriſti*, 1092. and in the third year of King *William Rufus*; at *Alnwick*, *Malcolm*, King of *Scots*, invading *Northumberland*, was ſlain, together with his Son *Edward*; and all his Hoſt was diſcomfited by *Robert Mowbray*, Earl of *Northampton*.

Anno *Chriſti*, 1106. *Northampton* was much endamaged, and the Countrey adjoyning ſpoyled by the Civil Diſſention between the three Brethren, *William*, *Robert*, and *Henry*, Sons of the *Conquerour*, in the ſeventh year of *Henry* the Firſt.

Anno *Chriſti*, 1121. and in the one and twentyeth year of King *Henry* the Firſt, *Powes-land* being invaded by the King, the *Welch*-men made ſuch reſiſtance, that the King was ſtruck with an Arrow on the Breaſt, which had almoſt coſt him his Life.

Anno *Chriſti*, 1136. in the firſt year of King *Stephen*; a ſore Battle was fought at Cardigan in *Wales*; wherein many thouſands were ſlain; and men were led away Captives by women.

Anno *Chriſti*, 1138. in the third year of King *Stephen*, *Briſtoll* was taken by

Robert, Earl of *Glouceſter*, in the defence of his Siſter *Maud*, the Empreſs, againſt King *Stephen*.

Anno Chriſti, 1139. in the fourth year of King *Stephen*, *David*, King of *Scots*, invaded *Northumberland*; and made ſpoyl as far as to *Allerton* in *York-ſhire*: where, being encountred by *Thurſton*, Arch-Biſhop of *York*, *William*, Earl of *Albemarl*, *Walter Eſpeke*, *William Beverel*, and the two *Lacies*, was, with his Son *Henry*, put to flight; and ten thouſand *Scots* ſlain.

Anno Chriſti, 1140. in the fifth year of King *Stephen*, *Nottingham* was taken, and burnt, by *Robert* Earl of *Glouceſter*, in the quarrel of his Siſter *Maud*, the Empreſs.

Anno Chriſti, 1141. in the fifth year of King *Stephen*, the King was taken Priſoner at *Lincoln* by *Ranulph*, Earl of *Cheſter*, and *Robert*, Earl of *Glouceſter*; and from thence he was carried to *Briſtoll*, and there laid in Irons.

Anno Chriſti, 1141. in the ſixth year of King *Stephen*, *Maud* the Empreſs, together with her Army of *Scots* and *Engliſh*, was overthrown at *Wincheſter*; from whence ſhe fled to *Lutegarſhal*, to the *Vies*; and from thence to *Glouceſter*, being (as a dead Corps) carried in an Horſ-Litter, and her Brother *Robert* was taken Priſoner.

Anno Chriſti, 1142. in the ſeventh year of King *Stephen*, *Maud* was beſieged in *Oxford*; from whence, with five Perſons more, all apparelled in white ſheets, deceiving the Kings Scouts, ſhe fled thorow the Snow, and ſo eſcaped.

Anno Chriſti, 1173. in the nineteenth year of King *Henry* the Second, at *Edmundsbury*, *Robert*, Earl of *Leiceſter*, and *Petronil*, his Lady, were taken Priſoners; and his Army of twenty thouſand were ſlain, and taken by *Richard Lucy*, Lord Chief Juſtice; and *Humphrey de Bohun*, High-Conſtable of *England*.

Anno Chriſti, 1174. in the 20*th*. year of King *Henry* the Second, at *Alnwick*, *William*, King of *Scots*, was taken Priſoner by *Robert Scotvile*; *Randolph Mandevil*, *Barnard Bailiol*, and Captain *Veſcy*; and his Army, conſiſting of 80 thouſand men, was overthrown; and from thence he was ſent to *London*; and by King *Henry* was carried into *Normandy*, and impriſoned at *Roan* till he was ranſomed for four thouſand pounds.

Anno Chriſti, 1217. in the firſt year of King *Henry* the Third, at *Lincoln*, all the *Engliſh* Barons, with four hundred Knights, that took part with *Lewis* of *France*, were overthrown, and many of them taken Priſoners.

Anno Chriſti, 1231. in the 15*th*. year of King *Henry* the Third, at *Montgomery*, *Llewellin*, Prince of *Wales*, through the practice of a traitorous Monk, overcame the Kings Forces, and ſlew many of them.

Anno Chriſti, 1256. in the 41*ſt*. year of King *Henry* the Third, at *Cheſterfield* a Battel was fought; wherein *Robert Ferrers*, Earl of *Darby*, was taken Priſoner, and many ſlain.

Anno Chriſti, 1263: in the 48*th*. year of King *Henry* the Third, *Northampton* was ſeized on by the King againſt his Barons.

In the ſame year, at *Lewes*, the King, together with his Brother *Richard*, King of the *Almains*, and his Son, Prince *Edward*, were taken Priſoners by the Barons; and of his Army were ſlain about four thouſand, five hundred, by *Simon Montfort*, Earl of *Leiceſter*, and *Gilbert Clare*, Earl of *Glouceſter*.

Anno *Chriſti*, 1265. a bloody Battel was fought at *Eveſham*, wherein King *Henry* the Third prevailed againſt the Barons through their own diſſentions; and many of them were ſlain; as *Simon Montfort*, Earl of *Leiceſter*, and ſeventeen Lords and Knights beſides: alſo *Humphrey Bohun*, and, with him, ten men of great Account, were taken Priſoners; and moſt of the *Welch* were ſlain.

Anno *Chriſti*, 1296. in the fourth year of King *Edward* the Firſt, *Berwick* was won by the *Engliſh*; and 25 thouſand *Scots* were ſlain.

Anno *Chriſti*, 1282. in the tenth year of King *Edward* the Firſt; at *Bluith*, *Leolin*, the laſt of the *VVelch* Princes, coming from *Snowdown*, was overthrown by *Roger Strongbow*, and ſlain; and his Head (crowned with Ivy) was ſet upon the Tower of *London*.

Anno *Chriſti*, 1318. in the 12*th*. year of King *Edward* the Second, at *Mitton*, three thouſand *York-ſhire* men were ſlain, in an encounter againſt the *Scots*, who invaded their Countrey. Called *The White Battel*, becauſe it conſiſted moſt of Clergy men.

Anno Chriſti, 1322. in the fourteenth year of King *Edward* the Second, at *Borrough-Bridg*, a great Battel was fought between the *King* and his Barons, under the leading of *Andrew Hercley*, Earl of Carlile; where, *Thomas*, Earl of *Lancaſter*, was taken Priſoner, and with him ſixty five Lords and Knights: and *Humphrey Bohun*, being thruſt into the Fundament through a Bridg, was ſlain.

Anno *Chriſti*, 1323. in the fifteenth year of King *Edward* the Second, at *Blackmoor*, the *Scots* purſuing the *Engliſh* Army, took Priſoners the Earl of *Richmond*, and the *French* Ambaſſador, the King himſelf hardly eſcaping.

Anno *Chriſti*, 1326. King *Edward* the ſecond, by his unnatural VVife was taken Priſoner, at *Glamorgan*, and carried to *Monmouth*, and from thence to *Ledbury*, to *Kenelworth*, to *Corff*, to *Briſtoll*, and laſtly, to *Berkley* Caſtle; where he was baſely murthered.

Anno *Chriſti*, 1333. in the ſeventh year of King *Edward* the Third, at *Hallidown-Hill* a great Battel was fought between the *Engliſh*, and *Scots*; wherein were ſlain eight Earls, thirteen hundred Horſemen, and 35 thouſand common Souldiers of the *Scots*; and *Turnbul*, their chief Champion, was overcome by *Robert Venal*, Knight, a *Norfolk* man.

Anno *Chriſti*, 1345. in the nineteenth year of King *Edward* the Third, Carlile, *Penrell*, and many other Towns were burnt by the *Scots*, under the conduct of *William Duglas*; but they were overthrown by *Thomas Lucy*, *Robert Ogle*, and the Biſhop of Carleil.

Anno *Chriſti*, 1346. in the twentieth year of King *Edward* the Third, at *Nevils Croſs*, *David Bruſe*, King of the *Scots*, invading *England* with an Army of ſixty thouſand Souldiers, was taken Priſoner by *John Copland*, Eſq; and conveyed, together with many of his Nobility, to *London*; and many of them alſo being ſlain, under the conduct of *William Young*, Arch-Biſhop of *York*, the Lords *Mowbray*, *Percy*, and *Nevil*; Queen *Philip* her ſelf being preſent, and encouraging her men.

Anno *Chriſti*, 1381. in the fourth year of King *Richard* the Second, was the Inſurrection of the Commons under the leading of *Jack Straw*, *Wat Tyler*, and others; who, after many rebellious acts done by them at *Black-heath*, *Mile-end*, &c. were diſperſed; *Wat Tyler* being ſlain by *William Walworth*, Lord Mayor of *London*.

The ſame year one *John Wraw* had gathered together fifty thouſand men in *Suffolk*, under the leading of *John Litiſar*, of *Norwich*, Dyer; who called himſelf KING OF THE COMMONS: But they were encountred by *Henry Spenſer*, Biſhop of *Norwich*, overthrown, and their *King* taken, hanged, drawn, and beheaded. They had forced the Lord *Seales*, the Lord *Morley*, *Stephen Hales*, and *Robert Sale*, Knights, to go along with them, and to ſerve at their *Kings* Table, and to be his Taſters.

Anno Chriſti, 1382. in the fifth year of King *Richard* the ſecond, the rebellious Commons of *Eſſex*, near *Hatfield*, were overcome by *Thomas* of *Woodſtock*, Duke of *Glouceſter*, and five hundred of them ſlain.

Anno Chriſti, 1387. in the eleventh year of King *Richard* the ſecond, at *Radcot-Bridg*, *Thomas* Duke of *Glouceſter*, the Earls of *Arundel*, *Warwick*, *Derby*, and *Nottingham*, encountred with *Robert Vere*, Duke of *Ireland*, who was aſſiſted by the King with five thouſand men, and routed his Army, ſlew Sir *Thomas Molineux*, Conſtable of *Cheſter*; and the Duke was forced to ſwim over the Thames, where he had near loſt his life.

Anno Chriſti, 1388. in the twelfth year of King *Richard* the ſecond, at *Otterborn* was a great Fight between the *Engliſh* and *Scots*; where eleven hundred of the *Engliſh* were ſlain, and thirty thouſand put to flight; the Lords *Henry*, and *Ralph Percies*, Sons to the Earl of *Northumberland*, were taken Priſoners; though the ſaid Lord *Henry* had valiantly ſlain *William Duglas* (the General of the *Scots*) in the firſt encounter.

Anno Chriſti, 1400. King *Richard* the Second, by the treachery of *Henry Percy*, Earl of *Northumberland*, was, at *Flint-Caſtle*, delivered up into the hands of *Henry*, Duke of *Lancaſter*; from whence he was conveyed, as a Priſoner, to the Tower of *London*, and was ſhortly after depoſed: After which, he was ſent to *Leeds* Caſtle in *Kent*, from thence to *Ponfract*, where he was baſely murthered.

Anno Chriſti, 1400. the Conſpirators againſt King *Henry* the fourth were overthrown at *Cirenceſter*; and the Dukes of Exceter and *Surrey*, the Earls of *Salisbury*, *Glouceſter*, and *Huntington*, Sir *Thomas Blunt*, and *Barnard Brocas*, Knights, were taken Priſoners, and in ſundry places loſt their heads.

Anno Chriſti, 1402. in the third year of King *Henry* the fourth, at *Hallidown Hill* was another great and bloody Battle fought between the *Engliſh* and *Scots*; wherein our King gave them a great overthrow, ſlew many thouſands of their common Souldiers, beſides fourſcore Earls, Lords and Knights, of great account.

In the ſame year, at *Pelah* in *Wales*, an hundred and ten *Engliſh-men* were ſlain by *Owen Glendover*; and the Lord *Edmund Mortimer*, Earl of *March*, was taken Priſoner by him.

Anno Chriſti, 1403. at *Shrewsbury* a bloody Battle was fought againſt King *Henry* the fourth, by the two *Percies*, *Henry*, and *Thomas*; wherein *Henry* (ſirnamed *Hotſpur*) was ſlain; and *Thomas*, Earl of *Worceſter*, was taken, and beheaded. On both ſides there were ſlain about ſix thouſand and ſix hundred men.

Anno Chriſti, 1468. in the ninth year of King *Henry* the fourth, at *Bram-*

ham-Moor, *Henry Percy*, Earl of *Northumberland*, with *Thomas*, Lord *Bardolf*, and many others, taking Arms againſt the King, were beaten and ſlain by *Thomas Rockley*, Sheriff of *York-ſhire*.

Anno Chriſti, 1450. in the twenty eighth year of King *Henry* the ſixth, was a Rebellion under *Jack Cade*; and at *Sennock* the Kings Army was overthrown by them; and the two *Staffords*, Brethren, were ſlain: But when the Rebels came to *Southwark*, they were there diſperſed, and *Jack Cade* was ſlain by Mr. *Alexander Eden*, of *Kent*, as he lay lurking in a Garden.

Anno Chriſti, 1452. in the thirtieth year of King *Henry* the ſixth, at *Deptford* upon *Brentheath*, *Richard*, Duke of *York*, encamped himſelf with an Army of ten thouſand men againſt the King.

Anno Chriſti, 1455. in the thirty third year of King *Henry* the ſixth, the firſt Battel of St. *Albans* was fought againſt the King, by *Richard*, Duke of *York*; wherein on the Kings ſide were ſlain *Edmund*, Duke of *Somerſet*, *Henry*, Earl of *Northumberland*, *Humphrey*, Earl of *Stafford*, *John*, Lord *Clifford*, with many valiant Knights, and five thouſand common Souldiers: The King himſelf was wounded with an Arrow; and but only ſix hundred of the Dukes men were ſlain.

Anno Chriſti, 1459. in the thirty eighth year of King *Henry* the ſixth, at *Black-heath* a Battel was fought by *Richard*, Earl of *Salisbury*, againſt the King, whoſe General, the Lord *Audley*, was ſlain, with many *Cheſhire* Knights, on the King part, beſides two thouſand four hundred of his men.

In the ſame year, at *Northampton*, the Earls of *March*, and *Warwick*, fought againſt King *Henry* the ſixth, in the Quarrel of *Richard*, Duke of *York*; wherein the King was taken Priſoner, and carried to *London*. *Humphrey*, Duke of *Buckingham*, *John Talbot*, Earl of *Shrewsbury*, the Lords *Beamont*, and *Egremont* were there ſlain.

Anno Chriſti, 1461. in the thirty ninth year of King *Henry* the ſixth, *Wakefield* Battel was fought by Queen *Margaret* in defence of her Husbands Title; wherein the ſaid Duke of *York* was ſlain, with his Son, young *Edmund*, Earl of *Rutland*, the two Baſtards *Mortimers*, and two thouſand two hundred men. Here *Thomas Nevil*, Earl of *Salisbury*, was taken Priſoner, and beheaded at *Pomfret*.

In the ſame, year at *Mortimers Croſs*, *Edward*, Earl of *March*, in revenge of the death of his Father, *Richard*, Duke of *York*, obtained a great Victory againſt the Earls of *Pembroke* and *Wiltſhire*, who were for the Queen; and there ſlew three thouſand and eight hundred men. In this Battel *Owen Teuther* was taken Priſoner, and beheaded.

In the ſame year alſo, a ſecond Battel was fought at St. *Albans* by Queen *Margaret* againſt the Dukes of *Norfolk* and *Suffolk*, the Earls of *Warwick* and *Arundel*, who kept the King her Husband Priſoner, and had him in the Field with them; but they were overthrown, and loſt one thouſand, nine hundred, and ſixteen, of their men.

Anno Chriſti, 1461. being the ſame year, a moſt bloody battel was fought at *Towton*, wherein were ſlain above thirty ſeven thouſand E*ngliſh* men; among whom were theſe Nobles: *Clifford*, *Beamont*, *Nevil*, *Willoughby*, *Wells*, *Roes*, *Seals*, *Grey*, *Dacres*, *Fitz-Hugh*, *Mollens*, *Buckingham*: Of Knights, the two Baſtards of Exceſter, *Percy*, *Hieron*, *Clifton*, *Hamys*, the two *Crakenthorps*,

thorps, two *Throlops*, *Haril*, *Ormond*, *Mollin*, *Pigot*, *Norbohew*, and *Burton*, &c. King *Henry*, with thoſe that eſcaped, fled into *Scotland*; leaving *Edward* the fourth Victor.

Anno Chriſti, 1464. *Hexam* Battle was fought againſt King *Henry* the ſixth, under the conduct of *John Nevil*, Lord *Montacute*; wherein *Henry*, Duke of *Somerſet*, with the Lords *Roes*, *Mollens*, and *Hungerford*, were taken Priſoners; King *Henry* fled into *Lancaſhire*, where, in great want, he hid himſelf for above a year; and then, being betrayed, he was taken, and carried to the Tower of *London*.

Anno Chriſti, 1469. in the ninth year of King *Edward* the fourth, *Edgcoot-field* was fought upon *Danes-moor*, by the Northern Lords, their Captains being Sir *John Coniers*, and *Robin of Ridſdal*, againſt the King; whoſe General was *William Herbert*, Earl of *Pembroke*; who, together with his Brother *Richard*, was taken Priſoner; as alſo *Richard Woodvil*, Lord *Rivers*, Brother to the Queen, and *John* his Son, and all four were beheaded; five thouſand of their Army were ſlain, with moſt of the *Welchmen*.

The ſame year King *Edward* the fourth, gathering an Army to recover his loſs, was taken Priſoner by his Brother, *George*, Duke of *Clarence*, and *Richard*, the ſtout Earl of *Warwick*, and conveyed to *Middleham* Caſtle in *Yorkſhire*, whence ſhortly after he eſcaped, and went to *London*.

Anno Chriſti, 1470. in the tenth year of King *Edward* the fourth, at *Stamford*, the *Lincoln-ſhire* men, under the conduct of Sir *Robert Willes*, Knight, being inſtigated by *Richard*, Earl of *Warwick*, againſt King *Edward* the fourth, were overcome, and eleven hundred of them ſlain; the reſt, in flight, ſo caſt away their Furniture, that the Battle was ever after called *Loſcote-Field*.

Anno Chriſti, 1471. in the eleventh year of King *Edward* the fourth, *Barnet Field* was fought on *Eaſter day*, by the Earls of *Warwick*, *Oxford*, and the Marqueſs *Montacute*, againſt the King, who led King *Henry* the ſixth Priſoner into the Field with him. In this Battle were ſlain *Richard*, Earl of *Warwick*, and the Marqueſs *Montacute* his Brother. On King *Edwards* part were ſlain the Lords, *Cromwel*, *Say*, and *Mountjoy*; and in all there were ſlain about ten thouſand men.

In the ſame year, at *Tewksbury*, King *Edward* the fourth obtained the Crown by ſubduing King *Henry* the ſixth; whoſe Army was led by Prince *Edward*, who was there ſlain, and Queen *Margaret* was taken Priſoner. There dyed alſo, *Thomas Courtney*, Earl of *Devon-ſhire*, *John Somerſet* Marqueſs *Dorſet*, and the Lord *Wenlake*: Of Knights, *Hamden*, *Whitling*, *Vaus*, *Harvey*, *Delvis*, *Filding*, *Leuknor*, *Lermouth*, *Urman*, *Seamer*, *Roos*, and *Henry*. *Edmund*, Duke of *Somerſet*, was there taken Priſoner, and beheaded; together with *John Bough*, Lord Prior of St. *Johns*.

Anno Chriſti, 1485. in the third year of King *Richard* the third, *Boſworth* Field was fought upon *Redmoor*, where King *Richard* was ſlain, and *John*, Duke of *Norfolk*, *Walter*, Lord *Ferrers*, *Richard Ratcliff*, and *Robert Barkenbury*, Knights; and four thouſand more of the Kings Army. On the Earl of *Richmonds* part were ſlain only ten men, whereof the chief was *William Brandon*, Knight, the Earls Standard-bearer. The Earl was there Crowned in the Field; and the Union of the two Houſes, of *York*, and *Lancaſter*, was ſhortly after effected; whoſe civil diſſentions had coſt more *Engliſh* blood, than had done the twice winning of *France*.

Anno Chriſti, 1487. in the ſecond year of King *Henry* the ſeventh, *Stoke-Field* was fought againſt *Lambert*, a counterfeit *Warwick*, who roſe againſt the King. On *Lamberts* ſide were ſlain four thouſand men, and, together with them, the naked *Iriſh*. There dyed alſo *de la Pole*, Earl of *Lincoln*, *Francis*, Lord *Lovel*, *Thomas Geradine*, Chancellor of *Ireland*, Sir *Martin Swart*, and Sir *Thomas Broughton*; *Lambert* alſo was there taken, and made a Turnſpit.

Anno Chriſti, 1489. in the fourth year of King *Henry* the ſeventh, at *Cockcledg*, near *York*, the Commons roſe, and ſlew *Henry* Earl of *Northumberland*, for a Tax collected by him, which was granted in Parliament. They were diſperſed, and their Captain, called *John a Cumber*, was hanged at *York*.

Anno Chriſti, 1497. in the thirteenth year of King *Henry* the ſeventh, *Exceter* was beſieged by *Perkin Warbeck*, a counterfeit, naming himſelf *Richard*, Duke of *York* (who had before been murthered in the Tower.) This *Perkin* having indamaged the Northern Countyes, came to *Exceter*, whence he was repelled, and forced to take Sanctuary at *Bewdley*; and laſtly, he was executed at Tyburn.

In the ſame year, on *Black-heath* a bloody Battel was fought by *Thomas Flamock*, Gentleman, *Michael Joſeph*, Black-ſmith, and *James Twichet*, Lord *Audley*, with the *Corniſh* Rebels, where two thouſand of them were ſlain by *Giles*, Lord *Daubeney*, General for the King, and fifteen hundred taken Priſoners.

In the fifth year of King *Henry* the eighth, *Flodden-Field* was fought againſt the *Scots*, by the Lord *Thomas Howard*, Earl of *Surrey*, Lieutenant General for the King; where *James* the fourth, King of the *Scots*, together with three Biſhops, two Lord Abbots, twelve Earls, ſeventeen Lords, and eight thouſand Souldiers were ſlain. The dead body of King *James* was wrapt in Lead, brought to *Sheen* in *Surrey*, and there caſt into a by-corner.

Anno Chriſti, 1542. in the thirty ſecond year of King *Henry* the eighth, at *Solom-Moſs*, fifteen thouſand *Scots*, under the leading of the Lord *Maxwel*, were by *Thomas*, Baſtard *Dacres*, and *Jack Muſgrave*, valiantly oppoſed, and vanquiſhed: and one and twenty of their Nobility (whereof eight were Earls) were brought Priſoners to *London*, beſides two hundred more of great account, and eight hundred common Souldiers were ſlain and taken; for very grief whereof King *James* the fifth fell ſick, and dyed.

Anno Chriſti, 1546. *Muſcleburrow*-Field was fought by *Edward*, Duke of *Somerſet*, and *John Dudley*, Earl of *Warwick*, in the firſt year of King *Edward* the ſixth, againſt the *Scots*; wherein fourteen thouſand of them were ſlain, and fifteen hundred taken Priſoners, only ſixty of the *Engliſh* being ſlain.

Anno Chriſti, 1549. in the third year of King *Edward* the ſixth, the City of *Exceter* was beſieged by the Rebels of *Devon-ſhire*, and Cornwall, under the conduct of *Humphrey Arundel*, Holms, *Winſlow*, and *Bury*: But the ſiege was raiſed by *John*, Lord *Ruſſel*, and the Lord *Grey*, and four thouſand of the Rebels were ſlain.

In the ſame year, at *Norwich*, in a commotion led by *Robert Ket*, Tanner of *Windham*, *William*, Marqueſs of *Northampton*, was put to flight; and the

Lord *Sheffield* ſlain; the City was fired, and many outrages were committed. But at Mount *Surrey*, theſe Rebels, together with *Ket* their Captain, were, by *John Dudley*, Earl of *Warwick*, routed; five thouſand of them were ſlain; and *Ket* being taken, was hanged upon the *Oak of Reformation*, as they had named it.

Anno Chriſti, 1569. in the 12*th*. year of Queen *Elizabeth*, *Thomas Percy*, Earl of *Northumberland*, and *Charles Nevil*, Earl of *Weſtmerlaud*, in a rebellion at *Tadcaſter*, ſurprized two hundred men that were marching towards *York*, for the defence of that City. They took *Durham* alſo; and having gathered ſeven thouſand men together, they ſurprized *Bainards Caſtle*; but at laſt, they were by the Earl of *Suſſex* (Lieutenant-General for the Queen) routed, and forced to flye into *Scotland*, and many of their Aſſociates were deſervedly put to death.

In our late Civil (uncivil) Warrs, there were more Battels fought, and more *Engliſh* blood ſhed, then had been in divers hundred years before: the particular account whereof I leave to thoſe that are better able to give it.

CHAP. XXXII.

Examples of Envy.

1. BEcauſe Envy cannot come at another mans heart, this Hell-hag feeds upon it's own; tormenting the poor carkaſe both without, and within. It is the Moth of the Soul, and the Worm of the Bones, thoſe ſtronger parts of the Body, *Prov*. 14. 30. It's the ſame to the whole man as ruſt is to Iron (as *Antiſthenes* affirms) it devoureth it ſelf firſt, as the Worm doth the Nut it breeds in. *Socrates* called it, *Serram animæ*, the Souls ſaw: and wiſhed, that envious men had more ears and eyes than others, that they might have the more torment by hearing of, and beholding other mens happineſs. For Envy, like the Viper, is born by eating through the Dams belly. Like the Bee, it loſeth it's ſting, and life together. Like the Flye, that, to put out the Candle, burns it ſelf. Like the Viper that leaped upon St. *Paul's* hand to hurt him, but periſhed in the Fire. Or, as the Snake in the Fable, that licked off her own Tongue, as envying teeth to the File in the Forge.

2. *Job* 5. 2. *Envy ſlayeth the ſilly ſoul*; as it did that Fellow in *Pauſanias*, who envying the glory of *Theagenes*, the famous Wreſtler, whipt his Statue (ſet up in honour of him after his death) every night ſo long, till at lengh it fell upon him, and killed him. *Pauſan. Eliac.*

3. *Tertullian* was famous for Learning, and his ſhining Virtues: yet this worthy man, through envy (as it is conceived) at the *Roman* Clergy, fell into the error of *Montanus*: So that, though the glory of ſome of his Writings was eclipſed by his errors, Yet his Learning, ſhewed in thoſe very writings, was admired to all Poſterities; inſomuch as Cyprian (that excellent Martyr) would not let a day paſs without reading ſome part of them. *See my Lives of the Fathers.* p. 28.

4. *Origens* Life and Doctrine grew ſo famous and eminent, as ſtirred up Envy in the hearts of ſome againſt him; eſpecially in *Demetrius*, the Biſhop, who had formerly loved and preferred him: but now, on the contrary, he did all he could to obſcure and darken his fame; and, for that end, ript up *Origens* faults, and in his Writings publiſhed them to the World; upbraiding him eſpecially with that raſh and inconſiderate act of caſtrating himſelf, for which he judged him unfit for the Miniſterial function. *Ibid.* p. 35.

5. *Jerom* returning out of *Syria*, to *Rome*, quickly grew famous there: But, as there is never a ſhadow but when the light is preſent; ſo the eminency of this holy man wanted not Envy. For there were ſome that calumniated this holy man for his firſt departure into *Syria*, and behind his back wounded him with the Darts of their virulent Tongues. And ſome of the *Arrian* Faction were cloſely crept into *Rome*; who, the better to conceal themſelves, took upon them the Name of *Origeniſti*; and knowing that *Jerome* was much taken with *Origens* wit, they ſought to make him a Partner of their Faction. Concerning theſe things, himſelf thus writes: *I was accounted a ſcandalous Perſon, a Turn-coat, and inconſtant, a Lyar, and one that by Satans artifice deceived others. They kiſſed my hands, whilſt, like Vipers, they detracted me behind my back: They ſeemed to grieve for me with their lips, whilſt in their hearts they rejoyced at my hurt. One jeered at my Gate, another at my Laughter, another under my ſimplicity ſeemed to fear that much miſchief was hidden,* &c. *Ibid.* p. 129.

6. *Fulgentius* his fame being much ſpread abroad; *Thraſamund*, an *Arrian*, King of the *Vandals*, ſent for him to *Carthage*, and queſtioned with him about many things, and found ſuch ſolid and judicious anſwers, as forced him to acknowledge, that he found him every way anſwerable to the great report which he had heard of his Wiſdom and Learning. Then did he propoſe ſundry difficult queſtions, to which he required his anſwer in writing: *Fulgentius* accordingly did it; and when *Thraſamund* had with great diligence peruſed his anſwers, he praiſed his Wiſdom, wondred at his Eloquence, and commended his humility: Yet was his heart ſo hardened, that he could not underſtand and ſubmit to the Truth. And the *Arrians* with their clamours laboured to incenſe the King againſt him; complaining, that *Fulgentius* had already gained from them ſome of their Miniſters, and that the people fell apace to him; ſo that their whole Religion ſtood in great hazard by his means. Hereupon, the King, to quiet them, ſent him back into *Sardinia*, from whence he came. *Ibid.* Page 174.

7. *Anthony Wallæus* being called to *Middleborough*, was entertained, both by the Magiſtrates and People, with great applauſe, and received with more demonſtrations of favour than ordinary; which ſtirred up Envy in ſome of the Miniſters of that City, who would have confined him to a little Church that was in the outmoſt part of the City; fearing that he would get moſt of their Auditors from them. But the *Presbytery* would not ſuffer it; and after a while he ſo moderated their paſſions by his modeſty, courteſie, and readineſs to do any offices of love for them, that they lived very friendly together. *Ibid.* Page 950.

Prov. 18. 19. *A Brother offended is harder to be won than a ſtrong City: and their contentions are like the bars of a Caſtle.* Whether it be a Brother by race, place, or grace. Thoſe oft that loved moſt dearly (if once the Devil caſt his Club betwixt them) they hate moſt deadly. As we ſee in *Cain* and *Abel*; *Eſau* and *Jacob*; *Polymies* and *Eteocles*; *Romulus* and *Remus*; *Caraculla* and *Geta*, the two Sons of the Emperour *Severus*: *Robert* and *Rufus*, the two Sons of *william* the Conquerour: The Civil diſſentions between the two Houſes of *York*, and *Lancaſter*; wherein were ſlain fourſcore Princes of the blood Royal: The diſſentions between the two Kingdoms of *England* and *Scotland*, which conſumed more Chriſtian Blood, wrought more ſpoil and deſtruction, and continued longer then ever any quarrel we reade of did between any two People in the World.

As for Brethren by Profeſſion (and that of the true Religion too) among Proteſtants you ſhall meet with many diviſions, and thoſe proſecuted with a great deal of bitterneſs. *Nullum Bellum citius exardeſcit, nullum deflagrat tardius quam Theologicum*; No War breaks out ſooner, or laſts longer, then that among Divines. This made holy *Strigelius* weary of his Life: *Cupio* (ſaid he) *ex hac Vita migrare, ob duas cauſas*. For two cauſes, chiefly, do I deſire to depart out of this Life. Firſt, that I may enjoy the ſweet ſighr of the Son of God, and the Church above; Secondly, *Ut liberer ab immanibus, et implacabilibus odiis Theologorum*; That I may be delivered from the cruel, and implacable hatreds of Diſſenting Divines. There is a moſt ſad ſtory of thoſe that fled to *Frankfort* in Queen *Maries* Reign; yet among them there were ſuch grievous breaches, that they ſought the Lives one of another.

CHAP. XXXIII.

Examples of Family Government.

1. MR. *John Hooper* governed his Family ſo, that in every corner of his Houſe there was ſome ſmell of Virtue, good Example, honeſt Converſation, and reading of the Scriptures. *See my Lives of the Fathers*, p. 499.

2. Dr. *Ridleys* manner was, daily to read a Lecture to his Family at Prayertime. He gave to every one of them that could read a New Teſtament; and uſed to hire them with money to learn ſome Chapters by heart; and was marvellouſly careful that his Family might give an Example of Godlineſs and Virtue unto others. *Ibid.* p. 519.

3. BB. *Juel.* every day, at nine a clock at night, called all his Servants to an account how they had ſpent the day, and after Prayer admoniſhed them accordingly; reproving what was amiſs, and encouraging what was good. *Ibid.* p. 699.

4. Dr. *willets* Houſe was a model of a little Church, and Houſe of God: Here morning and evening ſacrifices were offered unto God daily. His children after ſupper daily read ſome part of the Holy Scriptures; and he required of every one preſent, that they ſhould remember ſome Sentence or other of what they heard read: after which he uſed to repeat the ſame, and would add ſomething by way of expoſition; and ſometimes would make ſomething by way of application to them. Yea, himſelf was an exact pattern and example unto all his Family. *Ibid.* p. 910.

5. Mr. *VVilliam VVhately* uſed daily in his Family to reade a Pſalm, or a Chapter; and in his Prayer after it he would diſcover the ſcope, meaning, and chief notes of Obſervation, and their uſes; ſo that his Prayer was an excellent Commentary thereupon. And this he did, not only in the plainer, but alſo in the harder Texts of Scripture. He uſed alſo to Catechize his Family. *Ibid.* p. 932.

6. The prudence of *Henry Alding* did diſcover it ſelf, as in other things, ſo in the good government of his Family, where he kept all in peace, and good order, and in love and concord: and concerning which this only was known, that nobody knew what was done therein. *Ibid.* p. 995.

7. The Lord *Harrington* uſed conſtantly to have a *Pſalm* and Chapter read, and Prayer in his Family every day before dinner; and a *Pſalm* ſung; and Prayer again after ſupper. *See his Life, in my ſecond Vol. of Lives.* p. 125.

8. Mr. *John Bruen*, every morning, when his Family was up, and met together, with his heart and hands lift up to Heaven, uſed to pray thus. *Bleſſed Lord, and our moſt merciful Father in* Chriſt Jeſus; *VVe, thy poor Children, do humbly beſeech thee graciouſly to aſſiſt us by thy Holy Spirit in this our morning exerciſe, that we may faithfully perform the ſame to thy praiſe, and our own comfort; and that for Chriſt his ſake, our only Saviour and Redeemer. Amen.* This ſet Form of ſhort Prayer he uſed Morning and Evening, to convince the ignorance of thoſe which deny the lawfulneſs of Set-Forms. Then they ſang a *Pſalm*, read a Chapter, and ſo went to Prayer. In which Duty he ſo wreſtled with God by Prayers and Tears, that he would not let him go till he had prevailed: Inſomuch as they ſeldom met again to Prayer, but he had ſome new and freſh cauſe of Thanksgiving for the return of his Prayers. *Ibid.* p. 175, 176.

9. Dr. *William Gouge*, in the Order and Government of his Family, was very exemplary. His Houſe was another *Bethel*: For he did not only conſtantly, upon Conſciencious Principles, uſe Morning and Evening Prayer, and reading of the ſacred Scripture; but he alſo catechized his Children and Servants; wherein God gave him a ſingular gift for their edification. For in Inſtructing them he uſed not any ſet form of words, but ſo, as that he brought them whom he taught, to expreſs the Principles taught them in their own words. Never any Servant came to his Houſe, but he gained much knowledg whilſt he remained with him. *See his Life, in my third Volume of Lives.* page 101.

10. Dr. *Robert Harris*, in his Family Government, had the qualification mentioned by St. *Paul*. He was one *that Ruled well his own Houſe.* He had an excellent Method in the Education of his Children, which was this;

In general, his care was to maintain his Authority over them: Yet that Authority was equally tempred with lenity, and gravity: He loved them without fondneſs, and Ruled them without rigour. In particular, ſo ſoon as they could uſe their Tongues, they were made acquainted with the Hiſtorical part of the ſacred Scriptures: As ſoon as they could uſe their Legs, they were ſet to School; and when they could remember any thing of a Chapter read, or bring home any part of a Sermon, his care was to inſtruct them in the Fundamentals of Religion. Their Child-hood being paſt, he would call upon them for the practice of Religion; and was a diligent Obſerver of their private performance of Religious excerciſes; wherein alſo their Mother was no ſmall help unto them.

When they grew up to more maturity, he diligently obſerved their capacities, inclinations, but eſpecially their conſtitutions; and thereby gueſſing at that ſin which was like to prove their *Dilectum Dilictum*, their Darling Corruption; he accordingly ſuited their Callings, ſo as that ſin might be leaſt nouriſhed, and moſt beaten down. The Rule which he gave them was this: *When you are Youths, chooſe your Callings; when men, chooſe your Wives; only take me along with you. It may be, Old men may ſee farther than you.* Thus whilſt he condeſcended unto them, and they ſubmitted unto him, both Parties were gratified.

To his Sons, whom he bred in the Univerſity, his Rule was; *Study Work more than Wages*: To thoſe whom he bred in the City, he would ſay; *Do not waſte an half-penny, and you will not want a penny. And labour to be Maſters of your Callings.*

For his Servants, there are ſome yet living that ſerved him in his younger dayes, who ſtill bleſs God that ever they came under his Roof; where they received the beginning of Grace, and ſuch a meaſure of knowledge as kept them from warping in the late giddy times. *See his Life, in my third Vol. of Lives.* p. 306, &c.

11. Mr. *Margaret Corbet*, if you look upon her in her Relations; as a Wiſe, a Mother, and a Miſtreſs; you ſhall ſee that ſhe was mindful of her duty unto God in them all. Her great care and endeavour was, to ſet up God in her Family: In order whereunto ſhe beſtowed great pains in catechizing her Children, and other near Relations that were committed to her charge. Her great deſign was, to *bring them all up in the fear, and admonition of the Lord*, and to inculcate again, and again, that main and needful Leſſon, of *Remembring their Creator in the dayes of their Youth.* Much pains alſo ſhe took in catechizing, and inſtructing her Servants, eſpecially before they were to receive the Sacrament of the Lords Supper. She uſed to examine them of the Sermons they heard, and ſhe conſtantly read over to them thoſe Sermon Notes which ſhe had taken at Church; that ſo they might be the better prepared to give an account thereof to her Husband. God was pleaſed to give her ſeveral *Olive Branches round about her Table*; well bred, well catechized, and well governed, and of very great hopes. As *Lois* and *Eunice* inſtructed young *Timothy*, ſo ſhe inſtructed thoſe hopeful little ones in the ſacred Scriptures, and acquainted them with the knowledge of God in their tender years. Thus (according to *Solomons* counſel) *Prov.* 21, 6. *They were trained up in the way wherein they ſhould walk. See her Life, in my third Vol. of Lives.* page 506, &c.

12. Mr. *Miles Coverdale*, Biſhop of *Exceter*, was an enemy to all wickedneſs, and wicked men; whoſe ſociety he ſhunned, and would in no wiſe entertain, or keep in his Houſe or company. His Family was a little Church, in which was exerciſed all godlineſs, and virtue. He ſuffered no one Perſon to abide in his Houſe, who could not give an account of his Faith, and Religion, and who lived not accordingly. And as he was very careful to propagate Religion in his Dioceſs, ſo was he ready to give direction for good Government in all Eccleſiaſtical affairs. *See his Life, at the end of my Martyrologie.* p. 5.

Dr. *Chaderton* was married fifty three years, and yet in all that time he never kept any of his Servants from Church to to dreſs his meat, ſaying, *That he deſired as much to have his Servants know God as himſelf.* If at any time he had a Servant upon Tryal, though they could do as much work as three others; yet if they were given to lying, or to any other vice, he would by no means ſuffer them to dwell within his Houſe. *Ibid.* p. 169.

14. Mr. *Herbert Palmer*, in the Religious ordering of his Family, was extraordinary vigilant and painful; ſo that it might be, as much as in him lay, a Garden without Weeds; and that thoſe which were under his Roof, might either not periſh, or at leaſt, not through his default. Indeed his houſe was a School of Religion, ſuch as there are very few to be found; inſomuch that it was counted a great happineſs to live under his Roof.

It was his great care to entertain none into his Family, but ſuch as were truly godly, or, at leaſt, willing to be inſtructed, and educated in the wayes of God; and who would be ready and willing to attend the exerciſes of Gods worſhip both publickly, and privately; and to avoid all ſcandalous converſation. He conſtantly prayed twice a day with his Family, not allowing any to be abſent; at which times he read to them ſome portion, both out of the Old and New Teſtament. He was alſo careful to catechize them twice every week; and likewiſe on Friday, and Saturday, to require an account from them of the Sermons preached the Lords day before. He had daily after dinner and ſupper a Chapter read; and an account given of it by him that read it: after which, he would expound the more difficult paſſages, noting ſuch obſervations as were moſt obvious, from the moſt remarkable paſſages therein.

Eſpecially, he was careful that all his Family ſhould ſanctifie the Lords day: and therefore would not ſuffer them to be imployed late the night before about their ordinary buſineſſes, but cauſed them to conclude ſooner then on other dayes, that they might not be indiſpoſed for the duties of the day following. And for the better Sanctification of that Day, he was careful, not only to perform private Duties, but when he went to the Publick Ordinances, he would call all his Family together to go along with him, that ſo they might be preſent at the whole ſervice of God, &c. *Ibid.* p. 226, 227.

15. *Gaſper Colinius*, Admiral of *France*, when, by his Ladies perſwaſions, he firſt embraced the Proteſtant Religion; he began to inſtruct his Family in the true knowledge and worſhip of God, and gave them Bibles, and other good Books to read, for their further edification. And withal, he ſtoutly forbad them thoſe Oaths, and Blaſphemies, which were common in *France*; eſpecially in the Court. He provided alſo godly Governours, and School-Maſters, for his Children; ſo that in a ſhort time there was a wondrous alteration, and change, in his Family. *Ibid.* p. 248.

Upon the death of his pious and virtuous Wife, he called his Children to him, and told them, that by the loſs of their dear Mother, they might ſee the inſtability of all earthly comforts, and that there was nothing here below which they could confide in: And that Houſes, and Caſtles, though never ſo ſtrong, were not given them for Habitations, but as Inns; and that therefore they ought not to truſt in theſe frail, and fading things, but only in the mercy, and goodneſs of God; and then they need not doubt but they ſhould find him alwayes ready at hand for their comfort: And then calling Monſieur *Grellius*, his Sons Tutor, he told him, that he muſt needs return back to the Camp, where he knew not what might befall him; and therefore he required him to have a ſpecial care of his Sons, and, as he had often requeſted him, to be careful to bring them up in the true Religion, and fear of God, as well as to inſtruct them in other Arts, and Learning. *Ibid.* p. 262.

CHAP. XXXIV.

Examples of Famine, Dearth.

1. PRov. 16. 26. *Druſus*, when meat was denied him, did eat the very ſtuffings of his Bed. *Suet. in Tiber.* But that was not nouriſhment. The Stomack of a man (ſaith one) is a Monſter; which being contained in ſo little a bulk as the Body, is able to conſume, and devour all things; and yet is not conſumed of it ſelf, nor deſtroyed by the heat that digeſteth all things that come into it.

2. In the twentieth year of *William the Conquerours* Reign, by reaſon of the diſtemperature of the Weather, and Thunder, and Lightning, by which many men were ſlain, there enſued a great Famine, and afterwards a miſerable mortality of men and Cattel; and, which was very ſtrange, Hens, Peacocks, Geeſe, and Ducks, bred in, and accuſtomed to mens Houſes, forſook their wonted habitations, and turned wild. *Sir* Rich. Bakers *Chron.* page 31.

3. In the eighteenth year of the Reign of King *Edward* the Second, there was ſo great a Famine here in *England*, that Horſes and Dogs were eaten; and Thieves in Priſon pluckt in pieces thoſe that were newly brought in among them, and did eat them half alive; which continuing three years, brought in the end ſuch a Peſtilence, that the living ſcarcely ſufficed to bury the dead. *Sir* Rich. Bakers *Chron.* p. 224.

4. *Anno Chriſti*, 1628. The Proteſtants in the City of *Rochel*, being beſieged by the Army of the King of *France*, the Inhabitants were brought to ſuch extremity, that for want of other food, the Citizens, and Souldiers, having eaten up all the Horſes, Dogs, Cats, Rats, and Mice; lived for two Moneths upon nothing but Cow-hides, and Goat-skins boiled; when theſe were ſpent, they did eat up all the old Gloves, and whatſoever was made of Leather: Yea, the poorer ſort did cut off the buttocks of the dead, and did eat them. Young Maids of fourteen, or ſixteen years old, did look like old Women of an hundred years old. All the *Engliſh* that came out thence, after the ſurrender of the City, looked like to *Anatomies*. The prizes of things, during the ſiege, were as followeth: A Buſhel of Wheat, twenty pounds. A pound of Butter, thirty ſhillings. An Egg, eight ſhillings. An ounce of Sugar, two ſhillings ſix pence. A dried Fiſh, twenty ſhillings. A Pint of *French* Wine, twenty ſhillings. A Pint of Milk, thirty ſhillings. A pound of Grapes, three ſhillings, &c. *See my Gen. Martyrologie.* p. 355.

5. *Anno Chriſti*, 1573. about the time of the bloody Maſſacre in *Paris*

upon black St. *Bartholomews* day, the City of *Sancerre*, wherein were many Proteſtants, was long beſieged by the Lord of *Caſtre*; ſo that the Citizens began to lack food, and, at laſt, were forced to feed upon their Horſes, Aſſes, and Mules, which yet laſted but for a moneth: Then did they eat all the Dogs, Cats, Rats, Mice, and Moles, that they could get: Theſe alſo being ſpent, they lived upon hides of Beaſts, Calves, and Sheep-skins. Then did they eat Parchment, Horſe, and Beaſts Hoofs; Horns, Lanthorns, Halters, and furniture for Horſes; girdles of Leather, Herbs, and wild Roots. And theſe being all ſpent, and no bread left in the City, ſuch as could get Linſeed, or any other ſeed, ground it, or did beat it in a Morter, and made bread thereof; as alſo of Herbs mixed with Bran, if they could get it. This alſo being ſpent, they made bread of Straw-meal, powder of Nut-ſhells; yea, of Slates. Suet, old Ointments, and other old greaſe, ſerved to make Pottage; and with it alſo they fryed the Excrements of Horſes and men, which they did eat: Yea, the filth in the ſtreets was not ſpared.

In this extremity a poor Laborour and his Wife were taken, condemned, and executed, for eating the Head, Brains, and Intrails of their own Daughter, of three years old, that dyed of Famine. They had dreſſed alſo the reſt of her body, to eat at other times; and that which aggravated their fault was, that it was proved that that very day there was given to them a little Pottage made with Herbs and ſome Wine, which might have ſatisfied them in that neceſſity. Such as went forth of the City Walls to ſeek relief, were either ſlain by the Enemy, or lived upon the ſprigs of Vines, Black-berries, Snails, and Herbs. Among other ſad, and lamentable ſpectacles, one was of a poor Labourer, and his Wife, found dead among the Vines, and two of their Children crying by them; the younger being but ſix weeks old, which a charitable Widow took home to her Houſe, and ſuſtained it. Many dyed of Famine, ſome in their Houſes; others fell down in the ſtreets, and gave up the ghoſt. Moſt of the Children under twelve years old, dyed. Lamentable was it to hear the poor Fathers and Mothers mourning and weeping to ſee their Childrens miſery, and yet they could not help them.

A young Boy, of five years old, languiſhing divers weeks for want of convenient food, ran along the ſtreets, till, ſtrength failing, he fell down in the preſence of his Father and Mother, who wept, and lamented much over him; and feeling upon his Arms, and Legs, they found them like dryed ſticks; whereupon the Child ſaid, *Why do you thus weep to ſee me dye of hunger? I ask you no Bread, Mother, for I know you have none. But ſeeing it is the will of God that I ſhould dye in this ſort, I muſt take it thankfully. Had not the holy man* Lazarus, *hunger? Have not I read it in my Bible?* And thus ſaying he yielded up his ſpirit unto God.

One thing that conduced to the preſervation of the lives of many, was this; There were yet ſix Kine kept alive to give Milk for ſome Infants, and certain Horſes for ſervice, which were reſerved for an extremity. Theſe at laſt were killed, and their fleſh was ſold for the comfort of thoſe that yet lived. Alſo ſome little Corn was brought into the Town by ſtealth, which was ſold for half a Crown a pound. How wonderfully God at laſt delivered them, *See in my General Martyrologie.* p. 354.

6. During the tenth Perſecution, under the Emperour *Maximinus*, God

plagued the *Roman* Empire by Peſtilence, and Famine; by which calamities the People were miſerably waſted: Corn was ſold at unreaſonable rates, ſo that exceeding great multitudes dyed of Famine in the Cities, but far more in the Villages: Divers brought out their beſt Treaſure, and gave it for any kind of Suſtenance, though never ſo little. Others having ſold their Poſſeſſions for food, afterwards fell into great miſery. Some did eat Graſs; others fed upon unwholſom Herbs, whereby they hurt, and poiſoned their Bodies. Many Women of Quality were forced to leave the Cities, and to beg up and down the Countrey. Some through faintneſs fell down as they went in the ſtreets; and holding up their hands, cryed out lamentably for ſome ſcraps, or fragments of Bread; when they were ready to give up the ghoſt, and not able to ſay any more, they cryed, *Hungry*, *Hungry*.

Some of the Richer ſort, being tired out with relieving ſuch multitudes of poor, began to grow mercileſs, and hard-hearted; fearing leſt themſelves ſhould ere long fall into the like miſery; by reaſon whereof the Market-places, Streets, and Lanes, lay full of dead Corpſes, and their naked bodies were caſt out unburied, many of which were devoured by Dogs; whereupon the ſurvivors fell to killing of Dogs, leſt, running mad, they ſhould fall upon them, and devour them alſo.

But though theſe Miſcreants had been cruel and mercileſs towards the Chriſtians, yet were they very charitable unto them in all their neceſſities, travelling up and down, imploying themſelves, ſome in curing the ſick, others in burying of the dead. Others called the multitude together who were ready to famiſh, and diſtributed bread unto them; whereby they occaſioned them to glorifie the God of the Chriſtians, and confeſſed them to be the true worſhippers of the true God, which they made to appear by their works. *See my Gen. Martyrologie.* p. 69.

7. In the Reign of *Theodoſius Junior* there was ſuch a Famine in *Rome*, and *Italy*, that the poorer ſort were fain to make bread of the bark of Trees; and the Richer ſort, of Cheſnuts. A pound of fleſh was worth fifty pence, and dead mens fleſh was ſold and eaten. *See my ſecond part of Lives.* p. 56.

8. In the Reign of *Juſtinian*, whileſt *Totila*, with his *Goths*, beſieged *Rome*, there was ſuch a Famine in the City, that the Inhabitants were forced to eat Cats, Rats, Dogs, and many other ſuch unclean Creatures; and yet many dyed of hunger. *Ibid.* p. 75.

9. In the Reign of our King *Edward* the ſixth, the *Corniſh* Rebels beſieging the City of *Exceter*, the Citizens ſuſtained great wants, and were forced to make bread of the courſeſt Bran; and their beſt fleſh was that of their Horſes. An aged Citizen, in this their extremity, brought out all his ſtore, ſaying; That as he communicated to them his ſtore, ſo he would ſhare with them in their wants; and when all was gone, he would feed upon one Arm, and fight with the other, before he would conſent to deliver up the City to the Rebels. *Ibid.* p. 162.

See more in Prodigies, and Prodigious Judgments.

10. *Lyſimachus*, when he was inflamed with thirſt, proffered his Kingdom for a draught of cold water.

CHAP. XXXV.

Examples of Fortitude, Valour, Magnanimity.

1. THe Emperour, *Charles* the fifth, was ſo active from his Youth as few Princes can parallel him. For he made nine Journeys into *Germany*, ſeven into *Italy*, ten to *Flanders*, four to *France*, two to *England*, and two expeditions into *Africk*. He made eight Voyages on the *Mediterranean Sea*, and three on the *Ocean*.

What a World of Atchievements did he perform in theſe expeditions? He ſent away the *Great Solyman* weeping from before the Walls of *Vienna*, and ſo ſtopped that huge torrent of deſtruction which was like to have overwhelmed all *Germany*, and, ſoon after, the reſt of Chriſtendom. He made *Barbaroſſa*, that formidable Pirate, and his *Dragon*, the Admiral Galeon wherein he ſailed, to flye before him. What notable Conqueſts were thoſe of *Gulitta*, and *Tunis*, where the *Roman Eagles* had not flown ſince the time of *Scipio*, and *Hannibal*; and had not the emulations of ſome Chriſtian Princes found him work at home, and diverted him, probably he had conquered, and civilized all *Barbary*. In *Europe*, he took the Duke of *Cleve*, with all his Towns, and Territories. He quelled the Duke of *Saxony*, the head of the *Lutheran* Party. He impriſoned the Duke of *Milain*. He ſubdued, and ſack'd *Rome*. He tamed the mutinous City of *Gant*, where he firſt breathed air, and had been rock't in his Cradle. He pierced the very heart of *France*, forcing the King to flye to the *Great Turk* for help againſt him; whom he afterward took Priſoner (being the day he was born upon: Yet, touching the Action (as he himſelf confeſſed) though *Charles* had more of Fortune, yet King *Francis* had got as much of Glory, conſidering all circumſtances; being taken with a naked Sword in his hand, amidſt a throng of fighting Enemies all about him, weltring in blood; Colours flying, and Victory fluttering on both ſides with doubtfull Wings. The full diſcovery of the *New World* was made in his time, with the Mines of *Peru*. In fine, he had ſuch a continual Tide of good ſucceſs, that it ſeems, that Age was deſigned for his Glory. He fought twenty pitcht Battels, and made above three hundred Sieges: Nor did he know what a Repulſe was, but only at *Algier*, *Marſeilles*, and *Mite*.. Howels *Hiſt. of* Naples.

2. *Cyprian* ſhewed his Magnanimity by this ſpeech of his; *If there be any* (ſaith he) *that think to joyn themſelves to the Church of Chriſt, not by their prayers, but by their menaces; not by their humiliation, and ſatisfaction, when they have ſcandalized the Brethren, but by their great words, and threats; let all ſuch know, that the Church of the Lord will oppoſe them, and that the Tents of Chriſt will prove immovable, and not to be conquered by them. See my Lives of the Fathers*. p. 47.

3. *Chryſoſtoms* greatneſs of mind appeared notably in this Example: There was one *Guinas*, a great man in *Scythia*, of an inſolent and Tyrannical ſpirit, who had importuned the Emperour of *Conſtantinople* for the liberty of a Church

for himſelf and followers, being *Arrians*. The King acquainted *Chryſoſtom* with his requeſt, and withal told him that he durſt not ſay him nay. *Chryſoſtom* deſired to ſpeak with this *Guinas* before the Emperour; and when they met, he ſo daunted the proud Tyrant with his ſtout and reſolute ſpeeches, that he made him aſhamed of his Requeſt, and to be content without it. *Ibid.* Page 144.

4. Sir *John Oldcaſtle* was bred up in the Court of our King *Henry* the fourth, and for his Valour was by him made Lord *Cobham*: But that which did truly enoble him, was, that the Lord pleaſed, in thoſe dark times, to reveal his Truth unto him, whereof he became a zealous Profeſſor, and a valiant defender, eſpecially of godly Miniſters who were *Wickliff's* Diſciples, whom he protected againſt the rage of the *Antichriſtian Clergy*, who bare the greateſt ſway in thoſe dark and Popiſh times: Hereby he made himſelf the Butt and mark of their Envy; who cauſed him to be accuſed of Hereſie, and had Articles put in againſt him. He ſeeing their Rage and Fury, and how, by their means, he was compaſſed about with deadly dangers, he wrote a moſt Chriſtian Confeſſion of his Faith, which he ſigned and ſealed with his own hand, and went with it to the King, from whom he hoped to find favour: But the King (over-awed by the Biſhops) rejected it, and bid him deliver it to thoſe that were to be his Judges. Then he deſired that he might have leave to bring an hundred Knights and Eſquires to be his Compurgators, which he knew would clear him of Hereſie. He offered alſo, after the Law of Arms, to fight with any man living, Chriſtian or Heathen, in the quarrel of his Faith; the King and his Council only excepted. *See his Life, in my ſecond Vol. of Lives.* p. 8.

5. *Alexander the Great* is highly commended by *Plutarch*, and Q. *Curtius*, for this valiant Act: There was one *Arimazes* that had Gariſon'd a very ſtrong Rock (held to be inacceſſible, and to which there was only one paſſage) in the Countrey of the *Sogdians*, with thirty thouſand men: and being ſent unto by *Alexander* to deliver it up unto him, he returned a ſcornful anſwer, asking, whether *Alexander* could flye? Whereunto *Alexander* returned this reply; *I will make thee know, ere thou art a night elder, that the* Macedonians *can flye.* Hereupon he picked out three hundred of the activeſt, and boldeſt men that he had, and by large promiſes prevailed with them, the very next night, to climb up the back ſide of the Rock to the top of it; which they did accordingly; and coming ſo unexpected, ſlew the Guard, took the Gariſon, and let in *Alexander*; who nailed *Arimazes* to a Croſs. *See* Alexanders *Life, in my fourth Vol. of Lives.*

6. Sir *Robert Knowls* was born but of mean Parentage in the County of *Cheſter*; yet, for his valiant behaviour, was advanced from a common Souldier, in the *French* Wars, under King *Edward* the Third, to be a great Commander. And being ſent General of an Army into *France*, in deſpight of all their power, he drave all their People before him like ſo many Sheep; deſtroying Towns, Caſtles, and Cities, in ſuch a manner, and number, that long after, in memory of this Act, the ſharp points, and gable ends of over-thrown Houſes and Minſters were called *Knowls his Miters.* After which, intending to make himſelf as much beloved of his Countrey as he was feared of forreign Nations; he built the goodly fair Bridge of *Rocheſter*, over the River of

Medway, with a Chappel, and a Chantry at the Eaſt end thereof. He founded alſo a Colledg, with an Hoſpital adjoyning thereunto, in the Town of *Pontfract* in *York-ſhire*: He founded alſo an Hoſpital in the City of *Rome*, for the entertainment of *Engliſh* Travellers, and Pilgrims; which ſince is turned into a Seminary for our *Engliſh* Fugitives. He died at his Mannor of *Scone-Thorp* in *Norfolk*, *Anno Chriſti*, 1407.

7. In a dangerous Battle of the *Scots* againſt the *Danes*, at a place called *Longcarty*, the *Scots* beginning to faint, there was living hard by, one *Hay*, a man of exceeding ſtrength, and of an exceellent courage; who ſuddenly caught up an Ox Yoke, and, together with his Sons, flew into the Battel, and ſo valiantly, and fortunately behaved himſelf, that what by frighting the Enemy, and exhorting his Friends, he re-enforced the *Scots*, who were ready to ſhrink, and flye, and obtained for them a great and glorious Victory, The King, with the States of the Kingdom, aſcribed the Victory, and their own ſafety, to his Valour, and Proweſſe; whereupon, in that very place, the moſt fruitful grounds were aſſigned to him, and to his Heirs, for ever; who, in Teſtimony hereof, have ſet over their Coat, a Yoke for their Creſt. *Camb. in Perth.*

8. Sir *John Howard*, Knight (Son of Sir *Robert Howard*, Knight, and *Margaret* his Wife; Daughter and Co-heir of *Thomas Mowbray*, Duke of *Norfolk*) was firſt made Baron by King *Edward* the fourth, *Anno Chriſti*, 1461. And in the year 1483. he was made Duke of *Norfolk*, by King *Richard* the Third; in whoſe quarrel he was ſlain at *Boſworth Field*, *Auguſt* 22. in the year 1485. He was warned by divers to abſtain from that ſervice, inſomuch that the Night before he ſhould ſet forward towards the King, one wrote this Rythm upon his Gate:

Jack *of* Norfolk *be not too bold*;
For Dickon *thy Maſter is bought, and ſold.*

Yet notwithſtanding all this, he regarded more his Oath, his Honour, and his Promiſe made to King *Richard*, than his own ſafety; and, like a Gentleman, and faithful Subject to his Prince, he abſented not himſelf from his Sovereign; and as he faithfully lived under him, ſo he valiantly dyed with him. And therefore, though this ſervice was ill imployed in ſupporting a Tyrant (whom it had been more honourable to have ſuppreſſed than to have ſupported) yet becauſe, upon his fealty, he had undertaken his Quarrel, he thought it leſs loſs of life and living, then of glory and honour: So that he might have ſaid, in reſpect of his Loyalty, and promiſed Truth, teſtified with conſtancy unto the Death;

Eſt mihi ſupplicii cauſa fuiſſe pium.

This is Excellently ſet forth in Verſe, by Sir *John Beaumont*.

L*Ong ſince the King had thought it time to ſend*
For truſty Norfolk, *his undoubted Friend:*
Who haſting from the place of his abode,
Found at his door a World of Papers ſtrow'd:
Some would affright him from the Tyrants aid,
Affirming, that his Maſter was betray'd.
Some laid before him all thoſe bloody deeds,
From which a line of ſharp revenge proceeds;
With much compaſſion that ſo brave a Knight
Should ſerve a Lord, againſt whom Angels fight.
And others put ſuſpitions in his mind,
That Richard, *moſt obſerv'd, was moſt unkind.*
The Duke a while theſe cautious words revolves
With ſerious thoughts, and thus at laſt reſolves.
If all the Camp prove Traitors to my Lord,
Shall ſpotleſs Norfolk *falſifie his word?*
Mine Oath is paſt; I ſwore t' uphold his Crown,
And that ſhall ſwim, or I will with it drown.
It is too late now to diſpute the right:
Dare any Tongue, ſince York, *ſpread forth his light,*
Northumberland, *or* Buckingham *defame,*
Two Valiant Cliffords, Roos, *or* Beuamonts *Name,*
Becauſe they in the weaker quarrel die?
They had the King with them, and ſo have I.
But every eye the face of Richard *ſhuns,*
For the foul murther of his Brothers Sons.
Yet Laws of Knight-hood gave me not a ſword
To ſtrike at him, whom all with joint accord
Have made my Prince, to whom I Tribute bring:
I hate his Vices, but adore the King.
Victorious Edward, *if thy ſoul can hear*
Thy Servant Howard, *I devoutly ſwear,*
That to have ſav'd thy Children from that day,
My hopes on Earth ſhould willingly decay.
Would Glouceſter *then my perfect Faith had try'd,*
And made two Graves when Noble Haſtings *dy'd.*
This ſaid, his Troops he into Order brings, &c:

A liitle after, he gives a touch of this Dukes Valour, and deciphers his death, thus:

Here Valiant Oxford, *and fierce* Norfolk *meet,*
And with their Spears each other rudely greet;
About the Air the ſhivered pieces play,
Then on their Swords their Noble hands they lay:

And Norfolk *firſt a blow directly guides*
To Oxfords *Head, which from his Helmet ſlides*
Upon his Arm, and biting through the ſteel
Inflicts a wound, which Vere *diſdains to feel:*
He lifts his Fauchion with a threatning grace,
And hews the Bever off from Howards *face:*
This being done, he with compaſſion charm'd,
Retires, aſham'd to ſtrike a man diſarm'd:
But ſtraight a deadly ſhaft, ſent from a Bow
(Whoſe Maſter, though far off, the Duke could know)
Untimely brought this Combat to an end,
And pierc't the brain of Richards *conſtant Friend.*
When Oxford *ſaw him ſink, his Noble ſoul*
Was full of grief, which made him thus condole.
Farewel (true Knight) to whom no coſtly grave
Can give due honour; would my tears might ſave
Thoſe ſtreams of blood, deſerving to be ſpilt
In better ſervice. Had not Richards *guilt*
Such heavy weight upon his Fortune laid,
Thy glorious Virtues had his ſins outweigh'd.

9. Sir *Thomas Howard*, Knight of the Garter, Earl of *Surrey*, and afterwards Duke of *Norfolk*, Son and Heir to this aforeſaid *John*, was, with his Father, in the Fore-front of King *Richards* Battle, being ſo placed by the King as a Bulwark to defend the reſt. The martial proweſſe of this young Earl, and his reſolute brave carriage when he was taken Priſoner, are ſet forth to the life, by the ſaid Sir *John Beaumont*, thus:

Couragious Talbot *had with* Surrey *met,*
And, after many blows, begins to fret,
That one ſo young in Arms, ſhould thus, unmov'd,
Reſiſt his ſtrength, ſo oft in War approv'd.
And now the Earl beholds his Fathers fall,
Whoſe Death, like horrid darkneſs, frighted all:
Some give themſelves as Captives, others flye:
But this young Lyon caſts his generous eye
On Mowbray's *Lyon, painted in his Shield,*
And, with that King of Beaſts, repines to yield.
The Field (ſaith he) in which the Lyon *ſtands*
Is blood: and blood I offer to the hands
Of daring Foes: But never ſhall my flight
Die black my Lyon, *which as yet is white.*
His Enemies (like cunning Huntſmen) ſtrive,
In binding ſnares, to take this prey alive;
While he deſires t' expoſe his naked Breaſt,
And thinks the ſword that deepeſt ſtrikes is beſt.
Young Howard *ſingle with an Army fights,*
Which mov'd, with pity, two renowned Knights,

Strong Clarendon, *and Valiant* Conniers *trye*
To reſcue him; in which attempt they dye.
Now Surrey *fainting, ſcarce his Sword can hold,*
Which made a common Souldier grow ſo bold
To lay rude hands upon that Noble flower,
Which he diſdaining (anger gives him power)
Erects his Weapon, with a nimble round,
And ſends the Peaſants arm to kiſs the ground.
This done, to Talbot *he preſents his Blade,*
And ſaid, It is no hope of Life hath made
This my ſubmiſſion: But my ſtrength is ſpent,
And ſome, perhaps, of Villain blood, will vent
My weary ſoul: This favour I demand,
That I may dye by your Victorious hand.
Nay (God forbid) that any of my Name
(Quoth Talbot*) ſhould put out ſo bright a flame*
As burns in thee (brave Youth;) where thou haſt err'd,
It was thy Fathers fault, ſince he preferr'd
A Tyrants Crown, before the juſter ſide.
The Earl (ſtill mindfull of his Birth) reply'd;
I wonder, Talbot, *that thy Noble heart*
Inſults on th' ruines of the Vanquiſh't part.
We had the right; if now to you it flow,
The fortune of your Swords hath made it ſo.
I never will my luckleſs choice repent,
Nor can it ſtain mine Honour, or Deſcent:
Set Englands *Royal Wreath upon a Stake,*
There will I fight, and not the place forſake.
And if the will of God hath ſo diſpos'd
That Richmonds *brow be with the Crown enclos'd,*
I ſhall to him, or his, give doubtleſs ſigns,
That duty in my thoughts, not faction, ſhines.

Which he proved to be true in the whole courſe of his Life, which was depenſil'd on a Table, and fixed to his Monument. The Copy whereof (with a little amendment of the old *Engliſh*) here follows.

This ſaid Duke was in his young Age (after he had been trained up a ſufficient time at the *Grammar School*) Henchman to King *Edward* the Fourth, and was then called *Thomas Howard*, Son, and Heir to Sir *John Howard*, Knight, afterwards Lord *Howard*, and after that, Duke of *Norfolk* by right Inheritance. And the ſaid *Thomas Howard*, when he was grown up to Mans eſtate, was ſent (together with many more *Engliſh* Gentlemen) to *Charles*, Duke of *Burgundy*, in the beginning of the Wars between *Lewis*, King of *France*, and the ſaid Duke *Charles*: And after the Wars were ended betwixt them, the ſaid *Thomas Howard* returned into *England*, unto King *Edward*, his Sovereign Lord, who made him immediately Eſq; of his Body, and he was conſtantly about him, both when he went to bed, and when he roſe in the Morning. He had great thanks for his valiant ſervice in thoſe afore-named

Wars, both from Duke *Charles*, and from his own Sovereign: who afterwards Knighted him at the Marriage of the Duke of *York*, the ſecond Son of King *Edward*. And ſo he was with the ſaid King *Edward* in all his affairs, as well at *Lincoln*, *Shireſield*, and at the time of *Banbury-Field*, as in all other his Wars. As alſo when the King was taken Priſoner by the ſtout Earl of *Warwick*, before his eſcape, and departure into *Flanders*.

And after the Kings flight into *Flanders*, becauſe all the *Engliſh* Coaſts were ſo beſet to hinder his Friends, and Servants, from following of him; the ſaid *Thomas Howard* was fain to take Sanctuary at St. *Johns* in *Colcheſter*, for his conſtant love, and ſervice unto King *Edward*. And at the Kings return out of *Flanders*, the ſaid Sir *Thomas Howard* reſorted to him, and went with him to *Barnet Field*, where he was, in the Battle, ſore wounded.

And afterwards, when King *Edward* went into *France* with his Royal Army, he ſent over before him divers Gentlemen; and for that the ſaid Sir *Thomas Howard* had good experience in the Wars, as well by his being with Duke *Charles* of *Burgundy*, as in divers Fields, and Battles, with the ſaid King *Edward*; he therefore was commanded to go over with them, to adviſe and counſel them, till the Kings coming over. And when King *Edward*, and King *Lewis*, met at the *Barriers* upon the River of *Some*, the ſaid Sir *Thomas Howard* was with King *Edward* at the *Barriers*, by the Kings commandment, and no more men, ſave only the Chancellor of *England*, and the Chancellor of *France*, and Sir *John Cheiney*.

And after the Kings return into *England*, the ſaid Sir *Thomas Howard* obtained licence of the King to live in *Norfolk*, where he had an Houſe in right of the Lady his Wife, called *Aſhwelthorpe*, where he lived, and kept an honourable Houſe, to the great content of the whole Shire, during the life of the ſaid King *Edward*; and at that time, and long after, the Lord his Father was alive.

And after King *Edward* the fourth, and his Son, King *Edward* the fifth, were dead, and *Richard* had got the Crown; then the afore-ſaid Sir *Thomas Howard* was his Subject: and for that the young Dutcheſs of *Norfolk* was dead without iſſue; and the Lord *Howard*, Father to this Sir *Thomas Howard*, was rightful Heir (of former deſcent) to the ſame; he was created Duke of *Norfolk*; and his Son *Thomas* was created Earl of *Surrey*; and ſo they both ſerved the ſaid King *Richard* truly as his Subjects during his life; living at home in their own Countries, and keeping honourable Houſes in the ſame. They went alſo with him to *Boſworth Field*, where the ſaid King *Richard* was ſlain, and the Duke of *Norfolk* alſo; and the Earl of *Surrey* was wounded, and taken Priſoner: After which he was put into the Tower by King *Henry* the ſeventh, where he remained a Priſoner three years, and an half: During which time of his impriſonment, the ſaid King *Henry* had a Field with the Earl of *Lincoln*, in *Nottingham-ſhire*, near *Newark*; and the Lieutenant of the Tower came to the ſaid Earl, and proffered him the Keyes to go out at his pleaſure; but he anſwered him, that he would not depart thence untill ſuch time as they which commanded him thither ſhould command him out again, which was King *Henry* the ſeventh: Yet he charged the Lieutenant, upon his alliegance, that if the King were alive, he ſhould bring him there where the King was, to the intent that he might do his Grace ſervice. After this, for the true and faithful ſervice that the ſaid King *Henry* heard was done by him to his former Prince, and which himſelf alſo had ſeen him do at *Boſworth Field*; and for the great praiſe of his Truth that he heard of him while he was a Priſoner, in that he would not, though he had liberty proffered, come out of the Tower, at the Earl of *Lincolns* Field, he took him out of Priſon to his own Preſence, and to be about his own Perſon.

Within ten weeks after his coming out of the Tower, there was an Inſurrection in the North; where the Earl of *Northumberland* was ſlain by the Rebels in the Field, and alſo the City of *York* was taken by aſſault. For the ſubduing of which Rebels, the King aſſembled a great Army of his Subjects, and took his journey towards them from his Caſtle of *Hartford*; and the ſaid Earl of *Surrey* was made Captain of his Voward, and under him were appointed, in the ſame Voward, the Earl of *Shrewsbury*, the Lord *Haſtings*, Sir *William Stanley* (who was then the Kings Chamberlain) Sir *Rice ap Thomas*, Sir *Thomas Bowſer*, Sir *John Savage*, Sir *John Riſeley*, and divers others. And when this buſineſs was over, and the Captains of the Rebels, and many others of them were executed; and for the ſingular truſt which the King had in the ſaid Earl, and for the activity which he ſaw in him, he left him in the North, and made him his Lieutenant General from *Trent* Northward, and warden of the Eaſt, and middle Marches of *England*, againſt *Scotland*; and Juſtice of the Forreſts from *Trent* Northward; and there he continued ten years, and kept the Countrey in peace, uſing Policy, and taking much pains, without which it would not have been done; for that ſo many in the Countrey had been ſo lately puniſhed, according to their deſerts. And this he did during the whole ten years, ſaving that, in the ſecond year of his being there, there was an inſurrection in the Weſt part of the Countrey, with whom the ſaid Earl, with the help of other of the Kings true Subjects, fought in the Field, and ſubdued them at *Akworth*, beſides *Pontfract*. And in that Battle, beſides them that were ſlain in the Field, he took their Captains, and Executed them; and for the reſidue he ſued out the Kings pardon, and obtained it, and thereby won the love, and favour of the Countrey. And in the ſame year the King went over the Sea, and laid ſiege to *Bullain*, the ſaid Earl remaining ſtill in the North; whom yet the King would have taken with him, ſave that the People were ſo inconſtant, and therefore he was left behind for the ſafeguard of the Countrey, and for the defence of the Realm, becauſe of the ſingular truſt, and confidence the King had in him.

Not long after we had War with the *Scots*; and becauſe the ſaid Earl would be in a readineſs againſt them, he went to *Alnwick*, and there lay for the defence of the Borders. And in his own Perſon, in the Winter ſeaſon, he made a Road into *Tivydale*, and there burnt the Houſes, and the corn of the *Scots*, to their great loſs and impoveriſhment; the like whereof had not been done of a hundred years before. And after that, the King of *Scots* in his own Perſon, bringing *Perkin Warbeck* along with him, invaded this Realm of *England*, with a very great Army, and laid ſiege to *Northam Caſtle*: But as ſoon as he heard that the ſaid Earl was coming againſt him, he raiſed his ſiege, and returned into *Scotland*, with all the haſte that might be. And in the ſame Summer, after, the ſaid Earl made another Road into *Scotland*, and laid ſiege to the Caſtle of *Heyton*, which he took, and levelled it with the ground, the King of *Scots*, with the whole puiſſance of his Kingdom, looking on; whereas the ſaid Earl had not above nine, or ten thouſand men in his Army with him. And then the King of the *Scots* ſent to the ſaid Earl, *Lyon*, his Herald, to require a Battel, which was granted by the ſaid Earl; who ſaid unto the Herald, that foraſmuch as he was an Officer of Arms, ſent from the King his Maſter, to require Battel, and he, Lieutenant to the King his Maſter, aſſented thereunto; adding, that therefore it was a contract, and full bargain, which could not be broken, but through the default of one of them; and promiſed by the Faith which he did bear to God, and to St. *George*, and to the King his Maſter, he would make good his Promiſe: and that if the *Scots* King, his Maſter, brake his Promiſe, it ſhould be as much to his diſgrace, and reproach, as it ever was to any Prince. When the Herald had heard this his anſwer, and ſaw well that the Earl was fully determined to fight, he ſaid; *Sir, the King my Maſter ſends you word, that for avoiding the ſhedding of Chriſtian Blood, he will be content to fight with you hand to hand for the Town of* Berwick, *and the Fiſhing on the Weſt-Marſhes; and if you win him in Battle, you ſhall have a Kings Ranſom:* Hereunto the ſaid Earl returned this anſwer; That he thanked his Grace that he would ſo highly honour him, that being an anointed King, he would ſtoop to fight hand to hand with ſo poor a man as himſelf. *Howbeit* (ſaid he) *I will not deceive his Grace: For though he ſhould win me in Battle, he will be never the nearer to get the Town of* Berwick, *and the liberty of Fiſhing, than now he is; For I have no Commiſſion to make any ſuch bargain. My Commiſſion is to do the King of* Scots *all the harm I can, and ſo I have done, and ſtill will do,* &c. *But tell the King thy Maſter, that when this journey is done, I will fight with him either on Horſe-back, or on Foot, as he ſhall pleaſe, at any place that he ſhall indifferently appoint, if the King my Maſter will give me leave,* &c.

When this War with the *Scots* was ended, and the North parts of *England* ſetled in peace, and quietneſs, then our Kings Highneſs ſent for the ſaid Earl to be again about his Perſon, and made him Lord Treaſurer of *England*, and of his Privy Council.

After this, the King ſent him into *Scotland*, as chief Commiſſioner, with the Lady *Margaret*, his Daughter; who was to be married to the aforeſaid King of *Scots*: which King, at the time of the Earls being there, entertained him as thankfully, and with as much favour, as could be imagined; notwithſtanding all the diſpleaſures done to him by the ſaid Earl in the time of the Warrs; and at his departure gave him great gifts. And after his return into *England*, our Sovereign Lord the King, for the great truſt he had in him, made him one of his Executors.

After the death of King *Henry* the Seventh, King *Henry* the Eighth made him likewiſe of his Privy Council, and continued him Lord Treaſurer of *England*, and alſo made him High Marſhal of the ſame. And for the ſingular confidence that the King had as well to his truth, as to his wiſdom, and activity, at his going into *France* with his Army, wherein he had moſt of his Nobility, he left the ſaid Earl, with a certain Power, in the North parts, and made him his Lieutenant-General from *Trent* Northward, to defend the Realm againſt the King of the *Scots*, whom his Highneſs had no truſt unto, becauſe of the ancient League between *France* and them; and to defend this

Kingdom againſt any Invaſion that might ariſe from thence. And indeed, in our Kings abſence, the King of the *Scots* made an Invaſion into this Kingdom, againſt his Oath, and Promiſe, with the whole power of his Realm of *Scotland*; which when the ſaid Earl heard of, he made as great haſte towards him as poſſible he could with his Army, raiſed in thoſe Northern parts; and took up his Lodging in the Camp, or Plain called *Wollar-hough*, in the County of *Northumberland*, which was in the ſight of the King of the *Scots*, and of all his Army, then lying on *Flodden-Hill*, a ground more like a Fortreſs than any meet ground to give Battle on, contrary to his Promiſe made to *Rogecroſs*, Purſivant at Arms, who before was ſent to the King by the ſaid Earl with this Meſſage; That the ſaid Earl, with the Lord *Howard* his Son, then Admiral of *England*, and the Noble-men of the North parts, with other the Kings Subjects of the North, were come thither to repreſs, and reſiſt his Invaſions of his Sovereign Lord the Kings Realm, deſiring the ſaid King of the *Scots* to give him Battle; which his Meſſage the King of the *Scots* took very thankfully, and joyfully; promiſing to abide there on the ſame ground where he then was: yet he brake his Promiſe, and retreated to *Flodden-Hills* (a place almoſt impregnable) and from thence, with his great Ordnance, did ſhoot at our *Engliſh* Army. Now when the ſaid Earl perceived that the King had broken his promiſe, and betaken himſelf to ſo ſtrong a piece of ground as were *Flodden-Hills*, he then removed all his Army unto a plain, beſides *Barmer-wood*, to the intent to get between the King and his own Kingdom of *Scotland*, and there he lodged one Night; and on the morrow he took his paſſage over a River at *Twyfull Foord*, and then he marched on with his Army in ſuch wiſe, that he gat between the King of the *Scots* and his own Realm; by reaſon whereof the King was fain to leave his ſtrong ground, and prepare himſelf to give Battle to the Earl upon an Hill beſide *Bramſton* in *Northumberland*, very near unto *Standyford*; where the ſaid Earl, with the Nobles and Commons of the North, fought with the ſaid King, vanquiſhed, and ſlew him in plain Battle, directly before his own Standard.

In this Battle were ſlain, on the *Scottiſh* part, two Biſhops, eleven Earls, ſeventeen Barons, four hundred Knights, beſides other Gentlemen, with ſeventeen thouſand of the common Souldiers; which were numbred as well by the *Scots* themſelves, as by them that did bury them. And of truth, divers Gentlemen, and others, as well of the ſaid Earls own Servants, as of the North parts, and of *Cheſhire*, and *Lancaſhire*, were there ſlain: For hard it is, and almoſt impoſſible, that ſuch a Battle could be won without loſs of men: and truly it's matter of joy to the Friends of the ſlain, that they loſt their lives in the ſervice of their Prince, and Countrey. And this Noble Victory was obtained by the help of Almighty God, to the high honour of the Kings Majeſty. This Battle was fought, *Septemb. 9th.* in the fifth year of King *Henry* the Eighth.

This buſtle being over, the ſaid Earl went ito *Berwick*, there to eſtabliſh all things well, and in good order; and ſent for the dead Body of the King of *Scots* to *Berwick*. And when the Ordnance of the King of *Scots* was brought forth of the Field, and put into ſafe cuſtody, and all other affairs were well ſetled, then the ſaid Earl took his journey towards *York*, and there abode during the Kings pleaſure; and carried with him the dead Body of the aforeſaid King; and there lay untill ſuch time as the Kings Highneſs came from beyond Sea, after his winning of *Tyrwin*, and *Turnay*; and then his Highneſs ſent for the ſaid Earl to meet him at *Richmond*, which he did accordingly; and there delivered to his Highneſs the dead Body of the *King* of *Scots*, which was laid in the Charter-Houſe, there to abide during the Kings pleaſure.

And for the good, and valiant ſervice this Earl had done, he was reſtord to his rightful Title of Duke of *Norfolk*; and had alſo given unto him great poſſeſſions by the Kings Highneſs.

And when the War between our King and the *French* King was ended, then the ſaid Duke was ſent into *France*, as chief Commiſſioner, with the Lady *Mary*, our Kings Siſter, who was to be married to the *French* King *Lewis*.

And afterwards, when our King and Queen went into *France* to meet with the *French King Francis* at *Guiſnes*, and the Princeſs, our Kings daughter, was a Child, the ſaid Duke was left behind, as Protector, and defender of the Realm, to adminiſter Juſtice, and to ſee good Order, and Government in the Kingdom, during the abſence of the King; and thus he continued about the Kings Perſon, and of his Privy Council, till he was fourſcore years old; and then the Kings Highneſs was content to give him leave to go home into his own Countrey to the Caſtle of *Framlingham*; where he continued, and kept an honourable Houſe, to the day of his Death. And when he was carried out of *Framlingham* Caſtle to his Burial, no man could demand one groat for debt, or for Reſtitution for any wrong done by him in his Life. He was buried honourably at *Thetford Abbey*, whereof himſelf had been the Founder. He dyed in the ſixteenth year of King *Henry* the Eighth, *Anno Chriſti*, 1524.

10. *Edward*, ſirnamed *the Black Prince* (ſo named, not of his colour, but of his dreadful Acts in War) upon his ſumptuous Monument, had this *Epitaph* inlaid in Braſs.

Here lyeth the Noble Prince, *Monſieur Edward*, the Eldeſt Son of that thrice Noble *King*, *Edward* the Third; in former time Prince of *Aquitain*, and of *Wales*, Duke of *Cornwall*, and Earl of *Cheſter*; who dyed on the Feaſt of Trinity, which was the 8*th*. day of *June*, in the year of Grace, 1376, &c. And theſe Verſes followed.

Whoſo thou be that paſſeſt by
Where theſe Corps entombed lye,
Underſtand what I ſhall ſay,
As at this time ſpeak I may:
Such as thou art, ſometime was I,
Such as I am, ſuch ſhalt thou be.
I little thought on th' hour of Death,
So long as I enjoyed breath.
Great Riches here I did poſſeſs,
Whereof I made great Nobleneſs.
I had Gold, Silver, Wardrobes, and

Great Treaſures, Horſes, Houſes, Land:
But now a Caitiff poor am I,
Deep in the ground, lo, here I lye.
My beauty great is all quite gone,
My fleſh is waſted to the bone.
My Houſe is narrow now, and throng;
Nothing but truth comes from my Tongue:
And if ye ſhould ſee me this day,
I do not think that ye would ſay;
That I had ever been a man,
So much altered now I am, &c.

The death of this Prince, which fell out in the fourty ſixth year of his Age, was a heavy loſs to the State, being a Prince of whom we never heard any evil, never received other note then of goodneſs, and the Nobleſt performances that Magnanimity, and Wiſdom, could ever ſhew; inſomuch as what praiſe can be given to Virtue is due to him.

The Compendious Chronicle of *Canterbury*, written by one *Thomas Haſelwood* (a Canon of *Leeds*) ſpeaks more particularly of his Military Atchievements, in theſe words:

Edwardus, *Filius* Edwardi *tertii primogenitus, Princeps* Walliæ *fortunatiſſimus, et Miles in Bello audaciſſimus, inter validiſſima Bella geſta militaria, magnificè ab eodem peracta*: Johannem, *Regem* Franciæ, *apud* Poytieras *debellavit, et pluribus, tam Nobilibus quam aliis, de dicto Regno captis, et interfectis, eundem Regem captivavit, et ipſum potenter in* Angliam *ductum Patri ſuo præſentavit.* Henricum *etiam, intruſorem* Hiſpaniæ, *potentiſſimè in Bello devicit, et* Petrum, Hiſpaniæ *Regem, dudum a Regno ſuo expulſum, potenti virtute in regnum ſuum reſtituit. Unde, propter ingentem ſibi probitatem, et actus ipſius Triumphales, memoratum Principem inter Regales Regum memorias dignum duximus commendandum.*

II. *Claudius*, the Emperour, had the honour of joyning the whole Iſle of *Britain* to the *Roman* Empire; which, though thus won, was not yet, of a long time after, overcome. For now the *Britains*, underſtanding the miſchiefs of their diſſociation, and finding that their ſubmiſſion to the *Romans* brought but the more oppreſſion; combine themſelves together againſt the *Romans*, taking their occaſion from the outrages committed upon the Perſon, and State of Queen *Vaudicia*, or *Boudicea*, Widdow of *Pruſutagus*, King of the *Icenians* (which were the Inhabitants of *Norfolk*, *Suffolk*, *Cambridge*, and *Huntington*, *Shires*) a great and rich Prince, who at his death had made *Nero* his Heir, and left to his care his two Daughters, hoping thereby to free his Houſe from injuries. But it fell out quite contrary: For no ſooner was he dead, but his Kingdom was ſpoiled by the *Roman* Centurions: His Houſe was ranſackt by Slaves; His Wife beaten; and his Daughters Raviſhed. Beſides, as if the whole Kingdom had been given in prey to them, they ſeized upon the goods of the chief men of the *Icenians*, and of the Kings kinſmen, eſteeming them but as their Captives. Theſe *Britains* being deeply affected with theſe contamelies, and fearing worſe, combine themſelves with the *Trinobants* (the Inhabitants of *Middleſex*, and *Eſſex*) and others, not yet enured to ſervitude, to regain their liberty.

And firſt, they ſet upon the Garriſons of the *Veterane* Souldiers (whom they moſt hated) defeated the ninth Legion, whereof they ſlew all the Infantry, and forced *Cerealis*, the Commander in chief, to flight, and put to the Sword ſeventy thouſand of the *Romans*, and their aſſociates, which Inhabited *Maldon*, *London*, and *Verulam*; before *Suetonius*, the Governour of the Province, could aſſemble the reſt of his diſperſed Forces, to make head againſt them; whoſe Army was conducted by *Vaudicia* (who brought her two Daughters with her into the Field, to move her men to compaſſion, and revenge) and excited them to that Noble and manly work of recovering of their former liberty. And to animate them the more, ſhe proteſted to hold her ſelf there but as one of the Vulgar (without weighing her former great honour, and Birth) reſolving either to win the Battle, or to dye. Many alſo of the *Britains* Wives came into the Field, to be ſpectators, and encouragers of their Husbands Valour. But at laſt, after a cruel fight, *Suetonius* got the Victory, with the ſlaughter of eighty thouſand *Britains*; whereas of the *Romans* there were only four hundred ſlain, and not many more wounded.

12. *Vaudicia*, ſeeing the overthrow of her Army, was yet unvanquiſhed in her noble ſpirit; and ſcorning to be a gazing-ſtock in their Triumphs, or a Vaſſal to their wills, after the Example of *Cleopatra*, ſhe put an end to her miſeries, and life, by Poyſon. After her death ſhe was afforded honourable Burial, as were alſo the reſt of her vanquiſhed Army, according to their Qualities, near unto the place where the Battle had been fought. *Tacit. Annal.*

A true Narrative of the brave, and valiant Action of our Engliſh, *at* Sancta Cruz; *Anno Chriſti*, 1657.

13. After the taking in the ſupply of Victuals, which was ſent us the latter end of *March*, we ſpent two or three dayes before the Town of *Cadiz*; and finding the Enemy there in no great forwardneſs to come forth with a Fleet, as was expected; The General, on the thirteenth of *April*, 1657. called the Commanders together, and communicated to them his thoughts of going to *Sancta Cruz*, on the Iſle of Teneriff; laying before them the reaſons that induced him to it, which they all approved of; and a favourable Gale of wind, juſt at that time, preſented it ſelf to carry us thither. On the eighteenth following, in the Evening, we diſcovered Land, ſuppoſed to be *Point Negro*: But being thick and hazy weather, we could not know it certainly till Noon the next Day; whereby the Enemy had longer notice of our being on the Coaſt, than we deſigned he ſhould, before we came to action.

On *Munday*, the twentieth of April, 1657. we were, by break of day, fair in the Offin of *Sancta Cruz*; and, as ſoon as it was light, perceived by a ſignal from one of their Frigots a-head, that the *Weſt-India* Fleet was in the Bay. Whereupon, after a ſhort conference how to order the attempt, and earneſt ſeeking unto the Lord for his preſence, and aſſiſtance, we fell in among them, and by eight of the Clock were all at an Anchor; ſome under the Caſtle, and Forts, and others by their Ships ſides, as we could birth our ſelves to keep clear one of another, and beſt annoy the Enemy.

They had there five or ſix Galleons (whereof were Admiral, Vice-Admiral, with their Standard, and Flags aloft) and other conſiderable Ships, making up the number of ſixteen: Some having goods from the *Indies* ſtill on board them, others had taken in Goods, and Proviſions, to carry back thither again. Moſt of theſe were furniſhed with Braſs Ordnance; and (as we have been informed ſince) had their full Companies of Seamen, and Souldiers, kept continually on board them, from their firſt coming thither, which was about the beginning of *February* laſt paſt; their General himſelf in all that time lying but one night out of his Ship: They were moared cloſe along the ſhore, which lyes in the manner of a *Semi-circle*, commanded, as far as the Ships rid, by the Caſtle, and ſurroundred beſides with ſix or ſeven Forts, and with almoſt a continued line for Muſqueteers, and great ſhot, as the ground between admitted. And we were forced to come ſooner to do our work, that many of the men we have ſlain, and wounded, were ſhot by the Muſqueteers from the ſhore. Notwithſtanding, it pleaſed God, that in four hours time their men were beaten out, and all their Ships put aſhore, except the Admiral, and Vice-Admiral, who made the moſt conſiderable reſiſtance.

About two of the Clock the Vice-Admiral was ſet on fire; and the Admiral, by ſome happy ſhot, or other accident, was ſuddenly blown up; having (as we perceived juſt before) many Men on board her. By the Evening all the reſt were fired, except only two that ſunk down-right, and had litle but their Maſts appearing above water.

It remained, to compleat this mercy, that our own Ships ſhould come off well, wherein the greateſt hazard and difficulty lay. For ſome riding near to the ſhore, and being ſorely maimed, did require to be warped off; others, when we came to weigh Anchor, drove with the wind, which all the while did blow right into the Bay, and one of our beſt Frigots ſtrook. The Enemy in the mean time ſupplyed freſh men into his Forts, for thoſe we had killed, and beaten out, in the heat of the Action; and from them, and the Caſtle continued plying upon us, till about ſeven a Clock at Night, every ſhip and Veſſel belonging to our Fleet were, by the good hand of God, gotten ſafe out of their reach.

In this ſervice we had not above fifty men ſlain out-right, and an 120. wounded; and the dammage to our Ships was ſuch, as in two dayes time we indifferently repaired well for our preſent ſecurity; which we had no ſooner done, but the Wind veered to the South-Weſt (which is rare among thoſe Iſlands) and laſted juſt to bring us to our former Station near *Cape St. Maries*, where we arrived the ſecond of *May* following. For which merciful appearance of Gods Providence all along with us, we deſire the Lord may have the Praiſe, and Glory, to whom alone it is due. And that all that hear of it may ſay (as of truth we have found) *That among the Gods there is none like unto him; neither are their works like unto his works.*

This Action was performed on the 20*th*. of *April*, 1657.

14. In the Reign of King *William the Conqueror*, there was a private *Norwegian* Souldier, who himſelf alone, upon a Bridge, reſiſted the whole Army of the *Engliſh*, and ſlew fourty of them; and maintained the place for divers hours together, till one, getting under the Bridge, found means to thruſt up a Spear into his Body, and killed him. *Sir* Rich. Bakers *Chronicle*. page 34.

15 In the Reign of *King Edward* the Third, the Lord intending to honour *England*,

England, and to make it a ſcourge to *France*, raiſed up many brave men, of undaunted ſpirits, like unto *Davids* worthies, who were men of Renown. The firſt is worthily *Edward, the Black Prince*; and ſo worthily the firſt, that

Longè erit a primo quiſque ſecundus erit.

16. Next him, *Henry*, Earl of *Lancaſter*, the Princes right hand in all his great Atchievements. Then *William*, the Valiant Earl of *Salisbury*. Then *John Eure*, Anceſtor to the Lord *Eures*. Then the Lord *John Chandois*: Sir *James Audeley*: Sir *Walter de Manny*: Sir *Robert Knowls*: Sir *John Hawkwood*, born in *Eſſex*, who, though not much honoured at home, having been a Taylor, yet in forreign parts, eſpecially in *Italy*, ſo famous, that his Statue was erected in Publick, for a Monument of his Valour to Poſterity. Alſo *Robert Venile*, Knight, a *Norfolk* Man; who, when the *Scots*, and the *Engliſh*, were ready to joyn Battle, a certain ſtout Champion, of a great Stature, commonly called *Turnbull*, coming out of the *Scots* Army, and challenging any *Engliſh* man to meet him in ſingle Combat; This *Robert Venile* accepted the Challenge; and marching towards the Champion, and meeting by the way a great Maſtiff Dog, which alwayes attended the Champion, he ſuddenly with his Sword cut him off at the loyns, and afterwards did more to the Champion himſelf, cutting his head from off his ſhoulders. *Ibid.* p. 145.

17. In the Reign of King *Henry* the Sixth, there were many brave and valiant men, who had been bred up under his Father, King *Henry* the Fifth. As *John*, Duke of *Bedford*, and Regent of *France*; whom when a *French* Lord upbraided, ſaying, *That his Sword was of Lead*: he returned his anſwer, and made him feel that his Sword was of Steel. Next him, was *Thomas Montacute*, Earl of *Salisbury*; whoſe very Name was a Charm ſufficient to daunt a whole Army of the *French*.

18. The next was *John*, Lord *Talbot*, ſo great a terrour to the *French*, that when their Women would ſtill their Children from crying, they uſed to ſay, *Peace*, Talbot *comes*. Then *Richard Nevil*, Earl of *Warwick*, ſo much greater than a King, as that which makes is greater than that which is made; and ſuch an one was he.

19. In the Reign of King *Henry* the Third, there was *Richard de Clare*, Earl of *Glouceſter*, who, in a Battle againſt *Baldwin de Giſnes*, a Valiant *Flemming*, himſelf alone encountred twelve of his Enemies, and having his Horſe ſlain under him, he pitched one of them by the leg out of his Saddle, and leapt into it himſelf, and continued the fight, without giving ground, till his Army came to his reſcue. *Ibid.* p. 101.

20. King *John* being with his Army in *France*, one of his Knights, in a great bravery, would needs make a Challenge to any in the *French* Camp, that durſt encounter him in a Combat; when preſently came forth *Robert Fitzwater*,

water, and in the encounter threw both Horſe and Man down to the ground; which being related to *King John*, he ſwore, that he was a *King* indeed, that had ſuch a Champion; whereupon ſome that ſtood by, ſaid, *He is, Sir, a Servant of your own, it is* Robert Fitz-water, *whom you baniſhed*. Hereupon his Sentence was preſently reverſed; and (as he well deſerved) the *King* received him into his ſpecial favour. *Ibid.* p. 84.

21. *Anno Chriſti*, 1574. Mr. *James Lancaſter*, being ſet forth by ſome *London* Merchants (whoſe Goods the *Spaniards* had ſeized upon) with three Ships, and a long Boat, ſailed into *America*, where he took nine and thirty *Spaniſh* Ships: And at *Farnanbuck*, in *Braſile*, where the Wealth of an *Eaſt-Indian Caraque* was lately unloaden, he deſperately venturing upon the ſhore, loaded fifteen Ships with the wealth of that *Indian Caraque*, and ſome other Commodities of that Countrey; and then ſafely, and victoriouſly, returned home. *Ibid.* p. 404.

22. *Guinhilda*, the Daughter of our *King Canutus*, was married to the Emperour, *Henry* the Third; who being accuſed of Adultery, and none found to defend her cauſe; at laſt, an *Engliſh* Page, a very Boy, and Dwarfe, (who for the littleneſs of his Stature was generally, and jeſtingly, ſirnamed *Mimecan*) adventured to maintain her innocency againſt a mighty Gyant-like Combatant; who in fight, at one blow, cutting the ſinews of his Adverſaries Leg, with another felled him to the ground, and then with his Sword taking his Head from his ſhoulders, he redeemed both the Empreſſes Life, and Honour. *Ibid.* p. 17.

23. *Malcom, King* of the *Scots*, was a moſt Valiant Prince, as (among others) may appear by an Act of his of an extraordinary ſtrain. For hearing of a Conſpiracy, and Plot to murther him, he diſſembled the knowing of it, till being abroad one day a Hunting, he took the Arch-plotter aſide from the Company; and, being alone, ſaid unto him, *Here now is a fit time and place to do that manfully which you have intended to do treacherouſly: Draw your Weapon, and if you kill me, none being preſent, you can incur no danger.* With this ſpeech of the King the man was ſo daunted, that preſently he fell down at his feet, confeſſed his fault, and humbly asked forgiveneſs; which the King granting, he was ever after faithful, and ſerviceable to him. *Ibid.* page 36.

24. *Epaminondas*, taking advantage of the abſence of the *Lacedemonians*, ſecretly aſſaulted the City it ſelf, but found ſtrong reſiſtance from *Archidamus*, with an handful of men: and, there was one *Iſidas*, the Son of *Phœbidas*, who hearing of the great danger the City was in, being of a large Body, and ſcomley Perſonage, ſtript himſelf ſtark naked, annointed his Body all over with Oyl, and taking a ſword in one hand, and a ſpear in the other, he ruſhed through the midſt of the fight, and coming to the Enemies, he ſtruck, and beat down all he met, himſelf not receiving one wound. For this he was crowned by the chief Magiſtrates, but withall was amerced in a thouſand

Drachms, becauſe he had expoſed himſelf to ſo much danger without his Armor. *Pez. Mel. Hiſt.* p. 151.

25. At what time the King of *France* attempted the Conqueſt of the Kingdom of *Naples*, a Trumpet going from the *French* General to ſollicite the Ranſom of certain *French* Souldiers taken Priſoners by the *Spaniards*, ſome ſpeeches were uttered againſt the *French*, by the *Italian* men at Arms, which being reported by the Trumpet to the *French* Camp, and anſwer returned from thence to the *Italians*, it bred ſuch Envy, and emulation between the two Nations, that to vindicate the honour of each it was agreed that thirteen men at Arms of the *French*, and thirteen of the *Italians*, ſhould fight a Combat, in Liſts, till the one party were Maſters over the other. And time and place being appointed, the Combatants were brought by their chief Commanders, who told them, that ſeeing they were choſen out of the whole Army, they ought by their Valour and Courage to make good the expectation there was of them, the ſame being ſuch, that in their hands and proweſs was repoſed, by common conſent, the honour of ſuch Noble Nations: The Generals on each ſide uſed many Arguments to comfort and encourage them; and when the Champions came into the Field, both parties were deſirous by their Valour to bring honour to their Nation; and thereupon, ſo ſoon as the Judges were ſet, and the ſign was given, they ran furiouſly with their Lances each againſt other; in which encounter no advantage inclined to either party, whereupon they fell to the uſe of their other weapons; wherein, as every one of the Champions ſhewed, by his reſolution, and agility, with what deſire of glory he ſought to conquer his Adverſary; ſo it was ſecretly confeſſed by all that were Spectators, that out of the Armies of both ſides could not be choſen Perſons more worthy to perform ſo honourable, and glorious an Action.

But as in the heat of this fight they had ſpent a good ſpace of time, wherein the ground was covered with Truncheons, and pieces of their Armour, and diſcoloured with the blood which dropped from their wounds, before the Advantage on either part could be diſcerned; and as they were beheld with a wonderful ſilence, by all ſuch as were preſent, and almoſt in no leſs paſſion of mind, then if they had been the immediate parties to the peril; it happened that one of the *Italians* was ſtricken from his Horſe by a *French* man, who, as he furiouſly purſued his hoped for Victory, and ſought to diſpatch him, another *Italian*, who was ſollicitous for the welfare of his Companion, with a wonderful blow killed the *French-man*. The *Italians* had Boar-ſpears, wherewith they ſlew many of the *French-mens* Horſes; by means whereof the *French* Champions began to decline, and could no longer cover their weakneſs, but yielded to the Virtue and Valour of their Adverſaries, and ſo were taken Priſoners by them; who returning with Victory to *Gonſalvo*, and their other Champions, were received with thoſe honours which pertained to their merits; and being congratulated as men who by their Valours had reſtored *Italy* to her former glory and honour, they entred *Barletto* in Triumph, their Priſoners being led before them, the air ſounding with Praiſes of their Virtue, and all other ſhews and actions uſed that might ſet forth the reputation of their Victory; as with Drums, and Trumpets, and diſcharge of their Artillery, &c. *Guich. Ital. Hiſt.* p. 290.

CHAP.

CHAP. XXXVI.

Examples of Friends Faithfull.

1. I*Dem velle, atque idem nolle, ea demum eſt vera amicitia*: True Friends do both will, and nill the ſame things. *Minutius Fælix* ſaith, that he, and his Friend *Octavius* did ſo. The like did *Baſil* and *Nazianzen*: *Jonathan* and *David*.

Corporibus geminis, ſpiritus unus erat. M. *Trapp.*

2. Whilſt *Oecolampadius* was a Student in *Heidleberg*, he contracted a ſtrict league of friendſhip with *Capito*, which continued between them all their lives after. *See my Lives of the Fathers*, p. 270.

3. *Myconius* being called to *Gotha* to Teach, and Govern the *Thuringian* Church, lived with his Colleagues for twenty years together in much Peace, Love, and Concord: concerning which, himſelf thus ſpeaketh: *Cucurrimus, certavimus, laboravimus, pugnavimus, vicimus, & viximus ſemper conjunctiſſime*: We have run, ſtriven, laboured, ſought, overcome, and lived alwayes moſt lovingly together. *Ibid.* p. 311.

4. There was ſuch intimate love betwixt *Farel* and *Calvin*, that when *Farel* heard of *Calvins* ſickneſs, he could not ſatisfie himſelf, though he was ſeventy years old, but he muſt go to *Geneva* to viſit him. *Ibid.* p. 674.

5. A great Plague breaking forth in *Geneva*, *Beza* was much afflicted with the ſad condition of the Commonwealth: yet he cheared up himſelf much, with the hearty and ſincere Love and Society which he had with all the Paſtors thereof, whoſe unity, and unanimity was a great means, under God, to preſerve, and promote the happineſs of *Geneva*. *Ibid.* p. 881.

6. Not long before *Beza*'s death, being preſent at a Conſiſtory, he invited all his Brethren unto Supper: but at firſt they refuſed, becauſe there was to be a Publick Faſt that week; upon which occaſion, the Magiſtrates had forbidden all Feaſting: but he told them, that he would get leave of the Magiſtrates, and that he intended not a Feaſt, but a frugal Supper, rather to feaſt their minds with their mutual Love and Society, than their bodies with variety of Dainties. Then they all aſſented, and were entertained by him, with all the expreſſions of Brotherly love that could be. *Ibid.* p. 883.

7. When that Noble Marqueſs, *Galeacius Caraccialus* came to *Geneva*, he aſſociated himſelf in a ſpecial manner with Mr. *Calvin*, and ſubmitted to his Inſtruction, who finding his Sincerity, Meekneſs, and other Graces, moſt kindly entertained him into his fellowſhip; and this their mutual Love was ſo firmly grounded, that it continued to their lives end. *See my ſecond vol. of Lives*, p. 87.

CHAP. XXXVII.

Examples of God; and his Service.

1. IN *Thebe*, a Town in *Egypt*, they worſhipped a God, whom they acknowledged to be Immortal, and they painted him in the likeneſs of a man, blowing an Egg out of his mouth; to ſignifie that he made the round World by his Word. *Plut. de Iſide, & Oſyr.*

2. God is a Circle (ſaid *Empedocles*) whoſe Center is every where, whoſe Circumference is no where.

3. The very Heathen, as they were very curious in the choice of the Sacrifices which they offered to their Gods, to ſee that they were ſound, and of the beſt, ſo they alſo carefully ſhut out all prophane Perſons. The Prieſt cryed out, *Who is here?* The People that were preſent at the Sacrifice, anſwered, *Here are many, and all thoſe good men.*

4. Surely *Papiſts* with their vowed rich Preſents of the very beſt they have, to their He-Saints, and She-Saints: And the *Turks* with their Moſchees, ſtately built, when their own Houſes are low and homely, ſhall riſe up in Judgement againſt ſuch ſorded Chriſtians, as cannot eſteem God the beſt of the beſt.

5. *Solon*, the *Athenian Law-giver*, appointed, that their Sacrifices ſhould be choſen, and ſelected: That the Sacrificers ſhould purifie themſelves ſome days before, and that none ſhould ſerve God *obiter*, by the by, ſlightly, and ſlenderly, but in all the beſt manner, and with the beſt preparation which they could poſſibly make before hand. *Plut.*

6. *Numa Pompilius*, King of the *Romans*, would not have them worſhip their God for faſhion, or diſſolutely: But when they were freed from all other cares and cumbers. And in the time of their Divine Service, the Prieſt, to prevent diſtraction, cryed out oft to the People, *Hoc agite*, Mind the buſineſs which ye are about. *Plut.*

7. In the Primitive times of the Church, the Deacons called oft upon the People, *Surſum Corda*, Lift up your hearts. And again, *Oremus, Attendamus*: Let us pray: Let us attend. For Prayer without intention, and hearing without attention, is like a body without a Soul. Mr. *Trapp.*

8. *Thales Mileſius* being asked, whether the Gods knew not when a man doth amiſs? Yea, ſaid he, if he do but think amiſs. *Deus intimior nobis intimo noſtro.* Said another, God is nearer to us than we are to our ſelves. *Nuſquam eſt, et Ubique eſt: Repletivly* he is every where, though *incluſively* he is no where.

9. There are ten Names of God in the Scriptures. Three note his Being, as, *Jehovah, Jah, Eheich*: Three his Power: *El, Eloah, Elohim.* Three his Government, *Adonai, Shaddai, Jehovah Tſebaoth.* One his Excellency, or Superexcellency: *Gnelion.*

10. It is God that gives to all, *Life, and Breath, and All-things, Act.* 17. 25. 28. It's in him *we live, and move, and have our being. The eyes of the Lord are in every place, beholding of,* and providing for the *evil, and the good, Pro.* 15. 8. This Divine Providence the *Egyptians* beleived, and held forth

in that ſignificant *Hieroglyphick, of a Sun Pourtraied in a ſhip toſſed with wind, and water.* God hath an eye in the wheels and motions of all inferiour Creatures, *Ezek.* 1. 15. 20. Hence that holy *Symbol* of our *Engliſh Joſiah,* King *Edward* the *6th. A Cæleſtial Globe with this Motto*: Nihil ſine Deo.

11. It's the Lord that feeds the Sparrows that have no Barn, and the Ravens that have no Granary; it's he that ſo gorgeouſly clotheth the Lillies, that have no Diſtaff; where God ſends mouths he will not grudge meat. A Neighbour Gentleman coming to Mr. *Samuel Heron*, when he lay on his Death-bed, after ſome other diſcourſe, asked him, *What he had to leave among his many Children?* To whom he cheerfully anſwered, *He that feeds the young Ravens, will not ſtarve the young Herons.*

12. *Fides juſtificat, Charitas ædificat, Spes lætificat, Viſio beatificat*; Faith juſtifies, Charity edifies, Hope pacifies, but it is the Viſion of God that glorifies.

13. *Diogenes* ſeeing *Harpalus*, a Thief, to go on proſperouſly in his ſins, ſaid, *That ſure God had caſt off the Government of the World, and minded not how things went here below.* But God will have a Day of Aſſiſes, wherein to vindicate his Juſtice.

14. One, of old, that asked, What God was doing before he Created the World? was anſwered, *That he was making Hell for ſuch unbelieving Queriſts, and Heaven, for the reward of an humble Believer.*

CHAP. XXXVIII.

Examples of the Goſpel: Word of God favoured.

1. AUſtine ſaith of *Conſtantine the Great*, who was a great Favourer and Propagator of the Goſpel, that God proſpered and bleſſed him beyond all that he could have wiſhed. *See his Life in my ſecond vol. of Lives.*

2. God made Qu. *Elizabeth* for her care to Protect and Propagate the Goſpel, the moſt happy Woman that ever ſwayed Scepter, as her very Enemies were forced to acknowledge. So liberal a Pay-maſter is the Lord, that all his retributions are more than bountifull. *See her Life in my ſecond vol. of Lives.*

3. The *Jewiſh Rabines* have a ſaying, *That there is a Mountain of ſenſe that hangs upon every Aper of the Word of God.*

4. So great is the depth of the holy Scripture (ſaith S. *Auſtin*) that I could profit dayly in the knowledge thereof, though I ſhould ſet my ſelf to ſearch them from my Childhood to decrepit Old age, at beſt leiſure, with utmoſt ſtudy, and a farr better wit, &c. *Epiſt. 3. ad Voluſ.*

5. *Luther* ſo prized the Word of God, that he ſaid, *That he would not take all the world for one Leafe of the Bible*: and that without Preaching of the Word, he could not live comfortably in *Paradiſe*, as with it, he could

live, and enjoy himſelf, though it were in Hell. *Act. & Mon.* 767.

6. About the time of the Converſion of the Heathenſh *Saxons* here in *England*, it is Recorded, that the Biſhops, and Miniſters, both of the *Britains* and *Saxons*, gave themſelves wholly to Teaching and Preaching the Goſpel of *Jeſus Chriſt* to the People, not entangling themſelves with the affairs of the World; but both by Life and Doctrine, were burning and ſhining lights, and ſo free from Covetouſneſs, that when great Poſſeſſions were earneſtly forced upon them, they abſolutely refuſed to receive them.

About the ſame time, *Wolferus* being licenſed by K. *Ethelwold* to preach unto his Nobles, and People of *South-Sax*, he converted them unto *Chriſt*, preſently after which they had plenty of rain, which had been much wanting for three years together, whereby there was ſo terrible a Famine among them, that many people being grievouſly pinched with want, and tormented with Famine, uſed to get ſometimes by forty together upon the Rocks by the Sea-ſide, and to throw themſelves down into the Sea. But having now embraced the Goſpel, it pleaſed God to give them rain, and thereby great plenty, the barren earth becomming very fruitful. *See my Engliſh Martyrol.* p. 17.

In the darkeſt times of Popery, God raiſed up ſome here in *England*, truly and ſincerely to Preach, and defend the Goſpel of *Jeſus Chriſt*, and with the hazard of their eſtates, honours, liberty, and lives, publickly to oppoſe the corruptions which crept into the *Church*, and expoſed themſelves to the greateſt dangers for the Vindication of the Truth. Neither were theſe men alone, and ſingular in their opinions: For, through Gods mercy their Doctrine was readily embraced by many, inſomuch that in the Reign of K. *Henry* the Second, about the year 1174. many of them were perſecuted, and ſome were burnt. But this Doctrine of the Goſpel was more generally received in K. *Edward* the thirds time, whenas the Miniſtry of *Wickliff* in *Oxford*, found ſuch good liking, and ready entertainment, and general applauſe among his Hearers; yea, and had the approbation of the whole Univerſity. And when Bulls came thick from *Rome* againſt him and his Doctrine, the whole Univerſity gave their Teſtimony in favour of him, in the Congregation-Houſe, under their Common Seal. Yea, he had many great favours among the Nobility, and Citizens of *London*, &c. And his Doctrine took ſuch deep root in the hearts of many, that it could never be extirpated, by all the means, which (after his death) were uſed by Popes, Princes, Prelates, and their officers, who, from time to time, even unto *Luther*'s riſing, perſecuted, and endeavoured to ſuppreſs the ſame. *Ibid.* p. 40, 41, 42.

9. About the year 1409. AB. *Arundel* ſet forth many cruel, blaſphemous, and wicked Conſtitutions againſt the true Profeſſors of the Goſpel: Notwithſtanding which, the number, and courage of the faithful was ſo far from being vanquiſhed, that they multiplied, and increaſed daily, eſpecially in *London*, *Lincolnſhire*, *Norfolk*, *Herefordſhire*, *Shropſhire*, and in diverſe other places. *Ibid.* p. 49.

Goſpel: *Word of God heard with Reverence.*

10. *Conſtantine the Great* uſed to ſhew much Reverence and attention to the Word of God preached, ſo that many times he would ſtand up all the Sermon while: and when ſome of his Courtiers told him, that it would tend to his diſparagement ſo to do, he anſwered; *That it was in the ſervice of the Great God, who was no reſpecter of Perſons.* See my ſecond *volume of Lives.* p. 24.

11. When Qu. *Elizabeth* came firſt to the Crown, as ſhe paſſed through the City of *London*, a Child from a Pageant let down, in a ſilken Lace, an *Engliſh Bible* richly covered, unto her: She ſeeing it, kiſs'd her hands, took it, kiſſed it, laid it to her breaſt, and then held it up, and thanked the City, eſpecially for the Gift, promiſing to be a diligent reader of it. *Ibid.* p. 191.

Goſpel Propagated.

12. In the Reign of *Conſtantine the Great*, the Goſpel was propagated into the *Eaſt Indies* by *Frumentius* and *Ediſius.* As alſo into *Iberia*, in the uttermoſt part of the *Euxine Sea*, by the means of a Captive Chriſtian Woman, by whoſe Prayers a Child that was mortally ſick, was recovered to health: as alſo was the Lady of *Iberia* herſelf: whereupon the K. her Husband ſent Ambaſſadours to *Conſtantine*, requeſting him to ſend ſome Miniſters to him into *Iberia*, to inſtruct them in the true faith of Chriſt; which *Conſtantine* performed with a glad heart. *Ibid.* p. 25.

13. In the Reign of the Emperour *Juſtinian*, the People that dwelt by the River *Tanais*, ſent to him, requeſting him to ſend them a BB. The Emperour willingly aſſented to this requeſt, and ſent them one, by whoſe endeavours, and Gods bleſſing, they were converted to the Chriſtian Faith. *Ibid.* p. 65.

14. In the Reign of our King *Edward* the Sixth, there was a great alteration made in Religion: Injunctions were ſet forth by the King for removing of Images out of Churches: Godly Preachers were ſent abroad to teach, and inſtruct the people; and for want of a ſufficient number of Preachers, *Homilies* were appointed to be read in Churches. *Ibid.* p. 160.

15. This our *Engliſh Joſiah* had ſix Chaplains in Ordinary, concerning whom an Order was made, that two of them ſhould be conſtantly about the K. by turns, and the other four ſhould travel abroad to Preach the Goſpel where was moſt need. The firſt year two in *Wales*, and two in *Lincolnſhire*: The next, two in the *Marches* of *Scotland*, and two in *Yorkſhire*: and ſo through all the Shires in *England.* Hereby Religion was much propagated, and the people were taught obedience. *Ibid.* p. 166.

CHAP. XXXIX.

Examples of Gratitude: Thankfulneſs.

1. A Man that was near drowning, being pulled out of the water by *Alphonſus* King of *Arragon*, and reſcued from ſo great a Death, ſo ſoon as he came again to himſelf, by way of Thankfulneſs, he cryed, *Arragon, Arragon.* Let us cry as loud with the *Pſalmiſt*, Pſal. 116. 8. *Becauſe thou haſt delivered my ſoul from death, mine eyes from tears, and my feet from falling, I will walk before the Lord in the land of the living.*

2. Not many years ſince, in the Kingdome of *Naples*, the young Marqueſs *Oliverio* fell deſperately in Love with the Counteſs of *Caſtle-Novo*, and laid ſiege to her chaſtity for a good while, and the Count going to a Coutrey-houſe of his, and taking his Counteſs and Family along with him, the Marqueſs being more and more enflamed, goes to the countrey one day hard by, a Hawking, and lets fly his Hawk into Count *Caſtle-Novo's* Garden, where it chanced that he and his Counteſs were walking; the Marqueſs made bold to retrieve his Hawk, and the Count with very high civilities did welcome him; and cauſed a Banquet to be preſently provided, where he and his Lady entertained him. And when he was gone, the Count began to commend him, telling his Wife, that he was one of the moſt hopeful Noble-men, and the fulleſt of parts of any in the whole Kingdome of *Naples.* Theſe praiſes made ſuch an impreſſion in the Counteſs, that a little while after, he gained her conſent; So the time and place for their pleaſure being appointed, he was conveyed by a private way into her chamber, where ſhe being in bed, and he uudreſſing himſelf to go to her, ſhe told him, that he was beholding to the Count her Husband for this favour; for ſhe never heard him ſpeak ſo much in commendation of any man, as he had of him. *Is it ſo*, ſaid the Marqueſs? *Then I ſhould be the arranteſt Villain in the world, if I ſhould abuſe ſo Noble a Friend*: and ſo he put on his Doublet again, and departed (but with much civility) in the very height and heat of Luſt, though he had as commodious a juncture of time as his heart could deſire. *Howels* Hiſt. of *Naples.* p. 61.

3. Mr. *Samuel Crook*, ſometime Paſtor of *Wrington* in the County of *Somerſet*, was firſt choſen a Fellow of *Pembroke Hall*, and afterwards tranſplanted to *Emanuel Colledge*; and when from *Cambridge* he was removed to his Paſtoral charge, to teſtifie his thankful acknowledgment of the honorary ſupports of his breeding, received from thoſe famous Seminaries, he gave to the Library of *Pembroke Hall*, Great *Baſils* Works, in *Greek* and *Latine*, in two Volumes in *Folio*, with theſe Verſes written in them:

Quæ mihi formaſti teneros impuberis annos
Grandæva, at gravida ingeniis fælicibus, Aula

Pembrochiæ; Fas ſit minimo, veneranda, tuorum
Ingentis tenuem officii deponere partem.

And to *Emanuel Colledge* Library, he gave all the Councils in *Greek* and *Latine*, of *Binius* his Edition in *Folio*, in five Volumes, with theſe Verſes,

Sacra Θεανθρώπῳ *& ſtudiis Domus Hoſpita ſacris*
Emanuel, *mihi quæ juvenilibus arbitra cæptis*
Culturam, comitas, victum, & gratiſſima Muſis
Otia porrexti! Sic te naſcentia porro
Fæcundum claris mirentur ſæcula natis,
Donato ut liceat tantillum reddere tantis.

And to the Univerſity Library he gave all *Gregory Nazianzens*, and *Gregory Nyſſens* Works, *Greek* and *Latine*, in four Volumes in *Folio*, with theſe Verſes:

Accipe parva tui Θρεπτήρια *Mater, Alumni:*
Sic te perpetua florentem pube, Nepotum
Sera Manus, Sophiæ *lumen, morumque Magiſtram,*
Artis præſidium, Brotonum *decus, Orbis amorem,*
Delicias Regum, & fidei venerentur Aſylum.

See his Life in my third Vol. of Lives. p. 28.

CHAP. XL.

Examples of Gyants: Great of Stature and Strength.

IN the Cloyſter about the Churchyard of St. *Mary Aldermanbury*, there was hanged and faſtned to a Poſt, the ſhank bone of a man, wondrous great, and large, in length twenty eight inches and an half of aſſiſe, with the Pourtraiture of a Giant-like perſon upon a Table, with this Inſcription.

In Wiſe mens ſight I ſeem not ſtrange
Although ſome Friends of Pan *will ſcorn;*
From time to time all ſhapes will change,
Full well appears ſince the firſt-born.
Deride not that which nought offends,
Let reaſon rule: Strong men have been;
As Sampſon *tall: Lo death all ends,*
In Stories *paſt may well be ſeen.*

2. *Ralph* Monk of *Cog-ſhall*, who wrote about three hundred years ago, ſaith, that in King *Richards* time, on the Sea-ſhore, in a Village of *Eſſex*

called *Eadulphneſs*, were found two teeth of a Gyant, of ſuch a huge bigneſs, that two hundred ſuch Teeth as men have now adays might be cut out of them. *VVeavers Fun. Mon.* p. 397.

3. In the Reign of K. *VVilliam the Conquerour*, there was found in *VVales* upon the Sea-ſhore, the Body of *Gawen*, Siſters Son to *Arthur*, the great King of the *Britains*, reported to be fourteen foot in length. Sir *Rich. Bak. Chron.* p. 31.

4. This preſent year *1669*, is to be ſeen in *London*, a young *Dutch* Maid that is full ſeven foot high, having all her Parts and Members proportionable to her Stature.

5. Whilſt the Emperour *Severus* was with his Army in *Syria*, he celebrated the Birth-day of his Son *Geta* with many Sports, and gave to the Victors, Jewels, Collars, Bracelets, Souldiers Girdles, and ſuch like things: Hereupon one *Maximus* (afterwards Emperour) who was but newly come to the Army, came before the Emperour, and intreated him to give him leave to try himſelf in thoſe Exerciſes. The Emperour, wondring at the unmeaſurable proportion of his Perſon, and ſeeing him ſo comely, and well proportioned, granted his requeſt, but on condition, that he ſhould not contend with any *Roman* Souldier, but only with ſuch as were Bearers of water, and Servitours to the Camp, among whom there were many very valiant and ſtrong men.

6. *Maximus* coming to handy-gripes with them, overcame ſixteen of them, which were of the greateſt ſtrength, without reſting or ever taking breath between, and himſelf was never moved by any of them, whereupon the Emperour gave him ſome trifling Jewels, and commanded that he ſhould receive pay, and to enter into the Muſter-Roll to ſerve as a Souldier.

Not long after the Emperour riding to view his Army, he ſaw this *Maximus* (who was yet but a raw Souldier) out of his Rank; wherefore he commanded his Collonel to call him into order, and better to inſtruct him in his Duty. *Maximus* perceiving that the Emperour ſpake of him, came before him and kneeled at his feet: the Emperour, for his Paſtime, deſiring to try his Footmanſhip, ſpurred his Horſe, and gave ſundry turns in the Field, and ſeeing that *Maximus* ever kept even with him, and that his Horſe was tyred, and he, running a foot, ſhewed no ſign of wearineſs, he reined his Horſe, and asked *Maximus* whether he could wreſtle? He anſwered, That he was ready to wreſtle ſo long as his Majeſty ſhould appoint. The Emperour marvelling at his ſtreugth, appointed ſeven of the luſtieſt and ſtrongeſt men in all his Army to wreſtle with him, and *Maximus* without either reſting or breathing between, overcame them all: whereupon the Emperour gave him a Collar of Gold, *&c.* And he daily encreaſed in Stature and Strength, (for when he came firſt to the Army, he was but a Boy) and ſometimes in wreſtling he would overthrow twenty or thirty of the ſtrongeſt men in the Army: and in Battels, and Encounters, he ever did bear away the Prize, and chiefeſt Honour, performing ſtrange things. He did Eat and Drink according to the Proportion of his Body, or rather more: for he did uſe to eat daily forty pound weight of Fleſh, and to drink about ſix of our *Engliſh* Gallons of Wine. *Imp. Hiſt.* p. 168.

7. *Charles the Great* in all his moſt difficult, and dangerous wars, made much uſe of a Gyant called *Ænotherus*, born in *Durgia*, a Town of *Sweden*. In *Charlemains* Wars againſt the *Henneti*, *Avares*, and *Hunni*, this Gyant purchaſed to himſelf the repute of a very valiant man. When they came to any great Rivers where a Bridge was wanting, he uſed to wade over it, drawing his large, and ſtrong Horſe after him; and if his Horſe were unwilling to take the River, he uſed to ſay to him in ſport: *As God ſhall help me, if you will not come, I will make you to come.* He uſed to cut down his enemies, as a mower moweth Graſs: and when he had done, to thruſt his Spear thorow them as if they had been little Birds, and carry them about upon his ſhoulder.

When he returned home from the Wars, his Friends and Neighbours would come to him to enquire of him about the event, and ſucceſs of the of the War, and about the ſtrength of the Enemies: To whom he would anſwer angerly, *what ſhould I ſpeak of thoſe Paddocks, or little Frogs?* I uſed to ſpit, ſometimes ſeven, ſometimes eight, and ſometimes nine of them upon my Spear, and ſo to carry them about with me. We have done nothing worthy our labour, nor any thing worthy our Emperors great coſt, and paines againſt ſuch worms as theſe: we might have diſpached this war with far leſs trouble and charges. *Aventinus*, lib. 4.

CHAP. XLI.

Examples of Heaven; Heavenly Mindedneſs: Heavenly Meditations.

1. HOly Mr. *Eſty*, upon occaſion hearing a ſweet conſort of *Muſick*, ſate as if he had been tranſported into Heaven, and at laſt ſaid very paſſionately, *What* Muſick *may we think there is in Heaven?* *Bottalls Art of Div. Medit.*

2. *Fulgentius* made a journey unto *Rome*, where he ſaw the Glory of the *Roman* Nobility, the Tryumphant pomp of King *Theodorick*, and the univerſal Splendor, and Joy of the City: yet was he ſo far from being taken with ſuch worldly toyes and delights, that it raiſed up his deſires after the Joyes of Heaven, ſaying thus to ſome of his Friends that accompanied him, *How beautiful may Celeſtial* Jeruſalem *be, when Terreſtrial* Rome *ſo glittereth? If ſuch Honour be given to lovers of vanity, what Glory ſhall be imparted to to the Saints, who are lovers, and followers of the Truth? See my Lives of the Fathers*, p. 171.

3. When *Anaxagoras* was accuſed for not ſtudying *Politicks* for his Countries good, he replyed: *I have a very great care of my Countrey*; pointing up to Heaven. If ever *Chriſtians* have cauſe to make all honeſt haſt to Heaven, it is, when they live in the midſt of a ſinfull, and perverſe Generation.

4. If an Idolatrous Temple of *Diana* was ſo bright, that the Door-Keepers cryed alwayes to them that entred in: *Take heed to your eyes*; It's difficult to imagine, how, even an immortal eye in Heaven, ſhall ſee God and live. Therefore *Rev.* 2. 28. *To him that overcomes, he will give the morning Starr*: A Light to ſtrengthen the eye to behold this Glory, as all the Starrs can look upon the Sun.

5. *Alexander* had ſuch a *craſis* and temperament of Body, that it gave a perfume to the Aire when he was dead: Doubtleſs, they that have conquered the World, and are to tryumph for ever in Heaven, their very Bodies ſhall give (as the Flowers of that *Paradiſe*) a very fragrant ſmell, being Members of the Body of Chriſt.

6. *Anſelme* tells us, that the Bodies of the Saints ſhall be then endued with ſuch ſtrength, that they will be able to remove the whole Earth with one touch of their foot.

CHAP. XLII.

Examples of Hereſie: Schiſm.

1. It was an excellent ſaying of *Tertullian*, *Faciunt Favos & Veſpæ; Faciunt Eccleſias Marcionitæ*: Waſps make Combs, but they are empty ones; and ſo *Hereticks* make Churches, but they are void of Truth.

2. It was the opinion of *Auſtin*, that in places infected with *Hereſie*, all ſhould Write that had any faculty therein, though it were but the ſame thing in other words, that ſo all ſorts of people, among many Books, might light upon ſome, and the Adverſary every where find one or other to encounter him. *Aug. de Trin.* l. 1. c. 3.

3. In the time of the Emperour *Valence*, who was an *Arrian*, *Aphraates*, a Monk, a godly man of that time, contrary to his Order, left his Cloyſter, and joyned himſelf to the *Orthodox* Chriſtians, againſt the *Arrians*: And being asked by the Emperour (who was offended thereat) what he did out of his Cell? *I would* (ſaid he) *have kept it, and did keep it ſo long as Chriſts Flock was in ſafety: but now that the ſame is endangered, I muſt do my beſt to relieve it.* Theod. Eccl. Hiſt.

4. In the Reign of Qu. *Elizabeth*, there was one *Hacket*, born at *Oundale* in *Northamptonſhire*, a mean fellow, of no learning, whoſe firſt prank was this: That when in ſhew of Reconciliation to one whom he had been at variance, he embraced him, he bit off his Noſe: and the man deſiring to have his Noſe again that it might be ſowed on while the wound was green, he moſt villanouſly eat it up, and ſwallowed it down before his face. After this, all on a ſudden, he took upon him a ſhew of very great holineſs, hearing Sermons oft, and getting much of the Scriptures by heart, and counterfeited Revelations from God, and an extraordinary

Calling, and grew to be much Magnified by many, eſpecially by one *Edward Coppinger* (a Gentleman of a good Houſe) and one *Arthington*, who accounted him as ſent from Heaven, and a greater Prophet than *Moſes*, or *John the Baptiſt*: and finally that he was *Chriſt* himſelf, come with a Fan in his hand to Judge the World. And this they Proclaimed in *Cheapſide*; giving out that *Hacket* participated of Chriſts glorified Body, by his eſpecial Spirit, and was now come to propagate the *Goſpel* of *Europe*, and to ſettle a true Diſcipline in the Church of *England*: and that they themſelves were two Prophets, the one of *Mercy*, the other of *Judgement*; with many other ſuch incredible Blaſphemies: Hereupon *Hacket* was apprehended and arraigned; and after Sentence, hang'd, drawn, and quartered, continuing all his time, and at the time of his death, his blaſphemous Aſſertions. *Coppinger* a while after ſtarved himſelf to Death in the Priſon: *Arthington* repented, and made his Recantation in a publick writing. Sir *R. Bak. Chron.* p. 402.

5. In the 10th. year of King *James*, two obſtinate *Arrian Hereticks*, *Bartholomew Legat*, and *Edward Wightman*, were burnt for Hereſie: *Legat* in *Smithfield*, and *VVightman* at *Lichfield*.

6. In his 16th. year, one *John Traſk* a Miniſter, was cenſured in the *Starr-chamber* for holding diverſe *Judaical* Opinions: As that it was unlawful to do any thing forbidden in the Law of *Moſes*, as to eat Swines fleſh, *&c.* that the *Jewiſh*, not the *Chriſtian Sabbath* was to be kept, *&c.* For which he was ſet in the Pillory at *VVeſtminſter*, and from thence whipped to the *Fleet*, where he remained for ſome time a Priſoner: But three years after, he wrote a Recantation of all his former *Heretical*, and *Schiſmatical* Opinions. *Ibid.* p. 446.

7. About the year 1623. the Miniſters of *Edenburgh* in *Scotland*, were greatly vexed with a ſort of People, who, ſeparating themſelves from the Publick Aſſemblies, kept private Conventicles, and went ſo far as to oppoſe publickly the Order eſtabliſhed for receiving of the Holy Communion. The Leader of them was *VVilliam Rigg*, elected one of the Bayliffs for that year: This man being puffed up with a conceit of his own abilities, dreamed of no leſs than of overturning the Church Orders, and reforming of the Miniſtry in ſuch things as he held to be amiſs. Hereupon in a Meeting ordinarily kept before the Celebration of the Holy Sacrament, he publickly challenged Dr. *VVilliam Forbes* for diverſe Points of Doctrine delivered by him in his Sermons, and when he refuſed to be judged by him and other Layicks that aſſiſted him, the ſaid Bayliff did openly threaten them all, that unleſs they uſed another Form of Miniſtring the Holy Communion, the whole People ſhould forſake them: and ſome others joyned with him herein, who being called before the Councel, were charged to leave the Town, and *Rigg* was deprived of his Bailywick, and made uncapable of bearing any publick Office.

This trouble gave occaſion of ſetling the State of that Church in a better caſe than in former times, the Miniſters being appointed to reſide in their own Pariſhes, and to have a ſufficient maintenance allowed to them. All Popular Election of Miniſters, when places by any occaſion fell void, was diſcharged, and the Preſentation was appointed to be made by the Provoſt, Bayliffs, and Council, &c. *AB. Spotſ.* Hiſt. of the *Church of Scotl.* p. 545.

8. In the Reign of *Julian* the *Apoſtate*, the *Donatiſts* preſented a Petition to him, wherein they craved leave to return to their places in *Africk* from whence formerly they had been baniſhed. *Julian* knowing of what furious and turbulent ſpirits they were, and how prejudicial their return would be to the *Catholick* Church, eaſily granted their Petition: and ſo they returned, full fraught with malice and revenge, and preſently employed all their abilities, partly by ſubtilty to ſeduce the common people, partly by violence, to oppreſs the *Orthodox* Biſhops and Miniſters, of whom, ſome they thruſt out of their places, Others they ſlew.

And ſome of their chief Biſhops, taking armed Souldiers with them, went to the Caſtle of *Lemella*, where, finding the Church ſhut againſt them, they commanded the Souldiers to get upon it, and uncover it; and ſo having broken into it, they ſet upon ſome Deacons whom they found there, wounding ſome, and ſlaying two of them outright. In all places where they came, they profaned all holy things. The Sacramental Bread they threw to their Dogs. But, behold, the juſt Judgment of God againſt theſe profane *Schiſmaticks*! Thoſe very Dogs, ſhortly after running mad, fell upon their own Maſters, and tore them to pieces. Virgins they defloured, and Wives they raviſhed. So uſual a thing it is with thoſe who adulterate the Truths of God, to be given over to corporal uncleanneſs. Theſe furious perſons ſoon diſperſed themſelves all over *Africk*, not ſuffering the *Orthodox* to preach againſt their Errours. By their violent aſſault, *Thieveries*, *Rapines*, *Burnings*, and *Murthers*, they deſtroyed many, and affrighted all. See my *Gen. Martyrol* p. 90.

9, The *Arrian Vandals* in their conqueſt of *Africk*, wherever they came, took up the Church of the *Orthodox* for their Horſes, and Beaſts of burthen: carrying themſelves very inſolently againſt God and his Houſe: Beating, and abuſing the Miniſters, and Church-officers, making them to attend upon them as their ſlaves.. *Ibid.* p. 100.

Of the cruelty of the *Hereticks* againſt the *Orthodox*, ſee p. 90. &c.

10. In the Reign of *Conſtantine* the *Great*, the Church of Chriſt here in *England*, as well as in other Countreys, enjoyed a bleſſed peace, and the faithful Chriſtians, who in the Perſecution under *Diocleſian*, had hid themſelves in Dens and Deſarts, came forth, and ſhewed themſelves abroad, repairing the Churches formerly demoliſhed, built others anew, attending the ſervice of God in peace, whereby the Church flouriſhed, and the Goſpel was mightily propagated. Which bleſſed Peace, through Gods mercy, continued till the *Arrian Hereſie*, which overſpread moſt of the Chriſtian world, flew over into our *Brittain* likewiſe, which cauſed new ſtorms, and fluctuations in the Church. But holy *Conſtantine*, by calling ſeaſonably the *Nicene Council*, timely qualified and abated the animoſities of ſome, and the unbridled ſpirits of others. Yet ſhortly after the death of that good Emperour, the *Arrian Hereſie* revived again, and the *Brittains*, who naturally affected Novelties, too greedily embraced it. Whereupon God raiſed up the *Picts* and the *Scots* (two barbarous and Heathen Nations) to be a great ſcourge to them, and this Kingdome,

which had been often exhauſted of all the flower of her youth, upon ſeveral occaſions led away by the *Roman* Emperours, in all their Warrs, was now dis-inabled to defend her ſelf againſt their violent irruptions. For which cauſe, for divers years together, the *Brittains* were miſerably oppreſſed, and waſted by thoſe two Nations. See my *Engliſh Martyrol.* p. 4.

11. In the Reign of King *Henry* the Eighth, there was one Frier *Forreſt*, who was convict of Treaſon, and for holding divers damnable *Hereſies*, which he refuſing to revoke, was condemned to be hanged on a gallows, under the Arms, and by a fire made under him, to be burnt to death. But when he ſaw that he muſt dye, he caught hold on the ladder, and would not let it go, and ſhewed very much impatiency and terrour at his Death, ending his life very unquietly and uncomfortably. *Ibid.* p. 80.

Hereticks puniſhed with Death.

12. There was one *Michael Servetus*, a very Monſter, made up of many antient and prodigious *Hereſies*, who for a long time went about as a *Phyſician*, and ſpread his Blaſphemies, under the name of *Michael Villanovanus*, and at laſt he publiſhed a great Book, which was printed at *Vienna*, a Town belonging to *Geneva*, ſtuffed full of horrible blaſphemies, for which he was caſt into Priſon in that Town: But not long after, making an eſcape, he came (by a ſecret Providence) to *Geneva*, thinking to paſs farther: but (as God would have it) he was there diſcovered, and Mr. *Calvin* acquainting the Magiſtrates with his being there, they caſt him into Priſon. Much means was uſed to bring him to a ſight of his wickedneſs, and to Repentance for the ſame: But when this deſperate perſon (encouraged by the factious party which was in that City at that time) would not be brought to recant his abominable Blaſphemies; by the common conſent of all the *Helvetian* Churches, he was condemned to death, and, without any ſign of Repentance, was burned alive. See my *Lives of the Fathers.* p. 644.

Not long after, there was one *Valentine Gentilis*, a man of an unhappy, but of a ſubtile, and ſagacious wit, who gat *Servetus* his Book, and *Calvins* confutation of it: yet not weighing the truth in the ballance of the Sanctuary, but of Carnal Wiſdom and Reaſon, he concluded, that the Father was the only one God, of himſelf, who propagated his Eſſence to the other two Perſons: Whereupon he profeſſed, that there were three Gods, three Eternals, Omnipotent, and Immenſe Gods: And to prove it, he, not only wreſted the Sacred Scriptures, but the Council of *Nice* alſo; and rejected *Athanaſius* his Creed; as alſo the Teſtimonies of all the Antients; namely, *Ignatius*, *Tertullian*, *Irenæus*, and *Lactantius*, by a certain unheard of impudence: Yea, he did not only reject all the Orthodox Writers which followed the *Nicene* Council, but reproached them as wicked men. Other Blaſphemies alſo followed this, about the *Hypoſtatical* Union. &c.

He firſt vented theſe things in private (as he pretended, for Diſputation-ſake) to ſome of the *Italian* Congregation in *Geneva*. Upon this occaſion an Aſſembly was called on purpoſe, and Mr. *Calvin*, before ſome Senators choſen for that end, and all the Miniſters and Elders having patiently heard him, and confuted his Errours ſo fully out of the Word of God, that all the *Italians* preſently ſubſcribed to the *Orthodox* Faith, except only ſix, who afterwards being called one by one, ſubſcribed with their hands, but conſented not with their hearts, as afterwards it appeared. Notwithſtanding this, *Gentilis*, returning to his old courſe, went on to ſpread his fore-named Blaſphemies, for which he was apprehended, and not diſſembling his opinions, being heard as much, and as often as he deſired, at laſt he ſeemed to be fully convinced by Mr. *Calvin*, ſeigned incredible repentance, and gave in a Recantation ſigned with his own hand. Hereupon he was diſmiſſed, yet firſt taking an Oath that he would not go forth of the Gates of the City. But, notwithſtanding the ſame, he preſently fled into *Savoy*, to *Matthew Gribaldus*, and preſently after, two of his Diſciples, *Alciat* and *Blandatra* followed him, who afterwards proved the Infecters of *Tranſylvania*, and the adjacent Countries, with their *Hereſies*.

But, Gods Judgment hanging over the head of *Gentilis*, he ſtayed with *Gribaldus* (both of them caſting off the other two, as illiterate fellows) and there he wrote a Book againſt *Athanaſius* and *Calvin*, and going to *Lions* in *France*, he there printed it. Whilſt he was there, he was apprehended by the *Papiſts*, but when he ſhewed them his Book written againſt *Calvin*, they releaſed him, as one that had deſerved well of their Church. From thence he went into *Tranſylvania*, to *Blandatra*, *Alciat*, and their Companions. When he came there, he found that they had drunk in the *Hereſies* of *Samoſetanus*, and he not well agreeing with them therein, (Chriſt indeed by a ſecret Providence, drawing him to receive a condign puniſhment) returned into *Savoy* to his old Friend *Gribaldus*. But before he came, Gods Plague had ſwept away that Peſt, and Mr. *Calvin* alſo was dead at *Geneva*. Hereupon *Gentilis*, either infatuated by God, or thinking that there was none left at *Geneva* that could anſwer him, he went ſtrait to *Gaienſis*, to whom he had dedicated his Book: But he being juſtly offended with him, apprehended him, and ſent him unto *Bern* there to be tried; where being convicted both of *Perjury*, and of many other impieties, and when many other wayes and means had been uſed to bring him to Repentance, but all in vain, he was condemned, and had his head cut off. *Ibid.* p. 653.

Hereticks plagued by God.

13. *Peter Caroli* was bred in the Colledge of *Sorbon*, from whence at laſt he was ejected for an *Heretick*: whereupon he went firſt to *Geneva*, then to *Lauſonna*, and from thence to *Neocom*, but ſo infected and inflamed by the Devil, that whereſoever he came, he left an impreſſion of his foul ſpirit. When he ſaw himſelf oppoſed by the *Proteſtants*, he would go to the *Papiſts*, and from them again to the *Proteſtants*. At laſt he brake forth into open railing againſt *Farel*, *Viret*, and *Calvin*, as if they held ſome corrupt opinions about the Sacred Trinity. Upon this occaſion a full *Synod*

was aſſembled at *Bern*, in which he was condemned, and removed from thence. Yet ſhortly after he went *Micliomatrice*, that he might hinder the work of the Lord happily begun there by Mr. *Farel.* From thence he wrote an Epiſtle wherein he railed upon the *Proteſtants*, and gave the *Papiſts* hope that he would return to them again: Yet durſt they not truſt him, but ſent him to *Rome*, to give farther ſatisfaction to the *Pope* himſelf. When he came thither, he was received with ſcorn, and being oppreſſed with Poverty, and infected with the *French Pox*, he at laſt, with much ado, gat into an Hoſpital, where ſhortly after he died miſerably. *Ibid.* p. 622.

14. *Sebaſtian Caſtalio*, a light and ambitious man, having Tranſlated the New Teſtament into *French*, was exceedingly diſpleaſed, that Mr. *Calvin* did not approve of it: yea, he grew ſo angry, that he vented divers Errours, and not content therewith, he publickly Preached, that the *Canticles* of *Solomon* was an impure, and obſcene Song, and therefore would needs have it expunged out of the ſacred *Canon*. And becauſe the Miniſters oppoſed him, he railed exceedingly againſt them, which they, judging it unfit to be born, called him before the Senate, where, being heard with much patience, he was at laſt condemned of ſlanders, and baniſhed the City. *Ibid.* p. 632.

15. *Gibraldus*, mentioned before, a Lawyer of ſome note, and the Lord of a Town not far from *Geneva*, coming to *Geneva*, was by ſome *Italians*, who had formerly been his Scholars at *Padoua*, brought to Mr. *Calvin*, who, knowing him to be infected with the Hereſies of *Servetus*, refuſed to give him his hand, till he had declared himſelf about ſome of the chief Heads of Divinity: *Viz.* about the Sacred Trinity, and Divinity of Chriſt, till when, he would by no means be perſwaded to do it: and becauſe he refuſed, Mr. *Calvin* told him, that an heavy Judgment from God hung over his head; which alſo ſhortly after came to paſs. For not long after being taken at *Bern*, upon a feigned ſubmiſſion he was releaſed. But returning to his old courſe, entertaining and favouring *Gentilis*, God found him out, and prevented his puniſhment by man, by ſtriking him with the Plague, whereof he died. *Ibid.* p. 650.

16. *Anno Chriſti*, 1560. There was one *Sancarus* of *Mantua*, who in *Polonia* began to teach, that Chriſt was our Mediator only according to his Humane nature, accuſing all of *Arrianiſm* that ſhould ſay that he was Mediator alſo according to his Deity, as if thereby they made the Son leſs than the Father. This Calumny, and all other his falſe Doctrines, were notably, and learnedly confuted by *Philip Melancthon*, *Peter Martyr*, and Mr. *John Calvin. Ibid.* p. 656.

17. *Irenæus* uſed to compare the *Schiſmaticks* of his time, to *Æſops* dog, that loſt the ſubſtance of Religion, whilſt they gaped too earneſtly after the ſhadow. See my *Lives of the Fathers.* p. 24.

18. *Auguſtine* wrote many Letters to the Biſhops, and principal Laymen of thoſe *Schiſmaticks* the *Donatiſts*, admoniſhing and exhorting them either to diſown their errours, or to come to a publick Diſputation: But they diſtruſting their Cauſe, never vouchſafed him any anſwer; but being enraged againſt him, they uſed to exclaim againſt him, and both pub-

lickly and privately to rail upon him, as a deceiver of Souls, and that, as a Wolf, he ought to be ſlain, for the ſafety of the Flock. Yea, without ſhame, neither fearing God nor man, they proclaimed, that whoſoever would murther him, ſhould without doubt have all their ſins pardoned. *Ibid*. p. 150.

19. The *Donatiſts* had in their Churches, a perverſe and violent kind of Diſciples, called *Circumcellions*, of whom there was a great number in *Africk*. Theſe being corrupted by their Teachers, were ſo puffed up with Pride, and grew ſo audacious, that many times they neither ſpared their own, nor other men, requiring them to do things againſt all right and reaſon: and if any one oppoſed them, he was ſure either to be ſoundly beaten, or baſely murthered by them, they being uſually armed with ſundry weapons, and raging up and down through Cities and Villages, not at all fearing to ſhed bloud. And whilſt the Word of God was diligently preached by the *Orthodox*, and Peace was endeavoured to be held with theſe haters of Peace, they committed many acts of hoſtility. *Ibid*. p. 151.

20. The *Circumcellions* ſo hated *Auſtin*, that when he went abroad to Preach, and to viſit his Flock, (as he uſed often to do) they uſed to lye in wait for him by the way, to murther him; and at one time had certainly effected it, but that the Perſon who was his guide, by a ſecret Providence of God, miſtook his way, and ſo led him a By-way to the place, by which means he eſcaped them.

21. One of *Auſtins Presbyters* being called to be BB. at *Calamen*, was very diligent to propagate the Truth, and to beat down *Hereſies*. But whilſt he journeyed from Town to Town about this buſineſs, he fell into the hands of the *Re-baptizing Donatiſts*, who lay in wait for him. Theſe men took away the Beaſts from under him and his Company, together with all their neceſſaries, and not ſatisfied therewith, they beat the BB. cruelly. *Ibid*. p. 152.

22. A report was brought to *Conſtantine the Great*, of a dangerous Faction which was growing up in the Church. It began in *Alexandria*, from whence it ſpread it ſelf through *Lybia*, *Egypt*, and *Thebes*, and through many other Provinces and Cities, the Biſhops-wrighting, and inveighing one againſt another. This fire was firſt kindled by *Arrius*; and it was ſuch a grief to the good Emperour, as if himſelf had faln into ſome great calamity. Hereupon he immediately choſe out one that was about him, and who had been a zealous and faithful *Confeſſor* in the precedent times of Perſecution, whom he ſent to *Alexandria*, and by whom he wrote to the Authors of theſe ſeditions, to this purpoſe: That, whereas all his deſigns and endeavours had tended to bring all Nations to agree in one opinion about matters of Religion, the rather, that the Heathen by ſuch an example might the ſooner be converted: and, whereas ſome raſh and ſeditious ſpirits, had, by divulging their errours, made a *Schiſm* in the Church of *Africa*, he had now ſent ſober and religious Miniſters to reconcile their factious ſpirits, and to ſettle Peace in the Church: But hearing that new factions and ſeditions were again ſprung up among them, he was much grieved at it; and now therefore wrote to them, profering himſelf to arbitrate, and moderate their mutual diſſentions; not doubting (through

the help of God, and aſſiſtance of Learned and Godly men) to reconcile their differences, and ſo ſettle Peace among them again, *&c. See my ſecond vol. of Lives*, p. 14, 15.

23. *Conſtantine the Great* endeavoured to extirpate, and root out all *Hereſies* out of the Church: He wrote to the *Valentinians, Marcioniſts, Cataphrigians, &c.* that their Doctors were falſe and Seditious: that they were Enemies to the Truth: and therefore he would not ſuffer their Contagion to ſpread any farther, ſeeing that the whole and ſound were daily infected with their Peſtilent Errors, but would ſeverely puniſh Delinquents, and Offenders in that kind. Then did he enact, that none of them ſhould meet together in Conventicles. That the Church where they uſed to meet ſhould be demoliſhed, and the ground confiſcated to the uſe of the *Orthodox* Church: and that other places wherein they uſed to meet, ſhould be forfeited to the uſe of the Commonwealth: commanding that from that day forward they ſhould have no places of meeting, neither Publick nor Private. By this ſeaſonable ſeverity, many were brought to a ſight of their Errors, publickly manifeſted their Repentance, and were again received into the boſom of the Church. *Ibid.* p. 20.

24. The Church in the Eaſt being much infected with the *Arrian Hereſie*, were full of Diſcords and Diſſentions: whereupon the good Emperour *Juſtinian* publiſhed an Edict, wherein he accurſed the principal Ringleaders, and inflicted great Penalties on them that held and maintained ſuch damnable Opinions, endeavouring thereby that no Diſſention ſhould take root in any of the Churches throughout the world. *Ibid.* p. 65.

25. *Arrius*, a *Presbyter* in the City of *Alexandria*, was a man that outwardly made a great ſhew of Holineſs, but he denyed the Eternity of the Son with the Father, aſſerting, that he was not of the ſame ſubſtance with God the Father. At this time, one *Alexander*, a man of great Learning and Holineſs, was BB. in that City, who being of a gentle and mild nature, endeavoured by fair means to have cured *Arrius* of his *Hereſie*, praying, and admoniſhing him to leave his Errours: but *Arrius* being naturally proud and inſolent, perſiſted ſtill therein, and drew many Followers and Diſciples after him: hereupon *Alexander* proceeded to Excommunicate him, and that prevailing nothing, he complained of him to the Emperour *Conſtantine the Great*, ſaying, That the miſchief was grown ſo great, that it required a ſharp, and ſpeedy remedy. *Conſtantine* underſtanding by others alſo that theſe Diviſions were diffuſed into *Egypt*, and among the *Thebans*, inſomuch as the People grew tumultuous, killing and murthering one another, and committing many other outrages. Another Diviſion alſo ſprang up in the Church about the time for celebrating of *Eaſter*: hereupon, to obviate theſe miſchiefs, he called a General Council to meet in the City of *Nicea*, in the Province of *Bithinia*, &c. *Ibid.* p. 15, 16.

26. At one time the good Emperour, *Theodoſius Senior*, was very favourable to the *Arrians*, whom he permitted freely to keep their Conventicles in the chiefeſt Cities, which *Amphilochius*, BB. of *Iconium*, taking notice of, when he came before the Emperour, he did his Reverence to him, but not to his Son *Arcadius*, though he was already made

his Co-Emperour: for this neglect, *Theodoſius* was very angry with the BB. and asked him the reaſon of it: *Amphilochius* preſently anſwered, That even ſo, the God of Heaven alſo would be offended with them who tollerated the Blaſphemers of his only begotten Son, Jeſus Chriſt. The Godly Emperour, being hereby brought to a ſight of his great Sin, preſently publiſhed a Law, prohibiting the Conventicles of the *Arrians* in all his Cities. *Ibid.* p. 49.

27. *Theodoſius* Junior, did ſo hate and deteſt the *Hereſie* of *Neſtorius*, which began to ſpread abroad in his time, that he Enacted this Law againſt the followers of it: *We Decree that whoſoever doth embrace the wicked Opinion of* Neſtorius, *and ſhall give ear to his lewd Doctrine, if he be a BB. he ſhall be baniſhed; if a private Perſon, he ſhall be accurſed.* Ibid. p. 57, 58.

28. *Theodoſius* Senior, being grieved for the Diſſentions which were in the Church, commanded every *Sect* to ſet down their Opinions in writing, and to bring them unto him, which they did accordingly. When the Emperour had received them, he retired into his Cloſet, fell down upon his knees, and begged of God to reveal the Truth unto him, and to aſſiſt him in finding it out. Then peruſing every ones Opinion, and ſeriouſly weighing it in the Ballance of the Sanctuary, he condemned, and tore in pieces all thoſe Creeds which derogated from that Unity which is in the bleſſed Trinity: but allowed, and highly commended the other. *Ibid.* p. 37, 38.

29. *Arrius*, and his wicked followers, were condemned by all the Biſhops that met in the Council of *Nice*, except ſeventeen, eleven of which afterwards recanted, and *Arrius*, with the other ſix, were Excommunicated by the *Council*, and baniſhed by the Emperour *Conſtantine*. *Ibid.* p. 18.

30. *Theodoſius* Senior, coming to *Conſtantinople*, found the Church there out of Order by reaſon of Diviſions, whereupon he endeavoured by all means to reſtore it to Unity: and for that end, he ſent for *Demophilus*, the *Arrian* BB. and demanded of him whether he would ſubſcribe the *Nicene Creed*, ſet the People at Unity, and embrace Concord himſelf? This the BB. refuſing, the Emperour ſaid unto him, *If thou refuſeſt to embrace Peace, and Unity, I command thee to avoid the Church*: and accordingly he, together with many his Adherents, departed the City, and left their Churches to the *Orthodox* *Ibid.* p. 35.

31. About the year 1560. Queen *Elizabeth* ſet forth a Proclamation, wherein ſhe commanded the *Anabaptiſts*, and ſuch like *Hereticks*, who had flocked to the Coaſt-Towns of *England* from the parts beyond the Seas (under pretence of ſhunning Perſecution, and thereby had ſpread their poiſonous Opinions in *England*) to depart the Realm within twenty dayes, upon pain of Impriſonment, and loſs of Goods. *Ibid.* p. 194.

The

The Judgement of the Old Non-Conformiſts *about* Separation, Schiſmaticks, *and* Sectaries.

32. Mr. *William Bradſhaw* (a very learned man) bent his forces againſt *Sectaries*, and *Separatiſts*: to which purpoſe he had divers bickerings with them, and with ſome of the chief Leaders among them, both by Conference with them, and Writings againſt them, and the courſes taken by them, whereby many were ſtayed from going thoſe wayes, and ſome alſo were reclaimed, and brought back again. Among others, at the requeſt of a Gentleman of *Lincolns-Inn* (to ſtay ſome that were ſtaggering, and warping that way, and in particular, one Mr. *Clifton*, who was ſeduced by Mr. *Smith*, ſometime a Fellow of *Chriſts Colledge*, who had been thrice Baptized) having imparted to him a Relation in writing of what had paſſed between *Smith*, and *Clifton*, who pretended that upon good and juſt grounds, being convinced in Conſcience, he had paſſed over to him, he wrote a large Diſcourſe, wherein he diſcovered, as the weakneſs of *Smith*'s Arguments, ſo of *Clifton*'s Anſwers: thereby making it to appear manifeſtly by what ſlight and ill-wrought-twine, rather than twiſt, that might eaſily have been ſnapt aſunder: Nor was his labour herein without its deſired Succeſs with thoſe for whom it was undertaken.

Alſo hereby he took occaſion to write *A Defence of the Baptiſm of Infants* againſt the ſame Parties. Againſt Mr. *Francis Johnſtons* Reaſons for Separation, he wrote a Book Entituled, *The unreaſonableneſs of Separation*, and that upon this occaſion. One that was deemed to be a man of an ingenuous diſpoſition, was earneſtly ſollicited by ſome with whom he converſed, to withdraw from our Congregations, and ſeeming to be much perplexed with Mr. *Johnſtons* Arguments, was yet perſwaded by ſome Friends to do nothing inconſiderately in a buſineſs of that concernment, and conſequence; but firſt to conſider ſeriouſly of it, and to confer with ſome grave and able Miniſters, whereby it might be deſcried, whether the Grounds, that, in this courſe he was intended to go upon, were ſuch as would endure Tryal or no. This advice he hearkened unto, and made choice of Mr. *Bradſhaw*, and an other whom he judged to be able, conſciencious, and moderate men. The place for the Conference was appointed, and the meeting intended to be very private; but very many intruding themſelves, it was judged meet to proceed the more warily.

The Party chiefly concerned in the Conference was put to his choice, whether he would Argue or Anſwer: He choſe to Argue, and to make uſe of Mr. *Johnſtons* Arguments, which very well pleaſed thoſe of the Separating ſide, as deeming Mr. *Johnſtons* Arguments unanſwerable: and to prevent miſ-reports, it was agreed by both Parties, that one on each ſide ſhould write down both the Arguments and Anſwers, which was done accordingly: and in the cloſe, all was read over: and it appeared that by the Anſwers, how groſly Mr. *Johnſton* had abuſed divers paſſages of Scripture, quoted for proof of thoſe Propoſitions whereunto he had affixed them, ſo that the whole Company was exceedingly puzled with it, and ſome of them, to ſave their Champions credit, would have laid the fault upon the Printers, but could not well find how to do it. The farther Conference was adjourned to the next day; but the Party whom the buſineſs concerned (being diſſwaded by thoſe of his ſide) the next morning made known his unwillingneſs to go on: and ſo the Diſputation brake off.

Indeed Mr. *Bradſhaw* was always an Enemy to *Separation*, and withdrawing from our Publick places of Aſſembly, or from any part of Gods worſhip there uſed. In a Sermon Preached by him at *Longford*, on *Mat.* 5. 1. he uſed theſe Expreſſions: *It's the great mercy of God towards us, that we have no cauſe to ſeek the Word of God in Deſarts and VVilderneſſes, in VVoods, and Caves, and Deſolate Mountains; but in ſuch worthy Edifices as theſe, to aſſemble in, dedicated only to this uſe. And where Gods People have, by Publick Authority, ſuch places as theſe appointed, and allowed ordinarily to aſſemble and meet in, we are (at leaſt) fouly to ſuſpect thoſe Aſſemblies, and the worſhip done therein, which forſake thoſe places, and fly into VVoods and Deſarts. It is true, there was among the* Jews *at this time, the Temple; and beſides, ſundry Synagogues anſwering to theſe Churches of ours: and which is more, the doors of the Pulpits were generally open to Chriſt himſelf, and yet our Saviour often taught in other places; but this was upon extraordinary occaſions, ſuch as ſeldome or never fall out with us: and was ſo carried by our Saviour, that there was no* Schiſm, *or* Separation *made by him, or by any of his Diſciples or Followers, from the Aſſemblies then eſtabliſhed.*

Concerning the Places for our Aſſemblies, he farther ſaid, *It is indeed an honour, that thoſe which are in authority, and ability, ſhould do to the worſhip of God, to ſee that comely and ſeemly places be dedicated and ſeparated from common uſes, thereunto: and it is a diſgrace and contempt to Gods worſhip, when men that may remedy it, care not how baſe and contemptible, the Place of Gods worſhip is: when men have not the care of the Place, where the holy aſſembly of God meets, as they have of their Barns, and Stables.*

Concerning alſo ſome Circumſtances of Geſture uſed in our Church; he thus ſpake: *From Chriſts ſitting to teach, we learn, in ſuch external behaviour to follow our Saviours Example, that is, in matters not doubtful and controverſal, at leaſt, to conform our ſelves to ſuch outward faſhions as are generally uſed in thoſe times, and in that Church wherein we live. For Example, in the like caſe: It is the general courſe in our Church, that the Miniſters Preach ſtanding in a Seat higher than the People, and bare-headed: and this Geſture is no peculiar Geſture, but borrowed from the common Practice of Oratours, and ſuch Perſons as make Speeches in ſolemn Aſſemblies. It's meet therefore in ſuch caſes that we ſhould not be odd, and ſingular, but conform to the received faſhion of the Church: ſo that if we ſhould ſit and Preach, as Chriſt did, we ſhould not conform to Chriſt, becauſe we ſhould croſs that which was the ground why Chriſt ſate.*

Concerning repairs to all the Parts of Gods Worſhip and Service, he thus ſpake, from thoſe words: *And his Diſciples came to him,* &c. *This alſo is a matter of Order, that (as much as may be) Divine Worſhip ſhould begin, when the Congregation is aſſembled and come together. Therefore the members of an Aſſembly ſhould make more conſcience than uſually they do, of coming together*

gether ſooner. I urge this the rather, becauſe it is a general fault in our Aſſemblies; not committed only by them who care not which end of Religion goes forward, but generally of moſt, that ſo they come to ſome part of Gods Worſhip, it's well enough; eſpecially, if they can come time enough to the beginning of the Sermon. Hence many times the Miniſter, with the Clerk, are fain to perform a great part of the publick worſhip of God alone, or with ſome few at the moſt, and the reſt of the Congregation come dropping in one after another at their own pleaſure: as though the publick Prayers of the Church, and Reading the Scriptures, were a worſhip that concerned the Miniſter and Clerk only, and not the whole Church. See his *Life* at the end of my *Martyrologie*. p. 72, &c.

33. Mr. *Arthur Hilderſam* did alwayes oppoſe the Separation of the *Browniſts*, and the Semi-ſeparation of Mr. *Jacob*; with whom, as alſo with ſome of the Ringleaders of the former ſort, he had divers Conferences and Diſputations. He is called by Dr. *Willet* (his contemporary) *The Hammer of Schiſmaticks, which they commonly call* Browniſts. Mr. *John Cotton*, in an Epiſtle to the Reader, prefixed to Mr. *Hilderſams* Lectures on *John* 4. mentioneth a Letter of Mr. *Hilderſams* to a Gentlewoman againſt Separation, which (without his conſent) a Separatiſt [Mr *Francis Johnſon*] printed, and refuted. *Which* (ſaith Mr. *Cotton*) *ſo ſtrongly, and clearly convinced the iniquity of that way, that I could not but acknowledge in it, both the Wiſdom of God, and the weakneſs of the Separatiſt; Gods wiſdome in bringing to light ſuch a Beam of the Light of his Truth by the hand of an Adverſary, againſt the Authors mind; and the weakneſs of the other to advance the hand of his Adverſary, to give himſelf and his Cauſe ſuch a deadly wound in open view, as neither himſelf, nor all his aſſociates can be able to heal. Ibid.* p. 151.

34. Mr. *John Ball* called the wayes of Separation a *Labyrinth*; wherein men tire themſelves, and grow giddy, as in a Maze: and when all is done, there is no way out, but that whereby they entred. *Ibid.* p. 176.

He hath publiſhed to the world his great diſlike of the way of Separation from our Church-Aſſemblies upon ſuch pretences. And to a Friend that had moved him to maintain our Church-Communion againſt Separatiſts; he ſaid, How little am I beholding unto you, who drew me from more profitable ſtudies, to peruſe thoſe ſapleſs ſpeculations.

He much lamented the firſt breakings out of *Independency* in *England*, both in reſpect of the preſent Offence, and the woful Conſequences of it, whereof he was much afraid; affirming, both in his health, and in his laſt ſickneſs, that *the Independent Brethren would be found to be the greateſt Obſtructers of Church-Reformation. Ibid.* p. 178.

35. When ſome ſeeds of Separation were ſcattered in *Shrewsbury*, Mr. *Julius Herring* (then Miniſter there) much checked the growth, by his appearing againſt them. Having upon this occaſion ſtudied that Point more throughly, he would often ſay, *It is a ſin of an high nature, to unchurch a Nation at once: and that this would become the Spring of many other fearful Errours. For Separation will eat like a* Gangrene, *into the heart of godlineſs*: and therefore he wiſhed, *that they which would unchurch others, might not be unchriſtianed themſelves. Ibid.* p. 191.

CHAP.

CHAP. XLIII.

Examples of Humility. Lowlineſs of Mind.

1. EPaminondas, that brave *Theban* General, the next day after he had obtained a great Victory, and Triumph, went drooping and hanging down his Head; and being aſked, why he did ſo? He anſwered, *Yeſterday I found my ſelf too much elated, and tickled with vain glory: therefore I correct my ſelf for it to day.* See his *Life*, in my fourth *vol.* of *Lives.*

2. *Godfrey* of *Bullen* would not be crowned with a Crown of Gold in *Ieruſalem*, where his Saviour Chriſt had been crowned with a Crown of Thorns: becauſe he would not have ſuch a great diſproportion between himſelf and Chriſt.

3. When the Emperour *Alexander Severus* ſent for *Origen* to *Rome*, he ſent to him, that he might take his choice, whether he would ride thither on a Mule, or in a Chariot; but he refuſed both, ſaying, *That he was leſs than his Maſter Chriſt, of whom he never read that he rode but once; and therefore he choſe to go on foot.*

See the Example of K. *Oſwie* in *Charity.*

4. Mr. *Green*, Martyr in Qu. *Maries* dayes, was a man of admirable modeſty: ſo far abhorring pride and arrogancy, that he could not abide to have any thing ſpoken in his Praiſe. When he was beaten and ſcourged with Rods by Bp. *Bonner*, he greatly rejoyced in the ſame: yet was his modeſty ſuch, that he would never ſpeak of it till a little before his death, and then he declared it but to a boſome friend. See my *Engliſh Martyrol.* p. 161.

5. Of St. *Auguſtine* it is recorded, that his Apparel was neither ſumptuous nor ſordid: His Diet uſually was broth and roots, though for his gueſts, and ſick folk he had better. His Diſhes for his Meat were of Earth, Wood, and Marble; His Table rather for Diſcourſe and Diſputations, than for rich Banquets, and it had engraven upon it;

Quiſquis amat dictis abſentem rodere famam,
Hanc Menſam indictam noverit eſſe ſibi.

He that doth love an abſent Friend to jeer,
May hence depart: No room is for him here.
See my Lives of the Fathers. p. 157.

6. The See of *Rome* being void by the death of *Sergius*, the Clergy, Senate, and People, made choice of *Gregory* to be their *Biſhop*, though he oppoſed it all that poſſibly he could, crying out, that he was altogether unworthy of ſuch Honour: fearing leſt the ſplendour of worldly glory, which he had formerly laid aſide, ſhould in ſuch an Office, creep upon

him and infect him. But the importunity of the People being very great, he ſeemed to conſent: yet privately underhand, wrote to the Emperour *Mauritius*, earneſtly requeſting, that he would not conſent to the election, but that, by his Authority he would free him from it. *Germanus* the *Præfect* of *Rome*, ſuſpecting the worſt, met with the Meſſenger, took his Letters from him, opened, read, and detained them; ſending word to the Emperour, of the unanimous conſent of all in the Election of *Gregory*; The good Emperour returned thanks to God, for that they had made ſo good a choice, and therefore confirmed it. *Ibid.* p. 181.

7. Of *Thomas Aquinas*, it is ſaid, That he was a great contemner of Worldly Honours and Riches. When Promotions were offered him, he would ſay, *Chryſoſtomi Commentarium in* Matthæum *mallem.* I had rather have *Chryſoſtomes* Comment upon *Matthew*. *Ibid.* p. 200.

8. Mr. *John Bradford* was ſo humble from the ſenſe of his own corruptions, that during his impriſonment, he ſubſcribed many of his Letters thus: *The moſt miſerable, heard-hearted, unthankful ſinner,* John Bradford. *A very painted Hypocrite*, John Bradford. *Miſerrimus peccator*, John Bradford. *The ſinful* John Bradford, *&c. Ibid.* p. 515.

9. *Anno Chriſti* 1531. The Citizens of *Ausbourg* ſent to *Strasbourg*, requeſting the Senate to ſend them *Muſculus* to be their *Paſtor*. This requeſt of theirs, he himſelf oppoſed with all his might, as judging himſelf unfit and unable thereunto, had not *Bucer* and the Senate interpoſed their authority to require his acceptance. *Ibid.* p. 605.

10. Mr. *Bernard Gilpin* becoming famous, the Earl of *Bedford* (who highly eſteemed him) procured of Queen *Elizabeth* the Biſhoprick of *Carlile* for him, and ſent down to him his *Congedeſlier*: But he returned it back with many thanks, alleging his own inſufficiency for the diſcharge of ſo weighty an office. And when afterwards he was much importuned to take upon him the *Provoſtſhip* of *Queens Colledge* in *Oxford*, he refuſed it alſo, being wholly unwilling to remove from that place wherein God had ſet him. *Ibid.* p. 761.

11. *Abraham Bucholezer*, was ſo humble, notwithſtanding his great abilities, that when his Friends blamed him for living in ſo obſcure a place, whilſt he taught School, he told them, *That he preferred it before a Kingdom.* He could never endure to hear himſelf commended: and if his Friends in their Letters had written any thing to his praiſe he could not read them with patience, ſaying, *That he feared thoſe commendations as he did Thunderbolts: for he ſaw nothing in himſelf that was praiſe-worthy. Ibid.* p. 773.

12. Mr. *John Fox* when he returned out of exile in the beginning of Queen *Elizabeths* Reign, inſtead of ſeeking preferment, by his great Friends, and own deſerts, he ſhut himſelf up in his Study, proſecuting his work which he had begun at *Baſil* of writing the Book of *Acts and Monuments*, which he finiſhed in eleven years ſpace. *Ibid.* p. 793.

13. Mr. *VVilliam VVhitaker* was a very accompliſhed man; but that which added a luſtre to his Learning, Virtue, and Graces, was, that they were accompanied with *Moſes*-like Meekneſs, and almoſt incredible Humility. For although he was indeed with a moſt ſharp Wit, happy

Memory, variety of Reading, excellent Eloquence as ever was in any Divine, and laſtly, with a moſt learned and polite Judgement, ſo that he was the *Oracle of the Univerſity, and the Miracle of the VVorld*, yet did he not hold any ſingular, or private Opinion, but what was agreeable to ſound Doctrine, and the Word of God, and the Churches Peace: yea, he was ſo humble, that he deſpiſed not his inferiours, but carried himſelf as a Child that is weaned from his Mothers Breaſts. *Ibid.* p. 802.

14. Mr. *Robert Rollock* was famous among all ſorts of Perſons for his learning, virtue, and piety: yea, by his candor, and courteſie, he drew the love of all men: yet withall, he was ſo humble, that though he excelled them, he preferred all others before himſelf, and laboured for privacy from all publick Affairs, that he might the better apply himſelf to his private Studies. *Ibid.* p. 826.

15. Dr. *John Rainolds* was ſo eminent for piety, and for his knowledge in the more myſterious parts of *Divinity*, that one ſaith of him, *That he was the Light of the Univerſity: The Glory of* Europe: *An admirable Pattern of Holineſs, and a diligent VVriter againſt the Papiſts.* And yet withall he was ſo humble, that he would never accept of any great preferment in the Church; only (being much importuned thereunto) he took the *Deanry* of *Lincoln*, which yet he quickly grew weary of, and therefore paſſed it away to another. *Ibid.* p. 888.

16. Mr. *VVilliam Cooper* was ſo eminent for learning, and his labours in the Miniſtry, that he was called to the Government of the Churches in *Galloway*, in the South-Weſt Parts of *Scotland*, being choſen by the Aſſembly, and preſented by King *James* thereunto. Yet this was done without his privity, or ambitious ſeeking after it: yea, he was ſo farr from that, that eighteen weeks paſſed between the Kings Preſentation, and his Acceptation of it. *Ibid.* p. 902.

17. When *Conſtantine the Great* had overcome the Tyrant *Maxentius*, the Senators, Nobles, and all the Citizens of *Rome*, being hereby freed from Servitude, received him with joyful hearts, and loud acclamations: both Men, Women, and Children, calling him their *Patrone*, and *Preſerver*: but his humble mind was not puffed up with their praiſes, and applauſe, but aſcribing all to God, he gave thanks to him as the Author of his Victory. See my *ſecond vol. of Lives.* p. 7.

Alſo after another great Victory which *Conſtantine* had obtained againſt the Tyrant *Licinius*, he ſent his Proclamations abroad into all Nations, written in *Greek* and *Latin*, wherein he acknowledged that God was both the Owner, and Donor of all things, and that by his own power, prudence, or policy, he had not obtained this Signal Victory, but by the aſſiſtance of Almighty God, to whom therefore he aſcribed all the Glory. *Ibid.* p. 13.

When the Fathers were met together in the *Nicene Council*, and had taken their places according to their degrees, and dignity, in the Hall of the Emperours Palace; *Conſtantine* himſelf came in among them, with an humble countenance, and modeſt aſpect, whereupon they all roſe up. When he came to the upper end of the Hall, he ſtood there awhile, and would not ſit down, till he had given a ſign to the Biſhops to ſit down alſo: and then he ſpake to this purpoſe: *It was my deſire (dear Friends)* *to convocate you in a General Council, and now ſeeing you here aſſembled, I return hearty thanks to God for it. Let not therefore any private envy, and animoſities, deprive us of that good which we expect by this meeting. God having now made us victorious over the Tyrants, let not the Devils Tares of Diſſention ſpring up to the diſturbance of the Churches Peace. For theſe are of worſe conſequence than VVar: for that kills but the Body, whereas this deſtroys the Soul. I rejoyce to ſee you here together; but I ſhall much more rejoyce to ſee unity in your affections, and concord among you, who, being Perſons devoted to Gods ſervice, you ought heartily to deſire, and by your Examples to provoke and encourage others to embrace Peace and Concord. I intreat you therefore (Beloved Miniſters of God, and Servants of* Jeſus Chriſt*) take away the cauſes of Diſſention: cut off this* Hydra's *Head of* Hereſie, *and eſtabliſh Peace in the Church: ſo ſhall you greatly pleaſe God, and me your Fellow-Servant in the Lord.* Ibid. p. 17.

On a time a flattering *Presbyter* telling this good Emperour *Conſtantine*, that he was a bleſſed man, and one who was worthy to be Emperour over the whole world, and hereafter to Reign with the Son of God in Eternal Glory; he manifeſted his great diſlike hereof, and commanded him that he ſhould not dare hereafter to uſe any ſuch ſpeeches in his preſence; but rather to pray earneſtly to God for him, that he might live and dye Gods faithfull Servant. *Ibid.* p. 22.

18. *Theodoſius* Senior, having in a paſſion cauſed many Citizens of *Theſſalonica* to be ſlain, *Ambroſe* BB. of *Millane*, being informed of it, when the Emperour came to Church according to his cuſtom, *Ambroſe* (that his Repentance might be as publick as his Offence) ſet himſelf in the Church-door, and told the Emperour that he ſhould not enter there, and making a learned Speech to him, laboured to convince him of this great Sin, and then *Excommunicated* him. All this the Emperour heard with great Patience, and returning to his Palace, he continued there eight months before he was abſolved: at the end whereof, he ſaid to one of his Nobles, *Truly I will go and ſee what Pennance my Paſtor will lay upon me for mine Offence*: and ſo he went to the Church door were *Ambroſe* was, intreating him to abſove him. But what Repentance haſt thou ſhewed (ſaid the BB.) for ſo hainous an offence? And with what Salve haſt thou healed ſo Mortal a Wound? *Thou* (ſaid the Emperour) *art to inſtruct me, and to ſhew me what I am to do, and thou ſhalt ſee that I will perform what thou preſcribeſt.* The BB. ſeeing the Emperours mildneſs, and humility, judging it Pennance ſufficient that he had been ſo long *Excommunicated*, he abſolved him. *Ibid.* p. 44.

19. That valiant and brave Captain *Huniades*, having received a Mortal wound in his Warrs againſt the *Turks*, perceiving his end approaching, deſired to receive the Sacrament of the Lords Supper: and would in any wiſe (ſick as he was) to be carried to Church to receive it, ſaying, *That it was not fit that the Lord ſhould come to the Houſe of his Servant: but that the Servant ſhould rather go to the Houſe of his Lord and Maſter.* Ibid. p. 101.

20 That Noble Marqueſs *Galeacius Caracciolus*, after he came to

Geneva, preſcribed to himſelf a moderate and frugal courſe of Life. He kept only two Maid-Servants, and lived in great Sobriety, yet alwayes free from ſordid baſeneſs: neither wanting neceſſaries, nor having ſuperfluities. His Attire was plain, but comely: and he that might in his own Countrey, have been attended with many Servants, did often walk the Streets alone, not having one man with him. Yea, he diſdained not oft times to go into the Market, and to provide his own neceſſaries, and ſometimes would buy, and carry home, Fruits, Hearbs, Roots, and ſuch other things: eſteeming this courſe of Life, together with freedome of Religion, better than the Marqueſdom of *Vicum*: and (though he would have refuſed it) yet every one gave him the Title of Marqueſs. See my *ſecond vol. of Lives.* p. 101, 102.

21. *John Picus*, Earl of *Mirandula*, was very humble towards his latter end, being ſo far from ſeeking great Honours and Offices, that he could not be perſwaded to accept of thoſe that were proffered him. He did ſo little regard theſe outward things, that he was oft blamed by his Friends for his too great neglect of them. *Ibid.* p. 30.

22. The Humility of the Lord *Cromwel*, in the Reign of King *Henry* the eighth, was very obſervable: On a time as he was riding in his Coach with Arch-biſhop *Cranmer*, through *Cheapſide*, he eſpyed a poor Woman of *Hounſlo*, to whom he was indebted upon ſome old accounts, the Sum of fourty Shillings: he cauſed her to be called to him, and asked her, what was her name, and where ſhe dwelt, and whether he was not indebted to her? She anſwered, *Yea, but ſhe durſt never call to him for it, though now ſhe much wanted it.* He ſent her to his Houſe, and at his return from the Court, he did not only diſcharge his debt, but gave a Penſion of four Pound *per annum*, and a Livery every year, ſo long as ſhe lived.

At what time this *Thomas* Cromwel went with the *French* Army into *Italy*, the *French* being overthrown, he fell into much want, and being in the City of *Florence*, he met a rich Merchant, called *Francis Freſcobald*, and asked of him an Almes for Gods ſake. This Merchant, under a tottered attire, diſcerning an ingenuous countenance, moved with pitty, demanded of what Countrey he was, &c. He anſwered, *I am (Sir) of* England: *my name is* Tho. Comwel: *my Father was a Sheerer of Cloth; and I, ſtraying from mine own Countrey, came with the* French *Army into* Italy, *by the overthrow whereof, I am faln into this want.* The Merchant conſidering the ſtate of the young man, and loving the *Engliſh* Nation, among whom he had ſometime lived, and from whom he had received divers courteſies, took him to his Houſe, entertained him kindly, and when he was deſirous to return into his own Countrey, he gave him a Horſe, a new Suit of Apparel, and other neceſſaries, and ſixteen Ducats of Gold to bear his charges by the way.

Long after, when this *Cromwel* was ſo highly in favour with King *Henry* the eighth, and advanced to ſo many Dignities, it fell out, that this *Francis Freſcobald*, was, by reaſon of many great loſſes, become poor, and came into *England* to gather up a debt of fifteen Thouſand Ducats, intending, if he could get that money, to live privately upon it. One day it chanced that he met the Lord *Cromwell,* whom he had forgotten, as alſo the kindneſs which he had ſhewed him: but the Lord *Cromwell* eying him well, remembred him, and allighting from his horſe (to the admiration of his followers) he embraced him moſt kindly, and ſcarce refraining from tears of joy, he asked him, whether he was not *Francis Freſcobald* of *Florence*? *Yea,* (*Sir*) ſaid he, *and your humble Servant.* My Servant? (quoth *Cromwell*) No: As you have not formerly been my Servant, ſo now will not I account you for other than my ſpecial Friend. For the preſent, I pray excuſe me, (being upon ſome urgent buſineſs for my Prince) but deſire you, with the faithful mind of a Friend, that you come this day to my Houſe to dine with me; and ſo he left him.

Freſcobald, wondring with himſelf who this Lord ſhould be, at laſt called to mind, that it was the ſame man whom he had relieved in *Florence*; for which he was wondrous joyful, hoping by his means and Authority, that he ſhould the ſooner recover his Debts. About Dinner time, he repaired to the Lord *Cromwells* Houſe, and walking in the Court, attended his coming: who ſhortly returning, again embraced this *Freſcobald* with ſuch a friendly countenance, that the Lord Admiral, and ſome other Lords that were with him, marvelled at it; which he perceiving, holding *Freſcobald* by the hand, ſaid unto them; *My Lords, Marvel not that I am ſo glad to ſee this man; for by his means I have attained to this preſent dignity; and that you may not be ignorant of his courteſie to me, I will relate it to you*: and ſo he told them every thing in order, as is recited before. And ſo, ſtill holding him by the hand, he had him into his Dining-Room, and placed him next to himſelf at the Table. And when Dinner was ended, and the Lords gone, he would needs know of him what occaſion had brought him to *London*? *Freſcobald* related to him his great Loſſes, and told him, that all that remained was this money which he came to ſue for.

Cromwell having comforted him in his afflictions, telling how he ſympathized with him in the ſame, ſaid farther; *You ſhall receive ſomething from me in this your diſtreſs, for the old courteſies you formerly ſhewed unto me: and withall,* I *profeſs in the word of a true Friend, that during this Life and Eſtate of mine,* I *will never be wanting to improve my authority for the ſupply of your neceſſities*: and ſo leading him into his Chamber, and opening a Cheſt, he firſt gave him the ſixteen Ducats which *Freſcobald* had given him in money: then ten Ducats which he had diſburſed for his Apparel; and ten others for his Horſe: and farther ſaid, For the Intereſt of your money, take theſe four Bags, in each of which are four hundred Ducats: theſe you ſhall receive from the hand of your aſſured Friend, &c. *See my ſecond vol. of Lives.* p. 43, *&c.*

At another time, being with ſome other Lords at the Monaſtery of *Sheen,* to examine ſome *Monks* that denied the Kings Supremacy, as he ſate at Dinner, he ſpied a certain poor man, that uſed to ſweep their Cells, Cloiſters, *&c.* whom when the L. *Cromwell* had well noted, he called him to him, and before all the Table, took him by the hand, asking him kindly how he did; and turning to the Lords, he ſaid, *My Lords, ſee you this poor man: This mans Father was a great Friend unto me in my neceſſity, and hath given me many a Meals-meat.* Then ſaid he to the Poor man, *Come to me, and I will ſo provide for thee, that thou ſhalt not lack while thou liveſt.* *Ibid.* p. 46.

24. When King *Edward* the ſixth dyed, the Lords of the Council perſwaded the Lady J*ane Grey* to take the Crown upon her: but ſhe with many tears intreated her Father-in-Law, the Duke of *Northumberland*, and the reſt of the Lords, that they would not lay ſuch an unwelcome burthen upon her. *Ibid.* p. 58.

25. When Queen *Mary* was Proclaimed, the Duke of *Suffolk* went to his Daughter, the Lady J*ane Grey*, forbidding her the farther uſe of any Royal Ceremonies, and wiſhing her to be content with her former private eſtate: To whom, ſhe, with a ſetled countenance, anſwered, *Sir, I better brook this meſſage than my former advancement unto Royalty. Out of Obedience to you and my Mother, I have grievouſly ſinned, and offered violence to my ſelf: Now I do willingly, as obeying the motions of my own Soul, relinquiſh the Crown, and ſhall endeavour to ſalve thoſe faults committed by others: if at leaſt ſo great a fault can be ſalved by a willing relinquiſhment, and ingenuous acknowledgement.* Ibid. p. 59.

26. All other Graces which ſhone ſo brightly in the Lord *Harrington*, were beautified and adorned with admirable Humility, which is rarely found in Perſons ſo honourable, and honoured both by God and men. *Ibid.* p. 129.

27. In the laſt Sickneſs of the Lord *du Pleſſis*, he complained of himſelf, that having received ſo much from God, he had profited ſo little: and when a Miniſter by, told him, That he had faithfully imployed, and improved his Talent for Gods Glory, and the Churches good: *Alas* (ſaid he) *what was there of mine in that work? Say not that it was I, but God by me*: as 1 *Cor.* 15. 10. *Ibid.* p. 162.

28. A *Stoick* gave this Rule: If any one tells thee of anothers ſpeaking evil of thee, do not excuſe thy ſelf, but ſay, S*urely he did not know me, or elſe he would have ſpoken worſe of me.*

29. Chriſtians, when they are enlarged, ſhould not be elated. High in Gods Spirit, low in our own Spirits. True Chriſtians are like Canes, the fuller they are of Sugar, the lower they bend. *Quanto ſublimior, tanto ſubmiſſior*: The loftier, the lowlier, ſhould be the Chriſtians *Motto*. High in Duty, and humble after Duty comes from the Lord: when *David* and his People had offered ſo willingly, and liberally towards the building of the Temple, they were very low in their own eyes, 1 Chro. 19. 14. *Who am I, and what is my People, that we ſhould be able to offer ſo willingly after this ſort? ---- For all things come of thee, and of thine own we have given thee.* So the *Publican.*

30. Mr. J*ohn Carter*, ſometime Miniſter of *Belſtead* in *Suffolk*, was moſt eminent for Humility. Humble he was in his habit, and humble in all his deportment. For though his Gifts called him before great men, yet his moſt ordinary converſe was with thoſe of an inferiour rank, in whom

he ſaw moſt of the power of Godlineſs. So that he might truly ſay with *David*, Pſa. 119. 63. *I am a Companion of all them that fear thee, and of them that keep thy Precepts.* He avoided all things that might tend to outward pomp and oſtentation. He would have no Funeral Sermon. He left order in his Will, not to be buried in the Church, but in the Church-yard. He had learned of his *Chriſt, to be meek and lowly in heart.* He was humble in his Life, and humble in his Death. See his *Life in my third vol. of Lives.* p. 20, 21.

31. Mr. *Samuel Crook*, being once ſetled in his Paſtoral charge at *Wrington*, as he never ſought higher, or other earthly preferments (though his capacity and credit was well known to be ſuch, as made him capable of, and opened a ready way for it) ſo, he never accepted of any addition, or acceſſions of maintenance, or honour, though they were honourably proffered by ſuch Perſons as were able to have advanced him. See his *Life in my third vol. of Lives.* p. 30.

This Mr. *Crook* never ſtrove in his Miniſtry for vain glory, *Nor of men ſought he praiſe*, diſdaining to ſtoop to the Lure of popular *Applauſe*: and therefore he ever ſhunned thoſe more gay, and lighter flouriſhes of a luxuriant Wit (which like beautiful Weeds, make a fair ſhew at a diſtance, but ſtink nearer hand) wherewith empty Cells affect to be moſt fraught: Like thoſe, who for want of Wares in their Shops, ſet up painted Boxes to fill empty Shelves. He fed not his Flock with airy dews of Effeminate *Rhetorick* (which a *Maſculine* Oratour will ſhake off from his Pen, and Lips, as St. *Paul* did the Viper from his hand) nor yet with the jerks and quibbles of a light Spirit, which he ever abhorred as the excrementious ſuperfluities of frothy brains and unhallowed hearts: but he ever led them out into the green Paſtures of ſolid and ſavoury Truths, as their neceſſities, and capacities did require. He had, and alwayes adminiſtred *unadulterated Milk for Babes in Chriſt, and ſtrong Meat for grown Men. Ibid.* p. 36.

Whenſoever his Preaching day happened upon *January* the ſeventeenth, (which was his Birth-day) he ſtill noted his years compleat, with this *Pœnitential Epiphonema*: *God be merciful unto me a Sinner.* A remarkable evidence of his pious ſence of his own unworthineſs in the ſight of God, how muchſoever he was cryed up, and eſteemed of men. No excellency of natural abilities, no eminency of ſpiritual endowments, no acceptation of his labours ever puffed him up, but that he ſtill walked in all lowlineſs, and humility towards all men, even in his greateſt exaltations in the hearts of men. *Ibid.* p. 37.

32. Dr. *William Gouge*, among other Graces, his Humility was very eminent and exemplary. Though others knew not when his Face did not ſhine, yet himſelf knew not when it did. He that could readily obſerve the leaſt glympſes, or appearances of any worth in others; would not acknowledge them in himſelf. He was (as it was ſaid of *Nazianzen*) high in Imployments and Abilities, but low in his diſpoſition and reſentment of his own worth. He was not puffed up, either with the Multitudes that flocked to his Miniſtry, nor with any Applauſes of men; but would ſtill ſay, *That he knew more by himſelf to abuſe him, than any man could know to extoll him.* Ibid. p. 118.

33. The Humility of Mr. *Thomas Gataker* did eminently appear: Firſt, In that low eſteem he had of his own Gifts, which yet all others that knew him did admire. He was a true *Moſes* that took not any notice of that ſhining luſtre of his own countenance. Like a fair Ear of Corn, loaden with Grain, he bended his Head downwards. For he had nothing of the *Phariſaical* temper, either to advance himſelf, or to vilifie his Brethren of meaner Gifts.

Secondly, In his freedome from ambition of outward advantages. For he declined not only large Means in the Countrey, but alſo both Eccleſiaſtical Dignities, and Courtly preferments. For he ſtudiouſly waved the counſel of ſome, who had given notice of him to that hopeful Prince *Henry*, (whom God only ſhewed to this Land, and then ſnatched him away to himſelf) and had it in their deſign to make way for his being admitted Chaplain to his Highneſs: and for the ſame reaſon he conſtantly declined Publick appearances, inſomuch as he could not, without much reluctancy, be drawn by thoſe that had moſt intereſt in him unto more ſolemn Aſſemblies.

Thirdly, In his meek converſation with, and condeſcention to the meaneſt Chriſtian. For he refuſed not familiarly to converſe with the pooreſt Chriſtian that repaired to him for counſel, or ſatisfaction in their doubts. *Ibid.* p. 148.

34. Dr. *Uſher*, Lord Primate of *Ireland*, was a mirrour of Humility. For though he was higher than any other from the Shoulders upward, yet might many of his inferiours learn Humility from him; as will appear in theſe few particulars.

Firſt, In his publick Preaching, no man denyed himſelf more to Preach *Jeſus Chriſt*, inſomuch as ſome that affected that frothy way of Preaching by *ſtrong Lines* (as they call them) were much aſhamed after they had heard him Preach in *Oxford*, wherein he reproved, and decryed the *Corinthian* vanity in this kind. Alſo in a paſſage of his at the Court before the King, he taught the Biſhops, and Doctors, that then heard him, thus: *Great Schollars* (ſaid he) *poſſibly may think that it ſtands not with their credit, and reputation, to ſtoop ſo low,* &c. *But let the learnedeſt of us all try it when we will, and we ſhall find, that to lay this groundwork right, that is, to apply our ſelves to the capacity of a common Auditory, and to make an ignrant man to underſtand theſe Myſteries in ſome good meaſure, will put us to the tryal of our skill, and will trouble us a great deal more than if we were to diſcuſs a Controverſie, or handle a ſubtle point of learning in the Schools.* He was (like another *Paul*) one, *who determined to know nothing but Chriſt, and him Crucified. Neither was his Speech or Preaching with the inticing words of mans wiſdom, but in the Demonſtration of the Spirit, and of Power,* 1 *Cor.* 2. 2, 4.

Secondly, In his private Converſation, he framed himſelf to the capacity of the meaneſt with whom he converſed. He had an excellent Gift of expreſſing himſelf both in *Latine* and *Engliſh*: and as he could ſoar with the Eagle in *Polemick* Diſcourſes when he met with *Gyants*, ſo he would ſtoop to the loweſt *Pigmies* in *Practical* Subjects, and would apply himſelf to the pooreſt and weakeſt Chriſtians. He was no *Dictator*, nor would impoſe upon other mens Judgements or Conſciences, but was as ready to receive from others, as to impart to them, and would much incline to Vulgar Chriſtians, rather then to others, that were more learned.

3. In his demeanour and behaviour, he had high thoughts of others, and as low of himſelf, and that in every condition of his life, both in Proſperity and Adverſity. Godly Perſons, of what rank ſoever, had great power with him: He would put them into his Boſom, viſit them in their ſickneſs, ſupply their wants, beg their Prayers, and countenance their Cauſes, and Perſons. See his *Life* in my third *vol.* of *Lives.* p. 216, *&c.*

35. Mr. *Richard Capel* was very Exemplary for his great Humility. This was the Grace that graced all the good that was in him. He would be often ſpeaking of what he had heard concerning Dr. *John Reinolds*: That he was as learned a man as any was in the Word, as godly as learned, and as humble as godly. Mr. *Capel* loved, and reverenced this Doctor, and trod in his ſteps. He could ſpeak with Tongues more than moſt men, yet would he never make uſe of them in the Publick Congregation. He uſed to honour all men: to acknowledge the Gifts and Parts of thoſe that were far below him, and to rejoyce in them, as Biſhop *Hooper* did in the blind Boy. He would not meddle in things that were too high for him, nor entrench upon that that was beyond his Sphere. He would not ſtand in the place of Great men. He could refuſe Honours, as *Muſculus* did, and contented himſelf with plain and mean things. It's obſerved of *Cajetan* (the Flower of the Cardinals) that he would never be in his Silks and braveries, but kept his old faſhions to his Lives end.

36. *Melancthon* would not diſdain to do that, which his meaneſt ſervant would ſcarcely put his hand to: ſo was it with Mr. *Capel*, and he would bear things that went awry, without diſtempering himſelf about them. See his *Life*, in my third *vol.* of *Lives.* p. 270.

37. Dr. *Harris*, in his laſt ſickneſs, the rather forbore to ſpeak, becauſe he perceived that ſome had a deſign to make his ſpeeches publick, which he was utterly averſe unto; neither would he conſent at any time that his Life and Death ſhould be written. Nay, he could never be perſwaded at any time to ſit, that his Picture might be drawn; ſo deſirous he was that all of him might be buried with him. And albeit he ſpit up thoſe Lungs which he had waſted in the Pulpit, yet could not that Light of Grace be ſo ſmothered under a Buſhel, but that oft times the Beams thereof would ſhine forth, and himſelf would breathe forth himſelf in pithy ſpeeches, and ſavoury Diſcourſes. Being deſired to admit of Company, he ſaid, *I am alone in Company; It's all one to me, either to be left alone, or to have Friends with me. My work is now to arm my ſelf againſt Death which aſſaults me: and I apply my ſelf (as I am able) for that great encounter.*

Naturally he was of a ſtout, and Maſculine temper, yet (through Grace) he attained to a great meaſure of Humility. He was mean and low in his own eyes, and had more undervaluing thoughts of himſelf, than all the world beſides had of him. His uſual ſaying was: *That he valued no man for his Gifts, but for his Humility under them. Neither ſhould he expect much from any man, were his Parts never ſo great, till he was broken* *with Afflictions, and Temptations.* It was his obſervation, *That the humbleſt Preachers convert moſt Souls, not the greateſt Scholars, whilſt unbroken.* He would ſometimes uſe this Speech, which, though a ſeeming contradiction, hath much Truth in it: *It's better to be an humble Devil, than a proud Angel. Ibid.* p. 297. 304.

38. Miſtris *Jane Ratcliff* of *Weſt-Cheſter* had many excellent Virtues and Graces wherewith God had enriched her Soul: Yet was not her mind lifted up either to vaunting or vanity; nor to the undervaluing, or envying of Gods Gifts in others: But *in lowlineſs of mind, ſhe eſteemed others better than her ſelf, Phil.* 2. 3. Diſavowing her own Praiſe, though thoſe that gave it, thought it much leſs than her due: and advancing others far before her ſelf, though in Gifts they were far below her. And no marvel: For ſhe was not as thoſe who are far more curious to know the faults of others, than to correct their own: But an exact enquirer into her own Life; a ſevere Cenſurer of her own imperfections and failings: and as for others, ſhe obſerved them moſt for that which was beſt in them, to make her ſelf more holy by imitating them them therein, and more humble for that wherein ſhe fell ſhort of them.

She often preſented and arraigned her ſelf before Gods Tribunal, to bring her ſelf down in ſubmiſſion as guilty before him; begging Pardon on her knees at his hand: and ſhe came the lower by comparing her own faultineſs, infirmity, and miſery with his infinite Purity, Power, and Majeſty, in compariſon of whom, *All Nations are but as the drop of a Bucket, or the ſmall duſt in the Balance,* Iſa. 40. 15. which made her to think of him with admiration and love; and of her ſelf with deteſtation and loathing: And when ſhe took notice of any good thing in her ſelf, ſhe boaſted not of it, even becauſe *ſhe had received it*, and that of Gods free Gift; making it a *Memento* of thankfulneſs to him that gave it her: Knowing, that he might have paſſed by her, and given it to another, and that he might be provoked to take it away from her, if ſhe ſhould take any of that Glory to her ſelf, which was due unto him alone. See her *Life* in my third *vol.* of *Lives.* p. 444, 445.

39. Mr. *Cartwright* was a very humble man: He could not endure to hear any thing ſpoken in his own commendation, or any titles given him, which in the leaſt meaſure ſavoured of Ambition. He affected not popularity, but avoided it as much as poſſibly he could. See the *Lives* at the end of my *Martyrol.* p. 25.

CHAP.

CHAP. XLIV.

Examples of Husbands; Wives, Good and Bad.

1. ALphonſus King of *Arragon*, was once reſolved never to commend his Wife, leſt he ſhould be accounted immodeſt, or uxorious: But afterwards he changed his mind, and was ſo taken with his Wives Virtues and Conſtancy, that he reſolved to praiſe her *quocunque in trivio, cuique obvio, ſine modo, & modeſtia*: In all places; in all companies, *&c. Val. Max.*

2. *Livia*, the Wife of *Auguſtus*, was ſo whoriſh, and his children by her proved ſo naught, that he oft wiſhed, that he had ever lived a Batchelor, or died childleſs. *Tacitus.*

3. When *Mauſolus*, the petty King of *Caria*, dyed, *Artemeſia* his Siſter and Wife ſucceeded, and reigned two years, her Husband leaving no iſſue. She, out of the fervent love which ſhe bare to him, took his bones after they were burnt, and beating them to powder, mingled it with a moſt precious Perfume, and ſo, putting it into water, drank it off: being ambitious to be her ſelf the living and breathing Tomb of her deceaſed Husband. *AB. Vſh. An.* p. 194.

4. This ſame *Artemeſia*, to continue the memory of her Husband, built that ſtupendious Tomb for him at *Halicarnaſſus*, which was accounted one of the wonders of the World. To the making of this ſo miraculous a frame, the moſt famous Workmen and Artificers of the World, ſet their hands; as *Scopas* out of the Eaſt: *Bryaris* out of the North: *Timotheus* out of the South: and *Locharis* from the Weſt: and albeit ſhe pined away, and died of grief for the loſs of her Husband, before the work was finiſhed, yet they gave it not off, till they had brought it to full perfection: knowing that by ſo doing, they ſhould alſo eternize their own Names and Glory in it. Hence it was, that even at *Rome*, every ſumptuous and magnificent building was afterwards called a *Mauſoleum. Ibid.*

5. In a Battel between *Eumenes* and *Antigonus*, two of *Alexanders* Succeſſors, there was ſlain one *Citeus*, who commanded thoſe that came to *Eumenes* out of *India*, at whoſe burial there grew a great contention between his two Wives there preſent, which of them ſhould have the prerogative and honour to be burnt alive with him. The younger of the two having gotten the preheminence above the other, who was great with child, went into the Fire, and left the other to live whether ſhe would or no: but ſhe alſo, for very grief thereof, pined away, and died. *Ibid.* p. 310.

6. *Agathocles*, the Tyrant of *Sicily*, when he was near unto Death, ſhipt away his Wife *Thoxena*, with his two children which he had by her, being young, together with all his Treaſure and rich Furniture, wherein

he excelled all other Kings, and ſent them into *Egypt*, from whence he took her, fearing leſt after his death, they, together with his Kingdom, ſhould be made a prey to ſome other, though his wife intreated earneſtly, that at leaſt ſhe herſelf might not be forced to leave him while the breath was in his body: Pleading for herſelf, that when ſhe married him, ſhe contracted a ſociety with him of all Fortunes, as well bad as good, and profeſſing that ſhe would willingly hazard her own life to be with him at the hour, and inſtant of his Death: The Children alſo, as little as they were, yet hardly could be drawn off from hanging on him, and at laſt parted from him with a dolefull cry, and pittiful lamentation when the wind ſerved and they muſt be gone: & ſo ſoon as they were gone, he breathed ont his laſt, and gave up the Ghoſt. *Ib* p. 336.

7. *Arſinoe*, the Relict of *Lyſimachus*, was married to her own Brother *Ptolomæus Ceraunus*, and received him into her City *Caſſandrea*: and he preſently ſeizing upon the Caſtle there, took her 2 Sons which ſhe had by *Lyſimachus*, the one called *Lyſimachus*, being 16 years old & the other *Philip*, being but 3 years old, and ſlew them both in their Mothers arms: and ſhe herſelf rending her clothes, and tearing her hair, was by his command, haled out of the Gates of the City with two ſervants only to attend her, and ſent into baniſhment to the Iſle of *Samothracia*. But ſhortly this barbarous Beaſt, in Battle againſt the *Gauls*, was overthrown, and himſelf being taken, was by them torn in peices. *Ibid.* p. 346.

8. Mrs. *Joyce Lewis*, being queſtioned for her Religion in Queen *Maries* Reign, was cited to appear before the Biſhop of *Litchfield* and *Coventry*, who, after examination, gave her a months time to conſider of it, taking a Bond of her Husband at the months end to bring her in again. When the time was neer expired, many Friends perſwaded him to forfeit his bond rather then to caſt her into the fire; but he churliſhly anſwered, that he would looſe nothing for her ſake; and ſo delivering her up, ſhe was condemned, and burned. *See my Engliſh Martyrol.* p. 191.

9. In the Reign of Qu. *Mary*, there was one *John Fette*, a godly man, living in *Clarkenwel* Pariſh, who was accuſed by his unnatural wife, to the Parſon of the Pariſh, for that he went not to the Church, nor joyned with them in their Idolatrous Services. The Parſon cauſed the Conſtables to apprehend him: But it pleaſed God that his wicked wife immediately was ſtricken with madneſs, and the Conſtables were ſo far moved with pitty, that they let him go home to look to his wife and children: and this good man (forgetting the unkind and unnatural act of his wicked wife) was very careful of her, and ſo cheriſhed, and provided for her health, that, thorough Gods mercy, and bleſſing upon the means, ſhe was well amended, and recovered her wits again, within the ſpace of about three weeks. Yet ſuch was the power of Satan in this wicked, and malicious womans heart, that, ſo ſoon as ſhe was recovered, forgetting her Husbands cure and kindneſs to her, ſhe again complained of him, whereby he was apprehended and caſt into *Lollards Tower*, where he endured, extream cruel uſage, &c. *Ib.* p. 257.

10. There was alſo one *Joan Seaman*, a woman of about ſixty ſix years old, who was cruelly perſecuted by Sir *John Tyrel*, ſo that ſhe was forced to forſake his houſe, and many times to lye in Buſhes, Groves, and Fields: but at laſt hearing that her Husband (who was eighty years old) was

faln ſick, ſhe returned home, not regarding her own ſafety ſo much as the faithful performance of her duty to her Husband, whom ſhe carefully attended till it pleaſed God to take him away by Death. *See my Engliſh Martyrol.* p. 204.

11. Mr. *John Carter*, ſometime Miniſter of *Belſtead* in *Suffolk*, was marryed to his Wife almoſt threeſcore years, and in all that time was never heard any diſtaſtful word betwixt them. For he lived and walked with her, *as a man of knowledge.* He was to her a prudent, faithful, and tender guide: and ſhe, in her deportment to him, was humble and meek reverencing, and highly eſteeming him. Every word he ſpake was an Oracle unto her, and her will ever cloſed with his Judgement. *See his Life in my third vol. of Lives.* p. 15.

12. Mr. *Samuel Crooks* Wife, of *Wrinkton*, was a very prudent and gracious woman; a moſt loyal, loving, and tender wife; zealous and active for his encouragement, credit, and comfort in all things, eſpecially in his Miniſtry, to which ſhe conſtantly bore ſuch hearty reſpect and reverence, as did much quicken and enlarge him in the work of the Lord. She was alſo continually ſtudious, and careful to free, and eaſe him of all emergent occaſions, avocations, and buſineſſes of ordinary concernment, that ſo he might with the more freedome follow (which his Soul moſt delighted in) his Diviner Imployments, and injoy himſelf and his friends in his neceſſary Relaxations. In a word: *Her behaviour was ſuch as became holineſs: a teacher of good things to the younger women*: and in her Family ſhe was a worthy Pattern, and great Promoter of godlineſs in all that converſed with her; and to her Husband, a meet-help indeed: and ſo ſhe continued all the dayes of their Conjugal Relation. *Ibid.* p. 32.

13. When Dr. *William Gouge* was firſt marryed, that he might not be diſtracted, nor impeded in following his Studies by reaſon of worldly buſineſſes, he committed the whole management of Family Affairs to the care of his Wife, wholy applying himſelf to his Studies, and to the weighty buſineſſes of his Heavenly Calling: And he lived with this his Wife for the ſpace of two and twenty years in much love and peace. *Ibid.* p. 100, 101.

14. Mrs. *Jane Ratcliff* of *Weſt-Cheſter*, once had a new Gown brought her to put on, and preſented as a gift from her Husband, wherein his kindneſs had put him to more coſt than ſhe wiſhed, to make her more fine than ſhe deſired to be: She humbly deſired him with tears, that it might not come upon her back. She ſaid indeed little with her Tongue, but her eyes ſpake much, becauſe ſhe was loath to contradict him whom ſhe was bound to obey, and at laſt ſhe ſubmitted to his will, though againſt her own, Not only becauſe that habit was no better then others of her rank did wear, but becauſe it was a Teſtimony of her Husbands love, and of her own loyall ſubjection to his will: wherein ſhe followed the advice of Biſhop *Hall* in his *Contemplations. It is not* (ſaith he) *for a good Wife to judge of her Husbands will, but to execute it. Neither wit, nor ſtomach, may carry her into a curious inquiſition into the reaſons of an enjoyned charge, much leſs to a reſiſtance, but in an hoodwinckt ſimplicity ſhe muſt follow whitherſoever*

ſhe is led, as one that holds her chief praiſe to conſiſt in ſubjection, following her Husband, as the Iſraelites *did the Cloudy Pillar, which when it ſtood, they ſtood: when it went, they followed.* And indeed it was no marvel that ſhe was ſo obſequious to her Husband: For among her Papers were found ſpecial directions, which ſhe had drawn out of the Scripture, for her Conjugal affection, and deportment towards her Husband, wherein ſhe had wrote thus:

I muſt ſubmit my ſelf to my Husband, *as to the Lord. Eph.* 5. 22.

I muſt account him my *Head. Eph.* 5. 23.

I muſt be in ſubjection to him in all things, as the Church is unto Chriſt. *Eph.* 5. 24.

I muſt get his conſent even for thoſe times that I ſet apart for Religious Duties. 1 *Cor.* 7. 5, 10.

I muſt walk pleaſingly towards him. 1 *Cor.* 7. 34. See her *Life* in my third *vol.* of *Lives.* p. 443, *&c.*

15. K. *William* the Conquerour, though he knew that his Wife *Maud* maintained her ſon *Robert Curthoiſe* in his quarrel for *Normandy*, and out of her own Coffers paid the charges of that War againſt his Father, and her own Husband, yet becauſe it proceeded but from a Motherly indulgence for advancing her Son, he took it for an occaſion, rather of diſpleaſure than of hatred. He loved her whilſt alive, oft times lamented her Death with tears, and gave her a moſt honourable interment. *Speeds Chron.* p. 452.

16. Dr. *Cowper* Biſhop of *Lincoln*, when his Wife had burnt all his Notes, which he had been eight years in gathering, leſt he ſhould kill himſelf with overmuch ſtudy (for ſhe had much ado to get him to his meals) ſhewed not the leaſt token of paſſion, but only replyed, *Indeed Wife, it was not well done*: So falling to work again, he was eight years more in gathering the ſame Notes, wherewith he compoſed his uſeful Dictionary. *Youngs Benefit of Affliction.* p. 153.

CHAP. XLV.

Examples of Hypocriſie: Hypocrites.

1. MAximinus, who continued the tenth Perſecution, raged exceedingly againſt the Chriſtians. But in the heat of his Perſecution God ſtruck him with a loathſome, and horrible diſeaſe, which firſt began outwardly in his fleſh, and from thence proceeded to ſeize upon his entrails. His privy Members putrified, by reaſon of a botchy and corrupt Boyl. A Fiſtula did conſume and eat up his entrails, whence ſwarmed forth an innumerable company of Lice, with ſuch a peſtiferous ſtink, that none could abide to come near him. And being groſs, his fat putrified, and ſtank intolerably: and becauſe his *Phyſicians* could not abide the ſtink, he commanded them to be ſlain. Others of them, becauſe

cauſe they could not cure his incurable diſeaſe, he cauſed them to be put to cruel Deaths.

At laſt, being minded that his diſeaſe was a Judgement of God upon him, he began to bethink himſelf of the cruelties which he had exerciſed againſt the Saints, confeſſed his offences to God, and commanded that the Perſecution of the Chriſtians ſhould ceaſe: requiring his Officers alſo to re-edifie their Temples and Churches: and requeſted them to pray to their God for him.

But ſix months were ſcarcely expired, when this Hypocrite, finding ſome eaſe, renued the Perſecution again with as great violence as ever, *&c.* See my *Gen. Martyrol.* p. 68.

2. *Licinius*, who for a long time had pretended to the Chriſtian Religion, and lived in great familiarity with *Conſtantine the Great*, who gave him his Siſter *Conſtantia* to wife, began afterwards to diſcover his Hypocriſie, and the wickedneſs of his nature, ſecretly conſpiring the death of *Conſtantine*, and eagerly perſecuting the Church of *Chriſt*. See p. 70, 71.

3. The Fathers Inquiſitors in *Spain*, when they have condemned any Proteſtant to be burned, they deliver him over to the Secular Power, with this humble requeſt to them: *That they will ſhew the Priſoner as much favour as may be, and neither to break any Bone, nor pierce the skin of his Body.* Shewing herein their impudence, and Hypocriſie, that having already given Sentence upon him to be burned, they yet ſhould pretend ſuch mercy, and clemency towards him, whom all along themſelves have uſed with ſuch extream cruelty. *Ibid.* p. 248.

4. Mr. *John Caſtellane*, Dr. of Divinity, born at *Tourney*, was through Gods mercy, called to the knowledge of the Truth, and became a zealous, fervent, and faithful Preacher of it in divers places of *France*: but at laſt he was apprehended by ſome of the Cardinal of *Lorraines* Servants: and having been impriſoned for ſome time, he was at laſt condemned, degraded, and delivered over to the Secular Power, with this Hypocritical Speech: *My Lord Judge, we pray you as heartily as we can, for the love of God, and the contemplation of tender pitty and mercy, and for reſpect to our requeſts, that you will not in any point do any thing that ſhall be hurtfull to this miſerable man, or tending to his Death, or the maiming of his Body.* Ibid. p. 316.

5. A Gentleman of *Paris*, ſo ſoon as the Maſſacre was ended there, went to *Angiers*, and coming to the Houſe of a learned and godly Miniſter, called Mr. *John Maſon*, meeting his Wife at the door, he ſaluted her, asking where her Husband was? She ſaid, that he was walking in his Garden, directing him the way to him: when he came to him, he lovingly embraced him, and then ſaid: *Do you know wherefore I am come to you? The King hath commanded me, preſently to kill you*: and therewithall he preſented a Piſtol to his Breaſt. Mr. *Maſon* replyed, That he knew not wherein he had offended the King: *But, ſeeing* (ſaid he) *you will have my life, pray you give me leave to pray unto God, and to beg mercy at his hands*: which being granted, he made a ſhort Prayer, and then willingly preſented his Body to the Murtherer, who immediately ſlew him, and ſo departed. *Ibid.* p. 350.

6. Mr. *Julius Palmer*, ſometimes a Fellow of *Magdalen Colledge* in *Oxford*,

ford, and afterwards a School-Maſter in the Town of *Readding*, was well approved of by thoſe that feared God: not only for his learning and induſtry, but eſpecially for his earneſt zeal in the profeſſion of the Truth. But Satan envyed him for it, and would not ſuffer him long to be quiet. For he ſtirred up certain Hypocrites, who, under pretence of zeal to the Truth, inſinuated themſelves into his ſecrets. He (good man) ſuſpecting no deceipt, embraced them joyfully, and acquainted them with all his proceedings. For himſelf having ſincerely embraced the Truth, and being full of Heavenly Zeal, had an incredible deſire, by all means poſſible to encourage others therein.

Theſe diſſembling Hypocrites, watching their opportunity when he was abroad, rifled his Study, ſeized upon his Books and Writings; and among the reſt, found ſundry Arguments written by him againſt the *Popiſh* proceedings, eſpecially againſt their inhumane cruelty exerciſed againſt the poor Saints, and Servants of Jeſus Chriſt. Having gotten theſe into their hands, they drave him from his place, which in the iſſue proved his ruine. See my *Engliſh Martyrol.* p. 172.

7. When Queen *Mary* came firſt to the Crown, ſhe pretended much love to her Siſter, the Lady *Elizabeth*: for before ſhe was Crowned, ſhe would go no whither, but ſhe would have her by the hand, and conſtantly ſent for her to Dine and Sup with her: but after ſhe was Crowned, and ſetled in her Kingdome, ſhe kept aloof from her, and impriſoned her. See my *ſecond vol. of Lives.* p. 176.

8. *Conſtantius*, the Father of *Conſtantine*, to try the ſincerity of his Courtiers, commanded them to offer Sacrifice to the Idols, pretending that ſuch as refuſed, ſhould be put out of their places, and his ſervice. But on the contrary, ſuch as ſubmitted to, and obeyed his Edict, thoſe he put from the Court, ſaying: *That they which were diſloyal to God, would never be true and truſty to their Prince. Ibid.* p. 2.

9. In the Reign of King *Henry* the eighth, *Edmund Bonner* was a *Lutheran*, and a great Profeſſour of the Goſpel, whom therefore the Lord *Cromwell* much favoured, and procured for him the Biſhoprick of *Hereford*. He alſo prevailed with the King, that he ſhould be ſent over as Ambaſſadour into *France*, and obtained a Letter from our King, to the King of *France*, wherein he deſired of him, that a Subject of his might be Licenſenſed to Print a large *Engliſh* Bible at *Paris*, becauſe Paper was cheaper there than in *England*: as alſo becauſe they had more ſtore of good workmen there to diſpatch the ſame. *Bonner* beſtirred himſelf much in this buſineſs, and outwardly ſhewed great friendſhip to thoſe *Engliſh* Merchants that had undertaken this work, entertaining them often at his own Table, and ſeemed ſo to rejoyce in the Printing of thoſe Bibles, that himſelf would often overſee the Preſs. Yea, he was ſo zealous, that he cauſed them alſo to Print the New Teſtament in *Engliſh* and *Latine*, and when it was finiſhed, he took off many of them, which he gave to his Friends. Hereupon the Lord *Cromwell* procured his removal to the Biſhoprick of *London*. *Bonner* alſo took the Oath of Supremacie before thoſe *Engliſh* men that Printed the Bible, and before Mr. *Coverdale* who was the Overſeer of the Preſs: to whom he promiſed alſo, that when they

were finiſhed, he would buy ſix of them to ſet them up in ſeveral places in St. *Pauls Church. See the Life of the Lord* Cromwel *in my ſecond vol. of Lives.* p. 49, 50.

Hypocriſie dangerous.

10. See the danger of Hypocriſie in theſe dreadful Examples. *Balaam* a great Prophet: *Judas* an Apoſtle, familiar with Chriſt: *Saul, Jehu, Herod*, and *Agrippa*, famous Kings: Five Virgins, conſpicuous and confident: *Annanias* and *Sapphira*, eminent Converts: *Alexander* and *Demas*, Confeſſors, and in ſome degree Martyrs, yet all Hypocrites.

11. *Henry* the fourth, King of *France*, uſed to ſay, *That the* Jeſuits *deſired to be accounted* Timothies *in their Colledge:* Chryſoſtoms *in the Pulpit: and* Auguſtines *in Diſputations.* But, *Nomen inane, Crimen immane.*

12. There lived ſometime in *VVarwick*, one Mr. *Chaplin*, a Woollen-Draper, who indeed made a Profeſſion of Religion, but many times brake out into ſcandalous practices. An eminent Miniſter, living there at that time, as he was on a time walking in his Garden, dealt plainly and faithfully with him, rebuking him for his miſcarriages, and ſhewing him what diſhonour he brought to God, and the Goſpel thereby. This ſo wrought upon *Chaplin*, that he preſently ſunk down, and being carried into his Houſe, dyed within a few hours after. *See the Lives at the end of my Martyrol.* p. 25.

13. Mr. *Sa. Torſhel* hath recorded a Story of a Miniſter whom he knew, that would be often drunk, and when he came into the Pulpit, would confeſs it with tears, and much ſeeming ſorrow and ſhame; and yet was he no ſooner out of the Pulpit, but he would be drunk again. And this he would do as conſtantly as men follow their Trades.

CHAP. XLVI.

Examples of Idleneſs: Sloth; Sluggiſhneſs.

1. A*Ntonius Pius* the Emperour, uſed to ſet over the Affairs of the Commonwealth good men, whom alſo he highly honoured and rewarded for their fidelity and induſtry therein: but from ſuch as were idle and ſlothful, he uſed to withdraw their Salaries, ſaying, *That there was nothing more cruel, nor pernicious, than for the Commonwealth to be pilled, and impaired by ſuch as beſtowed no labour to promote the good thereof. Pez. Met. Hiſt.* p. 358,

2. Mrs. *Katherine Bretterg* taſked her ſelf to read eight Chapters every day out of the Sacred Scriptures, and ſuch time as ſhe ſaw idly or evilly

ſpent, ſhe uſed to call, *The time of Temptation.* She ſpent much time alſo in reading other good Books, judicious Expoſitors, and the Book of *Martyrs.* See her *Life*, in my *ſecond vol. of Lives.* p. 111.

3. The L. *Harrington* uſually roſe every morning about four or five a clock, ſeldome ſleeping above ſix hours. When he firſt waked, his conſtant care was, to ſet his heart in order, and to fit it for holineſs all the day after, offering his firſt-fruits of the day, and of his thoughts, unto God. Being up, he read a Chapter, and with his ſervants in his Chamber, he went to Prayer. There he ſpent an hour in reading ſome holy Treatiſe, to enliven his affections, and to encreaſe his knowledge. He read over *Calvins Inſtitutions*, and *Rogers*'s *Treatiſes.* Before Dinner and Supper he had a *Pſalm*, *Chapter*, and *Prayer* in his Family, and a *Pſalm* ſung, and Prayer after Supper. And beſides theſe, he prayed privately every morning in his Cloſet: and then betook himſelf to ſome ſerious ſtudy for three or four hours, except he was interrupted by ſome urgent occaſions. The reſt of the morning he ſpent in converſe with his Friends, riding the great Horſe, and ſome ſuch honeſt and Noble Recreation, &c. Thus avoiding Idleneſs, and preventing thoſe Temptations which ordinarily enſue thereupon. *Ibid.* p. 125.

4. A certain idle Perſon lying on the cool graſs, in a hot day, cryed out, *O ſi hoc eſſet laborare!* Oh that this were to work! See *Prov.* 21. 25.

CHAP. XLVII.

Examples of Idols : Images : Idolatry : Superſtition.

1. THe *Turks* do ſo deteſt Images, that they will not endure them, no not upon their Coins: And when *Sultan Solyman* had taken the Regal City of *Buda* in *Hungary*, he would not enter into the chief Temple of that City, to give praiſe to Almighty God for his Victory, till all the Images were firſt taken down, and carried forth of it. *Paul. Jovin.*

2. *Bellarmine* himſelf would not have *Paul* called *Divus Paulus*, but *Beatus Paulus*, becauſe *Divus* and *Diva* were the Titles the Heathens gave to their Gods and Goddeſſes.

3. A People in *Eaſt-India*, in the Iſle of *Zeylon*, having an Apes-tooth, which they had conſecrated for their God: taken from them by the *Portugals*, they mourned greatly, and offered an incredible maſs of money for the redeeming of it. *Purch. Pilgrim.*

4. So heartily doth God hate places and Monuments of Idolatry, that uſually he lays them waſte, as he hath done the *Abbeys* and *Monaſteries* here in *England.*

5. *Ziſca* overthrew three hundred of them in *Bohemia*; and among the reſt, the famous Monaſtery called *the Kings Court*, a mile from *Prague*; in the walls whereof the whole Bible was moſt exquiſitely written in Letters of gold, but little read or regarded by thoſe filthy *Abbey-Lubbers*. See the *Life* of *Ziſca*, in my *ſecond volume of Lives*.

6. *Luther* writes of ſuch *Friers*, that they were ſo deſperately debauched, that they durſt adventure upon any villany whatſoever.

7. *Irenæus* reproved the *Gnoſticks*, for carrying about the Image of Chriſt, made (as they pretended) in *Pilats* time, after his true proportion.

8. *Lactantius* ſaith, That there is no Religion where there is an Image. *Varro* had ſaid the ſame long before him, as *Auſtin* reciteth him.

9. *Plutarch* ſaith, That it is Sacriledge to Worſhip God by Images.

10. *Numa* forbad the *Romans* the bringing of Images into their Temples, neither had they any for the firſt hundred and ſeventy years.

11. Neither had the *Perſians*, (ſaith *Strabo*.) Nor the old *Germans*, ſaith *Tacitus*.

12. The *Turks* endure not Images becauſe of the ſecond Commandment: For they ſo honoured the writings of *Moſes*, that they kiſs that piece of paper where any thing is written that is his: and do exceedingly hate the *Papiſts* for their abominable *Idolatry*.

13. The many Images among the *Papiſts*, is a great ſtumbling-block to the *Jewes*, that hinders them from embracing the Chriſtian Religion.

14. *Bern* in *Switzerland* was the firſt Town, after the Reformation, that was purged of Images; making a bonefire of them upon an *Aſh-wedneſday*.

15. Whilſt *Alexander the Great* was beſieging the City of *Tyrus*, *Apollo* ſignified to many of the Citizens in the night, by Dreams, that he would leave their City. Whereupon the *Tyrians*, out of a fooliſh ſuperſtition, took ſtrong Golden chains, and bound his Image faſt to the foot of his ſhrine, and faſtened the Chain to the Altar of *Hercules*, the Tutelar God of that City, as if he ſhould hold him by main ſtrength from going thence. *AB. Uſh. Annal.* p. 212.

16. About the year 180. when our King *Lucius*, and many of his people were converted, and baptized, the Idol-Temples were preſently demoliſhed, and all the other Monuments of Superſtition, and Gentiliſm were ſubverted. See my *Engliſh Martyrol.* p. 2.

17. *Anno Chriſti* 1538. The Injunctions of our K. *Henry* the Eighth being publiſhed, by virtue of them all ſuch Images and Pictures as had been abuſed by Pilgrimages, or Idolatrous offerings to them, were aboliſhed, many notable Idols were deſtroyed; as the Image of *our Lady of Walſingham*, *Ipſwich*, *Worceſter*, *Williſdon*, of *Thomas a Becket*, with many others, which by ſecret Engines were made to open their eyes, to rowl them about, &c. whereby the People had been long cheated. *See my Engl. Martyrol.* p. 79.

18. *Anno Chriſti*, in the Reign of King *Henry* the Eighth, there was

one *Robert Teſtwood;* who, walking in *Windſor* Chappel, ſaw multitudes of Pilgrims that came by flocks out of *Devonſhire* and *Cornwall,* with Candles and Images, to offer at the ſhrine of King *Henry* of *Windſor. Teſtwoods* ſpirit was much moved, to ſee this great Idolatry; whereupon he went to them, and in a mild, and gentle manner exhorted them, to leave that falſe Worſhip, performed to dumb Creatures, and to learn to Worſhip the ever-living God aright: ſhewing them how God plagued his own people the *Jews,* for going a whoring after ſuch Stocks and Stones, and would certainly plague them, and their Poſterities, if they would not leave it. This, through Gods mercy, ſo prevailed with ſome of them, that they ſaid, *They would never go on Pilgrimage again. Teſtwood* going farther, ſaw another Company, licking, and kiſſing a white Lady of *Alabaſter,* that ſtood behind the *High Altar,* wiping their hands upon it, and then ſtroaking their own heads and faces therewith; which ſo ſtirred up his zeal, that with a Key which he had in his hand, he ſtrook off a piece of the Images noſe, ſaying, *See, good people, what it is? nothing but a piece of Earth that cannot help it ſelf: how then will you have it help you? Ibid.* p. 97.

19. *Numa* forbad the *Romans* to make any Statue of God, in the ſhape of man, or any other living Creature. Neither was there among them in former times, any Picture, or carved Image of God. But, during the firſt hundred and ſeventy years of the City, although he had built, and conſecrated Temples, and erected little Sacraries, or Chappels of Wood; yet they neither faſhioned, nor dedicated any Image at all; counting it a prophane thing, to expreſs more excellent Beings, by ſuch as are mean and low. Neither did they think to attain to the knowledge of God, but by their Underſtandings. *Plut. in Numa.*

CHAP. XLVIII.

The Hiſtory of the Jews, *from the time of their return out of the* Babyloniſh *Captivity, to the Incarnation of our Bleſſed Lord and Saviour* Jeſus Chriſt; *wherein are many memorable Examples, both of Gods Goodneſs and Mercy to them, and of his Juſtice and Severity in puniſhing them for their ſins.*

D*Arius* the *Mede,* the Son of *Aſſuerus,* otherwiſe called *Cyaxares,* the Son of *Aſtyages,* took upon him the Kingdom, which was delivered to him by *Cyrus,* the Conquerour. See *Dan.* 5. 51. and 9. 1. For whoſe uſe *Cyrus* had ſet apart the Kings Houſe, and all his Palaces in *Babylon,* to the end, that if upon any occaſion *Darius* ſhould repair thither, he might have a Palace of his own to lodge in. And the Angel is ſaid in this firſt year of his Reign, to have confirmed, and ſtrengthened him in his Kingdome, *Dan.* 11. 1. After which *Darius* reigned two years.

Cyrus having ſet all things in order in *Babylon*, returned through *Media* into *Perſia*, to his Father *Cambyſes*, and *Mandana* his Mother, who were yet living: and from thence returning again into *Media*, he married the only Daughter, and Heir of *Darius*, and had the whole Kingdome of *Media* given him for a Dowry with her. The Marriage being finiſhed, he went preſently away, taking his Bride with him; and coming to *Babylon*, by the advice, and direction of *Darius*, he ſet over the Kingdome an hundred and twenty Governours, *Dan.* 6. 1. and over all the Governours, he made three Overſeers, the principal of which was *Daniel*; whereupon it was, that the reſt (ſtirred up with envy) put into the Kings head, to make a Decree, that for thirty dayes no Petition ſhould be made to any God, or man, but to himſelf only. Which Decree, when *Daniel* had broken, by his frequent praying unto God, he was caſt into the Lions Den, and thence delivered by God, without any hurt: and *Darius* having caſt thoſe Plotters againſt *Daniel* into the ſame Den, publiſhed that memorable Decree through all his Dominions, *That every man therein, ſhould reverence, and ſtand in awe of* Daniels *God*, Dan. 6.

The ſeventy years Captivity, which began under *Jehoiakim*, in the firſt year of *Nebuchadnezzer*, being now accompliſhed, that Promiſe was to take place, *Jer.* 29. 10. *Thus ſaith the Lord, when the ſeventy years ſhall begin to be finiſhed in* Babylon, *then will I viſit you, and perform that my good word unto you, and will bring you again to this place: and when you ſhall call upon me, you ſhall depart from thence, and when you ſhall pray unto me, then will I hear you.* Upon conſideration of which very time, now ſo near approaching, it was that *Daniel* poured out that moſt fervent Prayer, for the remiſſion of his own ſins, and of his Peoples; & for that promiſed deliverance out of their Captivity; whereunto the Angel *Gabriel* brought him an anſwer, not only for this, but alſo concerning the ſpiritual deliverance of the Church, to be wrought at laſt by the death of the *Meſſias*: uttering that moſt famous and memorable Prophecy of the ſeventy weeks, *Dan.* 9. 12, *&c.*

Cyrus having ſpent a year with his Wife in *Babylon*, his Father *Cambyſes* being now dead in *Perſia*, in this year came forth that renowned Edict of his, *Thus ſaith* Cyrus *King of* Perſia, *into mine hand hath God given all the Kingdoms of the earth*, &c. In which year, the 70 years of the *Babyloniſh* Captivity, (foretold by *Jeremiah*, and according to the Prophecy of *Iſaiah*, uttered of him by Name, *Iſa.* 44. 28. and 45. 13.) being now expired, he gave leave to all the *Jews*, dwelling whereſoever within his Dominions, to return into their own Countrey: and commanded ſuch as did return, to fall in hand with re-edifying the Temple of God: Preſcribing, or rather, at their requeſt, granting them a power to build it to ſuch a bigneſs; which had they obſerved, the frame of it had been far bigger than that of *Solomon* was, whereas indeed it was leſs, *Hag.* 2. 3. and he allowed the charges thereof out of the Kings Treaſure: and reſtored all the Veſſels of the Houſe of God, which *Nebuchadnezzar* had brought from thence, 2 *Chro.* 36. 22, 23. *Ezra* 1. 1, 2, 7. and 5. 14, 14. and 6. 2, 5.

Of the *Iews* which returned to *Ieruſalem*, *Cyrus* made *Zerubbabel* Captain, or his Lieutenant, and into his Hands did *Methridates*, the Treaſurer, (by the command of *Cyrus*) conſign all thoſe Veſſels, to be carried to *Ieruſalem, Ezra* 1. 7, 11. and 5. 14, 15. For his Name, ſee *Ezra* 3. 8, 10. compared with chap. 5. 16.

The *Iews* therefore prepared for their return into *Iudea*, and the poorer ſort had allowance made them to defray their charges by the way, *Ezr.* 1. 5, 6. Now the number of the Children of the Provinces, or poor People of the *Hebrews*, born in *Chaldea*, which, with their Captain *Zerubbabel*, and their High prieſt *Ieſhua*, returned out of that Captivity, amounted to forty two thouſand, three hundred and ſixty, beſides *Proſelytes*, man-ſervants, and maid-ſervants, to the number of ſeven thouſand, three hundred, thirty ſeven. *Ezra* 2. 1. *Nehem.* 6. 67. and 12. 1, 9.

Now the particular ſum caſt up in *Ezra*, make only twenty nine thouſand, eight hundred and eighteen: and in *Nehemiah*, thirty one thouſand, and thirty one: neither of which make up the full ſum of forty two thouſand, three hundred and ſixty, and yet either of them, in the foot of each of the Catalogues of forty two thouſand, three hundred and ſixty, is ſaid to have been the number of the whole Congregation. *Ezra* 1. 64. *Neh.* 7. 66. wherefore to make up the full ſum of forty two thouſand three hundred and ſixty, the *Iews* in their great *Chronicle* tell us, that we muſt caſt in thoſe of the other Tribes of *Iſrael*, which came up out of the Captivity with their Brethren. For, even at the laſt extirpation of the *Jewiſh* State, there was a remainder of the other ten Tribes, *Act.* 26. 7. not only of the Diſperſion, *Jam.* 9. 1. and at *Jeruſalem*, 2 *Chro.* 9. 3. *Luk.* 2. 36. and other Cities of *Judah*, 2 *Chro.* 11 16. with ch. 31. 6. but alſo of thoſe who kept ſtill upon their old Lands. For *Salmanaſar* ſwept not all away, but left a remnant of them in their own Countrey, which was afterwards, together with the two Tribes, and the *Levites*, carried away by *Nebuchadnezzar* unto *Babylon*, and were now diſmiſſed, and ſent back again by *Cyrus*. After which, as in the firſt year of *Cyrus*, all the *Iſraelites* are ſaid to have dwelt in their own Cities, *Ezra* 2. 70. So in the ſixth year of *Darius*, they are ſaid to have bin preſent at the Dedication of the Temple, and to have offered there 12 He-goats for the ſin of all *Iſrael*, *Ezr.* 6. 16, 17. And when Chriſt preached the Goſpel in *Galilee* (*Mat.* 14. 14.) that Propheſie of *Iſay* is ſaid to be fulfilled, of the People of *Zabulon*, and *Naphtali*, who ſaw a great Light.

The chief men of their Fathers Families coming to *Jeruſalem*, offered every man according to his ability, towards the re-building of the Temple, to the ſum in all of ſixty one thouſand *Drachmaes* of Gold, and five thouſand pounds of Silver, and an hundred Prieſts Robes, and both Prieſts and Levites, and the reſt of the people, dwelt every man in his own City, *Ezra* 2. 68, 69, 70.

On the firſt day of the ſeventh month, in the Feaſt of Trumpets, the *Iſraelites* came all as one man, out of their ſeveral Cities, to *Jeruſalem*, and there built their Altar, and every morning and every evening offered their daily ſacrifices unto God, and upon the fifteenth day of the ſame month, kept the Feaſt of Tabernacles, and alſo provided materials, and workmen towards the building of the Temple, as *Cyrus* had given them leave to do. *Ezr.* 3. 1, 7.

In the ſecond year after their return from *Babylon*, in the ſecond month, they appointed Levites to overſee the work of the Houſe of God, and laid the Foundation of the Temple, with the great Lamentation of the Old men, who fifty three years before had ſeen the Old Temple ſtanding: but with the great rejoycing of the younger ſort, who ſaw the new one now going up. *Ezra* 3. 8, 13.

The *Cuthæans*, the old enemies of the *Iews*, who formerly were planted in *Samaria*, by *Eſarhaddon*, cunningly offered to joyn with them in the building of the Temple: but being refuſed, they croſſed the *Jews* all that they could in the work, and diſcouraged the People from proceeding therein. *Ezra* 4. 1, 4.

The *Samaritans*, by the help of certain Courtiers about *Cyrus*, whom they had bribed for that purpoſe, diſturbed the *Jews* in the work of the Temple, *Ezra* 4. 5. from whence, probably, proceeded that three weeks mourning of *Daniel*, in which he continued his Faſting, which was begun about the third day of the firſt month, in the third year of *Cyrus*, through all the time of the Feaſt of the Paſſeover. *Dan.* 10. 1, 4. After which, upon the twenty fourth day of the firſt month, that Viſion of the Kings of *Perſia*, of *Alexander the Great*, and his ſucceſſors, and their Kingdomes, was ſhewed, and revealed unto *Daniel*, as he ſtood upon the bank of the River *Hiddikel*, or *Tygris*: All which is contained in the three laſt Chapters of *Daniel*: which, as may be collected out of the cloſe thereof, was the laſt Viſion that ever he had, and that but a little before his Death.

Cyrus being now ſeventy years of age, dyed, and left his Kingdome to his eldeſt ſon *Cambyſes*, known in Scripture by the name of *Ahaſuerus*; in the beginning of whoſe Reign the *Samaritans*, who had ſought ſecretly to undermine the *Iſraelites*, now openly framed a direct information in writing to the King againſt them. *Ezra* 4. 6. For they knew very well, what difference there was between the diſpoſitions of the Father and the Son. For *Cyrus* was naturally kind, and loving to thoſe that were under him, and the other furious by nature, and ſudden in his reſolutions.

Not long after *Cambyſes* dyed, after he had conquered *Egypt*, and one of the *Magi* was proclaimed King, under the name of *Smerdes*, the younger brother of *Cambyſes*, whom *Cambyſes* had privily put to death in his life time.

This *Magus*, or counterfeit *Smerdis*, is in Scripture called *Artachſhaſta*, to whom it was that Letters were brought from the Samaritans, to forbid the further building of *Jeruſalem*, as a City, which they traduced for a rebellious, and a wicked place, and which, if it went on to be built, would never pay tribute to the Kings of *Perſia*. *Ezra* 4. 7, 16. And accordingly *Artachſhaſta*, by his Letter, forbad the building of *Jeruſalem*, until he ſhould give farther Order. By virtue of which inhibition, the *Samaritans* taking courage, haſted to *Jeruſalem*, and by ſtrong hand, cauſed the *Iews* to give over building both of the City, and Temple, for which, neverthelefs, they had *Cyrus* his expreſs order to finiſh it. But as they had been hitherto often interrupted ed in that work; ſo now they wholly gave it off, till the ſecond year of the Reign of *Darius*. *Ezra* 4. 17, 24.

The fraud of the *Magi* being diſcovered, this counterfeit *Smerdis* was ſlain, and *Darius* (one of the ſeven *Magi*) by the neighing of his Horſe, was choſen King; who in the beginning of his Reign took to wife *Atoſſa*, the Daughter of *Cyrus*, who had been firſt married to her own brother *Cambyſes*, and then to the counterfeit *Smerdis*, purpoſing to eſtabliſh his Kingdome the better, by matching into the Royal Stock. Probably this was that *Ahaſuerus*, which in the Story of *Eſther*, is ſaid to have reigned from *India* unto *Ethiopia*, over an hundred twenty ſeven Provinces, and that this his chief Wife *Atoſſa*, was none other than *Vaſhti*, who alſo is mentioned in the ſame Book.

In the ſecond year of this King *Darius*, *Haggai* reproved the idleneſs of the *Jews*, in ſetting forward the building of the Temple: declaring to them, that that long barrenneſs of the ground, and other Plagues which continually fell upon them, were all for their great neglect in that work, and earneſtly perſwaded them to amend the fault. Whereupon *Zorobabel* the Governour of the *Jews*, and *Jeſhua* the High Prieſt, and all the People, fell afreſh upon the work, and provided materials neceſſary for the building, upon the twenty fourth day of the ſame month. *Hag.* 1. 1, 15.

Upon the one and twentieth day of the ſeventh month, the ſame year, *Haggai* encouraged the *Jews* to go on with the work, promiſing Gods preſence, and his bleſſing upon them in it: and although the beginning of this Structure ſeemed baſe, and deſpicable in the eyes of ſuch as had ſeen the Glory of the former, yet he told them, that if they conſidered that bleſſed, and ſo much deſired *Meſſias*, which five hundred and ſixteen years from thence, ſhould there firſt be manifeſted, and the Peace which from thence ſhould be propagated to all Nations; they muſt acknowledge the Glory of this Temple, far to excell the beauty of the former. *Hag.* 2. 1, 9.

In the eighth month of the ſaid ſecond year of *Darius*, *Zacharias* the ſon of *Berachias* exhorted the People to repentance, *Zach.* 1. 1, 6. And on the twenty fourth day of the ninth month of the ſaid ſecond year, about the midſt of the ſpace between Seed-time and Harveſt, the Temple began to be reared by *Zorobabel*, and *Ieſhua*, with the aſſiſtance of *Haggai* and *Zachariah*, upon the Foundation which had been formerly laid, *Ezra* 5. 1, 2. *Hag.* 2. 10, 18, 19. Upon the ſame twenty fourth day, the two laſt Prophecies of *Haggai* were revealed to him: the one of the ceſſation of thoſe Plagues which hitherto had followed them: the other of the ſubverſion of ſundry Kingdomes, and the exaltation of *Zorobabel*. *Hag.* 2. 10, 23.

Tatnai, Governour of the Countries on this ſide the River, and *Setherboſnai*, and the *Apharſakites* their aſſociates, coming to *Ieruſalem*, endeavoured to hinder them in the work of the Temple, asking the chief of the *Jews*, by whoſe command they did it? who anſwered, that they did it by virtue of *Cyrus* his Edict, and ſo went on ſtoutly with their work. *Ezra* 5. 4, 5, 13, 16. For whereas by the Laws of the *Medes* and *Perſians*, the Commands and Grants of their Kings ought to be perpetual, and unalterable. *Dan.* 6. 8, 12. *Eſt.* 1. 19. and 8. 8. It was therefore lawful for the *Iews* to proceed in the work, without expecting any new order about it.

Then did their enemies by a Letter certifie this anſwer to *Darius*, deſiring that ſearch might be made in the Records of *Babylon*, whether ther were any ſuch grant made by *Cyrus* or no; deſiring to know the King further pleaſure therein.

The Work being thus interrupted, and the ſcarcity continuing in *Judea*, becauſe the Corn was not yet ripe; upon the twenty fourth day of th eleventh month, in the ſecond year of *Darius*, the Prophet *Zachary* ha a Viſion of Horſemen galloping up and down over the face of the whol Earth, being now all at reſt and quiet: whereupon, in the hearing of the Prophet, God made a good and gracious anſwer, with many comfortabl words to the Angel, which intreated God to ceaſe his anger and fury, which had been ſo hot againſt the *Jews* and *Jeruſalem*, and the Cities o *Judah*, now theſe ſeventy years, *Zech.* 1.7. and 12.13. The beginning o which ſeventy years, is to be reckoned from the coming of the *Aſſyrians* to the laſt ſiege laid to *Jeruſalem*. *Jer.* 34. 1. with *Ezek.* 5. 12, 13. Whither alſo is referred all that which is ſpoken, *Zech.* 1. and the three Chapters following. As alſo all that Exhortation which is read, *Zech.* 2. 6, 7. ſent to the *Jews* remaining at *Babylon*, that they ſhould go out of her with all ſpeed: pointing to the Calamity, which, a while after *Darius* brought upon *Babylon*, when he took it.

The Edict of *Cyrus* for the building of the Temple, was found at *Ecbatan*, in the Province of the *Medes*, together with a ſecond Command in favour of the *Jews* from *Darius* himſelf: which was ſent to *Tatnai* and his fellows, wherein it was given them in charge, that they ſhould not only not hinder the work of the Lords Houſe, but alſo ſhould ſet it forward, by furniſhing the Expences thereof out of the Kings Tribute: as alſo to ſupply the neceſſary charge of the daily Sacrifices, to be offered by the Prieſts at *Jeruſalem*. Which command of the King, being forthwith put in Execution, the *Jews* being encouraged by the Prophecies of *Haggai*, and *Zechary*, went on roundly to the finiſhing of the Work. *Ezra* 6. 1, 14. And probably, that *Artaſhaſhta*, whom, *Ezr.* 6. 14. is joyned with *Darius* in this Edict, as partaker with him in the power of the Kingdom, was one of the ſeven Princes of *Perſia*, which ſlew the *Magus*, or counterfeit *Smerdis*, called by others, *Intaphernes*.

This *Darius* is in Scripture called *Ahaſuerus*, who in the third year of his Reign, as he ſat on his Throne, in the Palace at *Suſa*, to ſhew the glory of his Kingdom, and the magnificence of his State, made a Feaſt for all the Governours, and great men of his Dominions, which laſted for an hundred and eighty dayes, *Eſth.* 1, 2, 3, 4. And after this half years Feaſt was ended, there followed another of ſeven dayes long, whereunto were invited all the dwellers, and whoſoever elſe was then preſent at *Suſa*, from the greateſt to the leaſt: the men ſitting with the King in the Court of the Garden of the Kings Houſe: and the women within the Palace it ſelf, with *Vaſhti* the Queen: (or *Atoſſa* the daughter of *Cyrus*.) *Eſth.* 1. 5, 9.

Upon the laſt day of this Feaſt, the King being ſomewhat high-flown with drink, would needs ſhew the beauty of the Queen unto the men, and ſent for her to come to him; but ſhe refuſed: and thereupon by the advice of *Memucan* (one of the ſeven Wiſe men, that knew the Laws and Statutes of the *Medes* and *Perſians*) the King divorced, and put her away, making alſo a Law, *That every man thereafter ſhould be Maſter in his own houſe.* *Eſth.* 1. 10, 22.

Hereupon enquiry was made after the faireſt Damſels that could be found in all the Kings Dominions, that a fit Conſort might be found out for the King, to Reign inſtead of *Vaſhti* : and among others, *Hadaſſa*, a *Iew*, called alſo *Eſther*, was taken into conſideration. *Eſt.* 2. 1, 8.

In the fourth year of *Darius*, the fourth day of the ninth month, when the *Iews* by *Sherezer*, and *Regem-melech*, conſulted with the Prieſts and Prophets, concerning the Faſt appointed to be kept upon the day of the deſtruction of the City, and Temple of *Ieruſalem* : God anſwered them that thoſe Faſts of the fifth, and ſeventh Months, which they had obſerved for ſeventy years ſpace, were no wayes pleaſing unto him : and put them in mind of their obſtinacy, and perſeverance in their ſins, which had brought that terrible deſolation upon them (*Zach.* 7. 1, 14.) and *Zach.* 8. God tells them, that he would reſtore *Ieruſalem*, and put an end to all their former miſeries, and that he would change their Faſts (as well that of the fourth Month, on the ninth day whereof their City was taken ; as that on the fifth Month, upon the tenth day whereof, the Temple was burnt ; and of the ſeventh Month, wherein the remnant of the People, upon the murther of *Gedaliah*, was ſcattered among the Nations : and of the tenth Month, upon the tenth day whereof, the City, under *Zedekiah*, began to be beſieged by *Nebuchadnezzar*) into mirth : and would ſend joy, and gladneſs, and liberty to his people.

In the ſixth year of *Darius*, towards the latter end thereof, on the third day of the twelfth Month, was the Structure of the Temple finiſhed. The Dedication whereof, the *Iſraelites* which returned out of Captivity, celebrated with great Joy, and abundance of Sacrifices ; the Prieſts, and Levites, every one in his Place, and Office, attending in the Miniſtry of the Temple. *Ezr.* 6. 15, 18.

They alſo upon the fourteenth day of the firſt Month, celebrated the firſt *Paſſeover* in the ſecond Temple ; keeping alſo the Feaſt of unleavened Bread for ſeven dayes with great joy, for that God had turned the heart of the King of *Perſia* towards them, *Ezra* 6. 19, 22. to wit, of *Darius*, who having recovered the City of *Babylon*, after twenty months ſiege, by the policy of *Zopyrus*, was in full right now ſtiled King of the *Aſſyrians*, no leſs than of the *Perſians*.

When *Eſthers* turn came to be brought to the King *Ahaſuerus*, ſhe was attended on from the *Seraglio* to the Kings Chamber by *Hegai* the Eunuch, *Eſt.* 2. 12, 15. But in the ſeventh year of *Ahaſuerus*'s Reign, in the tenth month, called *Tebeth*, when *Eſther* came unto the King, ſhe found grace and favour in his eyes, above all the other Damſels : inſomuch that he ſet the Crown of the Kingdom upon her head, and made her Queen inſtead of *Vaſhti*. *Eſt.* 2. 16, 17.

Ahaſuerus, to honour his new eſpouſals, made a ſumptuous Feaſt for all his Princes and Servants, calling it *Eſthers Feaſt*, wherein he eaſed the Provinces of many Taxes and Tallages, and gave Gifts anſwerable to the ſtate and magnificence of ſo great a King. *Eſt.* 2. 18. But *Haman*, the ſon of *Amadetha*, an *Agagite*, of the race of the *Amalekites*, malicing *Mordecai* a *Iew*, becauſe he would not fall down, nor adore him, as others did; reſolved, for his ſake, to be revenged on all his Nation, and to root it out. For the execution whereof, that he might find out a ſucceſsful time; on the firſt Month [*Niſan*] in the twelfth year of King *Ahaſuerus*, he cauſed *Pur*, that is, Lots, to be caſt before him, that he might know the Month and Day wherein the *Iewes* ſhould be deſtroyed; and the Lot fell upon the twelfth Moneth [*Adar*] the laſt of the whole year. *Eſt.* 3. 1, 7.

Then, pretending ſome ſpecious reaſons to the King, with the offer of ten thouſand Talents of Silver, (which yet the King would not accept of) he obtained a grant from him, to root out all the generation of the *Iewes*. *Eſt.* 3. 7, 11. And upon the thirteenth Day of the firſt Month, the Kings Edict was publiſhed in *Suſa*, and copies thereof were diſpatched away by Poſts into all the Provinces of the Kings Dominions, That all *Iews*, without reſpect of ſex, or age, upon the thirteenth day of the twelfth month, [*Adar*] ſhould dye the Death: *Eſt.* 3. 12, 15. Hereupon *Mordecai*, *Eſther*, and all the *Iews*, humbled themſelves before the Lord, by Faſting and Prayer, *Eſt.* 4. And in memory thereof, their Poſterity to this day obſerve a ſolemn Faſt upon the thirteenth day of the Month *Adar*, which they call, *Eſthers Faſt*.

Then went *Eſther* to the King, in gorgeous apparel, and was graciouſly received by him. Whereupon ſhe invited the King once and again to a Banquet: and *Haman* in the mean while was buſie in giving order for a Gallows whereon to hang *Mordecai*. *Eſt.* 5.

But *Ahaſuerus*, one night when he could not ſleep, cauſed ſome Records to be read to him, and among other things, it was read, that two of his ſervants, *Bigthan* and *Tereſh* his Door-keepers, had conſpired his Death, and that one *Mordecai* had revealed this Conſpiracy to him: Whereupon he gave order, that the Author of this diſcovery ſhould be highly honoured, and this to be done publickly, and that by *Haman* himſelf, his deadly enemy. *Eſt.* 6.

Preſently after this, *Haman* himſelf was hanged on that Gibbet which he had prepared for *Mordecai*, *Eſt.* 7. and *Hamans* Houſe was given unto the Queen, and *Mordecai* her Couſin-German, who had brought her up, had daily Honours conferred upon him. *Eſth.* 8. 1, 2, 15.

Upon the twenty third day of the month *Sivan*, there was an Edict publiſhed at *Suſa*, and copies thereof ſent away ſpeedily by Poſts, into the hundred twenty ſeven Provinces, that the *Iews*, upon the thirteenth day of the month *Adar*, which was the day appointed for their Maſſacre, ſhould have leave to ſtand upon their guard, and to kill all ſuch as ſhould offer to aſſault them, and ſhould have the ſpoil of ſuch mens goods. Whereupon in *Suſa*, and in all the Provinces, there was great rejoycing among them, and divers of the people in ſeveral Countries, joyning themſelves with them, turned *Iews*. *Eſt.* 8. 9, 17.

Upon the thirteenth day of the month *Adar*, the *Iews* in all parts ſlew all thoſe that attempted to ſlay them. In *Suſa* itſelf, and in the very Palace, they ſlew five hundred men, together with *Hamans* ten Sons : and in the reſt of the Provinces, to the number of ſeventy five thouſand men, but medled not with one pennyworth of their Goods. *Eſth.* 9. 1. 16. And upon the fourteenth day of the ſame Month, the *Jews* in the Provinces having ceaſed from killing their Enemies, made merry among themſelves : but they which dwelt in *Suſa*, having another day given them by the King, ſlew therein three hundred men more of their Enemies, and hung the Carcaſſes of *Hamans* ten Sons upon the Gibbet. *Eſt.* 9. 13. 19. And upon the fifteenth day theſe *Jews* in *Suſa* made merry, and feaſted themſelves. *Eſt.*9.18. And *Mordecai* began the cuſtom of keeping *Holy-day* in remembrance of *Purim*, or Lots, yearly upon the fourteenth and fifteenth dayes of the month *Adar*, and this was eſtabliſhed by *Eſther*, *Ch.* 9. 23, 30. And this is the *Jews Shrovetide* wherein they read over the Hiſtory of *Eſther*; and ſo often as the name of *Haman* comes to be read, they rap or make a noiſe with their hands or mallets, upon the Deſks or Settles in their *Synagogues*.

Darius having reigned thirty ſix years, died, and left his Son *Xerxes* to ſucceed him, who being treacherouſly ſlain after his great overthrow in *Greece*, his Son *Artaxerxes*, ſirnamed *Longimanus* (becauſe his right hand was longer than his left) ſucceeded him. In his Reign, *Ezra* the Prieſt, a Scribe, excellently skill'd in the Law of *Moſes*, obtained a large Patent, and was therewith ſent by the King and his ſeven Councellors to ſettle the *Jewiſh* Commonwealth, and to reform the Church at *Jeruſalem*. By which Patent, all the *Jews* that would, were again allowed, not only to go themſelves, but alſo to ſend, or carry with them what Gold and Silver either the King, or his Nobles, or the *Jews* themſelves, would offer to their God. There was alſo given all ſorts of Furniture for the Houſe of God : and Order given to the Treaſurers beyond the River, to ſupply them with all other neceſſaries out of the Kings Exchequer: and that all that attended any way upon the Service of the Temple, ſhould be free from Tribute; and all the people were ſuffered to live according to their own Laws. *Ezr.* 7. 11, 26.

In the ſeventh year of *Artaxerxes*, the firſt day of the firſt month, *Ezra*, with a great multitude of the Jews, ſet forward from *Babylon*, *Ezr.* 7. 6, 7, 9. & 8. 1, 14. and *Ezra* and his company tarryed three dayes in their Tents at *Ahava*, till the Levites which were wanting, came unto them: and when all were come together, *Ezra* commanded a Solemn Faſt to be kept, and Prayer to be made unto God, to proſper them in their Journey, and conſigned all the Gold and Silver which was Conſecrated unto God, into the hands of twelve choice men of the Prieſts, and to as many of the Levites, *Ezr.* 8. 13, 30. and upon the twelfth day of the firſt month, they removed from the River *Ahava*; and upon the tenth day of the fifth month, in the ſeventh year of the Reign of *Artaxerxes*, they came to *Jeruſalem*, and there reſted themſelves three days. *Ezr.* 7. 8, 9. & 8, 30, 32.

Upon the fourteenth day of the fifth month, the Gold and Silver which they had brought, was weighed out, and with the other Furniture, was laid up in the Houſe of the Lord : and they which were now returned, offered their Sacrifices unto God.

Which done, the Kings Edicts were preſented to the Governours and Rulers beyond the River, who thereupon ſhewed all favour to the people, and Houſe of God. *Ezr.* 8 33. 36.

Ezra, when he came to *Jeruſalem*, underſtanding that the *Iſraelites* had entred into affinity with the Heathen, Mourned, Faſted, and openly made Interceſſion unto God to avert his wrath and indignation from them, *Ezr.* 9. and when many of the people alſo made great lamentation for the ſame, *Shecamias* adviſed *Ezra* to move the people to bind themſelves by a Vow to God, to put away their Heatheniſh Wives, and the Children which they had by them, which was done accordingly. *Ezr.* 10. 1. *&c.*

Warning alſo was given to all ſuch as were returned out of the Captivity, that they ſhould appear at *Jeruſalem* within three dayes, upon a great penalty upon thoſe that ſhould be abſent: whereupon all the men of *Judah*, and *Benjamin*, coming together into the Court of the Temple, the twentieth day of the ninth month, and their quaking, what with the horrour of the thing they came about, and what with the bitterneſs of the weather, *Ezra* commanded every man of them to ſeparate himſelf from his Heatheniſh Wife, and they readily conſented thereunto; deſiring farther, that Judges might be appointed to ſee that Order put in Execution: and forthwith there were appointed two out of the Prieſts, and two others out of the Levites, to aſſiſt them in taking cogniſance of all Caſes of this nature. *Ezr.* 10. 7, 15. Which Examination held from the firſt day of the tenth month, to the firſt of the firſt month, and ſo this whole buſineſs was diſpatched in two months. *Ezr.* 10. 16, 17.

In the twentieth year of the Reign of *Artaxerxes*, in the ninth month, *Nehemias* being at *Suſa*, where the Kings of *Perſia* uſed to ſpend the Winter, received intelligence how ill matters went with the *Jews* at *Jeruſalem*, namely, that the Wall thereof was broken down, and the Gates conſumed with fire: whereupon he Mourned, Faſted, and Prayed to God, to forgive the ſins of the poople, and to give himſelf grace and favour in the eyes of the King. *Neh.* 1. 1, 11. And in the ſame twentieth year in the month *Niſan*, when *Nehemiah*'s turn came to attend upon the King as his Cup-bearer, and when both King and Queen took notice of his ſorrowful and dejected looks, at the Kings command, he told him the reaſon of it, and obtained a grant from the King, not only to be Governour of all *Judea*, but alſo to rebuild *Jeruſalem*. *Neh.* 1. 6. And from this time began the account of *Daniels* ſeventy Weeks. *Dan* 9. 24, 25.

Nehemiah, being now furniſhed with a Commiſſion, and Equipage from the King, in ſpight of *Sanballat* the *Horonite*, of *Moab*, and of *Tobias* the *Ammonite*, the Governours of ſome places thereabouts, he came to *Jeruſalem*, began the work, and anſwered them who laughed at him for undertaking ſo idle a buſineſs as that ſeemed to them. *Neh.* 11. 7, 20. And *Eliaſhib*, the Son of *Joiakim*, the Son of *Jeſhua*, the High Prieſt, and the reſt of the *Jews*, every one in his place, fell ſtoutly in hand with building the Walls of Jeruſalem, *Neh.* 3. beginning on the fourth day of the fifth month. *Neh.* 6. 15.

Hereupon *Sanballat*, *Tobias*, with the reſt of the *Samaritans*, and other Enemies of the *Jews*, firſt laughed and ſcoffed at this new work. But when they ſaw the Wall half up, they laid their heads together how to deſtroy the Builders; which when *Nehemiah* underſtood, he firſt prayed unto God, and then began to order his men in a Military way, whereby he prevented the practices of their enemies, *Neh.* 4. and upon the complaints and outcries of the people, he took an order to have them all freed, the Slaves of their Bondage, the Debtors of their Debts: and thoſe that had pawned or morgaged their Lands, or Goods, of their Forfeitures: and himſelf, to give an Example in ſo good a work, releaſed his own Debts, and all Engagements of Lands, or Goods made unto him, and eaſed the poorer ſort of publick Taxes, and Contributions, and gave liberally of his own to thoſe that wanted. *Neh.* 4.

Yet *Nehemias* was not only in danger from *Sanballat*, and other enemies abroad; but alſo from falſe Prophets, and falſe Brethren at home, which ſought no leſs to hinder the work, than did the other. All which difficulties he overcame, and in two and fifty dayes ſpace, the wall was finiſhed, to wit, upon the five and twentieth day of the ſixth Month. *Neh.* 6. And the Dedication of it was performed with much celebrity, and great joy. *Neh.* 12. 27, 43.

Then did *Nehemiah* take into conſideration the ſeveral Offices belonging to the Houſe of the Lord, and appointed Governours over the City, and ordered the Guards thereof, and calling the Congregation together, took a note of all that had returned out of Captivity, that out of them a number might be choſen to People Jeruſalem now it was built; all which, every one according to their abilities, made their Offerings unto God. *Neh.* 7 And in the Feaſt of Trumpets, the firſt day of the ſeventh Month, when all the *Jews* came together in *Jeruſalem*, the Law of God was by *Ezra* read and expounded to them, at the hearing whereof, when they were all ſorely grieved, and fell a weeping, they were cheered up by *Nehemiah*, *Ezra*, and the *Levites*, and by them perſwaded to keep that Feaſt, with mirth and joy. *Neh.* 8. 1. 2. 12.

Upon the ſecond day of the ſame Month *Ezra* was conſulted withall by the Elders of the Families, and by the Prieſts, and Levites, concerning certain doubts ariſing upon the reading of the Law; and it was enjoyned them to keep the Feaſt of Tabernacles (*Neh.* 8. 13, 14, 15.) abroad in the Fields, and in Booths made of Boughs, according to the Law. *Lev.* 23. 40. Which accordingly they did with great care and devotion upon the fifteenth day, and the ſix dayes following, and for ſeven dayes together the Law was read, and the eighth day alſo was kept very ſolemnly, as was preſcribed, *Lev.* 23. 36. See *Neh.* 8. 17, 18.

Upon the four and twentieth of this Month, the *Iſraelites* which returned, ſeparating themſelves from all Strangers, made publick profeſſion of their Repentance, *Neh.* 9. and renewing their Covenant with God, bound themſelves to the obſervation of the Law of God, and of his Worſhip, *Neh.* 10. and in ſpecial of that Law, *Lev.* 25. 4. *Deut.* 15. 1, 2. concerning the tillage of their Land, and exaction of their Debts, and of letting their Land reſt every ſeventh year. *Neh.* 10. 31. And the chief Heads of the people ſeated themſelves all at *Jeruſalem*, and the reſt caſt Lots, according to which, every tenth man had his dwelling in that holy City. *Neh.* 11. with 1 *Chron.* 9.

When *Nehemias* had Governed *Judea* twelve years, *viz.* from the twentieth year of *Artaxerxes*, to the three and twentieth year of the ſame, he returned to the King. *Neh.* 5.14. and 13.6. And in his abſence, *Eliaſhib* the Prieſt, which was over the Chamber of the Houſe of God, having contracted affinity with *Tobias*, had prepared for him a fair Chamber in the Court of the Temple, where formerly the Hallowed Gifts and Tithes were laid. And the Son of *Joiada*, the Son of another *Eliaſhib*, the High Prieſt, married the Daughter of *Sanballet* the *Horonite*: which diſorders, with ſundry others that have crept in, in his abſence, *Nehemias* upon his return return with a new Commiſſion, quickly redreſſed, and ſeverely puniſhed. *Neh.* 13.

Now came the one and twentieth Jubilee, which was the laſt that the Prophets of the Old Teſtament ever ſaw. For that place *Neh.* 12. 22. is to be underſtood not of the laſt *Darius*, but of *Darius Nothus*, in whoſe time *Nehemias* ſignifies (Chap. 12. 12.) that *John*, or *Jonathan* obtained the High Prieſthood after his Father *Joiada*, and that *Jadduas* his Son, who ſucceeded his Father in the Prieſthood, was then born: but theſe things *Nehemias* mentions only by the way; his full Hiſtory ending with the time of *Artaxerxes Longimanus*, the Father of this *Darius*.

That *Malachi*, the laſt of the Prophets, was contemporary with *Nehemias*, is gathered from hence, for that he nowhere exhorts the people to the building of the Temple, as *Haggai*, and *Zachary* did: but the Temple being now built, he reproves thoſe diſorders, which *Nehemias* at his ſecond return, reformed: as Marriage with ſtrange Women, *Neh.* 11. 11. with-holding of Tithes, *Ch.* 3. 8. and abuſes in the Worſhip of God, *Ch.* 1. 13. & 2. 8. And becauſe now they were no longer to expect a perpetual ſucceſſion of Prophets as before, *Malachi* therefore, in the laſt words of his Prophecy, exhorts them to hold faſt to the Law of *Moſes*, until *Chriſt* that great Prophet of the Church, ſhould appear, whoſe Fore-runner, *John the Baptiſt*, ſhould firſt come, in the Spirit, and power of *Elias*, to turn the hearts of the Fathers to their Children, and the Rebels to the wiſdome of the juſt. *Mal.* 4. 4. compared with *Luk.* 1. 17. *Mat.* 11. 14. & 17. 12. We read indeed in the Book of *Pirk Abbeth*, that the men of the *Great Synagogue* ſucceeded the Prophets; though the later *Jews* reckon *Haggai*, *Zachary*, and *Malachi* among them, and make *Ezra* the Preſident of this *Sanedrin*, or *Great Synagogue*.

About this time *Jeſus* was Brother to *John* the High Prieſt, whom *Bagoſes* (the Governour under the King of *Perſia*) much affecting, promiſed to beſtow the High Prieſthood on him when it ſhould fall: In confidence whereof, the ſaid *Jeſus* bearing himſelf bold, firſt fell into conteſtation, and afterwards into open brawl with his Brother in the very Temple; and therein, provoked him ſo far, that his Brother ſlew him on the place: which done, *Bagoſes* came and entring the Temple, prophaned it, ſaying, That the High Prieſt had already polluted it with his own Brothers blood; and for ſeven years afterwards he vexed the *Jews* for that Murthers ſake, laying a heavy fine upon them: to wit, that before they offered their daily Sacrifice, they ſhould pay for every Lamb fifty Drachmaes. Which puniſhment continued ſo long as that *John* was the High Prieſt; who dying in the ninetieth year of his age, his Son *Iaddus* ſucceeded in the Prieſthood, and held it to the Reign of *Alexander* the Great.

Sanballat a *Cuthæan* born, from whom the *Samaritans* had their beginning, was by *Darius* made Governour of *Samaria*, who gave his Daughter in marriage to *Nicaſus*, the ſon of *Manaſſes*, Brother to Jaddus, the High Prieſt at *Ieruſalem*; hoping by this bond of affinity to hold in the better with the *Jews*. But the Elders of *Ieruſalem* being offended at this marriage, required that he ſhould either put away his Wife, or not come any more at the Altar: And whereas hereupon, Jaddus was forced to forbid him the Altar, he going to *Sanballat*, his Father-in-Law, told him that he loved his Daughter very well, but was loath to loſe his Prieſthood for her ſake, which was an honour belonging to him by his Birthright, and was highly eſteemed by his Countrey men, the *Iews*. *Sanballat* anſwered, that he would undertake, if he would keep his Wife, not only to maintain him in his Prieſthood, but alſo to make him a High Prieſt, and Prince of all his own Province, and build him a Temple on the Hill hanging over *Samaria*, as good as that at *Ieruſalem*, and that he would do all this by the authority of *Darius* the King. *Manaſſes*, heartned up with theſe promiſes, continued with his Father-in-Law, hoping to get the Prieſthood it ſelf, by the gift and power of *Darius*. Hereupon all the Prieſts and other *Iſraelites*, who had married ſtrange Wives, reſorted to him; *Sanballat* furniſhing them with money, and Lands to till, and ſetting forward the ambition of his Son-in-Law, all that poſſibly he could.

Not long after, *Darius* marching towards thoſe parts, to meet with *Alexander the Great*, *Sanballat* hearing of his coming, and not doubting of his Victory, told *Manaſſes*, that he would now quickly perform what he had promiſed him about the High-prieſthood.

But *Darius* being overthrown, while *Alexander* lay at the Siege of *Tyrus*, he ſent to Jaddus the High Prieſt, demanding of him ſupplies and proviſions, and withall, ſuch Tributes as were formerly paid to *Darius*. But when Jaddus anſwered, that he was tyed by a former Oath of Allegiance to *Darius*, and that he could not be free from that Oath, ſo long as *Darius* lived: *Alexander* growing wrath at the anſwer, ſwore, that as ſoon as he had taken *Tyrus*, he would march againſt *Jeruſalem*.

To him alſo, at the very beginning of the Seige of *Tyrus*, *Sanballat*, forſaking *Darius*, came with eight thouſand men, and being graciouſly received by him, he asked him leave to build a Temple upon his own Land, and thereof to make his Son-in-Law, *Manaſſes*, the Brother of Jaddus, the High Prieſt: and having obtained leave, becauſe he now grew old, he fell preſently to work, and built a Temple, and made *Manaſſes* High Prieſt thereof, thinking hereby to leave great honour to the Poſterity of his Daughter.

Alexander, ſo ſoon as he had taken *Tyre*, marched forthwith into *Judea*, and ſubdued all *Paleſtine*, going himſelf in perſon againſt all thoſe places that would not ſubmit. But when he was upon his march to *Jeruſalem*, Jaddus the High Prieſt, terrified with his former threats, and now

now ſearing his rage, had recourſe to God by ſupplications, and ſacrifices for the common ſafety: and was by him warned in a Dream, that he ſhould make *Holy Day* in the City, and ſet the Gates wide open, and that he and the reſt of the Prieſts, every one in his Prieſtly raiment, and the people all clothed in white, ſhould go forth and meet him, which they did accordingly.

Alexander ſeeing this Company coming afar off, went himſelf all alone to the High Prieſt; and having proſtrated himſelf before that God whoſe Name he ſaw engraven upon the Golden plate of his Mitre, he firſt ſaluted him: and being demanded the reaſon of his ſo doing, by *Parmenio*, anſwered, that while he was yet in *Macedonia*, muſing with himſelf about the Conqueſt of *Aſia*, there appeared to him a man like unto this, and thus attired, who invited him into *Aſia*, and aſſured him of good ſucceſs in the conqueſt of it. And ſo the Prieſts going before, he entred *Jeruſalem*, and going up to the Temple, he there ſacrificed unto God, as the Prieſts preſcribed to him. And when they had ſhewed him the Book of the Prophet *Daniel*, wherein was written, that a *Grecian* ſhould come and deſtroy the (*Dan.* 8. 7, 10, 20, and 11, 13.) he doubted not but himſelf was the man deſigned thereby, and ſo for the time diſmiſs'd the company.

The day following, he aſſembled the people, and bad them ask what they would of him, and they asking nothing but that they might live after the Laws of their own Countrey, and that every ſeventh year (wherein they were to have no harveſt) they might be exempted from paying any Tribute, he granted all they deſired. And when they asked further, that he would ſuffer the *Iews*, which dwelt in the Countreys of *Babylon*, and *Medea*, to live according to their own Laws and Cuſtoms, he anſwered, That he would ſatisfie their deſires in that point alſo, ſo ſoon as he gat thoſe Countreys into his power. And when he told them, that if any of them would follow him in his Wars, they ſhould uſe their own Rites where-ever they came, many liſted themſelves to ſerve him. And having diſpatched and ſetled all matters at *Jeruſalem*, he departed, and went to the reſt of the Cities of that Countrey, and was joyfully received every where.

After *Jaddus*, his Son *Onias* ſucceeded in the High Prieſthood at *Jeruſalem*, and there ſate one and twenty years.

When *Alexanders* Empire was diſtributed among his great Captains, *Ptolomy*, the Son of *Lagus*, having gotten *Jeruſalem* by a ſlight, carryed thence a hundred thouſand *Jews* into *Egypt*; out of which he ſelected thirty thouſand of the ableſt of them, whom he took into his Army, and gave them more than ordinary pay, and committed his Garriſon Towns and Caſtles in *Egypt*, eſpecially into their truſt, and finding them ſtrict obſervers of their Oaths, he bound them all with an Oath to be true Liege-men to his Poſterity. The reſt he gave away for Slaves among his Souldiers, not ſo much of his own accord, as upon their importunity, who deſired to have them rather than any others for their neceſſary uſes, and attendance in things belonging to the Wars. He alſo demoliſhed the Walls of *Jeruſalem*.

Ptolomy, in another expedition into *Syria*, having diſmantled the principal Cities which he had there, returned into *Egypt*, and many, ſeeing his good diſpoſition and Clemency, would needs go along with him; among whom, was one *Ezekias*, a ſecondary Prieſt of the *Jews*: a man of above ſixty ſix years of age, and much reſpected among his people, a very eloquent man, and of much experience in the affairs of the World. As alſo one *Moſollamus*, Captain of a Troup of Horſe of the *Jews*, an high-ſpirited man, and an excellent Archer, who eſpied a certain Wizard in the Company that ſtood ſtill, and deſired all the Company to do the like, whilſt he obſerved a certain Bird that flew, to divine thereby. *Moſollamus* asked him the reaſon why he ſtayed? and when the Wizard ſhewed him the Bird that he had in his eye, and ſaid withall, that if it were expedient for the company to ſtay there, that Bird would ſtay where ſhe was, but if ſhe roſe, and flew before them, then they ſhould do well to go forward too: but if ſhe flew back, then ought all the company alſo to retire. To this *Moſollamus* ſaid nothing, but drew his bow, and ſhot, and killed the Bird; and when the Wizard, and others there preſent, grew angry at it, and cryed ſhame on him for ſo doing. *Why are you ſo angry?* (quoth he) *And why do you take this unlucky Bird into your hands? Could ſhe that knew nothing what was to betide her ſelf, tell any thing of what would befall us in this our journey? For, if ſhe had had any knowledge of things to come ſhe would never have come hither, here to be ſhot to death by* Moſollamus *a Jew.*

After *Onias*, his ſon *Simon* ſucceeded him in the Prieſthood: he was ſirnamed *The Iuſt* becauſe of his great zeal, and fervency in the ſervice and Worſhip of God, and his exceeding Love which he expreſſed to his Countreymen, the *Iewes*. He took care of the Temple, that it ſhould not fall, and fortified the City againſt enemies. He ſat High Prieſt about nine years.

When this *Simon* was dead, leaving one only ſon called *Onias*, then an Infant, his Brother *Eleazar*, the ſon of *Onias* the firſt, took upon him the High-prieſthood of the *Iews*, and ſat there thirty two years.

Ptolomy the ſon of *Lagus*, ſirnamed *Soter*, being dead, his Son *Ptolomy*, ſirnamed *Philadelphus*, ſucceeded him. He was a great lover of Learning, and Learned men. Of the famous Library which he built in *Alexandria*: Of his ſending for ſome learned *Iewes* to tranſlate the Bible out of *Hebrew* into *Greek*: Of the rewards which he gave them: Of the rich Preſents which he ſent to the High Prieſt of *Ieruſalem*: and of his favour to the *Iews*: ſee it in the Chapter of *Learning and Learned men.*

After *Eleazar* was dead, his Uncle *Manaſſes*, the ſon of *Iaddus*, ſucceeded him in the Prieſthood at *Ieruſalem*, and ſat High Prieſt there twenty ſix years.

Ptolomy Philadelphus dying, forty years after his Father, his ſon *Ptolomy Evergetes* ſucceeded, and reigned twenty five years. This *Evergetes*, having conquered all *Syria*, came to *Ieruſalem*, and there offered many ſacrifices of Thankſgiving unto God, and dedicated to him Gifts worthy of ſo great a Victory.

Onias the ſecond, the Son of *Simon the Juſt*, after that *Eleaſar* had executed the High Prieſts Office (becauſe that *Onias* was then but a little one) and after him *Manaſſes*, becauſe the ſame *Onias* when he came to age, was but a ſhallow-witted man, came at laſt, and in his old age to be Prince, and High Prieſt among the *Jews*; in which Office he carried himſelf very unworthily, and baſely, ſetting his mind on nothing but money. He ſate High Prieſt fourteen years.

In his dayes the *Samaritans* grievouſly vexed the *Jews*, ſpoiling the Countrey, and carrying the people away Captives: and when *Onias*, for very Covetouſneſs, refuſed to pay the twenty Talents of Silver, impoſed by the Kings upon the Land, which ſum his Predeceſſors uſed alwayes to pay out of their own Coffers, for the eaſe of the people: *Ptolomy Evergetes* in a rage, ſent a Meſſenger to *Jeruſalem*, and threatned *Onias*, that if he did not ſpeedily ſend him in his Arrears of Tribute, he would forthwith give away all the Land among his Souldiers, and plant new Colonies of his own there. But there was at that time one *Joſeph* the Son of *Tobias*, though a young man, yet of ſingular repute among all men, for his Prudence, Juſtice, and other virtues. He living in the Countrey at a place called *Phicola*, was advertiſed by his Mother, who was the Daughter of *Simon the Juſt*, and Siſter to this *Onias* the High Prieſt, of the coming of theſe Meſſengers to *Ieruſalem*: whereupon he came to *Ieruſalem*, and undertook to go along with them to *Evergetes* about this matter, and being in *Egypt*, he ſo far prevailed with the King, and *Cleopatra* the Queen, that he not only diſperſed this Storm that threatned to fall upon his Countrey, but alſo obtained two thouſand Souldiers to levy the Tributes, and other the Kings profits out of *Cœloſyria*, *Phænicia*, Samaria, and *Iudea*, in which Office he continued for the ſpace of twenty two years, and in that time doubled the Kings Revenues, and brought them from eight thouſand to ſixteen thouſand Talents by the year, and brought into the Kings Exchequer all Felons Goods, and other Confiſcations, which formerly the Exchequer men ſwallowed up, and ſhared among themſelves.

Ptolomy Evergetes, by the wicked practice of his own Son, called *Philopater* (which name was given him *per Antiphraſin*, or a contrary meaning) dyed, and this his unnatural Son ſucceeded him, who alſo murthered his own Mother, and Brother.

Ptolomy Philopater, having won a great Battel againſt *Antiochus*, the *Jews* ſent ſome of their *Sanedrim*, and Elders, to tender him their Service, and to preſent him with gifts, and withall to congratulate him after ſo great a Victory: hereby he was made very forward to go ſee their City *Jeruſalem*, and to honour it with his preſence: and when he came thither, he highly admired the beauty of their Temple, and would fain have gone into the *Sanctum Sanctorum*, into which it was not lawfull for any man to enter, ſave for the High Prieſt only, and that but once in the year neither: but when the *Jews* ſtoutly reſiſted that motion, the King, upon their refuſal, deſired the more to go in, and now all the Temple was filled with crying, and howlings, and the City with Tumults and

Sedition. Then *Simon* the High Prieſt, kneeling down towards the Temple, *viz.* between the Temple and the Altar, powred out his Prayers unto God, begging his help in this needful time of trouble; whereupon the King fell into ſuch horrour of mind and body, that he was altogether unable to ſpeak, and ſo was carryed half dead out of the Temple. *Ibid.* p. 370.

Ptolomy returning into *Egypt*, caſt off all care of any thing that good was, and gave up himſelf to his old trade of Gluttony, Luſt, and Luxury. He alſo vexed the *Jews* of *Alexandria*, with infamous and falſe reports caſt abroad againſt them, and ſought by all means to turn them from the true Worſhip of the living God, and ſuch as would not, he commanded to be ſlain: and turning them out of all places of honour and office, he marked them with hot Irons in the Face, with a ſign of an *Ivy-leaf*, becauſe that was the badge of his God *Bacchus*. But ſuch as would leave their Religion, he ſuffered to enjoy equal Rights and Priviledges with the Natives in *Alexandria*.

Hereupon, many there were that abandoned their Religion in compliance with the Kings Will: and others bought their peace, and ſaved their lives, and eſcaped their branding in the Face with hot Irons, for their money. But they which continued conſtant in the Religion of the Fore-fathers, kept preciſely in their Allegiance to the King, but would not converſe or communicate in any kind with thoſe of their own Nation who had Apoſtatized from their Religion: of which their Enemies made preſently this conſtruction, that they oppoſed the King in his Power and Government, and ſought to turn away his Subjects from their obedience. Whereupon *Philopater* growing wrath with the *Jews*, not only of *Alexandria*, but in all *Egypt*, he ſent forth order to have them all gathered together into one place, reſolving ſo to deſtroy them altogether.

Now there was an Inventory taken of them by the Kings Officers, which was fourty dayes in doing, *viz.* from the twentieth day of our *May*, to the twenty ninth of *July* following: and the day for the Maſſacre was deſigned to continue for three dayes together: Accordingly upon the day appointed, the *Jews* of *Alexandria* were all brought together, there to be firſt reviled and ſet at nought by all that paſſed by. Then the King called for *Hermon*, the Maſter of his Elephants, and gave him order againſt the next day to make his Elephants, about five hundred in number, to drink and fill themſelves with Wine, mingled with Myrrhe or Frankincenſe, that growing more fierce, and ſtark mad therewith, they might ſo be let looſe, and driven upon the *Jews*, either to tear, or tread them all to pieces. But the next day the King fell into a dead ſleep, and awaked not till Dinner time; and by that time all the people that came thither to ſee the Execution, ſeeing nothing done, were gone home again. And upon the third day, when the Elephants were all prepared, and ready to fall upon them, there appeared two Angels, very terrible to look upon, coming down from Heaven, which ſo amazed all the Company there preſent, that they ſtood in amaze, and ſtirred not. The King alſo himſelf fell into a ſwoon, and recovering, his fury towards thoſe poor Priſoners, was abated; but above all, the Elephants inſtead of falling upon the *Jews*, turned ſhort, and fiercely ran upon the Souldiers, that, according to cuſtom, came in the Reer of them, and trod them under foot, all but ſuch as could ſave themſelves by fleeing.

Then the King commended the *Jews* for their conſtancy in their Religion, and cauſed their Fetters to be knock'd off, and acknowledged that their God it was that had ſo delivered them, and for ſeven dayes after feaſted them. After which, the *Jews* which were thus miraculouſly delivered, obtained leave of the King, that they might put to death all ſuch of their own Nation as had Apoſtatized from their Religion, ſaying, *Thoſe which for their Belly-ſake had forſaken the Laws and Commandments of their God, would never prove faithfull to their King.* And having obtained leave, they ſlew three hundred of them in the way as they went, and came at laſt to *Ptolemais,* ſeated upon the River *Nilus,* where the Fleet had attended them ſeven dayes. There, they altogether made a Feaſt of Thankſgiving: and the King himſelf made to every man a large allowance to bear his charges in his way homeward. Whereupon they returned joyfully into their own Countrey, ſome by Land, ſome by Sea, and ſome by the River, every man as his way lay. *Ibid.* p. 370.

Ptolomy Philopater had by his Wife and Siſter, *Euridic,* a Son called *Ptolomy Epiphanes,* who at the age of five years, ſucceeded him in the Kingdome of *Egypt,* whoſe Birth-day was ſolemnly Celebrated in *Syria,* and the adjacent Countreys, many great men making a Journey to *Alexandria,* there to bid him joy of his young Son. Among the reſt, *Joſeph* the *Jew,* the Son of *Tobias,* Collector of his Tributes, ſent his younger Son *Hircanus* to kiſs the Kings hand, with Letters to his Agent *Arion,* who had the managing of all his moneys in *Alexandria,* amounting to no leſs than three thouſand Talents, to furniſh him with moneys to buy the moſt rich, and precious Preſent for the King, which that place would afford. And whereas others that went higheſt, preſented the King not with above twenty Talents, *Hircanus* brought with him a hundred beautiful Boys, and as many Maidens, and put into each of their hands a Talent, to offer it, the Boys to the King, the Maids to *Cleopatra* the Queen, for a Preſent: which ſo great and unexpected a Preſent, the King much admired, and not only entertained the young man with all Princely Honour and Royal Gifts, but alſo wrote by him his Royal Letters Commendatory on his behalf to his Father, Brethren. and all his Commanders, and chief Officers, and ſo diſmiſſed him with great honour. But his Brethren (who were ſeven in number, yet all begoten on another *Venter*) ſeeing what great honour the King had done him, agreed to meet him as he was coming home, and to murther him, not without the privity of their Father, who, being angry with him for his perfuſe Preſents, cared not what became of him: But when his Brothers ſet upon him, he ſlew two of them, and ſundry others of their company. And when he came to *Jeruſalem,* and ſaw that no man there would look upon him, he, for fear of the worſt, withdrew himſelf to the part beyond *Jordan,* and there kept.

Philopater dying this *Epiphanes* being but four or five years old ſucceeded him; at which time *Antiochus the Great* reigned in *Aſia*, and the *Jews* in *Judea* were oft in great trouble, by reaſon of the continual Wars which he had, firſt with *Philopater*, then with *Epiphanes*: For whether he had the better of it, or the worſe, *Judea* was ever plagued by him, being toſſed and tumbled between his proſperous and adverſe Fortunes, like a Ship between two contrary Waves. Yet at length *Antiochus* had the upper hand, and laid *Judea* unto his Dominions. But after a while, *Epiphanes* ſending a great Army under *Scopas* his Generall, he recovered *Judea* to himſelf again.

After *Simon* the ſecond ſucceeded* *Onias* the third his Son, in the High Prieſthood of *Jeruſalem*: a good and gracious man: of a venerable aſpect, meek in his carriage, very adviſed, and one who from his youth framed himſelf to a virtuous life. He ſat High Prieſt twenty four years.

Antiochus, upon a ſecond encounter, having overthrown *Scopas*, the *Jews* voluntarily ſubmitted to him: and receiving his whole Army into *Jeruſalem*, with his Elephants, maintained them very plentifully, and readily aſſiſted him in beſieging the Caſtle into which *Scopas* had put a Garriſon.

Antiochus the Great being driven out of *Aſia* by the *Romans*, dyed, and his Son *Seleucus*, ſirnamed *Philopater*, ſucceeded him. In his time *Jeruſalem* lived in Peace, and the Laws therein were excellently well executed, by reaſon of the Piety of *Onias* the High Prieſt: and for that he was an utter enemy to all ungodlineſs, it came to paſs, that even Kings themſelves honoured that City, and adorned the Temple with many rich Offerings: yea, and *Seleucus* himſelf, furniſhed all the coſt out of his own Coffers, for the Publick Miniſtry of the Sacrifices.

Hircanus, the Son of *Joſeph*, and Nephew of *Tobias*, was ſent by *Seleucus* to gather up his Tributes, on the other ſide *Jordan* Eaſtward, where he built a fair, and ſtrong Caſtle, all of white Marble, which he called *Tyros*, in the confines of *Arabia* and *Judea*, not far from the Land of *Heſhbon*, and was Governour of all that Region during the laſt ſeven years of *Seleucus* his Reign, having all that time War with the *Arabians*, and making great ſlaughter of them, beſides many Priſoners taken, whom he made Slaves.

One *Simon*, a *Benjamite*, Chief Keeper of the Temple, falling into contention with *Onias* the third, the High Prieſt there; when he could not get his will on him, went to *Apollonius*, the Governour of *Cœloſyria*, and *Phœnicia*, and informed him that there was a vaſt Maſs of money in the Treaſury of the Temple, which the Prieſts made no uſe of, and therefore would do very well in the Kings Coffers: which when *Apollonius* acquainted his Maſter *Seleucus* with, he preſently diſpatched away his Lord Treaſurer *Heliodorus* to *Jeruſalem* to fetch him that money. But when he came, *Onias* the High Prieſt told him, That true it was, there were ſome moneys in the Temple, but it belonged to Widdows, and Orphans, there depoſited as in a place of ſafety: and that part thereof were the proper Goods of *Hircanus*, the Nephew of *Tobias*, a moſt honourable Perſon, and that all that there was, amounted not to above four hundred

Talents of Silver, and two hundred of Gold; and that ſuch was the Holineſs of the place, and of the thing it ſelf, that no man might, or ought to lay hands upon it. But when *Heliodorus* ſlighted him, and his words, and the tumult of the People, lamenting ſuch a Prophanation of their Temple, he was ſtruck down by an Angel of God in the very place, and carried to his Lodging half dead by his own Servants that were about him. But being anon after reſtored to his health by *Onias* his Prayers to God, he returned to *Seleucus*, magnifying the Holineſs of the Temple, and the Power of God that dwelt therein. This fell out a little before the death of *Seleucus*.

This Traytor, *Simon* the *Benjamite*, the diſcloſer of the moneys depoſited in the Temple, accuſed *Onias* the High Prieſt, who had deſerved ſo well of the City and Conntrey, as if he had forced *Heliodorus*, and contrived all this miſchief againſt him and the King: and when matters proceeded ſo far, as that many murthers were committed by *Simon* and his Party in the City, and *Apollonius* waxed mad withall, and back'd him in what he did, *Onias* took a Journey to *Seleucus*, who was dead before he came: Or as *Euſebius* ſaith, he got this *Simon* to be baniſhed by the King.

Antiochus, the Son of *Antiochus the Great*, after the death of his Brother *Seleucus*, gat the Kingdome of *Syria*, and was ſirnamed *Epiphanes* Then *Jaſon* the Son of *Simon* the ſecond, being weary of the continued High Prieſthood of *Onias* the third, his Brother, he promiſed vaſt ſums of money to *Antiochus* if he would make him High Prieſt: which being accepted, he thruſt out *Onias*, and began to reduce his Country-men to the faſhion of the *Greeks*: and he took away the Royal Priviledges, and put down the Governments which were according to the Law, and brought up new cuſtoms which were contrary to the Law.

Not long after *Antiochus* came to *Jeruſalem*, where he was honourably received by *Jaſon*, and the City, and was brought in with Torch-light, and great ſhoutings; from whence he went into *Phœnicia* with his Army.

Jaſon, three years after he had bought the High Prieſthood of *Antiochus*, ſent *Menelaus*, the Brother of *Simon* the *Benjamite*, a Traytor, to bring unto the King the promiſed money: but making uſe of the opportunity to his own advantage, by the ſame devices wherewith *Jaſon* circumvented *Onias*, his Brother, he alſo circumvented *Jaſon*: for promiſing the King three hundred Talents of Silver more than was to be given by *Jaſon*, he conveighed the High Prieſthood to himſelf: And having gotten the Principality by the Kings *Mandate*: he expelled *Jaſon* into the Countrey of the *Ammonites*; but took no care to pay the moneys which he had promiſed to the King. For when *Soſtratus* the Governour of the Caſtle of *Jeruſalem*, demanded the money promiſed by *Menelaus* to *Antiochus*, they were both of them ſummoned by the King to *Antioch*: and *Menelaus* left for his Deputy in the adminiſtration of the High Prieſthood, his Brother *Lyſimachus*, and *Soſtratus* left in his place, *Crates*, the Governour of the *Cypriots*: but when they came to *Antioch*, *Antiochus* was gone thence, and had left *Andronicus* for his Deputy.

Menelaus, taking the oportunity of the Kings abſence, by the aſſiſtance of his Deputy *Lyſimachus*, ſtole certain Veſſels of Gold out of the Temple of *Jeruſalem*, whereof ſome he gave to *Andronichus*, and ſome he ſold into *Tyrus* and the Cities round about; which *Onias* the third the Legal High-Prieſt well knowing, he impeached him for Sacrilege, and then fled into a Sanctuary at *Daphne* that lay by *Antioch*: But *Andronichus*, at the requeſt of *Menelaus*, having cunningly drawn him forth, contrary to his Faith, an Oath given to him, perfidiouſly put him to Death.

King *Antiochus*, being returned to *Antioch*, the *Jews* which were in the City, and many of other Nations, complained to him of the unworthy murther of the moſt holy old man, who, being ſo much affected with it, that he ſhed tears, commanded *Andronichus* to be diſrobed of his Purple, to be led about the City, and to be ſlain in the ſame place where he had ſlain *Onias*.

Now when many Sacrileges had been committed at *Jeruſalem* by *Lyſimachus*, with the conſent of *Menelaus*, the multitude gathered themſelves together againſt *Lyſimachus*, who had carried away many of the Golden Veſſels, to reſiſt whom, he drew forth about three Thouſand armed men, appointing one *Tyrannus* for their Leader: But of the Rout, ſome caught ſtones, ſome great Clubs, and others handfulls of duſt, caſting them altogether upon *Lyſimachus* and his Soldiers, in which tumult many were wounded, and ſome fell to the ground, and the reſt were put to flight, and *Lyſimachus* himſelf was ſlain near to the Treaſury.

King *Antiochus* being come to *Tyre*, three men were ſent from the Senate at *Jeruſalem* to accuſe *Menelaus* as a partaker with *Lyſimachus* in his Sacrileges, and wickedneſſes: Yet *Menelaus* (though convicted) by large ſums of mony promiſed to a Favourite of the Kings, prevailed not only to be acquitted, but to continue in the High-Prieſthood, and thoſe three innocent Perſons who pleaded for the City, People, and Holy Veſſels, were condemned and ſlain: Whoſe condition the *Tyrians* themſelves commiſerating, gave them honourable Burial.

About this time *Antiochus* prepared for a ſecond Expedition into *Egypt*: and at *Jeruſalam* for fourty Days ſpace together, there were ſtrange Apparitions of armed Horſmen, and Foot-Companies, encountring one another in the aire: which were ſad preſages of enſuing evils. Not long after there was a falſe rumor ſpread abroad of *Antiochus* his Death in *Egypt*, whereupon *Jaſon* taking with him a Thouſand men, made a ſuddain aſſault upon *Jeruſalem*: and the City being ſurprized, *Menelaus* fled into the Caſtle: but *Jaſon* ſlaughtered his own Citizens, not conſidering that ſucceſs againſt ſuch was the greateſt infelicity. Yet could he not recover the Principality, but flying away with ſhame, he returned into the Country of the *Ammonites*, where, being accuſed before *Aretas*, the King of *Arabia*, he durſt not make his appearance, but fled from City to City, being hated of all men as a forſaker by the Laws, and a Publick enemy to his own Country.

Antiochus hearing in *Egypt*, that upon the rumor of his death, the People of Jeruſalem were exceeding joyful, and ſuſpecting by the ſedition raiſed by Jaſon, that *Iudea* would revolt from him, be was much enraged in his mind, and therefore returning out of *Egypt*, he marched againſt the *Jewes*, and *Jeruſalem* with a great multitude, and after a Siege, having taken the City, he commanded the Soldiers to put all that they met, to the Sword, of what Sex, or Age ſoever: So that in the ſpace of three dayes there were fourty Thouſand of the *Iewes* ſlain, and as many more ſold.

Antiochus not contented herewith, preſumed alſo to go into the Temple, having *Menelaus* (that Traytor to the Laws, and his own Country) for his Guide: and withall he ſeized upon the Holy Veſſels, and whatever elſe had been dedicated by other Kings, to the honour, and ſervice of that place, as the Golden Alter of Incenſe, the Candle-Sticks, with all the Veſſels thereof, the Table of Shew-bread, and the Golden Ornaments that were faſtened to the Temple doors, and the powring Veſſels, and the Vials, and the Cenſers of Gold, and the Vail, and the Crowns, *&c.* He pulled off the Gold from every thing that was covered with Gold, and likewiſe he took the Silver, and the lovely Veſſels, and all the hidden Treaſures which he found there.

He alſo ſacrificed a great *Sow* upon the Altar of God that ſtood in the open air, and powred the blood upon it, and, ſeething the fleſh, commanded the Holy Books that contained their Laws to be blotted, and marred with the broth: He commanded alſo the Lamps to be put out, and compelled the High-Prieſt *Menelaus*, and other *Iewes* to eat Swines-fleſh: and then carrying eighteen Hundred Talents out of the Temple, he ſpeedily repaired unto *Antioch:* leaving one *Philip*, a barbarous Perſon, as Governour, to afflict the *Iewes*, yet *Menelaus* more proudly inſulted over them, carrying a moſt malicious mind againſt his own People.

About this time it was that *Iudas Maccabeus*, and nine others with him, retired into the Mountains, and there they lived after the manner of wild Beaſts, feeding on hearbs leaſt they ſhould be defiled with polluted meats, or be partakers of Idolatry, or the deſolation of the Sanctuary which enſued thereupon, which was three years, and ſix Months before the reſtitution, and putrification thereof made afterwards by the ſame *Iudas Maccabeus.*

Antiochus Epiphanes diſpatched *Apollonius*, the Overſeer of his Tributes, with an Army of twenty two thouſand into the Cities of *Iudea*, two years after he had ſpoiled the Temple at *Ieruſalem*, (ſee *Sacrilege*) commanding him to ſlay all the young men that were come to years of maturity, and that were in their full ſtrength, but to ſell the women, and the younger ſort. And accordingly, when he came to *Ieruſalem*, without any ſhew of hoſtility, he refrained till the Sabbath Day, on which he deſtroyed all that came to perform Religious Duties; and marching with his Army about the City, he put to death a great multitude: and having the ſpoils of the City, he ſet it on fire, and pulled down the Houſes and the Walls round about. He led away alſo Captives the women and the children, and ſeized on the cattel.

Afterwards he built in the City of *David*, or *Sion*, a great Wall, which he fenced with ſtrong Towers, and placed a Garriſon of Wicked men therein, and there he laid up the ſpoils of *Ieruſalam.* And there being plots contrived againſt ſuch as frequented the Temple, and much innocent bloud ſhed, and the Sanctuary defiled, the inhabitants of *Ieruſalem* fled, and the City became an habitation of Strangers, and was ſtrange to her own Natives, her Children forſaking her: and the daily Sacrifice ceaſed for full three years, and an half. *Ibid.* p. 425.

In the year of the World 3837. this *Antiochus* by a publick Edict, commanded all Nations that were ſubject to him to obſerve the ſame way of Divine Worſhip, and to profeſs the ſame Religion with the *Greeks*, and that upon pain of death. And accordingly he ſent an antient man of *Athens* into *Iudea*, and *Samaria*, to force the *Iews* to leave the obſervation of the Divine Law: and to defile the Temple at *Ieruſalem*, which he named, *The Temple of* Jupiter Olympius. He ſent alſo Proclamations to *Ieruſalem*, and the Cities of *Iudah*, that they ſhould follow the Rites of the *Gentiles*: to take away the Sacrificers out of the Temple: prohibit the Sabbaths, and Feſtival dayes: pollute the Sanctuary, and the Miniſters thereof: erect Altars, and Groves, and Temples of Idols: that they ſhould ſacrifice Swine, and other unclean Beaſts: that they ſhould ſuffer their Children to remain uncircumciſed, and defile themſelves with every impure thing, to the end that they might forget the Law, and change all the Ordinances of God: and that it ſhould be a crime to profeſs the *Iewiſh* Religion.

A Decree alſo came forth into the neighbouring Cities of the *Greeks*, that they ſhould proceed in the like manner againſt the *Iews*, and compel them to partake of the Idol-Sacrifices; and for ſuch as refuſed, to put them to death. And many of the *Iews* conſented hereto, and Sacrificed unto Idols, and prophaned the Sabbaths: for many that forſook the Law were gathered to them, and the true *Iſraelites* were forced to hide themſelves in Dens, and Caves, and other places of refuge: others were brought by bitter conſtraint on the Kings Birth-day, every month to eat of the Sacrifices, and to go in Proceſſion to *Bacchus*, and to carry *Ivy*.

Now was the Temple filled with rioting and revelling by the *Gentiles*, who ſpent their lives looſly with Harlots, and in the circuit of the Holy Temple defiled themſelves with women, and brought in things which were unlawful. The Altar alſo was filled with profane things, forbidden by Gods Law.

Alſo on the fifteenth day of the Month *Caſleu*, (part of our *November* and *December*) they erected the *Abomination of Deſolation* (the deteſtable Idol of *Jupiter Olympius*) upon the Altar, and built Idol Altars through the Cities of *Judah*, and burnt Incenſe at the doors of their Houſes, and in the Streets. And when they had cut in pieces the Book of the Law which they found, they burnt them in the fire, and whereſoever any was found with the Book of the Law, or if any approved the Law, they put him to death.

Upon the twenty fifth day of *Caſleu*, ſacrifices were offered upon the Idol-Altar, which was erected upon the Altar of God: and at the ſame time two women were accuſed who had Circumciſed their Children, to whoſe Breaſts the Children being hung, after that they had been publickly led through the City, they threw them down headlong from a Wall, and deſtroyed their Families, and thoſe that circumciſed their Infants.

Antiochus, when he ſaw that his Edicts were deſpiſed by the People, forced every one with Torments, by taſting of impure meats, to abjure *Judaiſm*: Yet many of the *Iſraelites* reſolved that they would not defile themſelves with ſuch meats, and choſe rather to die, than profane the Holy Covenant. Therefore this Tyrant *Antiochus*, ſitting in an eminent place with his Aſſeſſors, his army environing the Jews with their weapons, commanded all the *Hebrews* to be carried away, and to be made to eat Swines fleſh, and things offered to Idols, and if any refuſed, that they ſhould be wrackt on the Wheels, and ſo put to death.

Many being thus led away, there was a chief man, *Eleazar* by name, an eminent Scribe, of the Prieſtly Family, of ninety years of age, and therefore well known to many of *Antiochus* his followers, who, being brought before them, and neither yielding to eat Swines fleſh, nor by diſſembling, to pretend to have eaten of it, willingly choſe to undergo the moſt cruel torments, rather than to violate Gods Law. And after him, ſeven young men that were brethren, together with their moſt couragious mother, were brought before *Antiochus*, who refuſing to eat of Swines fleſh, after they had been by new and exquiſite Torments cruelly handled, rendred their unconquerable Souls unto God. *See of theſe more largely in my General Martyrology.*

In *Iudah*, about this time, there was one *Rhazis*, a Senator of *Ieruſalem*, who gave a notable Example unto others, expoſing his Body and Soul for the *Iewiſh* Religion. For his friendly affection to his Countrey, he was called, *The Father of the Iews.*

The Kings Officers, who in *Iudea* forced men to *Apoſtacy*, came to a Town called *Modius*, there to compell the *Iews* to ſacrifice: and *Mattathias*, the ſon of *Ionathan*, a Prieſt, of the Family of *Ioarib* (who was the firſt of the twenty four Courſes, 1 *Chro.* 24. 7.) dwelt there at that time, together with his five Sons: John, called *Caddes*; *Simon*, called *Thaſſi*; Judas called *Maccabeus*; *Eleazar* called *Abaron*; and Jonathan called *Apphus*. And theſe Officers of the King did earneſtly exhort *Mattathias*, that, Foraſmuch as he was a Prince, and an illuſtrious Perſon, ſtrengthned with Sons and Brethren, that he would lead the way to others by his example, in yielding obedience to the Kings Commandment. But he not only conſtantly denied it, but put to death a J*ew*, whom he beheld ſacrificing upon an *Heatheniſh Altar*, and at the ſame time alſo he ſlew the Kings Commiſſioner, that forced men to ſacrifice, and threw down their Altar. Exhorting all that were zealous for the Law, to follow him and his Sons, who retired into the Mountains, leaving all their Goods behind them in the City.

Then many that ſought after Judgement and Juſtice, went down into ſecret places, and together with their Wives, Children, and Cattel, lived in Caves, which, when it was diſcovered unto *Philip*, the Governour of *Jeruſalem* for *Antiochus*, taking with him the Garriſon out of the Caſtle of *Ieruſalem*, he purſued them, and when he could not perſwade them to obey the Kings Commandment, on the Sabbath day, he threw fire into the Cave, and conſumed them, with their Wives, Children and Cattel, to the number of a thouſand Perſons, who for the honour they bore to the Sabbath, made no reſiſtance, nor would ſo much as ſtop the entrances of the Caves.

When *Mattathias* and his Friends were informed hereof, they much lamented their caſe, and decreed; That from thence forward, if they ſhould be aſſaulted by their Enemies, they would repell them by Arms, though on the *Sabbath* day. And unto them, there joyned themſelves many Religious men, who voluntarily offered themſelves for the defence of the Law, by Arms. And having thus made up an Army, they preſently ſlew the wicked men, and preſently forced them to fly to other Nations for refuge: and *Mattathias* and his Friends marched up and down, and threw down Altars, and circumciſed the *Iſraelites* children whom they found uncircumciſed, and purſued the Sons of Pride, and the Work proſpered in their hands. *Ibid.* p. 430, *&c.*

Mattathias approaching to his end, called his Sons, and exhorted them to the Study of Piety, to Valour, and conſtancy in the defence of the Law of God. And he commended *Simon* to them as a Counſellor, but *Iudas Maccabeus* as their Commander in War, and as one that was ſignally valiant from his youth: and then bleſſing them, he dyed: and his Sons buryed him in the Sepulchres of his Fathers in *Modin*, and all the *Iſraelites* bewailed him with great lamentation.

Then all the Brethren of *Iudas Maccabeus*, and all that adhered to his Father, aſſiſted him; who going privately into the Villages, exhorted their Kinſmen to take Arms, and joyning to them ſuch as continued in the *Jewiſh* Religion, they formed an Army of ſix thouſand men, and implored the Lord for his aſſiſtance, praying that he would pitty his Temple that was profaned by ungodly men, and his City that was ruined, and that he would hear the blood that cryed unto him: and that, remembring the unjuſt deſtruction of ſo many Innocents, and Infants, and the Blaſphemies againſt his Name, he would declare his juſt indignation againſt the wicked.

This while, *Antiochus* was feaſting and revelling in *Daphne* by *Antioch*, and *Iudas* ſeriouſly plyed his buſineſs in *Iudea*. For being bravely aſſiſted by his Brethren, he drave out the Enemies, and ſlew his revolted Countrey-men, and purged the Land from its former profanation. He fired Cities and Villages, coming upon them at unawares, and got into his hand the moſt commodious places. He put to flight no ſmall number of his enemies, moſt commonly taking the advantage of the night for the executing of his deſigns: inſomuch as the bruit of his valour ſpread abroad into all places.

Hereupon *Apollonius*, the Governour of *Samaria*, having raiſed a great Army among the *Gentiles* and *Samaritans*, fell upon the *Iews*: but *Iudas* fought with him, and ſlew him, and routed his Army, ſlaying many, and the reſt fled; and *Iudas* took their ſpoils, and among the reſt, *Apollonius* his Sword, which ever after he uſed in the Wars.

When *Seron*, who had the command of *Cœloſyria*, heard of *Judas* his Army and Succeſſes, multitudes reſorting to him from all parts, and among them many *Runnagado Jews*, he encamped with them near the going up to *Bethoron*, where he, with his whole Army was routed by *Judas*,

das, and eight hundred of them being ſlain in the place, the reſt fled into the Land of the *Philiſtines* near the Sea-coaſt.

*A*s ſoon as the news of this overthrow came to the ears of *Antiochus*, it ſo enraged him, that forthwith he levyed all the ſtrength of his Kingdome, and giving them a years pay, commanded them to be in a readineſs: but by this means his Treaſury was quite exhauſted: for by reaſon of the revolt of the *Jews*, he loſt three hundred Talents of Silver a year, which formerly he received from them, and raging alſo againſt the *Grecian* Cities, whilſt he would have forced them to abjure their antient Superſtitions, and to bring them to a conformity of Worſhip, his Revenues were much impaired thereby alſo: inſomuch, that fearing leſt he ſhould want wherewith to defray the charges of this expedition, he reſolved to go into *Perſia*, there to glean up ſome Tributes, and to raiſe a conſiderable ſtock from thence.

Going thither, he left *Lyſias* Governour over all the Regions from *Euphrates* to the borders of *Egypt*, and entruſted him with the care of his Son *Antiochus*: [*Eupator*] giving him alſo half of his Forces, and his Elephants, with expreſs charge utterly to root out the Name of the *Jews*, and to give their Countrey to be inhabited by Strangers: and ſo himſelf, with his other Sons, and the reſt of his *A*rmy, marched into *Perſia*.

Philip (the Governour over *Jeruſalem* for *Antiochus*) obſerving how *Judas Maccabeus* grew ſtronger and ſtronger every day, wrote unto *Ptolomy*, the Governour of *Cœloſyria*, to aſſiſt him in the Kings affairs; who inſtantly chooſing *Nicanor* for General, ſent with him full twenty thouſand Souldiers, gathered out of all Nations under his command, purpoſing to root out the whole ſtock of the *Jews*: and to him he joyned *Gorgias*, a Captain notably experienced in Military affairs. *Lyſias* alſo diſpatched away *Ptolomy* himſelf as a Reſerve to them: ſo that under theſe three Commanders, *Ptolomy*, *Nicanor*, and *Gorgias*, were muſtered fourty thouſand Foot, and ſeven thouſand Horſe; who marching in an intire body, pitched their Camp by *Emmaus*, in the Plain Countrey: and *Antiochus* being in arrear to the *Romans* in a Tribute of two thouſand Talents, *Nicanor* reſolved to pay that by the ſale of the Captive *Jews*: and to that end he invited a thouſand Merchants from the Sea-coaſts to come to him, promiſing that he would allow 90 Slaves for one Talent, which drew many Merchants, with their Attendants, to repair to his Camp, to purchaſe the *Jews* for Slaves: many alſo flocked out of *Syria*, and the Land of the *Philiſtines*.

The Temple being now profaned, and in the hands of Enemies, *Judas Maccabeus* in this great danger, removed with his Army unto *Mizpa*, where the *Iſraelites* worſhipped before the Temple was built, *Jud.* 11. 2. and 20. 1 and 21. 5, 8. 1 *Sam.* 7. 5. *&c.* where he Proclamed a Faſt, and with moſt fervent Prayers ſought unto God for protection of himſelf, and his little *A*rmy, againſt ſuch Potent enemies. Then, according to the Law, *Deut.* 20 6. *&c.* he diſmiſſed all ſuch as had betrothed Wives, *&c.* and then divided his Army into four Squadrons, and placing his Brothers over them, to each of which he gave fifteen hundred Souldiers, he removed to the South-ſide of *Emmaus*, oppoſite to the enemy, and earneſtly exhorting his Souldiers to behave themſelves valiantly for their Countrey, their Relations, and for the cauſe of their God; he gave orders, that they ſhould be ready for the battel on the morrow.

That night *Gorgias* had a deſign to have ſurpiſed them at unawares, for which end, he choſe out five hundred Foot, and a thouſand of the beſt Horſe, and marched towards the Camp of the *Jews*, having the Garriſon of the Fort of *Sion*, for his Conductors. *Judas* having intelligence of this deſign, wiſely making uſe of this preſent opportunity of ſetting upon the enemy while they were thus divided, he preſently advanced to *Emmaus* againſt *Nicanor*, *Gorgias*, their beſt Commander, being abſent; who arriving at the Camp of the *Jews*, and finding nobody there, ſuppoſed that they were fled, and therefore he hunted about for them in the Mountains: but by break of day J*udas* diſcovered himſelf in the Plains of *Emmaus* with his three thouſand men, moſt of which wanted Arms and Swords to their mind.

J*udas* having encouraged his Souldiers, and given the Word, *In the help of God*, himſelf being in the Front, undauntedly aſſaulted *Nicanor*, and by the aſſiſtance of Almighty God, ſlew of the enemy above nine thouſand, wounded and maimed the greateſt part of *Nicanors* Army, and put the reſidue to flight: and he purſued ſome of them as far as unto *Gadara*, and ſlew about three thouſand more.

Among thoſe that fled, were the Merchants that came to buy them, but now themſelves became a prey to them. For the J*ews* ſeized on their money, and being tired with the purſuit, he ſounded a retreat: then did they gather up the *A*rms of the vanquiſhed Foes, and took their ſpoils, and compoſed themſelves to obſerve the approaching *Sabbath*, magnifying the mercy of God for this ſo marvellous a deliverance.

The Souldiers being eager upon the ſpoils, J*udas* took them off for fear of an Encounter with *Gorgias*, who was now returned from his fruitleſs expedition: but when his men from the Mountains ſaw their Friends Tents on fire, and their *A*rmy routed, and J*udas* ſtanding on the Plain in *Battalia*, ready to receive them, they alſo ran away into the *Philiſtines* Land. The Coaſt thus cleared, J*udas* returned to the ſpoil, where he found plenty of Gold, blew Silk, Purple, left by the *Phœnician* Merchants, and much other wealth; all which he divided among his Souldiers, only reſerving a part for the Maimed, Orphans, and Widdows. Then with joynt ſupplication they beſought the Lord that he would vouchſafe to continue to be gracious and favourable to them his poor Servants.

The J*ews* after this encountred with *Timotheus* and *Bacchides*, and ſlew in the fight above twenty thouſand of their enemies, making themſelves Maſters of their Forts, and divided among themſelves much ſpoil: alwayes admitting the Maimed, Orphans, Widdows, and aged Perſons, into equal portions with themſelves: and when they had gathered up the *A*rms, and diſpoſed of them into the moſt convenient places, the remainder of the ſpoils they carried to *Ieruſalem*: they ſlew alſo one *Philarches* of *Timothius* ſide, a moſt wretched fellow, and a notorious afflicter of the J*ews*. *A*nd in the midſt of their ſolemn Feſtival for their late

Victory, they burnt *Caliſthenes* alive, becauſe he it was that had fired the Holy Gates. As for the peſtilent *Nicanor*, he, having ſtript himſel of all his glorious attire, fled like a poor fugitive to *Antioch*, where he profeſſed that the *Jews* were unconquerable, becauſe they had God fo their Protector.

Lyſias, hearing by thoſe that had eſcaped, of the overthrow of his party, was conſounded thereat, becauſe he could neither do what he deſired against *Iſrael*, nor accompliſh what the King had commanded. Therefore, the year ſollowing, he haſted into *Judea*, through *Idumea*, with ſixty thouſand choice Foot, and five thouſand Horſe; towards whom *Judas* marched, as he lay encamped at *Bethſura*: and having firſt publickly implored the aſſiſtance of God, he gave the enemy battel. *Lyſias* obſerving how the *Jews*, like mad men, contemning death, brake through the Body of his Army, having ſlain five thouſand of his men, and making the reſt to fly, he returned to *Antioch*, intending a new expedition when he had re-enforced his Army.

Judas and his Brethren, now finding that they had reſpite from their enemies, marched to *Jeruſalem*, and recovered the Temple and the City, all but the Fort of *Sion*. The Altars and Chappels which the *Gentiles* had built in the open ſtreets, they demoliſhed: and *Judas* commanded ſome to aſſault the Fort of *Sion*, whilſt he was cleanſing of the Temple, the ſad deſolations whereof, all that beheld, exceedingly lamented them. And the Prieſts, well ſeen in the Law, appointed by *Judas* to that buſineſs, cleanſed the Sanctuary: removed the defiled Stones into an unclean place: pulled down the Altar of burnt-offerings which the *Gentiles* had profaned, and built another of unpoliſhed ſtones, according to the Law, *Deut*. 27. 5, 6. Repaired the Holy, and the Holy of Holies: Hallowed the Courts: made new Holy Veſſels: brought into the Temple the Candleſtick, the Altar of Incenſe, and the Table: and then burnt Incenſe upon the Altar, with fire lighted by two ſtones: lighted the Lamps: placed the Shewbread upon the Table: hung up the Vails, and finiſhed all their work.

Then on the twenty fiſth of the ninth month [*Caſleu*] riſing early, they offered Sacrifice according to the Law, upon the New Altar, juſt three years after the *Gentiles* had firſt ſacrificed in that place. For on the very ſame day of the ſame month on which they had profaned the Old Altar, *Judas* conſecrated this his new one. And this Dedication was celebrated with Songs, Hymns, Harps, &c. very joyfully, and all the People fell proſtrate on the ground, and worſhipped, and bleſſed the God of Heaven, that had given them ſuch good ſucceſs: beſeeching him, that he would not ſuffer them any more to ſall into ſuch calamities: but that if at any time they provoked him, he himſelf would chaſten them in mercy, and that they might not be delivered up to the blaſphemous, and barbarous *Gentiles*. This *Feaſt of Dedication* they kept eight dayes, with joy and gladneſs, and offerings. They deckt alſo the Fore-front of the Temple with Golden Crowns and Targets, and repaired the Gates, and Chambers, on the ſides of the Temple, and made doors for them. And they all, by joynt conſent, ordained, that this *Feaſt of Dedication* ſhould yearly be celebrated for the ſpace of eight dayes: and ſo they continued; *Joh.* 10. 22.

And when they repaired the Temple, at the ſame time alſo, they compaſſed *Mount Sion* with high walls, and ſtrong Towers, to keep in the enemy, leſt, by ſallying forth, they ſhould annoy the Temple. They fortified alſo *Bethſura,* five furlongs from *Jeruſalem,* that they might have a Garriſon of deſence againſt *Idumea.*

When the Nations round about heard of the building of the Altar, and the Dedication of the Sanctuary, they were much diſpleaſed, and thereupon contrived how they might deſtroy the whole ſtock of *Iſrael,* and began to maſſacre all that lived in their quarters.

Antiochus Epiphanes, as he paſſed through the high Countries, beyond *Euphrates,* heard that at *Elemais* in *Perſia,* there was a Temple, which had in it much wealth, as Coverings of Gold, Breaſt-plates, and Arms, left there by *Alexander the Great.* But when he came thither, and out of covetouſneſs attempted to plunder the City, the Citizens roſe up, worſted him, and forced him to retreat with much diſhonour. And when he came back to *Eclatein,* he heard of the ill ſucceſs of *Nicanor,* and *Timotheus* in *Judea,* and of the great defeat given to *Lyſias* his Army, and that the Image of *Jupiter Olympius* was caſt out of the Temple, and *Bethſura* fortified: therefore being enraged with fury, he intended to be revenged on the *Jews,* for the diſgrace that he had lately received from thoſe that made him fly: and for that end he haſtened his Chariots thitherward, proudly vaunting, that ſo ſoon as ever he arrived at *Jeruſalem,* he would make that City a common burying place for the *Jewes.*

Scarce were theſe proud words iſſued out of his mouth, but the Lord ſtruck him with an incurable Plague in his Bowels, and violent torments in his inward parts: Yet being nothing hereby bettered, he ſtill breathed out threatnings againſt the *Jews,* calling upon his Chariot-man to mend his pace. But in this his ſo furious a career, it pleaſed God that he fell out of his Chariot, and the fall was ſo deſperate, that his whole body was much bruiſed, and his limbs put out of joynt. And when he was taken up, he was carried to and fro in a Litter, and worms bred ſo faſt in his body, that whole flakes of fleſh ſometimes dropped from him: yet he continued alive, in ſuch a pitiful plight, that by reaſon of the noiſomneſs of the ſtench, none could endure to carry him, and thereby alſo he became offenſive to his whole Army. Thus was he forced to break off his journey to *Babylon,* and to put in at *Tabis* in *Perſia,* where he continued bed-rid many dayes, pining, and conſuming away.

Epiphanes now deſpairing of his recovery, ſummoned together all his Friends, and openly acknowledged, that all thoſe miſeries had befaln him for the injuries he had done to the *Jews,* and that he muſt now, to his great grief, die in a ſtrange Land. And when he could no longer endure his own ſmell, he ſaid, *It is meet to ſubmit to God, and for man which is mortal, not to ſet himſelf in competition with God.* And in his Prayer to God, he vowed, that he would allow to thoſe at *Jeruſalem* and all other *Iews* elſewhere, a free exerciſe of their Religion, and that ſo the future, they ſhould enjoy the Liberty of their own Laws and Manners. That he would beautifie the Temple, with moſt rare gifts, reſtore all the Holy Veſſels, and that with advantage. That he would defray the charges of the Sacrifices out of his own Exchequer: and that he himſelf alſo would turn *Jew*, and go through the whole habitable world, declaring the power of God. But when he perceived no intermiſſion of his pains, he wrote moſt courteous Letters to the *Jews*, intreating them, that they would remain Loyal to him, and to his Son, whom in his life he had deſigned to be their King. And ſhortly after he dyed miſerably in a ſtrange Land, on the Mountains of *Parata*, near *Babylon*, and his Son *Antiochus Eupator* ſucceeded him in the Kingdome, being young.

But *Gorgias*, who had command of all the parts about *Judea*, hired Souldiers, and continually fomented the Wars againſt the *Jews*. The *Idumeans* alſo, his aſſociates, having gotten into their hands, the moſt convenient Forts, and entertaining the *Ieruſalem-runnagates*, oft infeſted them, and promoted the War againſt them to their uttermoſt. Hereupon *Iudas Maccabeus* at *Acrabbates* fell upon theſe Sons of *Eſau*, who had begirt the *Jews* round, and ſtorming their Garriſon, ſlew full twenty thouſand of them, and ſeized upon all their ſpoils. And calling to mind the wickedneſs of the children of *Bæan*, who had ambuſhed themſelves along the way ſide, by which the *Jews* Army was to paſs, to do all the miſchief they could: and nine thouſand of them had ſeized upon two very ſtrong Caſtles, provided with all things neceſſary to endure a Siege; *Judas* left his brother *Simon*, with *Ioſeph* and *Zaccheus*, to beſiege them, whilſt himſelf haſted to ſome other places which ſtood in need of his preſent help.

But ſome that were with *Simon*, out of a greedineſs of money, upon contract with the beſieged, for ſeventy thouſand *Drachmes*, ſuffered ſome to eſcape: which when *Iudas* heard of, he ſummoned together the Governours of the People, and in their preſence, executed as many as were convict to have a hand in this Treachery: and ſo having quickly reduced both thoſe Garriſons, he ſlew above twenty thouſand of them, and demoliſhed the Caſtles. From thence he paſſed over to the *Ammonite's*, where he found a great power got together under *Timotheus* his command. With them he often fought, and diſcomfited them, and having taken *Iazer*, and the Towns thereof, he returned into *Iudea*.

Timothy, not long after, having recruited himſelf with multitudes of Horſe and Foot, out of *Aſia*, returned with confidence finally to conquer *Iudea*: But *Iudas*, and thoſe that were with him, after a ſerious humiliation, and fervent ſupplications unto God, marched from *Ieruſalem*, and joyned Battel with the enemy; and being encouraged by a viſible appearance of certain Horſemen in the Heavens, fighting for them, they ſlew of the enemy twenty thouſand and five hundred Foot, and ſix hundred Horſe. But *Timothy* himſelf eſcaped to a very ſtrong Garriſon, called *Gazara*, whereof his Brother *Chereus* was Governour. Yet *Iudas* having at laſt taken the Garriſon, he, his Brother, and *Apollonius*,

nius, being found hid together in a pit, were all put to the Sword.

Then did the Heathen about *Galaad* aſſemble themſelves together againſt the *Iews* that were near their borders, intending utterly to deſtroy them: and they ſlew of the *Iews* inhabiting in the land of *Tob*, above a thouſand men, and led away their Wives and Children Captives, and took much Goods, and houſhold-ſtuff: and for thoſe *Iews* of *Galaad* that fled to the Garriſon in *Dethema*, they purſued them, and with a great Army beſieged them: and at the ſame inſtant, others from *Ptolemais*, *Tyre*, and *Sidon*, and all *Galilee of the Gentiles*, kept a Rendevouz, intending to cut off the *Galileans*.

Hereupon theſe *Galileans* diſpatched away Letters to *Judas* and his Brethren, earneſtly requeſting their preſent aſſiſtance in this their extremity: wherefore Judas (having firſt taken counſel) divided his Army into five Brigades; whereof he deſigned to his Brother *Simon* three thouſand, for the relief of the *Galileans*: Himſelf, and his brother J*onathan* took with them eight thouſand, for the delivery of the *Galaadites*: and the reſt of his Army he left with *Joſeph* the ſon of *Zacharias*, and with *Azaria*, for the ſecurity of *Iudea*, ſtrictly charging them, that they ſhould not upon any terms, engage with the enemy untill his return.

No ſooner was *Simon* entred *Galilee*, but he fell upon the Heathen, and chaſed them to the very gates of *Ptolemais*, and ſlew of them three thouſand men, and took their ſpoils: and having thus reſcued them of *Galilee*, and of *Arbattes*, together with their Wives, Children, and whatſoever they had, they brought them into J*udea* with great joy. But before *Judas* could get to the *Galaadites*, many of them were ſhut up by the enemy in *Boſſera*, *Bozor*, and in other Cities of *Galaad*.

By that time, *Iudas* and his brethren, having paſſed over *Iordan*, had got three dayes march through *Arabia Deſerta*, *Nabbathetis* met him very friendly, and told him of all that had happened to the *Galaadites*, and that on the next morning the enemy had deſigned to fall on the Garriſons, and as they took them, to put all to the Sword in one day. Hereupon *Iudas* with his Army, turned aſide by the way of the Wilderneſs, unto *Bozor*, and having ſtormed the City, he ſlew all the males, pillaged the City, and then burnt it to the ground: and departing thence by night, he marched to the Fortreſs, where the enemies at break of day having placed their Engines for battery, the cry of them within went up to Heaven; But *Iudas* with his men, ranked in three Diviſions, fell upon the Reer of the enemy, founding their Trumpets, and lifting up their Voices to God in Prayer. *Timotheus* his Camp, ſeeing *Iudas* ſo near, fled, and gat themſelves out of his ſight; but in the purſuit he ſlew eight thouſand of them. And then he went to *Maſpha*, which he took by ſtorm, ſlew all the Males, plundered the City, and then ſet it on fire. The like he did to many other Cities in *Galaad*.

Whilſt *Iudas* and *Ionathan* were in *Galaad*, and *Simon* in *Galilee*; *Ioſeph* and *Azarias*, whom he had left to ſecure *Iudea*, hearing of their gallant atchievements, and being ambitious to get themſelves as great a Name as the other, contrary to his Command, marched with their Army as far as *Jamnia*, to fight the Heathens. But *Gorgias* drew all his Forces out of the City againſt them, and drave them back to the very borders of *Iudea*, and ſlew of them near two thouſand men.

Lyſias, *Eupator's* Protector, being enraged at what had happened, drew together almoſt eighty thouſand men, all his own Horſe, and eighty Elephants, and marched againſt the *Iews*; reſolving to make *Jeruſalem* an habitation for the *Grecians*, the Temple Tributary, and to ſet the High-Prieſthood to ſale every year; and being entred *Iudea*, he cloſely beſieged *Bethſura*: But *Maccabeus* his Army, having an Angel for their Conductor, ſlew eleven thouſand of the enemies Foot, and ſixteen hundred Horſe: and all the reſt, with *Lyſias* himſelf, were put to flight, whereof many were ſore wounded, and the reſt threw away their Arms, that they might the better ſhift for themſelves.

Lyſias conſidering what great loſſes he had ſuſtained, and that God fought for the *Iews*, ſent Ambaſſadours to *Iudas* to treat about a Peace: Vowing that he would ſubſcribe to all reaſonable Propoſitions; and moreover, that he would be a means of ingratiating them into the Kings favour. *Iudas*, judging that this might conduce much to the Publick good, embraced the motion, and ſignified in writing what he deſired of him on the behalf of the *Jews*: and the King granted every Article. But this Peace made between *Eupator* and the *Iews*, was no ſooner concluded, than broken off again. For thoſe that had command in the Countries adjacent, as *Apollonius*, *Nicanor*, *&c.* would not ſuffer the *Iews* to be in quiet. And the Citizens of J*oppa* alſo, having by flattery enticed two hundred J*ews* that dwelt among them, into their ſhips, they put from ſhoar, and threw them all overboard.

When *Iudas Maccabeus* heard of this baſe Villany, he came by night to J*oppa*, fired their Port and Navy, and ſlew all that had fled thither for refuge. And hearing that the J*amnites* had ſome ſuch deſign againſt the J*ews* that lived among them, he did the ſame by night to their Port and Fleet, ſo that the flame of the fire was ſeen at J*eruſalem*, which was two hundred and forty furlongs off.

Iudas and his Army paſſing a little farther upon their march againſt *Timotheus*, were ſet upon by the *Arabian Nomodes*, being about five thouſand Foot, and five hundred horſe, where, after an hot diſpute, the *Arabians* were worſted: Yet upon Promiſe to ſupply the *Iews* with Cattel, and to pleaſure them ſome other wayes, *Iudas* granted them Peace.

Shortly after, *Iudas* his Souldiers ſtormed the City *Caſpis*, and took it. The City was fortified with a Bridge, and fenced with walls, and inhabited by People of ſeveral Nations. The ſlaughter of the Citizens was ſo great, that an adjacent Lake of two furlongs broad, was diſcoloured with their bloud. From thence they removed to *Characa*, unto the *Iewes* which inhabited the Land of *Tob*. *Timotheus* was drawn off from that place, though he had not done the buſineſs he went about: Yet left behind him a very ſtrong Garriſon, which *Doſitheus* and *Soſipater*, two of *Iudas* his Captains, adventured upon, and killed about ten thouſand men, whom *Timotheus* had left to keep it.

Upon this loſs, *Timotheus* levies a new Army of a hundred and twenty thouſand Foot, and two thouſand five hundred Horſe, of all Nations round about him, and mercenary *Arabians*: and ſent away the Women and Children, and their baggage to *Carnaim*, a place hard to be beſieged, and difficult to come to, becauſe of the ſtreightneſs of the paſſage to it: and himſelf encamped againſt *Raphon*, on the other ſide of the Brook. *Judas* hearing of it, with all his Forces (himſelf going in the Van) croſſed the Brook towards the enemy, and gave the *Gentile*-army a total rout, every one flying in ſuch diſorder, that they hurt and wounded one another: and J*udas* purſued them with that eagerneſs, that he ſlew near thirty thouſand of them. But *Timotheus* himſelf falling into the hands of *Doſitheus*, and *Soſipater*, very ſubtilly beſought them to ſet him free, for that he had in his power many of the J*ews* Parents, and Brethren, who, if they ſhould put him to death, would be ſerved in the ſame kind: and upon his engagement to ſend them away in ſafety, they diſmiſſed him, for their Brethrens ſake.

From thence J*udas* marched to the City *Carnaim*, and to the Temple of *Atargata*, which was therein, whither many of the enemies were fled. The Temple he fired, and burnt all the men in it, deſtroyed the City, and put to the Sword twenty five thouſand men. And then J*udas* brought back all the *Iſraelites* which were in *Galaad*, with their Wives and Children, and all their ſubſtance, intending to bring them into J*udea*: and when they came as far as *Ephron* (which was a very great City, and well fortified, and ſtood in their way which they were to paſs) they found that it was peopled by Nations of all ſorts, the walls well manned, and had in it good ſtore of engines, and ammunition. And J*udas* and his Army being neceſſarily to paſs through it, the Citizens ſhut their Gates againſt them, and barricadoed them up with Stones: yet after a day and nights battery, they forced their way through it, overthrew the City to the ground, took all the ſpoil, ſlew all the Males, near twenty five thouſand in number, and marched over their dead bodies through it.

After this they paſſed over J*ordan*, into a great Plain before *Beth-ſan*, or *Scythopolis*, and as they entred into the Town, the J*ews* that lived there, met them, and told them how friendly the Citizens had alwayes dealt with them, and how kindly they had treated them in all their adverſities: whereupon they returned them thanks, and requeſted the continuance of their love to their Nation for the future. J*udas* brought up the Rear of his Army, and cheared them up all the way into J*udea*: and coming to *Ieruſalem* about the *Feaſt of Pentecoſt*, they went up to *Mount Sion* with joy and gladneſs, and offered many Offerings unto the Lord becauſe they had not loſt a man, but were all returned home in ſafety.

After *Pentecoſt*, *Iudas* and his Brethren with three thouſand Foot, and four hundred Horſe, marched againſt *Gorgias*, who had the command of *Idumea*, and in a Battel betwixt them, one *Doſitheus*, a ſtout man, took *Gorgias* Priſoner: but at he led him away, a *Thracian* Trooper came upon him, cut off one of his arms, and reſcued *Gorgias*, who eſcaped into *Mariſſa*: but when they that followed *Eſdras* (one of *Iudas* his Captains) were wearied with long fighting, *Iudas*, after he had called upon the Lord, and ſung Pſalms and Hymns to him, ſet ſuddenly upon *Gorgias* his Forces, and made them fly.

*A*nd after the Victory, having called together his Army, he withdrew to the City *Odullam*, and when the ſeventh day was come, they purified themſelves, and kept the *Sabbath*. The day following, when the Souldiers of *Judas* went to bury their ſlain, they found under every one of their Coats things conſecrated to the Idols of the *Jamnites*, which was prohibited by their Law, *Deut*. 7. 25, 26. which clearly convinced all, that this was the cauſe of their miſcarriage: whereupon they betook themſelves to Prayer, beſeeching God that that ſin might be utterly rooted out. They alſo made a contribution of two or three thouſand *Drachmes* of Silver, and ſent it to *Ieruſalem* to provide a ſin-offering.

Then *Judas* with his Brethren went againſt the Sons of *Eſau*, and diſcomfited them in the South of *Judea*, and ſmote *Hebron*, with the Villages thereof, diſmantled the Fortifications, and fired the Towers round about. From thence he removed, purpoſing to go into the Land of the *Philiſtines*, and paſſed through *Samaria*: at which time, certain Prieſts deſirous to ſhew their valour, and not going wiſely to work, were ſlain in a skirmiſh: whereupon *Judas* turned towards *Azotus*, into the Land of the *Philiſtines*, and overturning their Altars, he burnt their graven Images, and taking away the ſpoils of their Cities, he returned into *Judea*.

When *Antiochus* his Souldiers that were Garriſoned in the Tower of *Ieruſalem*, had blocked up the *Iews* in the Sanctuary, ſeeking by all wayes to annoy them; *Iudas*, and all the People beſieged them, planting their Engines, and Battery againſt them: yet ſome got out (to whom alſo ſome wicked *Iſraelites* joyned themſelves) and prevailed with *Eupator* to oppoſe this ſwelling power of the *Jews*. Hereupon the King aſſembled all his Commanders, and Friends, and raiſed a mighty Army, conſiſting of a hundred thouſand Foot, and twenty thouſand Horſe, and thirty two Elephants, and three hundred Chariots with Hooks: and *Menelaus*, the uſurping High Prieſt, joyned himſelf to them, hoping by *Eupator*, to obtain that honour which hitherto he had but the empty title of.

King *Eupator* came with a mind highly inraged, reſolving to bring far greater miſchiefs upon the *Jews* than ever his Father had done. Which when *Judas* heard of, he commanded all the people to pray unto God night and day, that he would vouchſafe them his wonted aſſiſtance: and then having called a Council of War, he reſolved to go againſt the King, and encamped about *Modin*.

The Kings Army having marched through *Idumea*, aſſaulted *Bethſura* with their Engines: but the *Bethſurians*, ſallying forth, fired their Engines, and fought with them valiantly: and *Iudas* came and pitched near to the Kings Camp; and having given this Watchword to his men, *Victories are from God*, with ſome of his choiceſt men, in the night he brake into the Enemies Camp, and pierced ſo far as to the Kings own Pavilion, and at this bout he ſlew near four thouſand men, and brought a great dread and horrour through all their Camp: as alſo their prime Elephant, with all upon him.

Then the King early in the morning, marched with his Army near to the place where *Judas* was, and drew up his men into *Battalia*, and appointed that the juyce of Grapes and Mulberries ſhould be ſet before the Elephants, to make them more fierce in fight. Theſe Beaſts were diſpoſed through the Army, and to each beaſt was aſſigned a thouſand Foot well appointed, and five hundred Horſe: Each of the Elephants had a wooden Caſtle on his back, and therein thirty two Soldiers, beſides the *Indian* which guided him. Their Armour made ſuch a glorious ſhew, that the neighbouring hills gliſtered, by reaſon of the reflection of the Sunbeams upon their Shields of Gold and Braſs,

Yet *Judas* and his men adventured upon them, and ſlew ſix hundred of the Kings men: and *Eleazar*, the brother of Judas, obſerving a huge Elephant in Royal Harneſs, ſuppoſing that the King was upon his back, made towards him, and valiantly ſlaying all on both hands, he crept under the Beaſts belly, and ſlew him: but he himſelf was preſſed to death by the fall of the Beaſt upon him. The *Jews* perceiving the vaſt power of the King, and the ſtrength of his Army, retired from them.

The King returning to the Siege of *Bethſura*, was ſometimes put to flight by *Judas*, and in skirmiſhes, oft retreated with loſs: and *Judas* neglected not to relieve the beſieged, and to ſend them in ſuch things as they ſtood in need of, which one *Rhodius*, a Traytor in his Army, ſent the Enemy word of: but upon enquiry made, he was found out, wracked, and kept in Priſon. Then the King parlied the ſecond time with the *Bethſurians*, and drew them to reſign the place to him: and they all marched out of the City, being forced to reſign for want of proviſion, this being the *Sabbatical* year, in which it was not lawful for them to ſow their Land. And the King, putting in a Garriſon, left them to keep it.

Thence, with his Army, he marched up to *Jeruſalem*, and encamped againſt *Mount Sion*, and the Sanctuary, for many dayes together, and placed his Engines and Inſtruments to caſt fire and ſtones: and others to throw Darts, and to ſling: Whereupon the beſieged oppoſed thoſe Engines with others of their own, and held them play a long while. But Victuals began to grow ſcant with them, both becauſe it was the ſeventh year, and becauſe they in Judea had eaten up the reſidue of their ſtore: ſo that very few were left in the Sanctuary, becauſe the Famine was ſo great among them, that they were forced to diſperſe themſelves into ſeveral places.

In the mean while, *Philip*, whom *Antiochus the Vile*, had by his laſt Teſtament nominated Tutor to his Son, *Eupator*, and under him, had appointed over the affairs of the whole Kingdome, came out of *Media* and *Perſia*, with the Forces which *Epiphanes* had left there, purpoſing to recover by force his right, which *Lyſias* had uſurped. Which when *Lyſias* heard of, he perſwaded the King and his Commanders, to make Peace with all the *Jews*, and to permit them to enjoy their own Laws and Cuſtomes, as in former times, in regard that their Army decreaſed daily: Proviſions for the Camp failed: the Place beſieged, was ſtrongly fortified, and the affairs of his own Kingdome were very urgent, and important.

The King and his Captains aſſenting to this adviſe, ſent in to the beſieged about Articles of Peace, and the Conditions were accepted, and the Covenants were confirmed by Oath: Whereupon the beſieged marched out of the Garriſon, and the King entred *Mount Sion*, offered Sacrifices, honoured the Temple, and dealt kindly with the *Jews*. But a while after, when he had well conſidered the ſtrength of the place, he brake his Oath, and commanded to pull down the Walls round about.

The King going from thence to *Ptolemais*, the Citizens (who alwayes bare a deadly hatred to the *Iews*) were heartily vexed at the Peace made with *Judas*, and in a rage would needs have nulled the Covenants. But *Lyſias*, going up into the Judgment-ſeat, ſo well defended the Agreement, that he appeaſed the Tumult, and pacified the Citizens.

Eupator, with *Lyſias* his Guardian, haſtening to *Antioch*, carried along with him, *Menelaus*, the falſe High Prieſt, whom *Lyſias* had accuſed as the ſole Incendiary of this *Jewiſh* War, and the chief promoter of all their evils; whereupon, by the Kings command, he was ſent to *Berrhea* in *Syria*, where he was let down into a Tower filled with aſhes, and ſo dyed a death worthy of his life. But this wretched *Menelaus* being thus taken out of the way, the King ſubſtituted another in his room, every whit as bad as he, called *Alcimus*, a Prieſt indeed of *Aarons* line, but not of the High Prieſts blood: *Lyſias* having perſwaded the King to transfer that Dignity into another Family.

The High Prieſt *Onias* the third, ſeeing that the High-prieſthood was conferred upon *Alcimus*, went into *Egypt*, and having inſinuated himſelf into the favour of *Ptolomy Philometor*, and *Cleopatra* his Wife, he gat leave of them to build a Temple unto God, in the juriſdiction of *Heliopolis*, like to that at *Jeruſalem*, and that they would conſtitute him High Prieſt thereof.

As for the Commotions in *Syria*, King *Eupator*, by the help of *Lyſias*, quickly pacified them. For he, upon his return to *Antioch*, finding *Philip* in command there, fought him, and took the City, and having gotten *Philip* into his clutches, he put him to death. *Alcimus*, though he was made High Prieſt by *Eupator*, yet was not received by the *Jews*, becauſe that in the time of *Antiochus Epiphanes*, he had wilfully defiled himſelf. Whereupon he endeavoured to have the High-prieſthood confirmed to him by *Demetrius Soter*, who had ſlain *Eupator*, and reigned in his ſtead: For which end, he, and many other *Apoſtate Iſraelites*, repaired to the King, and complained of the *Aſmonæans*, as guilty of cutting off the Kings Friends, and baniſhing them out of their Countrey. *Demetrius* reſented their complaints, and ſent *Bacchides*, the Governour of *Meſopotamia*, and his intimate Friend, together with *Alcimus*, (on whom he had ſettled the High-prieſthood) and a great Army into *Judea*:

and when they came thither, they thought to over-reach *Judas Maccabeus* with fair ſpeeches, but he gave no credit to them.

Then there repaired unto *Alcimus* and *Bacchides*, many Scribes, among whom the *Haſſideans* were chief: Theſe deſired Peace from them: For, ſaid they, One that is Prieſt of the ſeed of *Aaron*, hath the conduct of this Army, who will not do us any wrong: But when they had put themſelves into his hand, he, contrary to his Promiſe and Oath, put ſixty of them to death in one day.

There did *Bacchides* remove from *Ieruſalem*, and encamped at *Bezeth*, from whence he ſent, and took many of thoſe that had forſaken him, and certain of the *Jews*, whom he ſlew, and caſt into a Pit: and ſo committing the Country to *Alcimus*, and leaving with him ſufficient Forces, he returned back to the King. And to *Alcimus* repaired all ſuch as were diſturbers of the People, who, after they had brought the Land of *Judea* into their power, made great havock therein: Whereupon *Judas Maccabeus* went into all the coaſts of *Judea*, round about, taking vengeance on all thoſe that had revolted from him, and ſo prevailed againſt them, that they were forced to keep cloſe within their Garriſons, and durſt no more ramble about the Countrey.

Then went *Alcimus* to *Demetrius*, preſenting him with a Crown, a Palm, and Boughs; which were thought to belong to the Temple, and complained bitterly of J*udas* and the *Aſſideans*, who would not ſuffer him to come near the Holy Altar, and would deveſt him of the High-prieſthood, which was the Glory of his Anceſtors, aſſerting, that they were the diſturbers of the common peace in *Judea*, and that ſo long as J*udas* lived, *Demetrius* ſhould never enjoy the Kingdome quietly. This ſo exaſperated *Demetrius*, that he preſently ſent away *Nicanor*, his General into J*udea*, with a ſtrict order to deſtroy J*udas*, to diſperſe his Aſſociates, and to ſettle *Alcimus* in the High-prieſthood: and as he marched thitherward, all the *Gentiles* which fled out of *Iudea* for fear of *Iudas*, repaired to him, eſteeming the calamities which now were like to fall upon the *Iews*, to be their only happineſs.

The *Iews*, upon the report of *Nicanors* approach, and of the aſſociation of the *Gentiles* with him, caſt duſt upon their heads, and made humble and earneſt ſupplications unto God: but after a hot skirmiſh between *Simon* (the brother of *Judas*) and *Nicanor*; *Nicanor* hearing much of the proweſs and valour of *Judas* and his men, in defence of their Countrey, he thought not fit to run the hazard of a War with them: therefore he ſent ſome to parley with them, upon mutual engagements of fidelity each to other: and when the matter was well debated among themſelves, I*udas* propounded it to the people, who, with a unanimous conſent, approved the Articles; and a day was fixed, when I*udas* and *Nicanor* were to meet: Yet I*udas* being ſomewhat jealous of the enemy, diſpoſed ſome armed men into convenient places, which might ſecure him in caſe any violence ſhould be offered contrary to their engagements. But the conference proved very peaceable, and cloſed in a League, though without the Kings privity. *Nicanor* after this, aboad for a while at *Ieruſalem*, and diſmiſſed his companies whom he had gathered together, and lived ſo friendly and familiarly with *Iudas*, that he perſwaded him to marry a Wife.

But when that wretched caitiff *Alcimus* obſerved this their fair correſpondence, he addreſſed himſelf the third time to *Demetrius*, complaining of *Nicanor*, as having ſome treacherous deſign againſt the King, which ſo enraged him, that he wrote preſently to *Nicanor*, telling him, that he took his familiarity with *Judas* very ill, and required him to ſend *Juda* bound, preſently to *Antioch*. This he was very loth to do, becauſe *Judas* had kept their Articles of Peace very inviolably: Yet becauſe of the Kings ſtrict command, he watched his opportunity to effect it by ſome ſtratagem.

Judas obſerving that *Nicanor* was grown more reſerved than formerly, and dealt more roughly than he uſed, he concluded with himſelf, that this churliſhneſs could not portend any good, and therefore having gotten together many of his aſſociates, he withdrew himſelf out of his ſight.

Then did *Nicanor* march to *Jeruſalem* with great Forces, and by fair ſpeeches drew *Judas* to a treaty: Yet while they were civilly ſaluting one another, the enemy had a deſign to ſeize upon *Judas*, and to carry him away; which *Judas* diſcovering, he was ſore afraid, and would ſee his face no more. *Nicanor*, ſeeing his purpoſe diſcovered, marched againſt *Iudas*, to fight him: but in the Battel there fell of *Nicanors* men near five thouſand, and the reſt fled to the City of *David*.

Nicanor himſelf going to *Mount Sion*, there met him out of the Sanctuary, ſome Prieſts, and Elders of the people, to ſalute him peaceably, and to ſhew him the Burnt-ſacrifices which were offered for the King; but he ſlighted, and ſcoffed at them, and commanded them to deliver up *Iudas* to him. And when they had profeſſed with an oath, that they knew not where he was, he ſtretched forth his right hand towards the Temple, and ſwore, that unleſs *Iudas* and his Forces were delivered up to him, when he returned in Peace, he would ſet the Houſe of God on fire, dig down the Altar, and erect in the ſame place, a glorious Temple unto *Bacchus*. Whereupon the Prieſts went in, and ſtood before the Altar and the Temple, and with great lamentation beſought God to fruſtrate *Nicanors* threats, and to avenge his Blaſphemies.

About this time there came to *Nicanor*, *Rhazis*, one of the Elders of *Ieruſalem*, who for his love to his Citizens, was called *The Father of the Iewes*: therefore *Nicanor*, thinking that if he were diſpatched out of the way, he could bring what calamities he pleaſed upon the *Iews*, ſent five hundred Souldiers to take him: who, when they had forced the outward Gates of the Tower wherein he was, and had commanded fire to be put to the other, he ſtabbed himſelf with his own Sword; but perceiving that by reaſon of his haſte, his wound was not mortal, he threw himſelf headlong from the Wall; and being not yet dead, he tore out his own bowels, and threw them among the throng, and ſo died. See *Auſtins* judgment about this, in his ſixty firſt Epiſtle to *Dulichius*: and *Lib.* 2. againſt *Gaudentius*. *chap.* 23.

When *Nicanor* ſaw that *Iudas* was not in *Ieruſalem*, but in the parts of *Samaria*, he marched forth, and encamped in *Bethoron*, where a ſupply of Forces met him out of *Syria*, but *Iudas* pitched about thirty Furlongs from him with three thouſand men. *Nicanor* endeavoured to ingage him in battel on the *Sabbath* day, and when he was admoniſhed by ſome *Jews*, who were forced to march along with him, to reverence that day, he, with moſt horrid blaſphemies, rejected them. As for *Maccabeus*, he encouraged his Souldiers out of the Law and the Prophets: and minding them of their former Victories, and declaring his Dream to them, wherein there was repreſented to him *Onias*; the High Prieſt, and third of that Name, praying for the People, and the Prophet *Jeremy* reaching to him a Golden Sword, he cheared up their Spirits, and ſo being well fortified with Prayer and Faith in God, he fell upon the enemy. *Nicanor* himſelf was the firſt that fell in the fight, whereupon the reſt threw away their Arms and fled. The *Jews* purſued them a dayes journey, ſounding an Alarm with their Trumpets, and the *Jews*, out of all the Towns round about, came forth to the ſlaughter, ſo that no leſs than thirty five thouſand of the enemies were ſlain, not ſo much as one man remaining alive of the whole Army. Then they took the Prey, and cut off *Nicanors* head, and arms, and brought them to *Ieruſalem*, and ſet up his head on an high Tower, with his right hand, that he had ſo proudly ſtretched forth againſt the houſe of God: and *Iudas* commanded his blaſphemous tongue to be cut out, chopt in pieces, and given to the birds. In commemoration of this Victory, it was enacted by a Publick Decree, that a great Solemnity ſhould be yearly kept upon that day, which was the day before the *Feaſt of Mordecai*.

About this time, *Iudas* hearing of the great power of the *Romans*, and their courteſie to ſuch as were in diſtreſs, and hearing that *Demetrius* ſtood in great fear of them, he ſent *Eupolemus*, and *Iohn*, as Agents to the Senate at *Rome*, in the name of himſelf, his brother, and the Commonwealth of *Iſrael*, to negotiate an aſſociation and alliance with the people of *Rome*, hoping thereby to free their necks from the yoak of *Demetrius*, and the Empire of the *Greeks*.

Demetrius hearing that *Nicanor*, and his whole Army were cut off, he diſpatched *Bacchides*, and *Alcimus*, the ſecond time, into *Judea*, and with them the better part of his Army, who coming to *Mæſaloth* in *Arbela*, took the City, and put multitudes to the Sword. From thence they removed towards *Jeruſalem* to ſeek out *Judas*, with twenty thouſand Foot, and two thouſand Horſe: and *Judas* pitched not far off, having three thouſand choice men with him, who yet ſeeing the great number of their enemies, fainted, and many of them ſlank away, ſo that *Judas* had but eight hundred that remained with him. With theſe few he charged *Bacchides* vaſt Army, and fought with them from morning till night, and at laſt routed their Right-wing, in which *Bacchides* himſelf was, and purſued them unto *Mount-Azotus*: but thoſe on the Left-wing following after *Judas*, hemmed him in, and ſlew him, fighting valiantly, and when he fell, the reſt fled. Then *Jonathan*, and *Simon*, took up the Corps of their Brother *Judas*, and buried it in the Sepulchre of their Fathers in *Modin*: and *Iſrael* made lamentation for him many dayes. He was ſlain the ſixth year after the death of his Father *Mattathias*.

After the death of *Judas*, wicked men in all the Coaſts of *Iſrael* began to diſcover themſelves, who before durſt not peep out: and by reaſon of a great Famine which fell out in thoſe dayes, the whole Countrey ſubmitted them to *Bacchides*, that they might the better be ſupplyed with Proviſions: and theſe wicked men *Bacchides* advanced to be Rulers of the Countrey, who when they lighted upon any of *Iudas* his Friends, they brought them to him to be reviled and tormented. So that there was great affliction in *Iſrael*, the like whereunto had not been ſince the Prophets ceaſed from among them.

In the mean time, the Ambaſſadors which were ſent by *Iudas* to *Rome*, concluded a peace and aſſociation with the people of *Rome*, and the Articles were writ in Tables of Braſs to this effect: *That the* Jews *ſhould aſſiſt the* Romans, *and the* Romans *the* Jews, *againſt the common Enemy. The Senate alſo wrote Letters to King* Demetrius, *that he ſhould forbear to oppreſs the* Jews *any farther: otherwiſe they would war againſt him both by Sea and Land, in the behalf of theſe their Friends and Confederates. Ioſephus* notes that this was the firſt League that ever was betwixt the *Iews* and *Romans*. And *Alcimus*, not long after, dying, *Ieruſalem* was without an High Prieſt ſeven whole years together.

All *Iudas* his Friends meeting together, choſe in his room his Brother *Ionathan* (ſirnamed *Apphus*) for their General: and *Bacchides*, as ſoon as he heard of it, contrived how to deſtroy him: but *Ionathan* and his Brother *Simon*, having notice of it, fled into the *Deſart of Tekoa*, and encamped there, and withall, ſent his Brother *Iohn* with a band of Souldiers to deſire the *Nabatheans* (*Arabians*) that they might leave their Carriages with them, whereof they had many. But the Children of of *Iambri*, out of *Medala*, met with them by the way, and ſlew *Iohn*, and his Company, and taking the ſpoil, went their way: but their joy laſted not long: for when *Ionathan* and *Simon* heard that thoſe Sons of *Iambri* were keeping a great Wedding, and bringing home the Bride in great Pomp with a long Train of Nobles, they aroſe out of their Ambuſhment, and falling fiercely upon them, ſlew four hundred of them, (the reſt flying to the Mountains) and ſeized upon all their ſpoil; and ſo having avenged the blood of their Brother, they returned back to the Marſhes of *Iordan*.

Bacchides followed *Ionathan* at the heels, and came on the *Sabbath* day to the banks of *Iordan*, with a great Army: and in the fight *Jonathan* ſtretched forth his arm to ſtrike *Bacchides*, but he warily avoided the blow; yet there fell of his Army, that day, one or two thouſand: but when *Jonathan* perceived that he was over-powred by the multitude of his enemies, he and his men leaped into *Jordan*, and paſſed over, the enemy not attempting to follow them. Then *Bacchides* returned to *Jeruſalem*, and built fenced Cities in *Judea*, and Forts at *Iericho*, *Emmaus*, *Bethoron*, *&c.* and ſtrengthened them with high Walls and Gates, and Bars: and then put Garriſons into them all, that by their excurſions they might prejudice the *Iews*. He fortified alſo *Bethſura*, and *Gazara*, and the Tower at *Ieruſalem*, furniſhing them with men, and proviſions. And having ſeized upon ſome of the Sons of the chief men of the Countrey for Hoſtages, he diſpoſed of them into the Tower of *Ieruſalem.*

About this time, *Alcimus* commanded ſome to pull down the Wall of the inner Court, which ſevered the Court of the people from that of the *Gentiles*: it was built by *Zorobabel*, and the Prophets. But God ſtopped the mouth of that profane High Prieſt, by ſtriking him with a dead Palſie, ſo that he could not ſpeak a word more, nor give order concerning his own houſe, but dyed in great torment. Upon whoſe death, *Bacchides* returned to King *Demetrius*: and ſo *Iudea* had reſt two years.

At the end of two years, ſome prevaricating *Iews* ſuggeſted to *Bacchides*, that there was a fair probability of ſurpriſing *Ionathan*, and all his Company in one night. Whereupon *Bacchides* marched towards them with a great Army, and wrote privately to all his Friends in *Judea*, to aſſiſt him in this enterpriſe: but the deſign being diſcovered to *Jonathan*, and his Company, they took fifty men, who were found to be contrivers of this villany, and put them to death. And then they went to *Bethlagan*, in the Wilderneſs, and repaired the Walls thereof, and fortified it: which being told to *Bacchides*, he took all his Forces, with all his Friends in *Judea*, and went and beſieged it, and ſet up his Engines againſt it: but *Jonathan*, having his brother *Simon* within the City, marched about the Countrey with a ſmall Brigade, and ſmote *Odcarrhes*, and his brethren, and the ſons of *Phaſiron* in their Tents: and then ſetting upon the enemies Camp, *Simon* at the ſame time ſallied out of the City, and burnt the Enemies Engines. In this fight *Bacchides* was worſted, who being enraged hereby, turned his anger againſt thoſe wicked wretches, who were promoters of this expedition, and ſlew many of them, and purpoſed to return into his own Land. *Ionathan* having intimation hereof, ſent Commiſſioners to treat with him about a Peace, and the deliverie of the Priſoners which he had taken in *Iudea*. This motion *Bacchides* readily entertained, proteſting that he would not prejudice *Ionathan* all the dayes of his life: and ſo he returned back into his own Land, and never after entred *Iudea* with an Army. And *Ionathan* dwelt at *Michmaſh* in the Tribe of *Benjamin*, and began to judge the People, and to take away the wicked out of *Iſrael*.

Not long after there was one *Alexander* that cried up himſelf for the Son of *Antiochus Epiphanes*, and ſeized upon *Ptolemais* which was betraied to him by the Garriſon Souldiers, who could not endure the ſoure demeanor of *Demetrius*. *Demetrius* being informed hereof, wrote Letters to *Jonathan*, whereby he renewed Peace with him, and gave him leave to raiſe forces that he might aſſiſt him in his War againſt *Alexander*. He alſo commanded that the Hoſtages which were in the Fort, ſhould be releaſed: and when *Jonathan* read theſe letters openly at *Ieruſalem*, they in the Fort, for very fear delivered the Hoſtages accordingly.

Ionathan very wiſely making uſe of this opportunity, ſetled himſelf at *Ieruſalem*, and built up the Walls, and the *Mount Sion* round about with ſquare Stones: So that they which were in the Fort that *Bacchides* built, quitted the place, and every of them returned into his own Land: Only ſome *Apoſtate Iewes* remained in *Bethſura*, as in a place of refuge.

Alexander in the mean time, hearing what fair Promiſes *Demetrius* had made to *Ionathan*, he alſo by his Letters courted his friendſhip, and aſſociation: Ordained him High Prieſt of the *Iewes*, and honoured him with the title of being called the *Kings Friend*, and withall ſent him a Purple Robe, and a Crown of Gold. And *Ionathan* put on the Holy Veſtment, at the *Feaſt of Tabernacles*, nine years after the Death of his Brother *Judas*, and ſeven years after the death of *Alcimus*. He was the firſt of the *Haſmoneans* that was High Prieſt. He deſcended from *Jehoiarib*, of the Prieſts Family, but not from *Jaddus* the High Prieſt, whoſe Heir, *Onias*, now lived in *Egypt* with *Ptolomy Philometor*.

Demetrius Soter, being grieved that the *Jews* were inclined to joyn with *Alexander*, hoped to bring them off again, by releaſing the arrears of their Taxes and Tributes (which hitherto had lain heavy upon them, under the *Macedonian* Kingdome) and made large promiſes of other honourable conceſſions. But *Jonathan* and the *Jews* were not much taken with theſe large Promiſes, knowing that they came from a man who had alwayes deadly hated them, and that would ſoon forget them all, if he were once dis-intangled from theſe troubles: therefore they ſtuck cloſe to *Alexander*, who had firſt concluded a Peace with them, and they continued his Conſederates in the War.

Alexander not long after married *Cleopatra*, the Daughter of *Ptolomy Philometor*, and he invited *Ionathan* to his wedding, who preſented them with Gold and Silver, and many other Gifts; and when at the ſame time, ſome malevolent fellows came out of *Iſrael* to accuſe *Jonathan*, *Alexander* was ſo far from heeding thoſe Detractors, that he commanded that *Jonathan* ſhould be cloathed in Purple, and ſhould ſit next to himſelf, and ordered that his Nobles ſhould attend him to *Ptolemais*, and forbad every one to ſpeak againſt him, or to moleſt him; whereupon his accuſers vaniſhed out of ſight. He liſted him alſo among his chiefeſt Friends, and made him *Generaliſſimo* of all his ſorces in *Judea*: and ſo J*onathan* returned unto J*eruſalem* in peace, and with great joy.

Alexander falling to riot and luxury, *Demetrius*, the eldeſt ſon of *Demetrius Soter*, came againſt him with a great Army, *Apollonius* the Governour of *Cœloſyria*, joyning with him, whom he made General of his Forces againſt the *Iews*. This *Apollonius* ſent a ranting challenge to J*onathan*, to meet him if he durſt, to fight him in the plain field. This ſo enflamed *Ionathan*, that he preſently marched out of *Ieruſalem* with ten thouſand men, and his brother *Simon* met him to aſſiſt him. They pitched before *Joppa*, the Gates whereof were ſhut againſt them, by the Garriſon placed there by *Apollonius*, whereupon they raiſed Batteries, and planted their Engines againſt the Walls, which ſo frighted the Citizens, that they opened their Gates, and reſigned up their City to him.

Apollonius hearing of the loſs of *Ioppa*, preſently marched to *Azotus*, with three thouſand Horſe, and eight thouſand Foot, and placed a thouſand of his Horſe in ambuſh, to fall upon *Ionathans* Reer, when he was paſſed by, which they did accordingly; and *Ionathan* ſeeing *Apollonius*

before,

before, and theſe behind, commanded his men to ſtand ſtill, and to receive the Enemies Darts upon their Shields. The enemies tired themſelves with playing their Darts from morning till night, and then their Quivers being emptied, *Simon* marched up againſt their Foot, and routed them, and made them fly away, and the Horſe thereupon fled to *Azotus*, and entred into *Dagons Temple* for Safety. But *Ionathan* ſet fire on *Azotus*, and the Cities round about it, took great ſpoils, burnt down *Dagons Temple*, and ſo they that were fled to it periſhed in the flames: ſo that near eight thouſand men periſhed by the Sword and Fire. After this Victory, *Jonathan* returned to *Ieruſalem*, having his Army laden with great booty and ſpoils. *Alexander* hearing hereof, he ſent unto him a golden Buckler, which was uſually given to thoſe of the blood Royal. He gave alſo *Accaron* with his Territories (a City of the *Philiſtines*) to him and his heirs for ever.

Ptolomey Philometer, having raiſed a great Army, went into *Syria*, pretending to help *Alexander* his Son-in-Law; but indeed to annex the Kingdome of *Syria* to his own Dominions. And when, in obedience to *Alexanders* commands, all the Cities had received him peaceably, he placed Garriſons in them: and when he came near to *Azotus*, ſome ſhewed him the devaſtations which *Jonathan* a little before had made, thinking thereby to exaſperate him againſt him: but when *Jonathan* in great State met the King at *Joppa*, he received him very courteouſly. From whence they went together, as far as the River *Eleutherus*, where *Jonathan* took his leave of the King, and returned to *Jeruſalem*.

Ptolomy having gotten all the Cities along the Sea-coaſts, into his hands, pickt a quarrel againſt *Alexander*, took away his Daughter *Cleopatra* from him, and gave her to *Demetrius*, and promiſed to reſtore him to his Fathers Kingdome. *Alexander* was at this time in *Celicia*, where, conſulting with the Oracle of *Apollo*, he received this anſwer; *That he ſhould take heed of that place which brought forth a rare ſight to be ſeen*, viz. *A thing having two ſhapes*: which ſeemed to refer to *Abas* a City in *Arabia* (where *Alexander* was ſlain, not long after;) in which City there was a woman called *Herais*, Daughter to *Diophantus*, and married to one *Samiades*, who changed her Sex, and of a woman became a man, taking her Fathers Name, *Diophantus*.

Ionathan drew together his Forces, prepared many Engines, and then laid ſiege to the Tower that was in *Ieruſalem*, whereof information was ſoon carried to *Demetrius Nicator*, by ſome wicked *Iews*, that were haters of their own Countrey. The King being incenſed, wrote to *Jonathan* to leave off the ſiege, and preſently to meet him at *Ptolemais*. *Jonathan* would not withdraw the ſiege, and yet ventured to go to the King. He, the Elders, and the Prieſts, carrying ſome Preſents with him, whereby he ſoon pacified the King, and the King diſmiſſing his accuſers, confirmed the High-prieſthood to him, and counted him as one of his chief Friends.

Not long after, *Jonathan* ſent Ambaſſadours to *Demetrius*, requeſting him to remove his Garriſons out of the Tower of *Jeruſalem*, and all other Forts; for that they continually moleſted the *Jews*: *Demetrius* anſwered, that he would not only do this, but alſo make him and his Nation glorious,

ous, when he ſaw a time convenient; deſiring him for the preſent, to ſend him ſome Souldiers for his aſſiſtance, moſt of his own Souldiers having revolted from him: and *Jonathan* accordingly ſent him three thouſand ſtout men to *Antioch*, whom the King entertained joyfully.

Demetrius being now well furniſhed with foreign Forces, commanded to diſarm the *Antiocheans*: but they did not only refuſe to deliver up their Arms, but aſſembled themſelves in the midſt of the City, to the number of an hundred and twenty thouſand, and attempted to take away the Kings life, who was forced to retreat to his Palace, wherein they beſieged him. But the *Jews* haſted to his relief, and diſperſing themſelves about the City, ſlew near an hundred thouſand more, fired the City, took much booty, and having gotten great honour by this action, returned richly laden with ſpoils to J*eruſalem*.

Demetrius was much hated for his cruelty: and did but diſſemble with J*onathan*: For, notwithſtanding his fair ſpeeches, he afflicted him ſorely, and threatned him to fight with him, unleſs he would diſcharge thoſe Tributes which the J*ews* were wont to pay to his Predeceſſors.

Tryphon returned at length into *Syria* with young *Antiochus*, Son of *Alexander* and *Cleopatra*, and made him King, and ſirnamed him *Theos*; or the *Divine*: and the Souldiers whom *Demetrius* had caſhiered, flocking to him, he fought with *Demetrius*, and overcame him in Battel, and made him fly into *Seleucia*: Alſo he ſent Ambaſſadours to *Jonathan*, confirmed the High-prieſthood to him, granted him four Signiories, and did him the honour to be one of the Kings Friends. He ſent him alſo Chargers of Gold to be ſerved in, and gave him leave to drink in Veſſels of Gold, and to be clothed in Purple, and to wear the Golden Buckle: and made his Brother S*imon* General of all the Kings Forces, from *Tyre* to the borders of *Egypt*. *Jonathan* thankfully received theſe favours, and promiſed to joyn with him againſt *Demetrius*, who had done him many ſhrewd turns and injuries.

J*onathan* having gotten leave of *Antiochus*, to war againſt *Demetrius*, drew together Souldiers out of S*yria* and *Pæhnicia*, and ſpeedily marched to all the Cities beyond *Jordan*, and from thence to *Aſcalon*, where he was courteouſly entertained: and from thence he went to *Gaza*, where the Gates were ſhut againſt him; whereupon he laid cloſe ſiege to the place, and plundered, and then fired the Suburbs, which ſo terrified the Citizens, that they ſued for Peace, which was granted them upon the delivery of Hoſtages, whom *Jonathan* ſent to *Jeruſalem*, and then marched as far as *Damaſcus*.

Hereupon the Princes of *Demetrius* came into *Galilee*, hoping thereby to draw back *Jonathan*; who preſently advanced towards them, leaving his Brother *Simon* in *Judea*, who vigorouſly aſſaulted *Bethſura*, and after a long ſiege, forced them to reſign, and ſo he put a Garriſon into it.

Jonathan and his Army met with *Demetrius* his Forces in the Plain of *Aſor*, who had laid an Ambuſh in the Mountains, and when this Ambuſh diſcovered themſelves, the *Jews* fearing to be compaſſed in before

fore and behind, ran away. *Ionathan* being thus deſerted by his men, was in great danger; but *Mattathias* and *Judas*, two of his Captains, with a Band of fifty reſolved men, ſtuck to him: Whereupon, having humbly implored the Divine aſſiſtance, with theſe few, he bravely charged the Enemy, and routed them: and thoſe that had deſerted him, ſeeing the Enemies put to flight, returned again into the Field, and purſued the enemy to their Camp, and ſlew about three thouſand of them. Then *Jonathan* returned to *Ieruſalem*.

J*onathan* now ſeeing that his affairs proſpered, ſent Ambaſſadours to *Rome*, about renewing the alliance and aſſociation which was formerly began with *Iudas Maccabeus*, and having received intelligence that *Demetrius* his Commanders were returned with a far greater Army to fight him, he drew out of *Ieruſalem*, and marched againſt them, to the utmoſt borders in *Canaan*. And encamping within fifty Furlongs of them, he ſent forth his Scouts to diſcover their ſtrength and poſture: and having learned by ſome Priſoners whom the Scouts brought in, that the Enemy had deſigned to fall upon him at unawares, he commanded his Souldiers to ſtand to their Arms all night, ready to receive the Enemies charge: but when they underſtood that he was ready to receive them, they were afraid, and ſtole away privately in the night, having kindled fires throughout the Camp, to deceive the *Iews*. In the morning *Ionathan* purſued them, but they were gone out of his reach, having paſſed the River *Eleutherus*. He bent his courſe therefore into *Arabia*, againſt the *Nabatians*, whom he ſmote, and took their ſpoils. From thence he marched as far as far as *Damaſcus*, hunting, and chaſing the *Demetrians* from place to place. And this while his Brother S*imon* was not idle, but made an expedition *Askalon*, and from thence turned aſide to *Ioppa*, and ſeized on it, and put a Garriſon into it, it being reported, that the Citizens intended to deliver it to the *Demetrians*.

The Ambaſſadours coming to *Rome*, were brought into the Senate, where they renewed their League with the *Romans*, who alſo gave them Letters to the Governours of the ſeveral Aſſociations, that they ſhould conduct them ſafe into *Iudea*. *Ionathan* being come back to *Ieruſalem*, he aſſembled the Elders and People, and propounded to them the erecting of Forts in ſundry convenient places of *Iudea*, and for building the Wall about *Ieruſalem*, and an high ſtrong Wall betwixt the *Fort of Sion* and the City, and to prevent the carrying of proviſions from the City to the Fort, which was done accordingly. *Simon* alſo went into other quarters of *Iudea*, and built *Adida* in the Plain, and made it ſtrong with Gates and Barrs.

Tryphon intending to put his young Pupil *Antiochus* beſides his Kingdom, and fearing that J*onathan* would appear in his defence, he advanced againſt him to *Bethſane*, or *Scythopolis*, hoping to ſurprize him: but J*onathan*, hearing of his coming, went to meet him with fourty thouſand choice men, which ſo affrighted *Tryphon*, that he treated him very nobly, recommended him to all his Friends, tendred him many Preſents, and commanded his Souldiers to be as obſervant of him as of himſelf:

and then prevailed with him to diſmiſs his Army, and go with him to *Ptolemais* with a few ſelect men, promiſing to reſign it up into his hands, together with other Forts that he had in thoſe parts. *Jonathan* giving credit to his word, ſent back all his Forces, reſerving only a thouſand to himſelf. But when they were entred, *Ptolemais*, he cauſed the Gates to be ſhut, and ſeized upon *Jonathan*, and all his men were put to the Sword: and the news hereof being carried into *Judea*, all *Iſrael* lamented the loſs of their Countrey-men with a great lamentation.

After this *Tryphon* levied a great Army to come againſt *Judea*; whereupon *Simon*, obſerving that the *Jewes* were much diſheartned, went up to *Jeruſalem*, and having aſſembled the People together, proffered his endeavours to Protect them: and they choſe him General in the room of his brethren; and thereupon, he aſſembled the men of War, haſtened to compleat the Walls of *Jeruſalem*, and fortified it on every ſide: and expending vaſt ſums of money out of his own purſe, he armed all the men of War of his own Nation, and received them into pay.

Then did *Simon* ſend *Jonathan*, the Son of *Abſalom*, with a good Army to *Joppa*, who drave out the Inhabitants, and planted it with *Jewes*: and having well fortified it, deſigned it for his paſſage to the Iſles in the *Mediterranean* Sea. And *Tryphon* carrying *Jonathan* Priſoner with him, marched againſt *Judea*, and *Simon* encamped near to him: but when *Tryphon* obſerved the *Jews* to be in a poſture to fight him, he pretended that he kept *Jonathan* Priſoner for a debt of an hundred Talents of Silver: and withall promiſed, that if that debt were diſcharged, he would releaſe *Jonathan*; provided that they ſent two of his Sons as Hoſtages, to ſecure him againſt *Jonathans* attempting revenge for his Impiſonment: but when *Simon* ſent the money, and his brothers ſons to him, he falſified his engagement.

They in the Fort of *Jeruſalem*, ſent to *Tryphon*, importuning him earneſtly to haſten his coming to them to ſupply them with Victuals: and *Tryphon*, with his horſe, was ready for that expedition: but much Snow falling that night, he could not poſſibly get to them, which made him turn aſide into *Idumea*, and being near unto *Baſcba*, he put *Jonathan* to death, who was there buried: which done, *Tryphon* went back into *Syria*. *Jonathan* lived after the deceaſe of his brother *Judas*, ſeventeen years, and ſomewhat more, and enjoyed the High Prieſthood above nine years. And *Simon* fetched his bones, and buried them at *Modin*, and all *Iſrael* lamented him many dayes: and *Simon* built a Monument over the Sepulchres of his Father, Mother, and Brethren, exceeding high, all of poliſhed white Marble: and erected ſeven Pyramids, all on a row for them: and to theſe, he added a Porch, built upon great Pillars which were of whole Stone, upon which, he cauſed the Portraitures of Arms and Ships to be ingraven, ſo lively, that they were conſpicuous to all that ſailed by that way.

The *Romans*, and *Lacedemonians* (the antient alleys of the *Jews*) reſented very deeply the death of *Jonathan*: but underſtanding by Ambaſſadors from *Simon*, that he was made High Prieſt in his brothers room: they wrote to him in Tables of Braſs, renewing the amity and

League which they had formerly made with *Judas*, and *Jonathan*, his brethren. As for the *Romans*, they ſtiled the *Jewes*, their Friends, Alleys, and Brethren, and went forth to meet *Simons* Ambaſſadors in an honourable equipage. And the Inſcription of the Letters which the *Lacedemonians* returned, was this. *The Magiſtrates and Cities of the* Lacedemonians *to* Simon *the High Prieſt, and to the Elders, and to all the reſt of the People of the* Jews *, our brethren, Greeting.*

Simon then ſet himſelf to repair the Garriſons in *Judea*, and fortified them round with high Towers, great Walls, Gates, and Bars, and well furniſhed them with Victuals: but above all, he took care that *Bethſura* ſhould be well fortified, which was ſo near to *Jeruſalem*, and had been formerly the Enemies Magazine; and he put in a Garriſon to *ſecure* it: and withall, he ſent by ſome choice men a Crown of Gold to *Demetrius Nicanor*, requeſting him to releaſe *Judea* from paying of Tributes: and *Demetrius* hearing how nobly his *A*mbaſſadors were entertained by the *Romans*, he confirmed the High Prieſthood to him, and made him one of his Friends; and promiſed to the *Jews* an *Amneſty* for all by-paſt miſcarriages; a ratification of all former Covenants; a releaſe of Tribute to all in general, and of Cuſtoms ariſing from Commodities put to ſale to thoſe of *Jeruſalem*.

After the death of *Ionathan*, the City of *Gaza* revolted, whereupon *Simon* beſieged it, and having battered the Tower with his Engines, he forced them to yield: Yet did he not put them to the Sword, the Citizens humbly imploring his mercy: but he drave them all out of the City: and having cleared their Houſes of their Idols, and other uncleanneſſes, he entred the City, praiſing God with hymns: and placing true *Iſraelites* in it, he fortified it, and built in it an houſe for him, to which he might retire upon all occaſions. The Garriſon Souldiers at the Fort of *Jeruſalem*, having been reſtrained from all Proviſions for the ſpace of two years, were forced to yield themſelves, and *Simon* diſmiſſed them, cleared the Fort from all pollutions of Idols, and went into it with branches of Palmes, Harps, Cimbals, Hymns, and Songs: and ſtrengthning the Fort, dwelt himſelf therein.

Simon ſeeing his Son *John* (ſirnamed afterwards *Hircanus*) to be a very valiant man, he made him General of all his Forces, and dwelt himſelf in *Gazara*, where the enemies formerly inhabited, but *Simon* drave them out, and planted *Jews* in their rooms. About the end of the third year of *Simons* High Prieſthood, in a great Aſſembly of the Prieſts, People, Elders, and Rulers of the *Jews*, an Inſtrument was publiſhed, ſhewing how well *Simon* had deſerved of that Nation, and therefore the right of Soveraignty was granted to him, and his Poſterity, and that he ſhould be their Govenour, and ſhould have the overſight of the Works, and reparations of the Temple; of the Governours in the Countrey, and the Commanders in the Army, and the Captains in the Garriſons: and that he ſhould have the charge of the Holy things, and be obeyed of all men: that all Writings ſhould be Signed in his Name: that he ſhould be clothed in Purple, and wear Gold: that it ſhould not be lawfull for any of the Prieſts or People to repeal his Decrees; or contradict them;

or to gather any Aſſemblies without his permiſſion: or to wear Purple: or to uſe the Golden Buckle. All this *Simon* accepted of. And then they commanded this writing to be engraven in Braſs, and to be hung on Pillars in the Porches of the Temple: and that a Coppy hereof ſhould be kept in the Treaſury of the Temple, that *Simon* and his Sons might take them out upon all occaſions.

Antiochus Sedetes, the Son of *Demetrius Soter*, aſſuming to himſelf the Title of King, wrote Letters to *Simon*, and to the end to make him his Friend, confirmed to him all the Priviledges which other Kings had granted: to which he added a right of coining monies, with his own Stamp. He decreed alſo, that *Ieruſalem* ſhould be exempted from the Kings juriſdiction: and promiſed greater favours when he was in poſſeſſion of the Kingdome,

Simon the High Prieſt took a Progreſs through the Cities of *Judea*, and provided for their orderly Government, and ſo came down with his Sons *Mattathias* and *Judas* to *Jericho*. There *Ptolomy* the ſon of *Abubus*, and ſon-in-law to *Simon*, entertained them in *Doc Caſtle*, which he had fortified. This *Ptolomy*, being by his Father-in-law made Governour of the Province of *Jericho*, & a very wealthy perſon, had a great mind to get the Government of *Judea* to himſelf: Whereupon, whilſt he was treating *Simon* and his ſons with a Banquet, when their hearts were merry with Wine, he, with an Army of Ruffians, whom he had placed in private, entred the Houſe, and treacherouſly ſlew *Simon* and his Sons, and ſome of his Servants, after he had enjoyed the High Prieſts Office ſomewhat above eight years.

Ptolemy immediately ſent word to King *Antiochus Sedetes* of this Villany, deſiring him to ſend him an Army to aſſiſt him, and he would ſoon deliver *Judea* into his hands. He ſent alſo other Villains to *Gazara* to ſurpriſe *John Hircanus*, and to kill him. He trucked alſo with the Collonels of the *Jewiſh Militia*, making large promiſes to them, if they would revolt to his ſide. He diſpatched others to ſeize upon *Jeruſalem*, and the Mount of the Temple. But one ran before to *Gazara*, and told *John* that his Father and Brethren were ſlain, and that ſome were ſent to do as much to him. *John* (though much aſtoniſhed at the ſad news) yet perſecuted the Murtherers, by falling upon them firſt: and then was made High Prieſt in the room of his Father.

Antiochus Sedetes, in the end of the fourth year of his Reign, and in the firſt year of *Hircanus*, entred with a great Army into *Judea*, and having plundred the Countrey, forced *Hircanus* to retire into *Jeruſalem*, and then laid ſiege to him there, at ſeveral places, having divided his Army into ſeven Brigades, that ſo he might ſtop all the avennues to the beſieged. This ſiege continued long, by reaſon of the ſtrength of the walls, and the Valour of the Defendants. At laſt, on the other ſide of the Wall, where the paſſage was more level, *Antiochus* erected an hundred Towers, three ſtories high, and having furniſhed them with Souldiers, he daily attempted the Walls. He made alſo a double trench, long and broad, ſo that the *Iews* could not get out any way. Yet they within made frequent ſallies, when the enemy at any time neglected their guards:

but if they found them ready for reſiſtance, they retreated to their ſtrong holds.

Hircanus conſidering how prejudicial the multitude of Citizens would be to him, by conſuming his Victuals, he turned the infirmer ſort without the Walls: but *Antiochus* would not ſuffer them to paſs, ſo that wandring about the Walls, many of them periſhed by Famine. But at the *Feaſt of Tabernacles*, he took pitty of them, and received them again into the City: and requeſted *Antiochus*, that he would, for their Feaſt-ſake, ceaſe from hoſtility for ſeven dayes; which he not only granted, but brought, in great pomp, to the very Gates of the City, Bulls with gilded Horns, and Gold and Silver Cups, filled with all manner of Spices; and having given Sacrifices to the Prieſts of the *Jews*, and feaſted the Army, he returned to his Camp.

When plentiful ſhowers had ſupplied the beſieged with water, for want whereof they were before in great diſtreſs, and the *Sabbatical* year being now ended, if the *Iews* ſowed not their Fields, a great Famine muſt needs follow; *Hircanus* conſidering the Iuſtice and Piety of *Antiochus*, ſent Ambaſſadours to him, requeſting that he would give them leave to live after the Laws of their Fore-fathers. Many of the Kings Friends preſſed him to demoliſh *Jeruſalem*, and to put the whole Nation of the *Jews* to the Sword, as a People ſevered from all others, by their peculiar conſtitutions: or if not ſo, yet that at leaſt he would abrogate their Laws, and force them to change their manner of Life. But the King, who was of a gentle Nature, approved the *Jews* Piety, commanded the beſieged to deliver him their arms, to diſmantle the City Walls, to pay all cuſtomes due for *Joppa*, and the other Cities without *Judea*, and receive a Garriſon into them. They conſented to all, except the laſt, becauſe they would avoid all commerce with ſtrangers, in lieu of which, they would give Hoſtages, and among them, *Hircanus* his own brother ſhould be one, and they would give five hundred Talents beſides; whereof three hundred they payed down preſently. So they threw down the Battery from the Wall, raiſed the ſiege, and diſcharged the *Jews* of all impeachments. And *Hircanus* opening the Sepulchre of *David*, the richeſt of all the Kings, took thence three thouſand Talents, which encouraged him to entertain foreign Auxiliaries, which none of the *Jews* ever did before.

Antiochus being dead and gone, the *Jews* never after ſuffered a *Macedonian* King to rule over them: but creating Magiſtrates among themſelves, they peſtered *Syria* with continual Wars, and ſubdued many parts of it, and of *Phænicia*. For *Hircanus*, after the death of *Antiochus*, revolted from the *Macedonians*, and never after ſent them any aid, either as a Subject, or as a Friend. But he led his whole Army againſt the Cities of *Syria*, expecting (as indeed it fell out) that he ſhould find them bereft of Defendants. He ſtormed *Medeba*, and took it, though with ſome difficulty: Next he poſſeſſed himſelf of *Samega*, and the Towns adjacent. He took alſo *Sichem*, and *Garizim*, and demoliſhed the Temple of the *Cuthites*, two hundred years after it had been built by *Sanballat*.

He alſo took *Adora*, and *Mariſſa*, Cities of *Idumea*; and having ſubdued all the *Idumeans*, he enjoyned them Circumciſion, under penalty of quitting their Manſions: but they, out of Love to their Native Countrey, admitted both Circumciſion, and all other *Jewiſh* Conſtitutions; and from that time forward, they were reckoned among the *Iewes*.

Hircanus ſent three Ambaſſadours to *Rome*, to renew amity with the *Romans*, and they preſented to the *Senate* a Vial, and Buckler of Gold, valued at fifty thouſand Crowns, as a teſtimony of their ancient amity with the People of *Rome*. And it was ordered by a Decree of the Senate, that *Joppa*, and the parts thereof, *Gazara* and the Springs, and the other Cities which *Antiochus Sedetes* had taken from them, ſhould be reſtored: as alſo, that the Kings Souldiers ſhould not travel through their Countrey, nor through any Countrey under their Command. That whatſoever *Antiochus* had attempted in that War, ſhould be null. That the Ambaſſadours ſent by the Senate, ſhould ſee all things reſtored that *Antiochus* had taken away: and give in an eſtimate of what damage the Countrey had received by that War. That the Ambaſſadours of the *Iews* ſhould be ſupplied with monies out of the common Bank, *&c.*

Two Brothers, *Antiochus Grypus*, and *Antiochus Cyzicenus*, making War one againſt the other for the Kingdome of *Syria*, proved a great advantage to *Iohn Hircanus*, who, hereby ſecured the revenues of *Iudea* to himſelf: and hoarded up great ſums of money, and cared not a ruſh for either of them: but marched with his Army againſt the *Samaritans*, who had offered ſome injuries to the *Idumeans*, that were now joyned to the *Iews*, and he beſieged *Samaria*, a City well fortified with a Trench and double Wall, for the ſpace of eighty Furlongs. And there he left his Sons, *Antigonus* and *Ariſtobulus* to manage the ſiege; which they did ſo carefully, that the Famine raged within the City exceedingly, ſo that they were forced to feed upon ſuch things as were ſcarce mans meat: and at laſt to beg aſſiſtance from *Cyzicenus*.

Cyzicenus haſted to their relief, but was beaten by the two brothers, who purſued him ſo cloſe at the heels, that he hardly eſcaped to *Scythopolis*: at which very time, it's reported, that as *Hircanus* was alone offering Incenſe in the Temple, he heard a Voice that related to him the Victory that his Sons had gotten over *Antiochus*. After they had beaten *Antiochus*, they returned again to *Samaria*, and forced the *Samaritans* to retreat within their Walls, ſo that they were forced once more to beg relief of *Antiochus*.

Antiochus Cyzicenus having received ſix thouſand Souldiers out of *Egypt*, ſtragled up and down *Hircanus* his Dominions, plundering whereſoever he came, yet not daring to meet him in the Field, but hoping by his pillaging of his Countrey, to draw him off from the Siege of *Samaria*. But having loſt many of his men by an Ambuſcado, he marched away to *Tripolis*, and committed the managing of the War to two of his Commanders, *Callimander*, and *Eupicrates*. Of theſe, *Callimander* encountring the *Iews*, with more valour than diſcretion, had his party routed, and himſelf was ſlain in the place. As for *Eupicrates*, he betrayed *Scythopolis*,

polis, and ſome other Towns to the *Iews*, having been well greaſed in the fiſt for his pains, neither did he at all advantage the diſtreſſed *Samaritans*: ſo that *Hircanus* having ſpent a full year about the reducing of *Samaria*, was not content with a bare ſurrender of the City, but levelled it to the very ground.

Hircanus being both a Diſciple, and a great favourer of the *Phariſees*, invited ſome of the moſt eminent of them to a Feaſt, where he took exception at one *Eleazar*, who confronted him with a falſe imputation, ſaying, that his Mother being taken Priſoner in the time of *Antiochus Epiphanes*, was fain to enter into ſervice for a livelyhood: and becauſe the ſcandal was not ſo deeply reſented by the reſt of the company, as he expected it ſhould, he grew enraged againſt the whole Sect of the *Phariſees*, by the inſtigation of one *Ionathan*, a *Sadduce*, and deſerting the *Phariſees*, he turned *Sadduce*. Now the *Phariſees* commended to the people many Traditions, which they received from their Anceſtors by hand, and were not found written among the Laws of *Moſes*; therefore the *Sadduces* abrogated them, ſaying, That thoſe Conſtitutions only were obligatory which are found in writing. And from hence aroſe a great conteſtation betwixt them both, the richer ſort ſiding with the *Sadduces*, and the *Phariſees* making uſe of the Populacy. Whereas therefore *Hircanus* would have puniſhed ſome of the *Phariſees*, who were tenacious of their conſtitutions (though he had abrogated them) there aroſe a ſedition among them: which, though at that time he ſoon appeaſed, yet did both he and his Sons incur the *Odium* of the common people.

John Hircanus dyed, having executed the High Prieſts Office about twenty nine years. He built a Tower near unto the Temple, and lived in it moſt part of his time: and becauſe he kept in his own cuſtody the High Prieſts Robe, which no body uſed but himſelf, he put it off in that place when he reſumed his ordinary Apparel: which cuſtom of his was obſerved by his Sons, and their Poſterity. After his deceaſe, the Stones which were ſet in the High Prieſts Breaſt-plate, and the Onyx-Stone upon his right ſhoulder (by whoſe radiation the will of God uſed to be intimated to the people of the *Jews*) upon Gods diſpleaſure, for their prevarications, and tranſgreſſions of his Laws, grew dim and loſt their luſtre.

Judas, the eldeſt Son of *Hircanus*, called alſo *Ariſtobulus*, ſucceeded his Father in the High Prieſthood, which he enjoyed but one year: and he was the firſt, who, after their return from the *Babiloniſh* Captivity, ſet the Crown upon his own head, and reduced the State to a *Monarchy*. He alſo advanced his ſecond brother [*Antigonus*] whom he affected far above the reſt, to a Partnerſhip in the Kingdom, but bound the other three in Priſon. He alſo caſt his Mother into Priſon, who conteſted with him for the Principality (for *Hircanus* had left her Soveraign of all) and he proceeded to that heigth of cruelty, that he famiſhed her to death in the Priſon. *Ibid.* p. 502.

Ariſtobulus marched with an Army into *Ituræa*, and laid a great part of it to *Judea*, forcing the Inhabitants, under penalty of baniſhment, to admit of Circumciſion, and other *Jewiſh* Ceremonies: and when *Antigonus* upon his return in Triumph from thoſe Victories, at what time the *Jews* held their *Feaſt of Tabernacles*, it happened that King *Ariſtobulus* fell ſick, and kept his bed in the Tower: but *Antigonus* intending to be preſent at thoſe Holy ſolemnities, went up to the Temple very gloriouſly attired; yet the main end of his going was to pray for the ſick Kings recovery: *Ariſtobulus*, having been adviſed by ſome Pick-thanks, that he ſhould beware of his Brother, who had a deſign upon him, placed ſome of his Guard in a dark Vault, near the Tower, commanding them, that if his brother came unarmed, none ſhould dare to meddle with him: but if otherwiſe, they ſhould fall upon him, and ſlay him. Yet he ſent underhand, one to deſire him not to come in his Arms. But *Salome* the Queen, and the reſt of his ill-willers, perſwaded the Meſſenger to deliver a clean contrary errand, and to tell him, that the King had a great mind to ſee him in his Warriours Garb. By chance, one *Judas*, one of the Sect of the *Eſſens*, a Perſon famous for his Prognoſtications of future contingencies, had foretold, that *Antigonus* ſhould die that very day in *Stratons* Tower: not knowing that there was any other *Stratons* Tower, beſides that which was afterwards called the *Cæſarean* Tower, and was diſtant from *Jeruſalem* ſix hundred Furlongs. When therefore he ſaw *Antigonus* going up to the Temple on that day, he wiſhed that he might dye immediately, leſt he ſhould be deemed a falſe Prophet: But preſently after he heard that *Antigonus* was killed in the aforeſaid place, called by the ſame name of *Stratons Tower*.

Ariſtobulus his diſtemper, upon remorſe for his horrid murthering of his Brother, grew worſe and worſe, and at laſt his pains were ſo violent that he vomited blood: and as one of his ſervants was carrying forth the bloud to empty it, his foot ſlipt, ſo that he ſpilt the bloud of *Ariſtobulus*, upon the very ſame place that was ſtained with the gore of *Antigonus*. This accident being related to *Ariſtobulus*, he acknowledged the juſt Judgment of God therein, and immediately gave up the Ghoſt, in extreme anguiſh both of body of mind.

Ariſtobulus being dead, his Wife *Salome* releaſed his brother, whom he had kept long in Priſon, and made *Alexander Jannæus* King; both becauſe he was the eldeſt, and exceeded the others alſo in modeſty: Yet he put one of his brethren to death, upon diſcovery of ſome treaſonable deſign againſt him. The other, whoſe Name was *Abſolon*, he ſhewed much reſpect to, finding him content to live a private and eaſful life.

Alexander having ſetled the affairs of his Kingdome, marched with an Army againſt *Ptolemais*, and forced the Enemy to retreat within the walls, and then beſieged them, and planted his batteries; but not long after, he raiſed his ſiege, for fear of *Ptolomy*, and returned home. But *Ptolomy* followed him; which *Alexander* hearing of, he advanced to meet him with an Army of fifty thouſand men: But *Ptolomy* coming unawares upon a *Sabbath Day* to *Aſochis*, a City of *Galilee*, took it by ſtorm, and carried away with him about ten thouſand Priſoners, and a great booty. Then he fell upon *Zephoris*, not far diſtant, where he loſt many of his men, and ſo drew off to meet *Alexander*, whom he found by *Jordan*, and the Victory for a while continued doubtful: but at laſt *Ptolemeys* Souldiers routed the *Jews*, and in the purſuit, ſlew thirty thouſand of them, till their hands were wearied, and the edges of their Swords were blunted. *Ptolomy* in the Evening retiring into ſome Villages of the *Jews*, he ſaw them thronged with Women and Children, whereupon he commanded his Souldiers to ſlay all promiſcuouſly, and after they had chopped them in pieces, to caſt them into boyling Cauldrons, that they which had eſcaped out of the Fight, might believe that their Enemies fed upon mans fleſh, and ſo he might be the more dreadful to them. But *Alexander* renewing his League with *Cleopatra* Queen of *Egypt*, he undertook an Expedition into *Cœloſyria*, and beſieged *Gadara*: He won alſo *Amathus*, a ſtrong Caſtle near *Jordan*, wherein *Theodorus* had laid up whatever things he had in higheſt eſtimation: but *Theodorus*, coming ſuddenly upon him, recovered what he had loſt, pillaged *Alexanders* carriages, and ſlew ten thouſand of the *Jews*.

Alexander being enraged againſt the *Gazæans*, becauſe they had called in *Ptolomy* againſt him, aſſaulted their City, and waſted their Countrey. In the mean time *Apollidorus*, Commander of the *Gazæans*, with two thouſand mercenaries, and ten thouſand which he armed out of the Townſmen, ſallied forth by night into the *Jews* Camp, and whilſt it was dark, the *Gazæans* had the better of it, the *Jews* ſuppoſing that *Ptolomy* was come to their relief: but as ſoon as it was day, and the truth of the buſineſs appeared, the *Jews* rallied into a Body, and falling upon the Townſmen with all their might, killed above a thouſand of them. Yet for all this, and though Victuals failed to them, they would not ſurrender, but were reſolved to endure any hardſhip, rather than to be brought under the power of the *Jews*.

Alexander afterwards led his Army againſt *Eſſa*, where *Theodorus* had ſecured whatſoever he eſteemed moſt pretious, and of greateſt value. And after he had begirt the place with a tripple Wall, at length he became Maſter of it. He alſo won *Gaulana*, and *Seleucia*, and divers other places, and at the end of the third year of that Expedition, led his Army home again, the *Jews* giving him hearty welcome home, for the good ſucceſſes he had. At this time, the *Jews* kept many Cities of the *Syrians*, *Idumeans*, and *Phænicians*, near the Sea-coaſt: as *Straton*, *Apollonia*, *Joppa*, *Jamnia*, *Azotus*, *Gaza*, *Anthedon*, *Raphia*, *Rinocorura*, *Adora*, *Manſia*, and *Samaria*: the Mountains of *Carmel* and *Itabyr*, and many other Cities, and *Pella*, which they demoliſhed, becauſe they would not accept of the *Jewiſh* Ceremonies: and all theſe Cities they annexed to their Kingdome.

Alexander, after ſome reſpite from the Wars, fell into a Quartan Ague, which held him three years, which came upon him by reaſon of his intemperance; yet for all this, he did not intermit any thing of his Warlike employments. But, being tired out with his Quartan Ague, and, upon that conſideration, engaging himſelf unſeaſonably in the Wars, at length, being quite ſpent, he dyed in the confines of the *Geraſens*, having Reigned twenty ſeven years. At this very time, he was beſieging

Ragaba Caſtle, which is ſituated beyond *Jordan*. Upon his death-bed, he adviſed his Wiſe *Alexandra*, to conceal his death for a while from the Souldiers: and that after ſhe was returned *Victrix* to *Jeruſalem*, ſhe ſhould give the *Phariſees* a little more freedome than ordinary, becauſe they had a great influence upon the *Jews*, when they were minded either to do a ſhrewd turn to an enemy, or to pleaſure a Friend, the common People much confiding in them, though they were prone, through envy, to impeach any man whatſoever: adding, that he himſelf got the ill will of the *Jews*, becauſe he had given ſome offence to that Sect. He perſwaded her therefore, that ſhe would ſuffer them to have the diſpoſal of his Corps, and that ſhe would not act any thing in State-affairs, but upon their determination and good liking: and ſo it would fall out, that both he ſhould be the more honourably interred, and ſhe, and her Son ſhould Reign without moleſtation.

Queen *Alexandra*, having taken the Caſtle of *Ragaba*, as ſhe was adviſed by her Husband, left all concerning either his Corps, or the Kingdom, to the diſcretion of the Phariſees, and thereby ſo reconciled them to her, that they became her Friends, who were before her implacable Enemies. Hereupon the *Phariſees* aſſembled the Common People, and made a ſpeech to them, wherein they cryed up the famous exploits of King *Alexander*, bemoaning what a good King they had loſt, and hereby ſadded the hearts of all the people, and made them weep: neither was there any King before him, for whom they made ſo ſtately a Funeral.

Alexander had in his laſt Will and Teſtament, left the adminiſtration of the Kingdome to his Wiſe *Alexandra*, and alſo the election of the High Prieſt, to her diſcretion: and ſhe declared *Hircanus*, her eldeſt ſon High Prieſt, becauſe ſhe ſaw that he was of a ſluggiſh diſpoſition, and ſo ſhe the leſs feared his attempt againſt that power which ſhe had gotten into her hands. As for her younger ſon, *Ariſtobulus*, ſhe was well content that he ſhould live a private liſe, in regard that he was of a more fiery and ſpritely diſpoſition than his brother. She governed the Kingdome nine years, her Son *Hircanus* holding the High-prieſthood all that time. She was very gracious with the People, both becauſe ſhe favoured the *Phariſees*, and ſeemed alſo to be much troubled for her Husbands exorbitancies. Yet truly ſhe was only honoured with the bare Title of Queen; for the *Phariſees* managed all State affairs: and if it appeared that her Father *Hircanus* had abrogated any of the Ordinances which the *Phariſees* had brought in according to the Traditions of the Elders, ſhe reſtored, and put them in force again. The *Phariſees* alſo gave order for the calling back of Exiles, and the releaſe of Priſoners. *Alexandra* maintained many hired Souldiers, and did ſo mightily improve her ſtrength that ſhe was formidable to all her neighbouring Princes, and took Hoſtages of them.

Not long after, there were frequent maſſacres in *Judea*, of the old Friends of King *Alexander*, which were effected by the ſubtilty of the *Phariſees*, Queen *Alexandra* diſſembling the buſineſs: but the chiefeſt of them, together with *Alexandra's* youngeſt ſon, *Ariſtobulus*, made their Addreſſes to the Court, and beſeeched the Queen, that they might either

ther be all ſlain there, or elſe that they might be diſperſed ſeverally into Caſtles, where they might paſs the remainder of their lives in ſome ſecurity from their enemies treacheries: Whereupon ſhe (for want of better counſel at that time) entruſted them with the command of all the Caſtles, excepting *Hircania*, *Alexandrium*, and *Machærus*, in which places ſhe had treaſured up whatſoever things were of higheſt eſteem with her.

Queen *Alexandra* fell dangerouſly ſick, whereupon her younger Son *Ariſtobulus*, affecting the Kingdome, ſtole out in the night, taking along with him only one Servant, and repaired to thoſe Caſtles whereof his Fathers Friends had Command; and his Wiſe only was privy to his deſign, whom he left at home with his Children. The firſt place that he came to was *Agaba*, where *Galæſtes* was one of thoſe in Command, who received *Ariſtobulus* very readily.

The day following, the Queen took notice of *Ariſtobulus* his abſence, yet had no thought of his being gone about innovations in State. But whenas Meſſenger after Meſſenger came, and brought news of this Caſtle, and of that Caſtle being ſeized on by her ſon, then both the Queen her ſelf, and all the People were in a maze and confuſion, fearing that if he ſhould chance to get the Kingdome into his hands, he would call them to a ſtrict account for their hard uſage of his intimate Friends. It was therefore thought fit to ſecure his Wiſe and Children in the Fort, which was near to the Temple. In the mean time there was a great confluence of men to *Ariſtobulus*, every one hoping to be gainers by theſe alterations in State, ſo that now he neither wanted the attendants, nor the garb of a King: and he gleaned up an Army out of *Mount Libanus*, *Trachonitis*, and the neighbouring Provinces.

Hereupon *Hircanus* the High Prieſt, and the Elders of the *Jews*, made their Addreſſes to the Queen, deſiring her ſpeedy advice in theſe State-emergencies: She bad them do what they in their Judgments thought moſt conducible to the Publick Intereſt, and to imploy the preſent ſtrength and treaſure of the Kingdome to that behoof; ſaying, that for her own particular, ſhe was at preſent in ſo weak a condition both in Body and Mind, that ſhe could not attend thoſe Publick Adminiſtrations. This ſaid, ſhe not long after died.

After her, ſucceeded *Hircanus*, her eldeſt ſon in the Kingdome, his Mother, in her life time, having paſſed it over to him: but *Ariſtobulus* exceeded him both in ſtrength and authority. Yet *Hircanus* reigned about three years, and three months: then joyning Battel with his Brother *Ariſtobulus*, many of his men went over to *Ariſtobulus*, whereupon *Hircanus* fled into that Caſtle in which the Wiſe and Children of *Ariſtobulus* were put to be kept by *Alexandra*: the reſt of his Company, fearing the Conquerour, betook themſelves to the protection of a Temple, and in a ſhort ſpace delivered up themſelves. At length the Brothers came to a treaty, and it was agreed, that *Ariſtobulus* ſhould enjoy the Kingdome, and his Brother ſhould live a private life, quietly enjoying what wealth he had gotten. This Covenant they both entred into in the Temple, and after Oaths, and joyning of their hands, and embracing each other in the in the ſight of the people, they withdrew, the one to his Court, the other, as a private perſon, to his houſe: And thus *Ariſtobulus* obtained both the Kingdome, and High Prieſthood alſo.

Antipas, or *Antipater*, Governour of *Idumea*, and Father to *Herod*, afterwards King of *Judea*, being a rich man, factious, and of a buſie nature, fearing the power of *Ariſtobulus*, by reaſon of ſome grudges betwixt them, he fell to *Hircanus* his party, and by ſecret aſperſions caſt upon *Ariſtobulus*, he ſo prevailed, that the chief of the *Jews* entred into a conſpiracy againſt him; ſuggeſting, that it would be very ill to let him poſſeſs a Kingdome that he had come ſo unjuſtly by, having put out his Elder Brother, and diſpoiled him of the prerogative of his Birth: and with this language he plyed *Hircanus* conſtantly: adding alſo, that his very life was in danger, unleſs he prevented it by a timely flight, *Ariſtobulus* his friends being in a perpetual conſultation how to eſtabliſh the Authority upon another, when they had removed him out of the way. But *Hircanus*, being of himſelf a good man, and of a quiet diſpoſition, hearkened not to his ſuggeſtions: yet would not *Antipater* give over complaining of his brother, as though he lay in wait to kill him.

At length *Antipater* prevailed with *Hircanus* to flee to *Aretas*, King of the *Arabians*, which was near to *Judea*, which made *Hircanus* the more willing to yield to his deſire. *Antipater* therefore was diſpatched before to *Aretas*, to requeſt his promiſe for *Hircanus* his ſafety with him; and having obtained it, he returned with all ſpeed to *Hircanus* at *Jeruſalem*: and not long after, taking him by night along with him, they ſtole out of the City, and by great Journeys, came unto a City called *Petra*, where *Aretas* kept his Court.

And *Antipater*, having much intereſt in *Aretas*, requeſted of him, that he would reſtore *Judea* to *Hircanus*, which, by his great importunity, and large gifts, he at laſt prevailed with him to undertake. And *Hircanus* promiſed, that if by his means he was reſtored to the Kingdome, he would return him a Countrey, with twelve Cities, which his Father *Alexander Jannæus* had taken away from the *Arabians*.

Hereupon *Aretas*, with an Army of fifty thouſand men, invaded *Judea*, fought with *Ariſtobulus*, and overthrew him; whereupon many of the people ran away to *Hircanus*, and *Ariſtobulus*, was forced to fly to *Jeruſalem*, and *Aretas* purſuing him with his Army, beſieged him in the Temple: and the people aſſiſted *Hircanus*, the Clergy only ſticking cloſe to *Ariſtobulus*: and *Aretas* having the *Jews* to aſſiſt him, vigorouſly preſſed them with his Siege.

Theſe things falling out about the approach of the *Paſſover*, the chief of the *Jews* forſook their own Countrey, and fled into *Egypt*. At this time, there was one *Onias*, a good and a juſt man, who in the time of a great drought, had, by his fervent Prayers prevailed with God for rain. But now foreſeeing the Civil War coming on, had hid himſelf: but the *Jews* finding him out, brought him into their Camp, and requeſted him, that as he had heretofore relieved them againſt the drought, ſo he would now alſo curſe *Ariſtobulus*, & all that were of his party. This he refuſed a great while, till, being compelled by the multitude, he ſtood in the midſt of them, &

prayed thus: *O God, Thou that art the King of the whole world, foraſmuch as theſe which are with me are thy People, and thoſe that are beſieged are thy Prieſts, I beſeech thee that thou wouldſt neither hear theſe againſt them, nor them praying againſt theſe*: Hereupon ſome wicked men of the *Iewes* fell upon him and ſtoned him, which cruelty God ſoon after revenged.

Whileſt *Ariſtobulus*, with his Prieſts, was thus beſieged, the *Feaſt of the Paſsover* came about, in which they were to offer many Sacrifices to God, which becauſe the Beſieged did want, they deſired their Bretheren without to furniſh them with Sacrifices at what price they pleaſed to ſet. They demanded a Thouſand groats for every Ox, which *Ariſtobulus*, and his Prieſts readily aſſented to, and let down their money from the wall, which they without received, but returned no Sacrifices for it, proceeding to the heigth of impiety, that they did not only break their Faith with men, but robbed God of his Honour. The Prieſts, that under pretence of a bargain were thus cozoned, prayed God to take vengance on them: nor was it long before it ſo fell out, for a great Storm ſent from Heven made ſo great a deſtruction of of their Corn, that a Buſhel of Wheat was ſold for fifteen groats.

About this time *Pompey the Great* came to *Damaſcus*, at which time, there came Ambaſſadours to him from all parts of *Syria*, *Egypt*, and *Judea*, that brought rich preſents with them. The Ambaſſadours from the *Jewes* brought him a four-ſquare Mountain of Gold, with Harts, and Lions, and all kind of Apples, and a Vine of Gold encompaſſing it, valued at five hundred Talents. This Preſent was placed by *Alexander Jannæus* in the Temple, and was ſent by his Son *Ariſtobulus* to *Pompey*.

A while after, there came again out of *Judea* Ambaſſadours to *Pompey*, *Antipater* for *Hircanus*, and *Nicomedes* for *Ariſtobulus*, who complained of *Gabinius*, who had received three hundred Talents of money: and afterwards of *Scaurus*, who had received four hundred. *Pompey* commanded both *Hircanus*, and *Ariſtobulus*, to appear before him: and when they came, he gave audience to them; who were at variance betwixt themſelves, as the Nation of the *Jews* was with them both. For they had it in command from their Fore-fathers, that they ſhould give obedience to the Prieſts of God.

Theſe two were indeed of the race of the Prieſts, but had a deſign of altering the Government, and of bringing ſervitude upon the people. *Hircanus* complained that his brother, though the younger, had gotten the greateſt part of the Countrey, having by force invaded, and uſurped it. That at Land, he had made violent incurſions upon his borders; and that at Sea, he had harbours, and receptacles for his Pyrates: and above a thouſand of the chiefeſt of the *Jews* (whom *Antipater* had perſwaded to it) confirmed what he ſaid to be true. *Ariſtobulus* pleaded, that *Hircanus* was removed for his ſloth, and a general contempt that lay upon him among his own Countrey-men: that himſelf was neceſſitated to take the Government upon him, leſt it might have been transferred upon ſome other Family: and he called to atteſt this, certain inſolent young men, who gave offence to every body by the fineneſs of their cloths, the exactneſs of their hair, and their other accoutrements.

Pompey having heard both parties, rebuked *Ariſtobulus* for his violence, and ſo diſmiſſed them peaceably, promiſing that he would come himſelf into their Countrey very ſhortly: and in the mean time, he enjoyned them to be quiet, uſing *Ariſtobulus* with great civility, left he, being provoked, might ſtop his paſſage. Yet *Ariſtobulus*, taking diſtaſt at their uſage, and thinking it intollerable to indure any thing beneath the Majeſty of a King, he returned into *Judea* to look to his own affairs.

Pompey hearing of it, and being angry with *Ariſtobulus*, he marched into *Judea* againſt him, with the *Roman* Legions, *Hircanus* much importuning him to do ſo. He alſo took along with him many Auxiliaries, and underſtanding that *Ariſtobulus* had betaken himſelf into *Alexandrion*, a very ſtrong Caſtle, ſeated upon the top of an hill; he ſummoned him to come to him, and he being perſwaded by his Friends not to engage in a War againſt the *Romans*, went to *Pompey*, and having debated his Title concerning the Kingdom with his Brother *Hircanus*, he, by *Pompeys* permiſſion, retired into the Caſtle again.

And this he did two or three times, alwayes flattering *Pompey*, through the hope he had of the Kingdome, pretending that he would be obedient to him in all things: but in the mean time he fortified the Caſtle, making preparations for War, for fear left the Kingdom ſhould be tranſferred upon his Brother *Hircanus*. *Pompey* commanded *Ariſtobulus* to deliver over to him the Caſtle, and he wrote to the Governours concerning this buſineſs, who would not have obeyed him, unleſs the Letters had been writ with his own hand. *Ariſtobulus* ſubmitted indeed, but being diſcontented, he repaired to *Jeruſalem*, with a full intent to prepare for War, whom *Pompey* immediately followed with his Army, not minding to give him any time for preparation.

Pompey firſt encamped at *Jericho*, where are moſt excellent Dates and Balſome, the moſt precious of all other Oyntments: and the next morning marched towards *Jeruſalem*. Then *Ariſtobulus*, being ſorry for what he had done, came, and met him, and promiſed him money, and ſaid, that he would deliver both himſelf and *Jeruſalem* to him; only he deſired, that whatſoever he did, he would do it in a peaceable way. *Pompey* pardoned him, and ſent *Gabinius* to receive the money; but he was fain to return without receiving, either the money, or City: for *Ariſtobulus* his Souldiers would not ſuffer him to make good his promiſe. For this *Pompey* was wroth, and committing *Ariſtobulus* to ſafe cuſtody, marched preſently againſt the City, which was ſtrongly fortified in all places, except on the North-ſide, where it was eaſie to be battered.

The Citizens were at diſſention among themſelves: for they that were of *Hircanus* part, were of opinion that the City ſhould be ſurrendred to *Pompey*, fearing the power of the *Romans*. But the faction of *Ariſtobulus* commanded the Gates ſhould be ſhut, and preparations made for War, becauſe he kept their King Priſoner: and theſe, preventing the other, ſeized upon the Temple, and cutting down the Bridge by which they went into the City, ſtood upon their defence. But *Hircanus*'s party, receiving the *Roman* Army into the City, delivered over to them both the City, and the Kings Pallace, the keeping of both which *Pompey* committed

mitted to his Lieutenant *Piſo*, who fortified the houſes and buildings which were next to the Temple; yet firſt he offered to the beſieged conditions of peace; which they refuſing, he prepared for a general aſſault, and was furniſhed by *Hircanus* with all things that were needful thereunto.

Pompey himſelf encamped on the North-ſide, which was eaſieſt to be aſſaulted: yet here alſo were high Towers, and a deep Ditch made by hands, beſides a deep valley which begirt the Temple; and alſo towards the City, all places were very ſteep down when the Bridge was taken away, eſpecially on that ſide where *Pompey* encamped. But the *Romans* raiſed Mounts, cutting down the Trees round about: they filled up the Trench alſo with materials which the Souldiers brought: yet the work proved exceeding difficult, by reaſon of the vaſt depth of the Trench, eſpecially conſidering the reſiſtance which the *Jews* made from above.

But if the cuſtom of their Countrey had not commanded them to reſt on the ſeventh day, they could not have finiſhed their Mounts, had the *Jews* made reſiſtance. For the Law (as they thought) gave them leave to defend themſelves againſt an aſſailing enemy, but ſuffered them not to hinder any work that the enemy did; which when the *Romans* obſerved, they did not ſo much as ſhoot a Dart againſt the *Jews*, nor came to handy blows with them: but only erected their Mounts, and Towers, and planted their Engines that they might uſe them the next day againſt them: and ſo *Pompey* choſe thoſe dayes to carry on the Wars, on which the beſieged kept the reſt of the *Sabbath*.

The Trench being now filled, and the Towers fitted upon the Mounts, and the Engines planted, the *Romans*, by ſhooting huge Stones, battered the Temple, which yet bore the aſſault for a long time. And the *Romans* being exceedingly tired, *Pompey* wondred at the conſtancy of the beſieged, and the rather, becauſe they conſtantly ſolemnized the whole ſervice of God in the midſt of their enemies weapons, as if they had been in the greateſt peace. For all the time of the aſſault, the Prieſts offered their morning and evening Sacrifices without intermiſſion.

In the third month of this Siege, the greateſt Tower in the Temple being ſhaken by the battering Rams, at laſt fell, and with the fall, brake down a great part of the Wall under it, by which breach, multitudes of the enemy brake into the Temple. The firſt that adventured to aſcend the Wall, was *Cornelius Fauſtus*, with his Band of Souldiers: and immediately after *Furius* with his Regiment, and between them both, the Centurion *Fabius*, with his valiant Band of Souldiers. The Temple being taken, ſome of the *Jews* ſought to hide themſelves: others made ſome ſmall reſiſtance: but the *Romans* ſlew all they met with. Yet the Prieſts, though they ſaw the enemies entred with their drawn Swords, being nothing at all diſmaied, continued their Sacrifices, and were ſlain whilſt they were ſacrificing, and burning Incenſe in the Temple, preferring the duty they owed to Religion, before their own lives.

All places were full of ſlaughter. Some of the *Jews* were ſlain by the *Romans*, others by their own Countrey-men that were of a contrary Faction. Many threw themſelves headlong down the Rocks; others ſetting their Houſes on fire, burnt themſelves therein, not enduring to behold thoſe things which were done by the Enemy; ſo that there now fell twelve thouſand of the *Jews*, and there were but few of the *Romans* ſlain, though many were wounded.

The Temple was taken on the ſolemn Faſt of the third Month, on which day the City was afterwards taken by *Soſius*: and this is very obſervable, that on the ſame day of the ſame month, wherein it had been taken by *Nebuchadnezzar*, after five hundred forty three years, it was taken by *Pompey*, when the *Jews* began to ſerve the *Romans*: and again after twenty ſix years, by *Soſius*, when they began to ſerve *Herod* the *Idumean*: which day alſo was the *Jewiſh Sabbath*.

Pompey then entred into the Temple, and many together with him, and beheld thoſe things which were not lawful to be ſeen by any but the High Prieſts only: and whereas there were in the Temple, the Table of Shew-bread, the Candleſticks, with their Lamps, and all Veſſels for Sacrifice, and the Cenſers all of Gold, and an huge heap of Spices, and in the Treaſuries, of ſacred money, about two thouſand Talents, yet *Pompey* medled not with any of theſe; but the next day he commanded them that had the charge of the Temple, to purifie and cleanſe it, and to offer their ſolemn Sacrifices unto God.

Then *Pompey* reſtored the High-prieſthood to *Hircanus*, both becauſe he was ſo forward to aſſiſt the *Romans* all the time of the ſiege, and for that he had kept back the *Jews* through the whole Countrey, from joyning with *Ariſtobulus*. And with the Prieſthood *Pompey* gave him alſo the Principality; but forbad him to wear a Crown: ſo that from firſt to laſt, he enjoyed the Prieſthood about thirty three years.

Then did *Pompey* put to death thoſe that were the chiefeſt cauſe of the War, and highly honoured and rewarded thoſe that firſt aſcended the Walls of the Temple, and made the *Jews* Tributary to the *Romans*: and the Cities which they had formerly conquered in *Cæloſyria*, he took from them, and contracted them within their antient bounds: and carried *Ariſtobulus* Priſoner along with him, together with his two Sons, and his two Daughters; yet the younger of his Sons called *Alexander*, in their paſſage to *Rome*, eſcaped by flight, and troubled *Judea* with incurſions; *Hircanus* at that time being not able to reſiſt him, being buſie about building the Walls of *Jeruſalem*, which *Pompey* had thrown down, from doing whereof, he was hindred by the *Romans* which aboad there.

Alexander travelling through the Countrey, armed many *Jews*: ſo that in a ſhort time, having gotten together ten thouſand Foot, and fifteen hundred Horſe, he ſtrongly fortified *Alexandrion*, and *Hircanium*, and *Machæron*, not far from the Mountains of *Arabia*. Againſt him therefore *A. Gabinius*, Governour of *Syria*, undertook an Expedition, having ſent before him *M. Antonius*, with ſome other Commanders. Theſe joyned with ſome *Jews* that were under their command, taking alſo ſome Auxiliaries that came from *Antipater*. Theſe met with *Alexander*, *Gabinius* alſo following with the reſt of the Army. Near to *Jeruſalem Alexander* joyned Battel with them, but the *Romans* ſlew of them about three thouſand men, and took near as many Priſoners. But *Gabinius*, when he came to the Caſtle of *Alexandrium*, offered to the beſieged conditions of Peace, promiſing them pardon for all that was paſt, which they refuſed.

Gabinius having left part of his Army at the ſiege of *Alexandrion*, went to viſit the reſt of *Judea*, commanding that what Cities he found deſtroyed, ſhould be rebuilt: and by this means, *Samaria*, *Azotus*, *Scythopolis*, *Anthedon*, *Apollonia*, *Jamnia*, *Raphia*, *Dora*, *Mariſſa*, *Gaza*, and many others, came to be built again, and were quietly inhabited, which for a long time had lain deſolate.

Having thus ordered the things in the Countrey, *Gabinius* returned to *Alexandrion*, and when they intended to ſtorm it, *Alexander*, by his Meſſengers, craved pardon, offering to ſurrender to him thoſe three Caſtles, all which *Gabinius*, by the advice of *Alexander*'s Mother, levelled with the ground, leſt they ſhould occaſion a new War.

After this, *Gabinius* having diſpoſed of his affairs, carried *Hircanus* to *Jeruſalem*, and committing the care of the Temple, and of the High-prieſthood, to his charge, he made others of the Nobility Rulers of the Commonwealth: and having appointed five Seats of Judicature, he divided the whole Province into ſo many equal parts. So that ſome were to demand Juſtice at *Jeruſalem*: ſome at *Gadara*: ſome at *Amathus*: ſome at *Jericho*: and ſome at *Sephora*. And thus the *Jews* that were unwilling to be Governed by a Single Perſon, willingly ſubmitted to an *Ariſtocracy*.

Not long after, *Ariſtobulus*, with his ſon *Antigonus* eſcaped from *Rome*, and returned to *Jeruſalem*, very many of the *Jews* flocking to him, partly of ſuch as deſired a change, and partly for the old love which they did bear to him: whereupon he determined to build the Caſtle of *Alexandrion* again, which was diſmantled. *Gabinius*, the Preſident of *Syria*, hearing hereof, ſent three of his Captains, with their ſouldiers, to keep him from ſeizing upon *Alexandrion*, and to take him if they could. For many other *Jews* reſorted to him, for the reputation he had with them; and *Pitholaus* alſo, the Governour of *Jeruſalem*, left the *Roman* party, and came to him with a thouſand men well armed, and ſuch as were not well armed, *Ariſtobulus* diſmiſſed them, as uſeleſs. Then did he take eight thouſand men, and marched to *Machærus*. The *Romans* purſued, and fought with them, where *Ariſtobulus* his party fought valiantly, and held out for a good while; but having loſt five thouſand men, they were forced to fly; and near two thouſand flying to a Mountain, eſcaped. Another thouſand, with *Ariſtobulus*, brake through the ranks of the *Romans*, and fled to *Machærus*, and began to fortifie the Caſtle: but being unable to hold out the ſiege above two dayes, having received many wounds, he was taken Priſoner, together with his ſon *Antigonus*, and brought to *Gabinius*.

Gabinius ſent *Ariſtobulus* and his ſons *Priſoners* to *Rome*, where the Senate kept *Ariſtobulus* himſelf, but ſent his ſons immediately back again into *Judea*, becauſe they underſtood by *Gabinius* his Letters, that he had ſo promiſed to their Mother, for the delivery of the Caſtle.

Whilſt *Gabinius* made an Expedition into *Egypt*, *Alexander*, the ſon of *Ariſtobulus*, ſeizing again by force upon the Government, made many of the *Jews* to revolt; and having gathered a great Army, he forraged the Country, and put to death all the *Romans* that he could meet with, and beſieged all thoſe that fled to *Mount Gerizim.* But *Gabinius* returning, ſent *Antipater*, who by his wiſdome reduced many of the *Jews* to obedience: but *Alexander*, having with him thirty thouſand men, fought with *Gabinius*, in which battel he loſt ten thouſand of his men: and *Gabinius* having ſetled the affairs of *Jeruſalem*, by the adviſe of *Antipater*, went againſt the *Nabathæans*.

Craſſus, the *Roman* Conſul, as he was going againſt the *Parthians*, hearing of the riches of the Temple at *Jeruſalem*, which *Pompey* had left untouched, he turned aſide, went to *Jeruſalem*, and took away thoſe Treaſures. There was at this time in the Temple a Wedg of Solid Gold, that weighed three thouſand *Hebrew* pounds, incloſed in an hollow beam of Wood, upon which they faſtned the hangings of the Temple, which were admirable for their beauty and eſteem; *Eleazar*, a Prieſt, who was Keeper of the ſacred Treaſure, only knew of this; who ſeeing *Craſſus* ſo greedy in gathering up the Gold, and fearing that he would take away all the Ornaments of the Temple, delivered him the Golden Beam, as a ranſome for all the reſt, having firſt bound him with an Oath, that he ſhould not meddle with any thing elſe: but when *Craſſus* had gotten this, not regarding his Oath, he not only took away the two thouſand Talents which *Pompey* had not medled with, but all the reſt of the Gold, the ſum of which came to eight thouſand *Attick* Talents, which had been heaping up there for a long time, from the *Jews* which lived in *Europe*, *Aſia*, and *Cyriniaca*. But ſhortly after, this Sacrilegious *Craſſus* was ſhamefully beaten by the *Parthians*, loſt moſt of his Army, and himſelf was ſlain: and his Head and right Hand being brought to the King of *Parthia*, made ſport for him, and that not unfitly: for they poured melted Gold in at his open mouth, that he, whoſe mind was on fire with the deſire of Gold while he was alive, his dead, and bloodleſs carkaſs might be burnt with Gold.

Caſſius (another General of the *Romans*) coming into *Judea*, took *Tarichæa*, and led from thence about thirty thouſand of the *Jews*, Priſoners. He alſo put to death *Pitholaus*, becauſe he had entertained the Faction of *Ariſtobulus*, and this he did at the perſwaſion of *Antipater*, who had much credit with him: and having forced *Ariſtobulus*, the ſon of *Alexander*, to be quiet, upon conditions, he marched out of the Countrey.

From *Brundiſium*, *Cæſar* diſmiſſed *Ariſtobulus*, and ſent him into his own Countrey of *Paleſtine*, that he might do ſomething againſt *Pompey* (between whom and *Cæſar* the Civil Wars were now breaking out) but *Ariſtobulus* was poyſoned by the *Pompeians*, and buried by the *Cæſareans*. *Alexander* alſo, the ſon of *Ariſtobulus*, was beheaded at *Antioch* by *Scipio*, according to *Pompeys* Letters, being firſt publickly accuſed for what he had done againſt the *Romans.*

Antigonus, the ſon of *Ariſtobulus*, coming unto *Cæſar*, (after his Victory againſt *Pompey*) complained unto him of his Father's misfortune, being poyſoned by the *Pompeians*, for adhering to *Cæſar*, and his Brother beheaded by *Scipio.* He therefore deſired him to pity him, being caſt out of his Fathers Kingdome. He alſo accuſed *Hircanus* and *Antipater*, alleging, that by force they had gotten the Government, and offered injuries unto him. He accuſed them alſo, for ſending aids into *Egypt*, not out of love to *Cæſar*, but for fear, and to be freed from puniſhment for their love to *Pompey*. But *Antipater* eaſily wiped off theſe accuſations, and recriminated *Antigonus*: Whereupon *Cæſar* declared *Hircanus* High Prieſt, and offered *Antipater* what Government himſelf would demand, and made him Governour of *Judea.*

Cæſar alſo appointed that *Hircanus* and his children ſhould perpetually retain the Principality, and High-prieſthood of the *Jews*, according to the cuſtome of the Countrey, and be taken into the number of his Friends and Allyes: and that if there aroſe any controverſie concerning the Diſcipline of the *Jews*, that the determination thereof ſhould belong to him. Moreover, that he ſhould not be forced to quarter Souldiers in the Winter, nor ſhould Taxes be exacted of him: and that there ſhould be a Brazen Table containing theſe things, ſet up in the Capitol, *&c.* engraven in *Latine* and *Greek* Letters, and that theſe Decrees ſhould be ſent into all places.

For the reſt of the Hiſtory of the *Jews*, till the Incarnation of our Bleſſed Lord and Saviour Jeſus Chriſt, ſee it in the Life of *Herod the Great*, in my fifth Volume of Lives.

A Brief Account of the Sufferings of the Jewes, *in the laſt deſtruction of* Jeruſalem, *by* Titus.

Peter and *Paul* (ſaith *Lactantius, Lib.* 4. *Chap.* 21.) had foretold at *Rome*, that after a little while it ſhould come to paſs, that God would ſend a King that ſhould overcome the *Jews*, and lay the City even with the ground, and that the *Jews*, during the ſiege, ſhould be pinched with hunger and thirſt; whereupon it ſhould then come to paſs, that they ſhould eat one another: and at laſt they ſhould fall into their enemies hands; and ſhould ſee their Wives grievouſly tormented in their ſight, and their Daughters raviſhed: their Sons torn aſunder, and their little ones daſhed in pieces: and to be ſhort, that all things ſhould be conſumed by fire and ſword, and themſelves for ever baniſhed out of their own Land, and all this ſhould befall them, for that they exalted themſelves againſt the moſt loving, and approved Son of God.

Accordingly *Veſpaſian* at *Antioch*, gathers together the *Roman* forces, and the aids from the Kings, and ſo marched to *Ptolemais*, and recovered *Sepphoris*, that favoured the *Romans*: Thither his Son *Titus* came to him, ſo that both their Armies, with their Auxiliaries, amounted in number to ſixty thouſand Horſe and Foot: with theſe Forces *Veſpaſian* making an inroad into *Galilee*, burnt the City of the *Gadarens*, which he took at the firſt aſſault. Thence going to *Iotopata*, *May* 21ſt. after forty days ſiege, he took it, overthrew, and burnt it, after it had been valiantly defended by *oſeph*, who was the Governour thereof, in the thirteenth year of *Nero*: Afterwards he took *Ioſeph*, who lay hid in a Cave, and gave him his life, but kept him Priſoner. From thence he marched with his Army to *Cæſarea Philippi*, where he, with his Army, was feaſted by King *Agrippa*, for twenty days together: There he prepared to beſiege *Tiberias* and *Tarichia*: *Tiberias* immediately yielded, and, at *Agrippas* requeſt, the City was not deſtroyed: *Tarichea*, after it had ſuffered a ſiege, was taken by ſtorm.

Theſe Cities being taken, almoſt all *Galilee* ſubmitted to the *Romans*, except *Gamala* in *Gaulanitis*, and *Giſcala*, and the Mountain *Itaburium*. *Gamala*, after a months ſiege, was taken, *Octob.* 23. and deſtroyed, and ſhorly after, the Mountain *Itaburium*. Then did *Titus* ſet upon *Giſcala*, which was kept by *John*, with his party of the ſeditious. *John* ſeemed to like of the conditions of peace propoſed by *Titus*, but in the night, he, with his party fled out of the City, & went to *Jeruſalem*. *Titus* then ſpared the City, but put a Garriſon into it, and went to *Cæſarea*; and *Veſpaſian* going to *Jamnia*, and *Azotus*, took them both, and ſo returned again to *Cæſarea*.

In the mean while, there was a great diſſention through all *Judea*, ſome deſiring War, others being willing to remain under the protection of the *Romans*. Hereupon there were great Troops of Thieves gathered together, who plundered all thoſe that were deſirous of Peace, and being laden with ſpoils, were admitted into *Jeruſalem*, and there filled all places with murthers, diſſentions, diſcord, and rapine. And firſt, they caſt *Antipas*, and the chief Noblemen into Priſon, and ſhortly after, put them to death, without any tryal, falſly accuſing them, that they they would have delivered the City unto the *Romans*: and when the People were riſing up againſt them, they ſeized upon the Temple, and uſed it as a Bulwark againſt the People, and there, by Lot, made an High Prieſt, one *Phannius*, a rude, and unskilful man, and not of the Order of the Prieſthood.

Againſt theſe *Zelots* (for ſo they called themſelves) *Ananus*, and the Nobler Prieſts, ſtirred up the People, and ſet upon them in the Temple, and drave them into the inner Temple: whereupon the *Zelots* ſent Letters privily to the Captains of the *Idumeans*, wherein they accuſed *Ananus* of treachery, & complained, that while they were fighting for Liberty, they were beſieged in the Temple, and called the *Idumeans* to their ſuccour. Theſe came preſently with twenty thouſand men, and being privately let into the City and Temple in the night, by the *Zelots*, there was a great ſlaughter, burnings and rapines made by both parties upon them in *Ieruſalem*: for there were eighty thouſand killed that night, and afterwards they ſlew *Ananus*, and others of the Nobility, to the number of twelve thouſand, beſides an infinite number of the Common People.

But a while after, the *Idumeans* began to repent themſelves, when they ſaw the wickedneſs of the *Zelots*, and could diſcern no ſign of treachery in the Nobility, of which they were accuſed; and ſo ſetting at liberty two thouſand whom they had impriſoned, the *Idumeans* left *Jeruſalem*, and returned home. They being gone, the *Zelots* began to uſe more cruelty againſt the Nobles than formerly, not ſuffering any to bury them when they had ſlain them, eſpecially ſuch, whom they ſuſpected that they would fly to the *Romans*. For they guarded all the paſſages, and diligently obſerved ſuch as would fly, whom they preſently killed, and would not ſuffer them to be buried.

In the mean while there aroſe a diſſention among the *Zelots*, *John*, who fled from *Geſcala* affecting a Tyranny, and others would not endure him to be their ſuperiour, whom before they had accounted their equal. Yet, though they thus diſagreed among themſelves, yet they two well agreed in robbing the common people: yea, all *Judea*, as if it followed the example of their *Metropolis* [*Jeruſalem*] was full of Thieves, and moſt miſerably vexed by them.

With theſe diſcords, by which the *Jews* deſtroyed each other, and by the cries of thoſe that fled to him, intreating his help to free their Countrey from theſe Seditions, *Veſpaſian* was provoaked, and thereupon prepared to beſiege *Jeruſalem*; but that he might leave nothing behind him that might moleſt him during that Siege, he went with his Army to *Gadara*, to quench thoſe reliques of War, and Tumult, beyond the River, the rather, becauſe he was called thither by the moderate men of the City, who preferred Peace before War; and when he came, he preſently took the City, the ſeditious being fled out of it. After theſe, he ſent *Placidus*, with his horſe, to purſue them, who put them all to the Sword: and ſo *Veſpaſian* poſſeſſed himſelf of all the Countrey beyond the River, even to the *Dead Sea*, except the Caſtle of *Macheran*: and ſo placing Garriſons all over the Countrey, he returned to *Cæſarea*, and there Wintered.

In the mean while *Nero* was condemned by the Senate, and ſlew himſelf, *Galba* was made Emperour by the Army in *Spain*, but about ſeven months after was ſlain by them. *Vitellius* was made Emperour by the *German* Army, and the ninth day after was ſlain. Then did the *Egyptian*, and *Judean* Armies, make *Veſpaſian* Emperour, whereupon he haſted towards *Italy*, leaving his Son *Titus* to finiſh the *Judean* War.

Whilſt theſe things were in doing, one *Simon*, the Son of *Giora*, a bold and valiant young man, went from *Maſſada* to the Murtherers that were in the Mountain Countrey of *Judea*, and by promiſes of liberty to Servants, and of rewards to Freemen, in a ſhort time he got a Band of Thieves, and his Forces increaſing by degrees, he, not only plundered Villages, but adventured upon Cities, and in a ſhort time came to that power, that he conquered all *Idumea*, and ſore waſted *Judea*, and at length came before *Jeruſalem*, where pitching his Tents, he became a terrour both to the Citizens, and to the *Zelots* alſo. And thus were the Inhabitans of *Jeruſalem* grievouſly oppreſſed on both ſides; within by the *Zelots*, who had *John* for their Captain, and without by *Simon*, a moſt cruel man: but in the mean time, the *Idumeans*, who were of *Johns* party, and were among his Forces, fell at variance with him, and fighting with him, killed many of his *Zelots*, and then taking, and burning *Johns* Pallace, they forced him, with his Party, to fly into the Temple; but yet fearing (as alſo did the Citizens) leſt in the night time he ſhould make an excurſion into the City, and burn it, they took counſel, and ſent for *Simon*, and admitted him into the City to aſſiſt them againſt *John*: and when he was come, they ſet upon the Temple, but the *Zelots* fighting valiantly, they could not take it by aſſault.

Now was *Jeruſalem* divided into a three-fold Faction. For *Simon*, whom the Citizens of *Jeruſalem* had imployed againſt *John*, and admitted into the City, kept the higher City, and ſome part of the lower: and *John*, with his *Zelots*, poſſeſſed the Temple, and other ſome part of the lower City: and this Faction was again divided into two. For *Eleazar*, who was the firſt Commander of the *Zelots*, taking it in dudgeon, that *John*, by his boldneſs and ſubtilty, had got the Government to himſelf, and did all things at his own pleaſure, departed from him, and having gotten ſome followers, poſſeſſed himſelf by them of the inner part of the Temple, and from thence, fought againſt *John*. *Eleazar* indeed was inferiour to *John* in number of men, but ſuperiour in the ſituation, and quality of the place: and ſo upon *John*, who held the outward circuit of the Temple, and the Porches thereof, there lay a double War: one againſt *Eleazar*, and the other againſt *Simon*: and thus as they fought each againſt other, they burnt many places about the Temple, and ſpoiled the Corn laid up in Granaries, and many other proviſions of victuals, which might have ſufficed for a long time: and this haſtened the Famine, when they were beſieged by the *Romans*.

Titus coming from *Alexandria* to *Cæſarea*, gathered his Forces together, and ſo marched to *Jeruſalem*, and pitched his Camp about ſix or ſeven Furlongs from the City, a little before the *Feaſt of unleavened Bread*, and by that means, ſhut up within the City an infinite number of men, who, after the cuſtom, were come to the Feaſt, by which means, in a ſhort time the City was oppreſſed with a cruel Famine, where all food, and means of nouriſhment being conſumed, a moſt horrid and dreadful example happened at that time, Of a Mother that devoured her own Child. And on the *Feaſt-day of unleavened Bread* [*April* the fourteenth] when as *Eleazar*, who had ſeized on the inner Temple, opened the Gate that the people might Sacrifice; *John*, taking this opportunity, ſent privately many of his party, armed with ſhort Swords under their Garments, who being admitted with the reſt of the multitude, ſet upon *Eleazar*, and ſeized upon the inner Temple, with the ſlaughter of many of the *Zelots*: and thus the three-fold Faction was again reduced into two: to wit, one of *Johns*, whoſe number was eight thouſand and four hundred: and the other of *Simons*, with whom were ten thouſand men, beſides five thouſand *Idumeans*.

Titus approaching the Walls, pitched his Camp about the Tower *Pſephina*, and preſently raiſed a Mount, and with a battering Ram, firſt ſhook, and then beat down part of the Wall: and *May* the ſeventh, brake into the City. The firſt Wall being beaten down, and the *Jews* retiring inward, he poſſeſſed himſelf of the North quarter of the City, even to the Caſtle of *Antonia*, and the *Valley of Cedron*. On the fifth day after, a Tower on the ſecond Wall being ſhaken, and battered down, from the North quarter, *Titus* got the new lower City, from which he was repulſed again by the *Jews*; but on the fourth day after he repoſſeſſed it, and ſo addreſſed himſelf for the aſſault of the third Wall. *May* the twelfth, he commanded four Mounts to be raiſed: two at the Caſtle of *Antonia*, by which he hoped to gain the Temple, and two at the Tomb of the High Prieſt *John*, by which he hoped to gain the upper City. But *Iohn* reſiſted the *Romans* at *Antonia*, and *Simon* at *Iohns* Tomb. Theſe Mounts being perfected *May* the twenty ninth, in ſeventeen dayes, and the *Romans* beginning to ſhake the Walls, *Iohn*, by a Mine from *Antonia*, caſt down one of the Mounts, and burnt it: and *Simon*, the ſecond day after, in a ſalley that he made, ſet on fire two Mounts that were oppoſite to him, together with the Rams, and other Engines of the *Romans*, and the *Iews* ſet upon the *Romans* in their very Camp; but by *Titus* coming from *Antonia*, they were forced to retire into the City again.

The former Mounts being thus burnt and demoliſhed, *Titus* thought fit to raiſe new ones, from which he might aſſault the City: as alſo to compaſs the City with a Wall, that none might fly out, nor any thing be brought into it. The Wall about the City he finiſhed in three dayes, being of the circuit of thirty nine Furlongs, and about the Wall he built thirteen Caſtles, each Caſtle containing ten Furlongs: by which means Famine raged ſo cruelly in the City, that not only multitudes of the common people dyed of it, but the very ſeditious were mightily oppreſſed by it. And ſo great was the number of them that periſhed by Famine, and the Peſtilence, that from the fourteenth of *April* (on which day the ſiege began) to the beginning of *July*, there were carried out (as he which took the account teſtified) at one Gate, an hundred and fifteen thouſand, and eight hundred carkaſſes of poor people, who were buried at the common charge, beſides thoſe that were buried by their kinſmen and friends. A while after, it was known by them that fled to the *Romans*, that there were ſix hundred thouſand carried through the Gates to be buried: and whereas afterwards there were not enough left to bury the poor, they laid them upon great heaps in empty houſes, and there locked them up: and the manner of burying others, was only to throw them over the Walls, and to fill up ditches with them.

In the mean while, *Simon* within the City, refrained not from Murthers and Rapines. For he put to death *Matthias* the High Prieſt, being accuſed of treachery, as if he would have fled to the *Romans*: and yet by his means *Simon* was let into the City. He ſlew alſo three of the High Prieſts ſons, and fifteen of the Nobleſt of the People, all of them unheard, and uncondemned: Yea, he raged with ſo much cruelty, that *Judas*, one of his Captains, hating his Tyranny, conſulted to deliver a Tower to the *Romans*, of which he had the charge: but being prevented by *Simon*, he, with ten others, that conſented with him, were put to death: and *John*, being forced thereto by neceſſity, converted to his own, and profane uſes, the holy things of the Temple; as Veſſels of Gold, and of Silver, and the Money of the Temple: Nay, he was fain to diſtribute among his Souldiers, the very Oyl and Wine which was dedicated for Divine Services.

Titus, fetching materials from every place, and cutting down Woods, and all Trees, even to ninety Furlongs off, with great labour, in the ſpace of one and twenty dayes, cauſed new Mounts to be raiſed; making fou about *Antonia*, on each ſide of the Caſtle one: which *John* attempting in vain to deſtroy, was ſtill repulſed by the *Romans*, and on the *Kalends* o *Iuly* the *Romans* brought their Ram to the Wall of Antonia, by which, a breach being made by the fifth of *Iuly*, they brake into A*ntonia*, and purſued the flying *Jews* into the Temple. But after a long fight, the *Romans* were for ſome time repulſed.

Iuly the ſeventeenth, (on which day the continual Sacrifices were intermitted for want of men) *Titus* commanded *Ioſephus* to exhort the *Seditious* to yield, but they refuſed; wherefore on the ſeventh day after, he brought his Mounts nearer, the materials whereof were fetched an hundred Furlongs; and by overturning the foundations of A*ntonia*, he made an eaſie aſcent into the Temple, and by breaking in thereby, he ſeized on the North and Weſt Porches of the out-range of the Temple: part of which Porches, eſpecially that which was joyned to A*ntonia*, was burnt and deſtroyed by the *Jews*: and two dayes after, the other part was burnt by the *Romans*, to wit, on *Iuly* the twentieth the *Iews* not attempting to quench the fire, but let it run on, that ſo the Porch might be clearly ſeparated from A*ntonia*.

July the twenty ſeventh, the *Iews* again ſet fire on the Weſt Porch to the Bridge that led to the Gallery, where many *Romans* getting up, were burnt, the *Iews* flying on purpoſe to draw them on. On the day after, the *Romans* burnt all the North Porch, even to the Eaſtern Porch. A*uguſt* the eighth, *Titus*, ſeeing that he prevailed nothing by his battering Ram againſt the Wall on the inner Temple, nor could undermine the Foundations of the Gates, by reaſon of the greatneſs and ſtrong cementing of the Stones, he was forced to do that, which hitherto (out of reverence to the place) he had forborn to do; neither could the *Romans* by their Ladders get up into the Porches, the *Iews* from above ſtill beating them down; therefore at laſt he commanded the Gates of the inner Temple to be ſet on fire, which ſoon taking fire, the Porches which joyned to them were preſently all on a flame alſo; the *Iews* beholding, and wondring at it, but in their amazement, not endeavouring to ſtop, and quench it: and ſo theſe Porches burnt all that day, and the night following.

And whereas *Titus* and his Captains had intended to keep the Temple from firing, he could by no means effect it. For, *Auſtuſt* the tenth, whenas the *Romans* which kept the *Corps du Guard*, in the outward range of the Temple, being provoked by the *Jews*, had made an attempt upon them who were quenching the fire in the inner range, and had driven them into the inner Temple it ſelf, a *Roman* Souldier took a flaming fire-brand, and getting upon his fellows ſhoulders, caſt the fire through the Golden Window, into the Houſes and Chambers that were built on the North-ſide of the Temple, which immediately taking fire, burnt the Temple alſo which joyned to them, *Titus* in vain commanding his Souldiers to quench the fire. And this was done in the ſecond year of *Veſpaſian*, in the ſame month, and on the ſame day of the month, that it was formerly burnt by *Nebuchadnezzar*.

When the Temple was thus pillaged and burnt, and the *Roman* Enſigns ſet upon the Eaſt-gate thereof, and *Titus* had offered ſacrifice, *Titus* was Proclaimed Emperour by the Army, and then from the Bridge, by which the Temple was joyned to the City, ſtanding upon a Gallery, he by an Interpreter, perſwaded the *Seditious*, who were fled into the upper City, to yield, promiſing to them their lives: but they demanded that they might have leave to depart, together with their Wives and Children into the Wilderneſs; which *Titus* taking in ſcorn, threatned them with utter deſtruction, and commanded all the lower City to be ſet on fire, together with the Palace *Acra*, which he had ſeized upon: and the higher City, which was ſeated upon a ſteep Rock, he aſſaulted, and beginning to raiſe his Mounts on the twentieth of *Auguſt*, he finiſhed them on the ſeventh of *September*, and then brought his Engines to the walls, wherein, having made a breach, the *Seditious* fled in great fear and amazement, and the *Romans* breaking in, deſtroyed all with Fire and Sword. And *Titus* commanded both the City and Temple to be razed to the Foundation, and to be laid level, and the ground (according to the cuſtome) to be plowed; he ſpared only the Weſt part of the Wall, together with the three Towers, *Hippicon*, *Phaſelus*, and *Mariamne*, which he minded to leave to Poſterity as Monuments of the ſtrength and magnificence of the City.

Titus having thus finiſhed this dreadful and difficult War, the neighbouring Nations that aſſiſted him, would have Crowned him, but he refuſed, ſaying, *That he was unworthy of that honour; For it was not he that was the author and finiſher of that Work; but that he had only lent his hands to God, who had thus ſhewed his anger againſt the* Jews: Yet there are Coins of *Veſpaſian* (whereof I have one) with the Image of a woman ſitting ſorrowfully under a Palm-tree, with this Inſcription, *Judea Capta*.

Then did *Titus* reward his Souldiers, and committed the keeping of *Ieruſalem* to the tenth Legion, and ſo went to *Cæſarea*, to which place he brought all the prey, ſpoils, and Captives, becauſe the Winter ſeaſon forbad his ſailing into *Italy*. The two Tyrants, *John* and *Simon*, were taken as they lay hid in the Vaults of *Jeruſalem*, of whom, *John* was condemned to perpetual impriſonment, and Simon was reſerved for the Triumph. In the ſame Vaults alſo, were found two thouſand men, who either periſhed by hunger, or that killed each other, rather than they would yield themſelves to the *Romans*.

Whilſt *Titus* tarried at *Cæſarea*, he celebrated the Birth-day of his Brother *Domitian*, which fell on the thirtieth of *December*, upon which occaſion, the number of *Iews* that periſhed by fighting with wild Beaſts, and that were burned with fire, and that fell by fighting one againſt another, exceeded the number of two thouſand, and five hundred. Afterwards *Tytus* went to *Beritus* in *Phænicia*, where he ſolemnized the day of his Fathers coming to the Empire, with great magnificence, at which time multitudes of the Captive *Iews* periſhed alſo in the like manner as before.

Titus at laſt ſailed to *Rome*, where he was welcomed home by all men, and together with his Father, triumphed for the Conqueſt of *Iudea*: In which Triumph, the two Captains of the *Seditious*, *Simon* and *John*, with ſeven hundred other *Jews*, that excelled in beauty and ſtrength, were led, of whom, *Simon* only ſuffered death. The Law alſo of the *Jews* was carried in this Triumph, as the laſt of the ſpoils, which, together with the Purple Vail of the Sanctuary, was laid up in the Imperial Palace.

Shortly after, *Lucius Baſſus* was ſent Lieutenant into *Judea*, who, receiving the Army from *Vitellianus*, had the Caſtle *Herodian*, with the Garriſon therein, yielded to him, and ſhortly after he took the ſtrong Caſtle *Macharon*, beyond *Jordan*, by aſſault. About this time, neither the Sun nor Moon were ſeen for twelve, ſome ſay, for fifteen days ſpace, which ſome think was foretold by our Saviour Chriſt, *Matth.* 24. 29. And *Cæſar* wrote to *Tiberius Maximus*, the Governour of *Judea*, that he ſhould ſell all the Land of the *Jews*. He impoſed alſo a Tribute upon all the *Jews*, whereſoever they lived; commanding them yearly to bring into the *Capitol* two *Drachmes*, which they uſed formerly to give to the Temple of *Jeruſalem*.

Baſſus being dead, *Publius Sylva* ſucceeded in the Government of *Judea*, who, on the fifteenth of *April*, wan by force that impregneble Caſtle of *Maſſada*, which had been ſeized upon by *Eleazar*, the Nephew of *Judas Galilæus*, the Captain of the Thieves: whereupon all the Thieves that were in the Caſtle, being about nine hundred, with their Wives and Children, at the perſwaſion of *Eleazar*, ſlew each other, having firſt ſet fire on the Caſtle, and burnt all the furniture, leſt they ſhould fall into the power of the *Romans*.

But many of the Thieves which were in *Judea* fled, and came to *Alexandria* in *Egypt*, where they ſollicited the *Jews* to revolt: but the common people, being perſwaded thereto by their Rulers, fell upon them, and took ſix hundred of them, whom they delivered to the *Romans* to be puniſhed: the reſt that eſcaped, and fled into other places, were alſo taken. *Cæſar* being informed of this buſineſs, wrote unto *Lupus*, the Governour of *Alexandria*, that he ſhould pull down the Temple of the *Jews*, that long before was built there by *Onias*, brother of the High Prieſt. Yet *Lupus* did no more than take away ſome Gifts out of the Temple, and ſo ſhut it up: but *Paulinus*, his ſucceſſor in the Government, having taken away all the Gifts, and ſhutting up the doors, made an Order that no *Iews* ſhould come thither; by which means, there was not the leaſt footſteps of Religion left there.

A certan *Jew*, by Trade a Weaver, *Jonathan* by Name, eſcaping to *Cyrene*, raiſed a tumult, and drew after him two thouſand *Jews* into the Wilderneſs, after whom, *Catulus*, the Governour of *Lybia Pentapolis*, ſending ſome Horſe and Foot, eaſily overthrew, and ſlew them: and *Ionathan* himſelf being taken and brought before him, he falſly accuſed the moſt wealthy of the *Jews*, as the Authors of this revolt, to whoſe accuſations *Catulus* willingly hearkening, he put three thouſand of them to death at once, confiſcating their eſtates to *Cæſars* Treaſury. He ſent *Ionathan* alſo, with ſome others taken with him, Priſoners to *Rome*, to

Veſpaſian, where *Jonathan* accuſed the moſt honeſt of the *Jews* that lived at *Rome* and *Alexandria*, of deſigning Innovations; and among them, *Ioſephus*, that wrote the Hiſtory of the *Iews*: But *Veſpaſian* knowing this accuſation not to be Legally brought againſt them, he, at the requeſt of *Titus*, acquitted them, and deſervedly puniſhed *Ionathan*, cauſing him firſt to be whipt, and then burnt alive. *Catulus*, through the mercy of the Emperours, eſcaped puniſhment at that time; but not long after, he was taken with a complicated, and incurable diſeaſe, and was exceedingly tortured, and tormented in his mind, thinking that he ever ſaw the Ghoſts of them whom he had ſo unjuſtly ſlain, before his eyes; and at laſt, his guts and bowels rotting, iſſued out of him, and ſo he died miſerably.

Joſephus, who was a *Iew*, and a Commander in that War, writes, that there periſhed by the Sword and Famine, a Million of People: and of the reſt of the *Iews* that were diſperſed all the World over, and put to death divers wayes, the number is ſaid to be ninety thouſand: the number of Captives, was ninety ſeven thouſand. But the number of thoſe that periſhed out of *Ieruſalem*, through the whole ſeven years War, *Iuſtus Lipſius* made this Catalogue out of *Ioſephus*.

At *Ieruſalem*, firſt killed by the command of *Florus*	630
By the Inhabitants of *Cæſarea*, in hatred to them and their Religion	20000
At *Scythopolis*, a City of *Syria*, ſlain	30000
At *Aſcalon* in *Paleſtina*, by the inhabitants thereof, ſlain	2500
Likewiſe at *Ptolemais*	2000
At *Alexandria* in *Egypt*, under *Tiberius Alexander*, the Preſident	50000
At *Damaſcus*	10000
At the taking of *Ioppa* by *Ceſius Florus*	8400
In the Mountain of *Cabulo*	2000
In a fight at *Aſcalon*	10000
By an *Ambuſcado*	8000
At *Apheca*, when it was taken	15000
Slain at Mount *Gerizim*	10600
At *Iotapata*, where *Ioſeph* himſelf was	30000
At *Ioppa*, when it was taken, were drowned	4200
Slain at *Tarichæa*	6500
At *Gamala* ſlain, and threw themſelves down	9000
Neither was any one of that City ſaved, but only two women that were Siſters.	
Killed in the flight when they forſook *Giskula*	2000
Slain of the *Gadarens*, beſides an infinite number that leapt into the River.	13000
Slain in the Villages of *Idumea*	10000
At *Geraſium*	1000
At *Machæron*	1700
In the Woods of *Iardes*	3000

In

In the Caſtle of *Maſſada*, that ſlew themſelves	960
In *Cyrene*, by *Catulus* the Governour	3000.

Which number of thoſe that periſhed, being added to the Million, and one hundred thouſand that periſhed in the ſiege of *Jeruſalem*, makes up the number of one million, three hundred thirty ſeven thouſand, four hundred and ninety; beſides an innumerable company that periſhed by Famine, Baniſhment, and other miſeries. And *Joſephus* adds, that *Herods* Progeny, though it was very numerous, yet within the ſpace of an hundred years, it wholly failed, and was extinct. *AB. Uſhers Annals*, p. 900, *&c.*

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1. A*Mmianus Marcellinus* tells us of an Emperour, who meeting with ſome *Iews*, was ſo annoyed with the ſight, and ſtench of them, that he cried out, *O Marcomanni, O Quadi, O Sarmatæ*, &c! O *Marcomans*, *Quades*, and *Sarmatians*! I have at length found a more loathſome, ſtinking, and ſordid People than you.

2. *Anno Chriſti* 434. The *Iews* in *Creet* were deluded by the Devil, under the name of *Moſes*, (whom he perſonated) who perſwaded thoſe poor Creatures, that he was ſent from God, to bring them home again to their own Countrey. This they ſoon believed, (as they are wondrous apt to work themſelves into the fools *Paradice* of a ſublimed dotage) and leaving all their goods to others, followed this ſeducer (who had ſpent a whole year in travelling over the Countrey for that purpoſe) together with their Wives and Children, to the top of a ſteep Rock, that hung over the Sea. Thither, when they were come, this *Mock-Moſes* commanded them to wrap their heads in their upper garments, and ſo to throw themſelves from the Rock, towards the Sea, aſſuring them of a ſafe paſſage. They readily obeyed him, and in that ſort periſhed a great many of them; and more had followed, but that (as God would have it) ſome Chriſtian Fiſhermen being there at that inſtant, took up ſome of them, as they were floating upon the Waters, and ready to periſh; who afterwards returning to the reſt of the *Jews*, told them how they had been cheated, and how narrowly they had eſcaped: whereupon, they being all enraged, (as they had reaſon) ſought for this Seducer, to put him to death. But when he could not poſſibly be found any where, they ſoon concluded that it was the very Devil, that old man-ſlayer, and divers of them, moved by this calamity, became Chriſtians. *Func. Chronol.*

3. The Conquerour *William*, brought with him from *Roan* in *Normandy*, certain *Iews*, whoſe Poſterity here inhabiting within the Prime Cities of the Kingdome, did uſe ſometimes to ſteal away, circumciſe, and crown with thorns, whip, torture, and crucifie ſome one of their Neighbours Male-children, in mockery, deſpite, and ſcorn, and deriſion of our Bleſſed Lord and Saviour Jeſus Chriſt, crucified by the *Iews* at *Ieruſalem*.

4. *Anno Chriſti* 1235. and the nineteenth of King *Henry* the third, ſeven *Iews* were brought before the King at *Weſtminſter*, who, at *Norwich*

had ſtoln a Boy, and kept him from the ſight of all others, for the ſpace of one whole year, and had circumciſed him, minding alſo to have crucified him at the *Feaſt of Eaſter*, as themſelves confeſſed before the King; whereof being convicted, their Bodies and Goods were left to the Kings pleaſure.

5. In the thirty ninth year of the ſaid Kings Reign, *Nov*. 22. One hundred and two *Jews* were brought from *Lincoln* to *Weſtminſter*, and there accuſed for the crucifying of a child of eight years old, called *Hugh*. Theſe *Jews* were after examination ſent to the Tower. The murther came out, by the diligent ſearch of the Mother of the Child. Eighteen of them were hanged, and the reſt remained long in Priſon.

6. In the ſeventh year of King *Edward* the firſt, the *Jews* at *Northampton* crucified a Chriſtian Boy on *Good Friday*: but it pleaſed God that he was diſcovered before he was fully dead. For which many *Jews* after *Eaſter*, were drawn at Horſe-tails in *London*, and afterwards hanged.

7. In *Auguſt Anno Chriſti*, 1223. and in the Reign of King *Henry* the third, the body of a young Boy was found buried in the Church-yard of *Bennets Pauls Wharf*, under whoſe Paps certain *Hebrew* Letters were inſcribed: Upon his Body were divers prints, marks, cuts, and rents, cauſed by rods and whip-cords, beſides many other ſignes of various torments, by the ſaid Boy undergon, were eaſie to be diſcerned. The Name of the Boy was found out by thoſe Characters, and withall, how that he was ſold by his Chriſtian Parents: but who they were, or to which of the *Jews* he was ſold, it could never be known: yet it was concluded, that the buyers of the Boy intended his crucifixion; but yet crucified he was not: for no prints of nails in his hands or feet, nor wound in his ſide appeared: but haply he died of his other torments. *Matth. Paris*. See more of their wickedneſs, in my *firſt Part* of the *Mirrour*, &c.

8. When *Julian* the *Apoſtate* had given leave to the *Jews* to re-edifie their Temple at *Jeruſalem*, as they were about that work, one night there was ſuch a terrible earth-quake, that it parted the very ſtones of the Foundation, and ſo overthrew all that they had builded: and when many Jews aſſembled to behold what was done, fire came from Heaven, and conſumed all the Tools, and other Inſtruments of the Workmen. See my *Lives of the Fathers*. p. 34.

9. King *Richard* the firſt, not favouring the Jews, as his Father King *Henry* the ſecond had done, gave a ſtrict charge that no Jew ſhould be a Spectator at the Solemnity of his Coronation: Yet certain of the Jews, as though it had been the Crowning of their King *Herod*, would needs be preſſing in; and being put back by Officers ſet on purpoſe, it grew to be a brabble, and from words they fell to blows, ſo as many Jews were hurt, and ſome ſlain: and thereupon a rumour was ſuddenly ſpread abroad, that the King had commanded to have all the Jews deſtroyed. Whereupon, it is incredible what rifling there was of Jews Houſes, and what cutting of their throats, (ſo hateful they were to the people.) And though the King ſignified by his Publick Declaration, that he was highly diſpleaſed with that which was done, yet there was no ſtaying of the rage of the multitude till the next day. *Sr. Rich. Bak. Chron*. p. 69.

10. King *John* exacted great ſums of money of the *Jews*, and among them, there was one that would not pay his aſſeſment, till the King cauſed every day one of his great teeth to be pulled out, by the ſpace of ſeven dayes, and then he was content to give the King ten thouſand Marks of Silver, that no more might be pulled out, for he had but one left. *Ibid.* p. 81.

11. In the Reign of King *Henry* the third, the *Jews* were expoſed to his Will, and felt the weight of his wants. One of them named *Abraham*, being found a Delinquent, was forced to redeem himſelf for ſeven hundred Marks. And *Aaron*, another *Jew*, Proteſted, that the King, ſince his being in *France*, had taken from him at ſeveral times, thirty thouſand Marks of Silver, beſides two hundred Marks of Gold, which he gave to the Queen. *Ibid.* p. 92.

12. King *Edward* the firſt, in his eighteenth year, baniſhed the *Jews*, of whom, there was at that time above fifteen thouſand in the Kingdom, who had all their goods confiſcated, leaving them only ſo much as would bear their charges in going away. *Ibid.* p. 110.

13. Before this, the King had ordained that all *Jews* ſhould wear a Cognizance, upon their upper garment, whereby they might be known: and reſtrained their exceſſive taking of Uſury. *Ibid.* p. 111.

14. In the Reign of King *Richard* the firſt, at *Lin* in *Norfolk*, a *Jew* being turned Chriſtian, was perſecuted by thoſe of his own Nation, and aſſaulted in the Street; who thereupon flying to a Church hard by, was thither alſo followed by them, and the Church aſſaulted; which, the People of the Town ſeeing, in ſuccour of the new Chriſtian, they fell upon the *Jews*, of whom they ſlew a great number, and after plundred their Houſes. By this Example, the like aſſault was made upon the *Jews* at *Stamford*: and after that at *Lincoln*: and laſtly, at *York*: where infinite *Jews* were maſſacred: and ſome of them, being block'd up in the Caſtle, cut the throats of their Wives and Children, and caſt them over the Walls, upon the Chriſtians Heads, and then burnt both the Caſtle and themſelves. Neither could this ſedition be ſtaid, till the King ſent his Chancellor with force of Arms to puniſh the offenders. *Ibid.* p. 73.

IT's worthy our obſervation, to take notice how that Prophecie of our Bleſſed Saviour was fulfilled concerning the irreparable ruine of the laſt Temple of *Jeruſalem*, which, although *Julian* the *Apoſtate* laboured to invalidate, and prevent; yet his deſign, by the moſt juſt Judgment of God, could never take effect. *Ammianus Marcellinus* thus relates the Story:

Julian (ſaith he) deſigned, with exceſſive coſt and charges, to reſtore the ſometime moſt magnificent Temple at *Jeruſalem*, which by *Veſpaſian* and his Son *Titus*, was with great difficulty won by aſſault. This buſineſs *Julian* had committed to be haſtened by *Alyppius* of *Antioch*, who had formerly ruled *Britain* in the room of the *Præfects*.

But when *Alyppius* did ſtrenuouſly apply himſelf to this work, being aſſiſted therein by the Governour of the *Province*, fearful Balls of Fire breaking out near the Foundations, with their frequent irruptions rendred

dred the place unapproachable, ſeveral of the Workmen were conſumed by the Fire: and in this manner a period was put to that Work.

Nicephorus Caliſtus, maketh this larger, and fuller Narrative of it:

The *Jews* (ſaith he) having got together as many as were skilful in the art of building, and having provided materials for the building, and fully cleanſed the place, they prepared Spades made of Silver, their charges being allowed out of the Publick Stock. With ſuch earneſtneſs and alacrity did they labour in the work, that the very women did carry away the rubbiſh in their laps, and whatſoever Jewels or precious ornaments they had, they expended upon the buſineſs, *&c.* And when they had dig'd up the remainders of the old Building, from the loweſt Foundations, and had cleared the ground, ſo that now there was not a ſtone left upon a ſtone, according to the Prophecy. The next day, coming to the place to lay a new Foundation, they ſay, there was a great Earth-quake, inſomuch as the Stones were caſt out of the Foundation, ſo that many of the *Jews* were ſlain, who either came to ſee the Work, or had the overſight of the Structure. The publick buildings alſo which were neareſt unto the Temple, were looſened, and falling down with great force, proved the ſepulchre of thoſe that were in them.

Some that attempted to fly away, were found half dead: ſome loſt their legs, hands, and other members, according as the violence of that ſudden accident ſeized upon them. The Earthquake was ſcarce over, but thoſe which remained, fell upon the Work again. But when the ſecond time they attempted it, ſome fire violently iſſued out of the Foundations, and other fire fell down impetuouſly from Heaven, and conſumed more than before. Moreover, the Fire which came down from Heaven, conſumed to aſhes the Hammers, Graving tools, Saws, Hatchets, Axes, and all other Inſtruments which the Workmen had brought for their ſervice, continuing a whole day together. When *Cyril*, who at that time was Biſhop of *Jeruſalem*, ſaw theſe things, he conſidered in his mind the Words of the Prophet *Daniel*, to which Chriſt alſo had ſet to his ſeal in the holy Goſpel; He told them all, that now was the time that the Oracle of our Saviour had its accompliſhment, which ſaid, *That a Stone ſhould not remain upon a ſtone, in the Temple.* And when he had ſpoken this, a ſore Earthquake aſſailed the Foundations, and caſt out all the remaining Stones, and diſperſed them. Upon this there aroſe a fearful ſtorm, and whirled into the air many thouſand buſhels of Lime and Plaiſter, and ſudden flames of fire flaſhing from beneath, burnt up in a moment an innumerable company of people, that were, as yet, either labouring in the work, or that came to behold it.

Thus did *Julian* fulfill Chriſts Predictions concerning *Jeruſalem*, which he deſigned to make void, *&c.*

Theſe Prodigies are ſufficient to prove the truth of the Oracle. But what I ſhall now declare, being very wonderful, will farther confirm it, which I ſhall now report, as I have found in the *Archives*, and it is thus; When the Foundations were a laying, there was a ſtone among the reſt, to which the bottom of the Foundation was faſtened, that ſlipt from its place, and diſcovered the mouth of a Cave, which had been cut in the Rock. Now when they could not ſee to the bottom, by reaſon of its depth, the Overſeers of the Building, being deſirous to have certain knowledge of the place, tied a long rope to one of the Labourers, and let him down into it. He being come to the bottom, found Water in it, which took him up to the mid-ankles, and ſearching every part of that hollow place, he found it to be four-ſquare, as far as he could conjecture by feeling. Then returning towards the mouth of it, he hit upon a certain little Pillar, not much higher than the water, and lighting with his Hand upon it, found a Book lying there, wrapped up in a piece of thin, and clean linnen. Having taken it into his hands, he ſignified by the Rope, that they ſhould draw him up: which, when they had done, he ſhewed them the Book, which ſtruck them with admiration, eſpecially ſeeming ſo freſh, and untoucht, as it did, being found in ſo dark and obſcure a hole. The Book being unfolded, did amaze not only the *Jews*, but the *Grecians* alſo, holding forth, even in the beginning of it, in Great Letters, [IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD.] To ſpeak plainly (ſaith the Hiſtorian) that Scripture did manifeſtly contain the whole Goſpel, which the Divine Tongue of the Virgin Diſciple had declared. This, together with the other miracles, which at that time were proclaimed from Heaven, did demonſtrate, that not any Word of our Lord ſhould fall to the ground, which had foretold the utter deſolation, both of the City and Temple. *Socr. Eccleſ. Hiſt. lib.* 3. *cap.* 17. *Theod. l.* 4. *cap.* 20. *Sozom. l.* 5. *c.* 21.

Solomon's *Temple Deſcribed.*

King *David* being perſecuted by *Saul*, fled to the Prophet *Samuel*, dwelling then at *Naioth* in *Ramah*, and privately reſided with him, 1 *Sam.* 19. 18. where they conſulted together, that when *David* came to the Kingdom, he ſhould remember his vow made in his diſtreſs, to build, or at leaſt to prepare all materials for the erecting of a glorious Temple for Gods worſhip, in *Jeruſalem*: and laying their heads together, they contrived all things, even to the very Porters that were to watch in the Gates of the Temple, 1 *Chron.* 9. 22.

To this Building *Samuel* afterwards was a benefactor, 1 *Chron.* 26. 28. Yea, and *Saul* himſelf dedicated ſome Treaſures to this Houſe of God, and *Abner*, his General, and *Joab*, *David*'s General, and the chief of the Fathers, and Captains of thouſands, and hundreds, all dedicated ſome of their ſpoils won in Battels, to maintain the Houſe of the Lord. But above all, *David* beſtowed vaſt, and honourable Gifts towards the building and beautifying of it.

Firſt, he purchaſed the place whereon it was built, being the Lands and Poſſeſſions of *Araunah* the *Jebuſite*, at the command of God himſelf by the Prophet *Gad*, 2 *Sam.* 24. 24. and firſt he bought the threſhing floor, which coſt him fifty Shekels of Silver, which at two ſhillings five pence the Shekel, came to ſix pound and two pence. And whereas its ſaid, 1 *Chron.* 21. 25. that he paid ſix hundred Shekels of Gold, we muſt underſtand it of the whole Mountain of *Moriah* upon which the Temple was built. Now every Shekel of Gold, being as much as twelve of Silver, thoſe ſix hundred Shekels amounted to eight hundred and ſeventy pounds of our money, ſo that he paid eight hundred and ſeventy pound and two pence for the whole.

Secondly, he gave to his Son *Solomon*, the Model of the Temple, and all its Buildings, which himſelf had received from God: as of the Porch, Houſes, Treaſuries, upper Chambers, inner Parlors: the place for the Mercy-Seat, the Courts of the houſe, the Chambers round about: the Treaſuries of the houſe of God, and the Treaſuries for the dedicated things: of the courſes of the Prieſts, the Veſſels, and the work of the ſervice in the houſe of the Lord.

1 *Chron.* 22. 14.
1 *Chron.* 28. 14. *&c.*
1 *Chron.* 22. 14.
1 *Chron.* 28. 15. 17.
1 *Chron.* 22. 3.

Thirdly, he furniſhed him with many rare and coſtly materials: as firſt he dedicated a hundred thouſand Talents of Gold, which amounted to four hundred thirty five millions of our money; which was for the Inſtruments of Gold: the Candleſticks, Lamps, Tables, Fleſh-hooks, Bowls, Cups, and Baſons: as alſo for the Altar of Incenſe, and the Chariot of Cherubims. He alſo dedicated a million of Talents of Silver, which came to three hundred ſixty two millions, and five hundred thouſand pounds of our money, for the making of Silver Inſtruments; as Candleſticks, Lamps, Tables, and Baſons: beſides Braſs without weight, whereof were made the Brazen Sea, and the Pillars, and the Veſſels of Braſs. He dedicated alſo Veſſels of Gold, Silver, and Braſs, that were ſent him as a Preſent from the King of *Hamath*, and thoſe Treaſures alſo which he brought from *Edom*, *Moab*, *Ammon*, the *Philiſtines*, and the Land of *Amalek*. 1 *Chron.* 28. 8, 10, 11.

He gave alſo Iron in abundance, and that without weight, for Nails, Doors of the Gates, and their Joynts. 1 *Chron.* 22. 3. 14. And as for precious Stones, he prepared Onyx Stones, and Stones to be ſet, gliſtering Stones, and of divers colours: yea, all manner of precious Stones, and Marble-ſtones in abundance, and hewen Stones wrought by Maſons that were Strangers in *Iſrael*. 1 *Chron.* 29. 2. and 22. 2.

He provided alſo Cedar Trees in abundance. 1 *Chron.* 22. 4. He gave alſo many Inſtruments of Muſick which he had made for the Levites, therewith to praiſe the Lord. 2 *Chron.* 7. 6.

Fourthly, he appointed by Orders, and Offices of the Prieſts, and Levites, in their courſes of ſervice for Sacrifice and Singing, together with the Stations of the Porters in their Watches, at the ſeveral Gates of the Temple. 2 *Chron*, 23. 24, 25.

Laſtly, beſides all this, out of his affection to the houſe of God, he gave of his own proper goods, three thouſand Talents of the Gold of *Ophir*, which amounted to thirteen millions, and fifty thouſand pounds

Sterling: and ſeven thouſand Talents of refined Silver, to overlay the Walls of the houſe with all, which anſwers to the Sum of two millions, five hundred, thirty, and ſeven thouſand, and five hundred pounds of our money. 1 *Chron.* 29. 4.

After theſe vaſt Sums, and Treaſures given by himſelf, he called upon others, ſaying, *And who then is willing to conſecrate his ſervice this day to the Lord.* 1 Chron. 29. 5. *Then the chief of the Fathers, the Princes of the Tribes of* Iſrael, *and the Captains of Thouſands, and of Hundreds, with the Rulers over the Kings work, offered willingly,* ver. 6. Firſt, five thouſand Talents of Gold, which came to one and twenty millions, and ſeven hundred, and fifty thouſand pound Sterling: and above that, ten thouſand drams of the ſame Metal, each dram being the hundredth part of the Maneh, or *Hebrew* pound, which amounted to thirteen thouſand, nine hundred, eighty and ſix pounds, thirteen ſhillings, and four pence, of our money. *ver.* 7. After this, they added ten thouſand Talents of Silver, which came to three millions, and ſix hundred, twenty, and five thouſand pounds Sterling: beſides eighteen thouſand Talents of Braſs, and one hundred thouſand Talents of Iron, beſides precious Stones, *ver.* 8.

Now then the Sum total of *Davids* offering alone, amounted to eight hundred and thirteen millions, eighty eight thouſand, three hundred ſeventy and nine pounds, and two pence. The total Sum of the Princes offering came to twenty five millions, three hundred eighty eight thouſand, nine hundred eighty ſix pounds, thirteen ſhillings, and four pence. The total of both, in our money, amounts to eight hundred thirty eight millions, four hundred ſeventy ſeven thouſand, three hundred ſixty two pounds, thirteen ſhillings, ſix pence. All depoſited in the hands of *Shelomith,* a famous Lord Treaſurer, the ſixth in a direct line from *Moſes.* So huge a Sum this was, that (as one ſaith) if all the Chriſtian Kings that are, would ſend in all they have at once to any one ſervice, it would not equal this Royal Gift of King *David* and his Princes. Yet after all this, he ſet Maſons on work to hew Stones, and provided cunning Gravers, and men skilful in working of Metals, and in Embroidery, 1 *Chron.* 22. 2. after all which, himſelf fell aſleep, and left the perfecting of all to his Son.

Solomon, though furniſhed with ſo vaſt a purſe for ſo glorious a work, yet made further preparations, firſt of Gold, whereof he was ſupplyed by *Hiram* with a hundred and twenty Talents, which came to five hundred twenty and two thouſand pounds Sterling, 1 *Kin.* 9. 11. 14. which was imployed in his ſtately Structures, both Sacred and Civil. *ver* 15. He alſo provided Stones of ſeveral ſorts, and ſizes, called *great Stones, coſtly Stones,* and *hewed Stones,* 1 *Kin.* 5. 17. which you may call, great coſtly hewen Stones for the foundation of the Houſe of God.

He alſo provided three ſorts of Timber, Cedar, Firr, and Almug Trees, 1 *Kin.* 5. 8, 10. the later whereof were brought in Ships from *Ophir*: the like whereof were never ſeen before, nor after, in *Jeruſalem.* 1 *Kin.* 10. 11. He provided alſo Purple, Crimſon, and Blue, and fine Linnen, together with cunning Artificers to weave them, for the Vails of the Temple, and the Garments of the Prieſts, 2 *Chron.* 2. 7, 14.

All theſe things being thus prepared, King *Solomon* provided a mighty Army of ſkilful and induſtrious perſons to manage the work, which aroſe to a hundred eighty three thouſand, ſix hundred men and one, 1 *Kin* 5. 15, 16. fourſcore thouſand whereof, were hewers in the Mountains: threeſcore and ten thouſand were bearers of burthens, and there were three thouſand and ſix hundred Officers, 2 *Chron.* 2. 2, 17, 18. So that there were fifty ſupreme Officers, five hundred and fifty of the next rank, and three thouſand under Officers, 2 *Chron.* 8. 10. 1 *Kin.* 9. 23. All which were of the remnant of the *Canaanites* that were not deſtroyed, 1 *Kin.* 9. 21. 2 *Chron.* 2. 17. Beſides theſe, he imployed thirty thouſand men of *Iſrael* to work in *Lebanon* by courſes, ten thouſand in every month, ſo that each third number reſted two months at home. Over theſe he placed *Adoniram* as chief Officer, 1 *Kin.* 5. 13, 14. which being added to the former number of Strangers, makes up the full ſum of an hundred eighty three thouſand, ſix hundred and one.

King *Hiram* alſo, at *Solomons* requeſt, ſent him a very great number of his Subjects to aſſiſt him in this work, 1 *Kin.* 5. 6. 2 *Chron.* 2. 8. which number, if the men may be poled by their proviſions, was very conſiderable, 2 *Chron.* 2. 10. they being allowed by *Solomon* twenty thouſand meaſures of Wheat, and as much of Barley; twenty thouſand Baths of Wine, and as much of Oyl, in the year. The Timber fetched from *Lebanon* by theſe Labourers, was brought by Sea in Floats to *Joppa*, the Sea-Port of *Judea*, and thence it was carried by Land to *Jeruſalem*, which was fourty *Italian* miles off. *Hiram* King of *Tire*, alſo ſent him one *Hiram*, a rare Artificer, ſkilful in all manner of curious works, as Caſting, Graving, Poliſhing, *&c.* 1 *Kin.* 5. 9. 2 *Chron.* 2. 16. 1 *Kin.* 7. 14. 2 *Chron.* 2. 14.

Jeruſalem was the head City of *Paleſtine* (a Province of *Aſia* the great) bounded on the Eaſt with the *Mediterranean* Sea: the longeſt day at *Jeruſalem*, was about fourteen hours, and about ſeven minutes. In it ſtood the Mountain *Moriah*, upon which, ſtood that famous Temple, which we are about to deſcribe, whoſe Eaſterly Gate and Wall faced Mount *Olivet*. The Holy of Holies within this Temple ſtood Weſtward: partly to imply, that the worſhippers of the true God ſhould not worſhip the Sun, as was the ſuperſtitious cuſtom of the Idolatrous Eaſtern Heathens: partly to denote the motion of Gods preſence to *Europe*, and the Weſtern parts of the World: or laſtly (as ſome think) to have a reſpect to Mount *Calvary*, the place of our Lords ſuffering, whoſe body was Typified by the Temple, and his meritorious death by all the Temple Sacrifices.

Of the Dimenſions, and Figure of the Temple.

The Foundation of this Sacred Pile was laid in the two thouſand, nine hundred ninety third year of the world, current, in the four hundred eightieth year after *Iſrael* came up out of *Egypt*, in the fourth year of King *Solomons* Reign, *May* 21. being *Monday*.

The place of its Structure was in the Mountain *Moriah*, within the walls of *Jeruſalem*, made famous by the intended offering of *Iſaac* in that place, and deſigned by God himſelf for this work, when the Angel appeared to *David* by the threſhing floor of *Araunah*, in which place, the King built an Altar to God. In the room whereof, King *Solomon* erected the great Brazen Altar of the Temple. What the circuit of this Mountain was, doth not appear; but ſure it is, that the whole compaſs of the Mountain of the Lords Houſe, was much larger than that Plat of Holy ground, on which the Temple, and its Courts, were built; *Joſephus* telling us, that the famous *Antonian* Tower, at the North-weſt end of the Temple, ſtood upon that Sacred Mountain.

The Foundations of this ſtately Fabrick were laid with great coſtly hewen Stones, 1 *Kin.* 5. 17. Of what depth the Scripture is ſilent; but according to the rules of Architecture, they ſhould be in depth a fifth, or a ſixth part of the heigth, where the place is ſolid. This then being upon a Rocky Hill, we muſt allow for the Porch, being an hundred and twenty Cubits high, the depth of twenty cubits: and for the Houſe, being thirty hundred cubits high, five cubits depth for the Foundations, and on each ſide, half a cubit broader than the walls of the Houſe. The full thickneſs of the Walls were four cubits at leaſt by the ground: For three cubits were abated in the thickneſs of the Walls for the Beams of the ſide chambers to lie upon, 1 *Kin. 6. 6.* Upon which account, there is but one cubit allowed for the thickneſs of the Temple wall, from above the roof of the third and higheſt ſtory of the chambers, to the roof of the Temple it ſelf. But if we allow ſix at the bottom, there will remain three at the top, which is more probable, conſidering the heigth, magnificence, and deſigned duration of it.

Of the Porch.

The Porch and its ſtately entrance did face the Eaſt, whoſe inward capacity was twenty cubits long from North to South, and ten cubits broad from Eaſt to Weſt, 1 *Kin.6.6.* The whole heigth of it was very ſtately, and pompous, of one hundred cubits: and probably it was not all empty, and void to the top, but had chambers and winding ſtairs aſcending to the Roof. But the loweſt room in it was about twenty two cubits and an half, as may be evinced by the Pillars of Braſs, whereof we ſhall hear anon. And probably the heigth of its loweſt room was equal to the heigth of the Houſe, *viz.* thirty cubits. And as for the Battlements on the top of the Porch, probably they were anſwerable to thoſe on the Wall of the City, *viz.* the heigth in the open ſpaces, two cubits, and the Propugnacles, about three cubits, or other ſtately rails of Stone, beſides the more curious Ornaments of Pinacles. From the top of this Porch, the dead Sea might be eaſily diſcerned. The height of the Arched Portal is not expreſſed; but the Room within, was wholly overlaid with pure Gold, 2 *Chron.* 3. 4. and probably it had Doors, becauſe of the grand curioſities within, which elſe would have been expoſed to the injury of all weathers. As, 2 *Chron.* 29. 7.

Of the Sanctuary.

The Sanctuary, or Holy Place, or body of the Temple, within the Walls from East to Weſt, was fourty Cubits long. The breadth from North to South, was twenty, and the heighth thirty, 1 *Kin.* 6. 17. The Doors of this Houſe, at the Eaſt end thereof, were of folding leaves made of Fir, and the Poſts on which they hung were of Olive-tree, made four ſquare, 1 *Kin.* 6. 33, 34, 35. Theſe Doors were covered with Plates of gold, which were laid upon carved Cherubims, Palme-trees, and open Flowers.

The outſide of the Walls of this Houſe, were (as ſome think) overlaid with ſilver, (for *David* allowed for this purpoſe, ſeven thouſand Talents of refined Silver, 1 *Chron.* 29. 4.) yielding a moſt glittering and glorious Spectacle to the beholders: though others apprehend, that they were only white poliſhed Marble. The inſide of the Walls were firſt lined with Cedar, carved with Knops, and open Flowers; or with carved Figures of Cherubims, Palm-trees, and open Flowers, 1 *Kin.* 6. 18, 29. Yea, in ſome places it was richly garniſhed with precious Stones, 2 *Chron.* 3. 6. and all the Cedar was overlaid with gold of *Parvaim.* The Floor alſo of this Houſe, was firſt laid with planks of Fir, and boards of Cedar, and all overlaid with pure gold, 1 *Kin.* 6. 15, 30.

Concerning the Windows, we neither read of their number, nor of their dimenſions, nor of their faſhions, or of what materials they were made. It appears not by any Hiſtory, that Glaſs was of ſo antient an invention, therefore more probably they were gilded Letices, uſed long after, 2 *Kin.* 1. 2. For their form, probably they were of an oblong ſquare, their length being perpendicular to the plane of the *Horizon,* and according to the mode of antient Sacred Buildings, narrow without, and broad within, partly for the ſtrength of the Building, and partly for devotion ſake, which is much diſtracted by great and glaring lights: And the bottom of them muſt needs be at leaſt fifteen Cubits from the Floor, becauſe the Chambers on the outſide of the Temple walls, did reach, at leaſt, ſo high.

Of the Roof.

The Roof of the Houſe was certainly flat, according to Gods general command, *Deut.* 22. 8. and the *Jews* conſtant practice, who made their Roofs ſo plain, that uſually in the Evenings, they took their pleaſure in walking upon their houſes, 1 *Sam.* 9. 25, 26. 2 *Sam.* 11. 2. and 16. 22. 2 *Kin.* 23. 12. *Act.* 10. 9. The ſides of the Roof were guarded with Battlements, and probably, adorned with Pinacles. The Roof had no Pillars to ſupport it, and poſſibly there might be a gentle riſing in the midſt to caſt off the Rain-water. The covering was of beams, and boards of Cedar without, 1 *Kin.* 6. 9. which ſurely was defended from the injury of the weather, either by ſome Slates, or rather by ſome Metal-ſheets, yet not of Lead, becauſe nothing is ſpoken of that Metal in any of the proviſions for the Temple: it's likely therefore, that it was either of gold, or ſilver. Some ſay, that there were Bells ſo artificially placed, that by their ringing with the wind, they frighted away birds. The inſide of this ſtately Roof, was circled with Fir, adorned with Carvings of Palm-trees, and chains, and all overlaid with gold. 2 *Chron* 3. 5.

Of the Oracle; or Holy of Holies.

Here we muſt firſt view the Partition between the Holy Place, and the Holy of Holies, which commonly is reputed to be a Cubit in thickneſs: the folding doors were made of Olive-tree, and carved with Cherubims, Palm-trees, and open Flowers, and all overlaid with gold: the hinges of theſe doors, as alſo of thoſe between the Porch, and the Holy Place, were of gold.

The Walls of it were of ſquared poliſhed Marble: their outſide were covered with ſilver: the inſide was with boards of Cedar, wrought with Chernbims, Palm-trees, and open Flowers, and all overlaid with fine gold, 1 *Kin.* 6. 16, 20, 21, 29. 2 *Chron.* 3. 8. It was twenty Cubits high, long, and broad: or a perfect Cube excavated.

The Floor was firſt covered with boards of Cedar, and then overlaid with Gold. 1 *Kin.* 6. 16, 20. It had no windows, whence God is ſaid to dwell in thick Darkneſs. *Pſa.* 139. 12. He needs not the black Sackcloth of the Sun. Beſides, this place was opened but once a year, for the High Prieſts entrance, whoſe work there, was not ſuch as needed more light then what the opened Doors might yeild. *Lev.* 16. 13 *&c.* The ſides of this Oracle within were overlaid with Gold, as alſo the Floor and Roof, being faſtned with nails of Gold. 1 *Kin.* 6. 21. *Et affixit laminas clavis aureis*: He faſtned the Plates of Gold with Golden nails; the w eight of theſe nails, was fifty Shekels, 2 *Chron.* 3. 9. which make ſeventy ſix pounds of our money. *Joſephus* ſaith, that the ſides of this moſt Holy Houſe for ten Cubits high, were all wrought with Network: In every ſquare hole whereof, there was fixed ſome reſplendent precious Stone, or other, which made the riches of that place beyond eſtimation.

The Roof of it alſo was laid with Beams, and Boards of Cedar, and overlaid with Gold. 1 *Kin.* 6. 15, 16, 18. and ſet (as ſome conceive) with precious Stones. Within the partition Wall, was hung up the Vails, they were of Blew, and of Purple, and Crimſon, and fine Linnen, all wrought with winged Cherubims. Over the Oracle, at twenty Cubits high (probably) were two Chambers, which were likewiſe overlaid with gold, 2 *Chron.* 3. 8, 10. which poſſibly were Repoſitaries for thoſe things of *Moſes* his Holy of Holies, *viz.* ſuch, and ſo many, as were not uſed by *Solomon.*

Of the Side Chambers.

There were no Chambers adjoyning to any part of the Porch, but only round about the houſe, 1 *Kin.* 6. 5. that is the Temple and Oracle. Of theſe Chambers there were three Stories; the nethermoſt whereof were five Cubits broad, the middlemoſt ſix, and the higheſt ſeven. For as the Wall of the Temple abated in thickneſs, ſo the meaſures of the Chambers increaſed in breadth, and yet on the outſide, the Stone-work of the Chambers was perpendicularly equal, making a ſhew at a diſtance, much lik the lower Leads of our *Engliſh* Churches. The number of theſe Chambers were thirty in all; whereof twelve were on the North-ſide, and twelve on the South, and ſix at the Weſt end. Each Chamber was eighteen Cubits and an half with its Wall, or thereabouts. The Doors for the lower Chambers were on the ground, in the ſides of the Chambers towards the Temple, and as ſome conceive, in the very thickneſs of the Temple Wall, and that they opened into the Holy Place. But for the middle Chambers, at the top of winding Stairs, and out of the middle, there were aſcents into the upper Rooms: and above all, there were Galleries to walk round about on all ſides of the Temple, to any particular Chamber; as alſo into the Chambers over the moſt Holy Place. And on the top of the higheſt Roof of theſe Chambers, probably there were Battlements and Pinacles for ornaments, as the top of the Temple it ſelf had.

So then, as to the Houſe in general, the breadth was fifty Cubits, the heighth thirty ſix; and as for the Porch in particular, its breadth was twenty two; its length thirty two; its heighth an hundred twenty ſix on the outſide.

Of the Courts, and Buildings, about the Temple.

Solomon built two Courts about the Temple, the outermoſt (which was by far the largeſt) was the great Court for the People, which was Quadrangular, or four-ſquare, each ſide containing a furlong in length, and the whole, almoſt half an *Engliſh* mile.

The inner Court, called alſo the Prieſts Court, was within the other, being two hundred Cubits long, and an hundred and fifty broad. Both theſe Courts were Walled about, 1 *Kin.* 7. 12. with three rows of hewen Stones, and a row of Cedar beams.

As for the Gates of the outward great Court, the Doors or folding leaves were covered with braſs: of which, there were,

Firſt, The Eaſt Gate, 1 *Chron.* 20. 14. 17. Some think that this was called, the Kings Gate, becauſe it was more ſumptuous than the reſt. 1 *Chron.* 9. 18. In one of the Chambers of this Gate, ſate the *Sanhedrim* of old, and ſometimes alſo in the Eaſt Gate of the inner, or higher Court, *Jer.* 35. 4. with *Chap.* 36. 10.

Secondly, The North Gate, 1 *Chron.* 26. 2, 14. where four Levites were placed in the daily Watch, *ver.* 17.

Thirdly, The South Gate, where alſo were four Levites in conſtant Watch, 1 *Chron.* 26.. 15, 17.

Fourthly, The Weſt Gate, called *Shallecheth*, from caſting up, being ſo denominated from that famous Cauſey, which *Solomon* made here to paſs on, from his own Houſe over the Valley, into the Mountain of the Temple, 1 *Chron.* 26. 16. 1 *Kin.* 10. 5. Each ſide of this Cauſey was planted with Oaks and Teyl-trees. There were alſo made ſtately rails of Almug-tree, which the Queen of *Sheba* beheld with pleaſing wonder. Here, for ſervice, were alſo four Levites, 1 *Chron.* 26. 18. Now becauſe this Gate was open only to the King and his Family, and becauſe a great part of the City lay on the Weſt-ſide of the Temple, we read of other Gates in this Weſtern-wall. As,

Firſt, the Gates of *Aſuppim*, which were two little ones, at the Southermoſt end of the Weſtern wall, together with a Treaſury, called the *Houſe of Aſuppim*, lying betwixt them, 1 *Chron.* 26. 15. To each of theſe Gates were appointed two Levites to watch, whereas there were four at each of the great Gates. *v* 17.

Secondly, *Parbar* Gate, which was at the Weſtern end, at which two Levites watched, *v.* 18.

Betwixt the two Courts, there was an aſcent, from the lower to the higher, by fifteen ſteps, or degrees; which, for form, were ſemi-circular: the whole, in heigth, were ſeven Cubits and an half, each ſtep being half a Cubit in the riſe: Theſe were the ſteps whereon the Levites ſang the fifteen *Pſalms of Degrees.*

In this Higher Court of the Lords Houſe, were but five Gates.

Firſt, the Eaſt Gate, called the Higher Gate of the Lords Houſe, 2 *King.* 15. 35. This was kept by the Fathers of the Levites, who had here alſo a famous Chamber, where, of old time, the *Sanhedrim* did ſit in Counſel, *Jer.* 26. 10. 2 *Chro.* 9. 19. *Jer.* 36. 10.

Secondly, In the South wall of this inward Court, there were at firſt but two gates.

1. The High gate of *Benjamin*, becauſe it ſtood on ſomewhat higher ground than the others; and was called the gate of *Benjamin*, becauſe it ſtood in the Lot, and Territory of the Tribe, as the Temple and Altar fully did. *Jer.* 20. 2.

2. The Lower gate of *Benjamin*, which ſtood in the South wall over againſt the Altar. This was called the *Water-Gate* under the ſecond Temple.

On the Weſt-ſide of the Temple, and in the Weſtern wall of the Inner Court, there was no gate at all.

On the North there were two gates, in their poſition exactly anſwering the Southern.

1. The upper North gate, opened upon the Body of the Temple, and was called the *Gate of the Lords Houſe* towards the North: in which place the women ſat weeping for *Tammuz*, *Ezek.* 8. 3. 5. 14.

2. The Gate of the Altar, becauſe it was right againſt the Altar, and oppoſite to the lower gate of *Benjamin.* This was the lower North gate, and under the ſecond Temple was called, *Nitzotz*, or the Gate of the Song, *Ezek.* 8. 5.

Of the Pavement.

That the great Court was paved, is very evident, 2 *Chron.* 7. 3. and moſt probable it is, that the Prieſts Court was paved alſo. For, 2 *Kin.* 16. 17.

17. its ſaid, that *Ahaz* taking down the Brazen Sea from off the Oxen, ſet it upon the Stone Pavement: and the various ſervices of the Prieſts in the Conrt did require it.

Each Court was made plain and even, with aſcents, by ſteps out of the firſt into the ſecond, and out of that into the Temple Porch, which was by twelve ſteps, from the Prieſts Court into the Porch.

Of the Porches.

Each Court had its Porches, 1 *Kin.* 6. 36. and 7. 12. which were built with three rows of hewn ſtones, and a row of Cedar Beams: of hewn Stones, of ten Cubits, and of eight: probably of ten long, and eight broad: ſo that the out-wall of the Cloiſters, was eight Cubits thick, and thirty Cubits high, of ſolid Stone, and then Cedar Beams, lying on the top acroſs on the Pillars within. The Wall running Eaſt and Weſt, the Beams were laid at top North and South, with Pillars under them, covered at top, and open on the inſides, towards the open Pavements of the Courts, the Beams being ſupported with Pillars, made a dry walk, as in the *Royal Exchange*.

Thus there were beautiful Porches, with ſtately Pillars, round about both the Courts, except where there were Gates with their Buildings, and Chambers, with their Treaſuries: and that there were Treaſuries and Chambers round about in the Courts, is clear, 1 *Chron.* 28. 11, 12.

In the buildings of the outward Court, were the Chambers and Lodgings of the Levites, eſpecially in thoſe near the Gates where their Officers lay. And ſome places there were for the miniſterial Veſſels, and the Inſtruments of the Sanctuary. Other Rooms for fine Flower, Salt, Wine, Oyl, Frankincenſe, Spices, Ointments, *&c.* 1 *Chron.* 9. 27, *&c.*

Of the Veſſels, Utenſils, and other Ornaments of the Temple.

In the covered Houſe, there were two ground Rooms, and a Porch: in each whereof there were rare, and magnificent Ornaments. For the glorious Majeſty of God was pleaſed to keep Houſe amongſt the Children of *Iſrael*, having his Preſence-Chamber in the Sanctuary, and his Privy-Chamber in the Oracle. Which glorious Chambers were adorned on all ſides with Cherubims, and Palm-trees, carved in Cedar, and overlaid with Gold.

In the Oracle, or Holy of Holies, were, 1. the Ark of the Covenant, which was ſet in this moſt holy place, under the Wings of the Cherubims. It was made by *Moſes* in the Wilderneſs, of *Shittim* wood, which grew plentifully in *Arabia*, where it was made, *Numb.* 25. 1. and 33. 49. It was in length but two cubits and an half, and in breath and heighth equal; *viz.* one cubit and an half: it was overlaid with pure Gold within and without, and had a Crown of Gold round about it. It had four golden Rings, two on each ſide, cloſe by the four corners, with two ſtaves made of *Shittim* wood, and overlaid with gold, for the Levites to carry it in the Wilderneſs, *Exod.* 37. 1. *&c.* which ſtaves were brought with it into the Oracle, 1 *Kin.* 8. 6, 7, 8. to mind the people, that if they brake Gods Covenant, the Staves yet remained within the Rings of the Ark, ready to bear away the Symbole of Gods gracious preſence from them.

In this Ark were the twelve Tables of ſtone, which *Moſes* put therein at *Horeb,* whereon were engraven the ten Commandments, upon all the four ſides of the ſtone, 2 *Chron,* 5. 10. *Exod.* 32. 15, 16.

Over this Holy Cheſt, containing theſe Tables, there was laid a covering of pure beaten gold, called the *Mercy-Seat,* equal, in its length and breadth, to the Ark, and was placed between the Stone-Tables, and the Cherubims, between whoſe wings Gods Majeſty is ſaid to ſit, *Exod.* 37. 6. It ſignified *Jeſus Chriſt,* the Mediatour between God and us, interpoſing between Gods Wrath and our Perſons, who have broken the Commandments that lay within.

Of the Cherubims.

On the two ends of this *Mercy-ſeat*, were the two Cherubims of *Moſes*, both of beaten Gold, *Exod.* 37. 7. Their Figure was in the ſhape of young men; and ſuch were the Apparitions of the Angels, *Mar.* 16. 5. *Mat.* 28. 2. Theſe Cherubims were made out of one piece, even out of the *Mercy-ſeat* were they made, *Exod.* 37. 8. Whence, it ſeems, that the Cherubims and the *Mercy-ſeat* were made out of one and the ſame piece of beaten Gold, ſhewing the conſtant attendance of the Angels upon *Jeſus Chriſt.* They ſtood upon it, 1. Noting that Chriſt, according to his Humane Nature, was made a little lower than the Angels. Their Faces were oppoſite one to another, and looking down upon the *Mercy-ſeat*; noting their deſire of underſtanding the Myſtery of Chriſts Incarnation. 2. They ſtood upon the *Mercy-ſeat,* ſhewing that Chriſt was the Foundation of the Confirmation of the Elect Angels, *Heb.* 2. 7. 1 *Tim.* 5. 21. They ſpread out their Wings, noting their alacrity to fly on Gods meſſages. Probably, they had four Wings, two whereof were lifted up on high, and two covered their feet, being a modeſt expreſſion of the Holy Spirit, *Iſa.* 6. 2.

Beſides theſe, ſtanding on the Ark, there were two others made by *Solomon,* ſtanding on the ground, made of Olive-tree, and overlaid with Gold. Each Wing of either Cherubim was five cubits long: all four Wings being extended to twenty cubits, which was the whole breadth of the Houſe. The two inward Wings touched each other, and the two ends of the outward Wings touched the Walls of the Houſe, 2 *Chron.* 3. 10, 11, 12, 13. 1 *Kin,* 6. 23, 28. The heighth of each of *Solomons* Cherubims was ten cubits, under whoſe two inward Wings, ſtood *Moſes* his Ark and Cherubims. Alſo within this moſt Holy place, was laid up the Pot of Manna, and *Aarons* Rod that budded, *Heb.* 9. 4. As alſo the Golden Cenſer of *Aaron.*

Of

Of the Veſſels and Utenſils in the Sanctuary, or Holy place.

There was, firſt, the Golden Altar of Incenſe, 1 *Kin.* 16. 22. That, made by *Moſes*, probably, was laid up in ſome of the Chambers: for it's ſaid, that *Solomon* made one of Cedar, and overlaid it with Gold, 1 *Kin.* 7. 48. 2 *Chron.* 4. 19.

The Tables of Shew-bread.

There were ten Golden Tables for Shew-bread, five on the right, and five on the left ſide of the Sanctuary, 2 *Chron.* 4. 8. Their uſe was, to ſet the Shew-bread upon them. On each Table were ſet twelve Cakes, ſix in a row, one upon another, they were ſquare, and not round, with a golden Diſh of Frankincenſe on the higheſt Cake, with Spoons, Covers, and Bowls of Gold.

Of the Golden Candleſticks.

The Candleſticks were of pure Gold: their number was ten: whereof five on the right ſide, and five on the left ſide of the Sanctuary, 1 *Kin.* 7. 49. 2 *Chron.* 4. 7. Alſo for the ſervices of the golden Altar, the Tables and the Candleſticks: there were many excellent Veſſels of pure Gold; as an hundred Baſons, Bowls, Cenſers, Cups, Flowers, Lamps for the Candleſticks, Snuffers, Spoons, Tongs, all of pure Gold: beſides ſome Baſons of Silver, 1 *Kin.* 7. 49, 50. 1 *Chron.* 28. 13, 17. 2 *Chron.* 4. 8. 20, 21, 22.

Of the two Pillars ſtanding in the Porch of the Temple.

In the Porch of the Temple, ſtood the two famous Pillars: for matter, of Braſs; for form, *Cylinders*: for heigth, eighteen cubits a piece: for compaſs, twelve cubits: for *Diameter*, about four cubits, 1 *Kin.* 7. 15, 19. *Jer.* 52. 21, *&c.* On the top of theſe Pillars, were two Chapiters, of five cubits higher than the Pillars, with Nets of Checker-work; and each Pillar had ſeven wreaths of Chain-work, with two rows of Pomegranates; in each row a hundred: but ninety ſix only could be ſeen by thoſe who ſtood upon the pavement of the Porch. So that there were on both Chapiters, four hundred goodly Pomegranates in all, which were put upon Chains, in two rows. Both Pillars joyned together, in their meaſure, were but thirty five cubits high, that is, twice eighteen, abating one cubit, becauſe each Chapiter did ſink half a cubit within the ſocket of the *Cylinder*, for their faſtening: ſo that each Pillar, with his Chapiter, was twenty two cubits and an half high, the Pillars ſeventeen and an half, and the Chapiters five, 2 *Chron.* 4. 12, 1 *Kin.* 7. 16, 42. 2 *Chro.* 4. 13. and 3. 16. *Jer.* 52. 23. Whereas it's ſaid, each Chapiter was but three cubits high, it's to be underſtood of the ſtately Embroidery, and Ornaments of Net-work, Chains, and Pomegranates, which were at the beginning of the third cubit.

Theſe Pillars were placed within the Porch: The Pillar on the right, or South-ſide, was called *Jachir*: He ſhall eſtabliſh; noting the fixedneſs of it upon its Foundation: and that on the left, or North-ſide, was called *Boaz*: Strong, or Potent: denoting the firmneſs, and ſtrength of that ſtately piece of braſs, 1 *Kin.* 7. 21. 2 *Kin.* 25. 13.

Of the Veſſels in the Prieſts Court.

The chief thing here, was, the famous Altar of Braſs, which was twenty cubits long, twenty broad, and ten high: It was placed before the Porch, full Eaſt of it, whereon the Sacrifices were offered to God, 2 *Chro.* 4. 1, 11. and 8. 12. *Joel* 2. 17. 1 *Chro.* 28. 17. 1 *Kin.* 7. 45. Many Inſtruments were made for the Sacrifices, as Fleſh-hooks of Gold, Pots, Shovels, and Baſons of bright Braſs.

The next was a brazen Scaffold, which only ſerved the King in his Temple-approaches unto God. It was five cubits long, five broad, and three high, 2 *Chro.* 6. 13. And, probably, the Kings Pillar was annexed to this Scaffold, whereon the King did ſit, or ſtand, or kneel, as occaſion was, before the Altar, 2 *Kin.* 23. 3. 2 *Chro.* 23. 13.

Thirdly, The brazen Sea was here: A moſt rare, and admirable piece, caſt in the clay ground, between *Succoth* and *Zarthan*, in the plains of *Jordan.*

It was of pure bright Braſs, 1 *Kin.* 7. 48. The brim, or top was round; beneath, probably, it was four ſquare, reſting upon twelve Oxen, every three Oxen facing each of the four winds, and having their hinder parts inward.

The quantities of this Veſſel were, its *Diameter* ten cubits; its *Semidiameter*, five cubits; its *Circumference*, thirty: its thickneſs, a handbreadth, 1 *Kin.* 7. 23, 26.

The brim was wrought, like the brim of a Cup, with flowers of Lillies: Under the brim there were brazen knops, about ten in a cubit, compaſſing the Sea round about, in the likeneſs of Oxen: Theſe were caſt together with the Veſſel, for its beauty and ornament, 1 *Kin.* 7. 26, 24. 2 *Chro.* 4. 3.

It ſtood upon twelve brazen Oxen, three on each ſide, towards the four winds, 2 *Chro.* 4. 4. It was placed on the right ſide of the Houſe, Eaſtward, towards the South, or in the South-Eaſt corner of the Court of the Prieſts, 2 *Chron.* 4. 6. Its uſe was, for the Prieſts to waſh in: *viz.* by drawing, or pouring out water into ſome other Veſſel, wherewith they waſhed their hands and their feet.

In the fourth place were there ten Lavers made of Braſs; each containing forty Baths: each was four cubits in its meaſure: or (as ſome) four cubits ſquare, according to the Baſes whereon they ſtood: each Baſe being four cubits long, as many broad, and three in heigth. They ſtood upon four Brazen Wheels, one wheel being fixed on each ſquare ſide of the *Baſis*: the outſide of theſe *Baſes* were carved with ſimilitudes of Oxen, Cherubims, Lions, and Palm-trees.

Firſt then there were ſtately pieces of Braſs provided, four cubits in breadth, and four in length, and of about a cubit and an half in thickneſs. Then was there a Brazen border, of the length of almoſt four cubits, and half a cubit broad, ſtanding upright upon the flat Baſe, which, for its more curious Ornament, was engraven with Lions, Oxen, Cherubims, and Palm-trees, 1 *Kin.* 7. 28, 29, 36. On both ſides of this upright Brazen border, there ſtood, in orderly rows, little upright Brazen Columns, like the Pillars of a *Balcony*. The heigth of theſe (ſtanding upright in two rows, and receiving betwixt them a four-ſquare upright piece of Braſs, wrought with Images, and being about the heigth of the ſaid Barrs) was about half a cubit, erected above the even ſurface of the vaſt *Baſis* beneath, 1 *Kin.* 7. 28.

Upon the top of theſe Bars, was another flat piece of Braſs, which, being laid *Horizontally*, reſted upon theſe Bars, and was much leſſer in all its Dimenſions, than the grand *Baſis*, over which it lay, fixed upon the brazen Pillars, parallel to it, at the diſtance of half a cubit, 1 *Kin.* 7. 35. At the bottom of the little brazen Bars, that were laid ſhelving to caſt off the filth, when the Prieſts waſhed the parts of the Sacrifices upon them, with water taken out of the Laver it ſelf: which alſo, for their Ornament, were engraven with the like Figures.

Under theſe ſhelving Plates of *Braſs*, ſtood the four brazen Wheels of the great *Baſe*, every of the four ſides of the *Baſe*, having a wheel annexed to it: their Axle-trees were joyned to the lower part of the body of that *Baſe*, and the heigth of each wheel to the Axletree, was a cubit and an half, 1 *Kin.* 7. 30, 33. Theſe Wheels ſtood not upon the ground, but had under them plates of Braſs, of a competent thickneſs, that lay in a four-ſquare Form upon the ground, and ſupported the Wheels, and all above them, 1 *Kin.* 7. 30. And upon this Foundation of Braſs, were four brazen Pillars fixed; underneath every *Baſe*, at its four corners, to aſſiſt the Wheels, in bearing that huge weight that was upon them. The upper *Baſe* before-mentioned, that reſted upon the Rows of brazen Pillars, was round on the inſide, as if a round piece had been cut out of the midſt of it, which is called a *Chapiter*, upon which was fixed another border of Braſs, and the mouth of the Laver, had its circular lips turning down, like the Lilly work of the brazen Sea, and reſting upon the four corners of this four-ſquare border, which, probably, was engraven with the afore-mentioned Figures.

The Laver, or Cauldron it ſelf, was ſeated within this upper border of *Braſs*, the bottom of it reſting upon the great maſſy *Baſe* underneath, 1 *Kin.* 7. 38. Each of theſe Lavers contained forty *Baths* of liquid matter: and five of them were placed on the North-ſide, and the other five on the South, in the Prieſts Court.

As for the leſſer Veſſels and Ornaments, ſtanding in, or laid up within the Compaſs of this or the other Court, and the ſeveral Chambers of the Temple, as the Desks, and Muſick-books of the Singers, the Kings' Pillar, all the Veſtments of the Prieſts, the hundred and twenty Trumpets, the Slaughter-knives, and all other Utenſils about the Sacrifices; the Inſtruments of Muſick, the Standards of all Meaſures, the Armory of all Weapons, as Spears, Bucklers, Shields, &c. The Repoſitories for Wood, Salt, Tithes, Offerings; the Treaſure-Chambers: the Water, or Well-rooms: the Lodgings of the Prieſts and Levites, that attended on the holy ſervice in the Temple, all which were moſt exactly diſpoſed, yet hath it not pleaſed the Holy Spirit to tranſmit their accurate Deſcriptions to Poſterity, and therefore we muſt be content not to be wiſe above what is written.

The Temple continued four hundred and fifteen years, during which ſpace, it was ten times robbed, and plundered. Firſt, by *Shiſhak* King of *Egypt*, and next by five of its own Kings; then by one of the Kings of *Iſrael*: and then by *Nebuchadnezzar* three times, in the Reigns of its three laſt Kings.

The Kings, in whoſe Reigns the Temple was pillaged, were, in the fifth year of *Rehoboams* Reign, 1 *Kin.* 14. 26. By *Shiſhak* King of *Egypt*, then *Aſa*, in the ſixteenth year of his Reign, took all the Silver and Gold left in the Treaſuries of the Houſe of God, and gave them to *Benhadad*, King of *Syria*, to bribe him to a breach of his League with his mortal enemy, *Baaſha* King of *Iſrael*, 1 *Kin.* 15. 18. Then *Ahaziah*, being ſeduced by his wicked mother *Athaliah*, broke up the Houſe of God, and beſtowed all the Dedicated things upon *Baalim*, 2 *Chron.* 24. 7. Then *Joaſh* took away all the hallowed things given to the Temple, and all the Gold in the Treaſuries, and ſent them to *Hazael* King of *Syria*, to pacifie him when he was coming againſt *Jeruſalem*, 2 *Kin.* 12. 18. Then *Joaſh*, King of *Iſrael*, having beaten and captivated *Amaziah*, ſpoiled the Temple of all the Gold and Silver, and carried away all the Veſſels, *&c.* 2 *Kin.* 14. 14. Then *Ahaz* took the Silver and Gold, found in the Houſe of God, and ſent it to *Tiglath-Pileſer*, to help him againſt the King of *Syria*, 2 *Kin.* 16. 8. Yea, and pillaged it far worſe: verſe 17. 18. Then *Nebuchadnezzar* ſpoiled the Temple of many of its rich Veſſels, in the time of *Jehoiakim*, 2 *Chro.* 36. 7. And again, in the Reign of *Jehoiachin*, or *Jeconiah*, 2 *Chron.* 36. 10. 2 *Kin.* 24. 13, And laſtly, he utterly deſtroyed it under *Zedekiah*, 2 *Kin.* 25. 13. *Collected out of Mr.* Sam. Lee*'s ingenious Deſcription of* Solomons Temple.

CHAP. XLIX.

Examples of Groſs Ignorance.

1. V*Irgilius* was a Biſhop in *Bavaria*, much renowned for his Piety and Learning, being ſeen in all Sciences, eſpecially in the *Mathematicks*. He was condemned for an Heretick, for affirming that there were *Antipodes*. *Leigh*, of *Rel.* and *Learn.* p. 354.

2. In the Reign of King *Henry* the Eighth, there was one *Peck* burnt at *Ipſwich*, and when, by reaſon of the flames round about him, he was all over as black as a coal, there was one Dr. *Reading*, with ſome other Doctors, ſtanding by, and *Reading* having a long wand in his hand, ſtrook *Peck* over the ſhoulders, ſaying, *Recant, and believe that the Sacrament of the Altar, is the very Body of* Chriſt, *fleſh, bloud, and bones, and ſo I will preſently abſolve thee.* *Peck* anſwered, I defie both it and thee, and ſo ſpat bloud at him: Whereupon the Doctor ſaid, *To as many as ſhall caſt a ſtick towards the burning of this Heretick, my Lord Biſhop of* Norwich *grants forty dayes pardon.* Which, when he had ſaid, Baron *Curſon*, Sir *John Audley*, with many others, aroſe from their ſeats, and with their Swords cut down boughs from the Trees, and threw them into the fire: and the like did the multitude that was there preſent. See my *Engliſh Martyrol.* p. 84.

3. When Mrs. *Anne Askew* was examined about her Religion, the Biſhop of *Londons* Chancellor rebuked her, for medling with the Scriptures, ſaying, *That St.* Paul *had forbidden women to ſpeak, or talk of the Scriptures.* To whom ſhe anſwered, that ſhe knew St. *Pauls* meaning as well as he, in that 1 *Cor.* 14. To wit, that women ought not to ſpeak in the publick Congregation, by way of teaching. *Ibid.* p. 109.

4. In the Reign of Queen *Mary*, there was in the Town of *Shakerley*, in *Lancaſhire*, one *Jeffery Hurſt*, a godly man, for whom, one Mr. *Leland*, a neighbour Juſtice, taking a Prieſt with him, went to ſearch; and as he was ſearching his Houſe, he found three or four Books in a Chamber window. The Juſtice asked the Prieſt, what Books they were? the Prieſt anſwered, that one of them was *Tindals* Teſtament in *Engliſh*, which was plain Hereſie, and none worſe than it: and for the other Books, they were not fit to be looked on, for they might do much harm. *Ibid.* p. 270.

5. Whilſt *Chryſoſtom* was Biſhop of *Conſtantinople*, there aroſe a great contention among the *Monks* in *Egypt*, whilſt ſome of the more ignorant and illiterate held, that God had a Body like unto man, which the others denied. See my *Lives of the Fathers.* p. 138.

6. Mr. *John Philpot* being brought before *Bonner*, and ſome other Biſhops, the Biſhop of *Worceſter* ſaid, Before we begin to ſpeak with him, it's

beſt that we call to God for Grace, and to pray that God would open his heart, that he may conceive the Truth. Whereupon Mr. *Philpot*, falling on his knees, ſaid, *Almighty God, who art the giver of all wiſdom and underſtanding, I beſeech thee, of thine infinite goodneſs and mercy in* Jeſus Chriſt, *to give me (moſt vile ſinner, in thy ſight) the ſpirit of wiſdom, to ſpeak, and make anſwer in thy cauſe, that it may be to the contentation of the hearers before whom I ſtand ; as alſo to my better underſtanding, if I be deceived in any thing.* Nay, my Lord of *Worceſter* (ſaid *Bonner*) you did not do well to exhort him to make any Prayer ; For this is the thing they have a ſingular pride in, that they can often make vain Prayers, in which they glory much. For,in this point they are like unto certain arrant *Hereticks*, of which *Pliny* ſpeaks, that they daily ſung *Antilucanos Hymnos* ; Praiſes to God, before the dawning of the day. Then ſaid Mr. *Philpot*, *The Lord God make me, and all here preſent, ſuch Hereticks as they were. For they were godly Chriſtians, with whom the Tyrants of the World were offended, for their Chriſtian Practices, and well-doings. Ibid.* p. 532.

7. When Dr. *Harris* had been ſome time Batchelour of Arts, he was willing to try his fitneſs for the Miniſtry, and having prepared a Sermon, he profered his pains at *Chiping-Cambden*: but ſuch was the woful ignorance of thoſe times, that in the greater Town, he knew not where to procure a Bible to carry with him into the Pulpit: Yet at laſt, being directed to the Vicar there, he indeed had a *Bible*, by whom he was at laſt furniſhed :and the Text which he preached upon,was, *Rom.* 10. 1. *Brethren, my hearts deſire, and Prayer to God for* Iſrael *is, that they might be ſaved.* And his Sermon was highly commended, and yet himſelf would ſay, that he was a loſer by the bargain. Firſt, Becauſe his heart ſwelled upon it. Secondly, Becauſe his Carnal Friends hereupon called upon him, to give over Univerſity ſtudies, and to come among them, as having Learning enough. See his *Life*, in my *third Vol.* of *Lives.* p. 276.

8. An *Indian* of *America*, was ſent by his Maſter, a *Spaniard*, with a basket of Figs, and a Letter (which mentioned the Figs) to be by him carried to one of his Maſters Friends. By the way, the *Indian* did eat up the Figs, but carried the Letter, as he was appointed, whereby his deed was diſcovered, and he was ſoundly beaten for it. Being ſent a ſecond time, upon the ſame errand, he firſt took the Letter (which he conceived to have eyes as well as a tongue) and hid it in the ground, ſitting down upon the place where he had hid it, and then fell ſecurely to eat up the Figs, preſuming that that Paper which now ſaw nothing, could tell no tales: and then taking it out of the ground again, he delivered it to his Maſters Friend, whereby his fault was the ſecond time diſcovered, and he worſe beaten for it than before.

9. It's ſaid of one of the Kings of *Scotland*, that he would ſeldome ask counſel of any : but when he did, he would never follow any, he was ſo wedded to his own will. *Dan. Hiſt. of Eng.* Fol. 207.

10. The Kings of *Mexico*, at their Coronation, uſed to ſwear, that during their Reign, the Sun ſhould hold on his Courſe, and the Clouds ſhould ſend down rain, that the Rivers ſhould run, and that the Earth ſhould bring forth all manner of Fruit, *&c. Lopez de Gomara.*

CHAP. L.

Examples of Inconſtancy: Unſtableneſs: Fickleneſs.

1. THe Emperour *Caligula*, in all his deportment and actions, was ſo variable and inconſtant, that he was conſtant in nothing but in inconſtancy. One while he was greedy and covetous in extremity: and anon a Prodigal, and ſpender above all meaſure. To ſatiate his greedy Covetouſneſs, he invented means to gather wealth, and to rob the Empire and People, ſo as there was no kind of Tribute, or Impoſition to be deviſed, which he put not in practice, even among whoors, and diſhoneſt women: and in all ſuits of Law, he had the fortieth part of any ſum that was recovered, and if the parties agreed before the Sentence was given, he yet had a certain portion: and ſo in all things wherein any thing was to be gotten, he would have a ſhare, even of thoſe which were Porters, and gat money by bearing burthens upon their ſhoulders.

Having by ſuch oppreſſive means amaſſed together infinite Treaſures, he would lye down naked, and tumble upon it, thus recreating himſelf in his curſed hoords of money: after which, he was profuſe and prodigal as ever man was, as may appear by theſe few inſtances.

In the Baths wherein they uſed to bath themſelves, he cauſed moſt precious, and ſweet-ſmelling Oyntments to be caſt, which were of exceeding great price, that in them, hot and cold, they might bath themſelves, as in other waters. In the Feaſts and Banquets which he made, he commanded moſt precious Pearls and Jewels to be diſſolved in the moſt ſtrong Vineger, and to be put into their Meats, that the coſt might be ineſtimable: and oft he commanded that all the ſervices, inſtead of meat, bread, fleſh, fiſh, and fruits, ſhould be of fine Gold for his Gueſts. He alſo ſometimes caſt among the people huge ſums of money.

On the one ſide, he contemned the Gods, and preſumed to make himſelf one of them, and yet he was ſo affrighted with a clap of Thunder, that he ran, and hid himſelf under a bed. Sometimes he was very familiar, and called men to converſe with him, ſeeming to be much delighted with their company, and converſe: at other times he ſhunned them, and retired himſelf from them. He ſometimes diſpatched matters with ſuch diligence and expedition, as he ſeemed to be the moſt quick and active man in the world: and at other times with ſuch ſlackneſs and deliberation, as that he ſeemed not the man which he was before. Many which committed heinous crimes, he would not puniſh: and others he commanded to be ſlain, who had committed no offence. He would this day praiſe one thing, and the next day would cauſe him to be ſlain that ſpake well thereof. Finally, he was ſo variable, that (as *Dion* reporteth) men knew not what to do, nor ſay, his conditions were ſo doubtful.

The like he ſhewed in his Apparel, in his Exerciſes, and in all his other actions: For when he ſeemed eager to procure one thing, he would do clean contrary.

He commanded certain Ships to be built, which were the greateſt, and moſt coſtly that ever were ſeen, of which, all the Timber was of *Cedar*, and the Poops and Sterns of *Ivory*, ſet with Gold and precious Stones: and all the Sails and Tacklings were of fine Silk of divers colours. They were ſo great, as they had in them ſpacious Halls and Gardens wherein were many Flowers and Trees. In one of theſe Ships he ſailed along the Coaſt of *Naples*, one whole day, to diſport himſelf. He alſo began certain Works and Buildings, againſt all humane reaſon and diſcretion, and ſuch as ſeemed impoſſible. For in the Sea he commanded huge Pillars to be erected, and Towers to be built: and by Land he raiſed certain Vallies, and made them equal with the Mountains, heaping up Rocks and Earth to level them: and in other places he digged down Mountains, making them even with the Medows and Plains; thus preſuming to correct the Works of God in Nature. *Imp. Hiſt.* p. 51.

2. *Cerdon*, an *Heretick*, in the time of *Irenæus*, ſometimes proteſted the true Faith in publick, and yet privately taught the contrary. Afterwards he confeſſed his errour; and yet again, being reprehended for the corrupt Doctrine which he taught, he refrained the company of the Brethren. *See my Lives of the Fathers.* p. 23.

CHAP. LI.

Examples of Induſtry. Diligence. Painfulneſs.

1. GRegory *the Great* was indefatigable in his labours, and ſo ſtudious of the ſacred Scriptures, that he could ſcarce find leiſure to eat his food, till meer neceſſity urged him to it: and when by his abſtemiouſneſs he had much impaired his health, yet would he not give over his employments, but ſpent all his time in Prayer, Reading, Writing, or Dictating unto others. He was very exact in ſpending his time, ſaying, that *he was to give an account of it unto God. See my Lives of the Fathers*, p. 179.

2. *Bernard* having betaken himſelf into a Monaſtery, ſpent his time in Study, Meditation, and Prayer; often ſaying to himſelf, *Bernard, Bernard, Remember for what end thou cameſt hither.* He allowed himſelf very little time for ſleep, often complaining, that all that time was loſt: and indeed in ſo ſparing a diet as he uſed, there was need of the leſs ſleep. By his rigid abſtinence, he much weakened his Body, ſo that he was ſcarce able to retain his food which he had eaten, and that little which he did retain,

tain, ſerved rather to retard Death, than to prolong his Life ; yet all this while he remitted nothing of his Studies, and Labours ; inſomuch as he equalled the other Monks, in digging their ground, felling of wood, and carrying it home upon his ſhoulders: and when his ſtrength failed, he buſied himſelf about meaner ſervices. And, when he had any intermiſſion, he ſpent his time in Prayer, and reading the Sacred Scriptures, which, afterwards, in the midſt of his bodily labours, he meditated over again. He read alſo the beſt Expoſitors, yet took more delight in the Fountain it ſelf, than in theſe ſtreams, whereby he became very mighty in the Scriptures, which ſtood him in great uſe, when afterwards he became a diligent Preacher. *Ibid.* p. 193.

3. It is ſaid of *Bonaventure*, that he hated Idleneſs: that he read over the whole body of the Fathers, and out of them made that famous piece, which he calls his *Pharetra*. He wrote out two Bibles with his own hand, and had moſt of them by heart, *Ibid.* p. 198.

4. *Oecolampadius* at *Baſil*, ſpent his time in Preaching, Reading, Writing, Publiſhing of Books, Viſiting the ſick, *&c.* and when he fell into his laſt ſickneſs, whereof he died, yet would he not intermit his labours: and when he was confined to his bed, he ſpent his time in Divine Meditations, and in exhorting and comforting his Friends. *Ibid.* p. 272.

5. Mr. *Hugh Latimer*, being releaſed out of the Tower, in the beginning of King *Edward* the ſixths Reign: he continued a faithful, and painful preacher all that Kings time, preaching twice every Sabbath, though he was ſixty ſeven years old. He roſe to his Study Winter and Summer, at two a clock in the morning. *Ibid.* p. 527.

6. Dr. *Cranmer*, in his journey to *Rome*, to and again, learned all the New Teſtament in *Greek*, by heart. *Ibid.* p. 539.

7. *Conrade Pellican*, having procured an *Hebrew Bible*, fell cloſe to the reading of it, and as he went along, made a Concordance: gathering the Roots, and ſetting down all thoſe words which were ſeldome uſed: and thus he went over the whole Bible in little more than three Months, and having finiſhed it, he carried a *Specimen* of it to *Capnio*, who was amazed to ſee ſo much work in ſo little a time. *Ibid.* p. 553.

8. *Philip Melancthon*, at fourteen years of age, commenced Batchelour of Arts, with general approbation, at *Heidleberg*. He alwayes uſed to carry his Bible about with him, wherein he read very often. From thence removing to *Tubing*, he taught the Law, and read over, with great diligence and induſtry, all the Books of *Gallen*: and (together with *Oecolampadius*) he read over *Heſiod*. He read publick Lectures in the Schools, out of *Virgil*, *Terence*, and *Tully*, and was beſide employed in overſeeing the Preſs. Then he ſtudied the *Mathematicks*, *Law*, and *Phyſick*, in all which he profited very much, and in the ſeventeenth year of his age, commenced Maſter of Arts. Shortly after, *Frederick* Duke of *Saxony*, hearing of his fame, ſent for him to *Wittenberg*, to teach the *Greek* Tongue. Concerning him, *Eraſmus* wrote thus; *Philip Melancthon* is a moſt learned, and excellent *Grecian*: He is a very youth and ſtripling, if you conſider his age, but one of us, if you look upon the variety of his knowledge almoſt in all books. He is very exquiſite in

the learning of both languages. I pray Chriſt, this young man may live long among us; he will quite obſcure *Eraſmus*. Four days after he came to *Wittenberg*, he made a Learned and Polite Oration in the Univerſity, which he delivered with ſo much grace, as was admirable, being then but two and twenty years old. There he began to Expound St. *Paul*'s Epiſtle to *Titus*, out of the Original, to the great admiration of his Hearers, which flocked exceedingly to his Lectures, and *Luther* alſo was very much taken with the ſame. When he firſt began to Teach, he found the Precepts of Art either falſe, or obſcure, or out of Order, and therefore, taking the labour upon him, he made learned *Syſtemes* of almoſt all Arts, leaving out what was falſe, illuſtrating what was obſcure, and rightly methodizing what was out of order; ſo that in the year 1519. he publiſhed his *Rhetorick*: the year after, his *Logick*: and ſhortly after, his *Grammar*: with the other Arts in order. p. 562.

9. *Muſculus* ſtudied the *Greek* Tongue, and profited ſo much therein, that he Tranſlated divers parts of *Chryſoſtome*, *Baſil*, *Cyril*, *Athanaſius*, *&c.* And, by his own Induſtry, he learned the *Arabick* Language, not having ſo much as a *Grammer* to help him: only by obſerving proper Names, (which are moſtly the ſame in all Languages) he found out the Letters, and ſo attained to the Reading, and Underſtanding of that Tongue. Being ſent for to *Donavert*, to aſſiſt them in the Reformation of Religion, he preached to them every day, for a quarter of a year together. He printed many Works, all which he wrote out with his own hands. *Ibid.* p. 606. 607.

10. The ordinary labours of Mr. *John Calvin*, were theſe. Every other *Sabbath* he preached twice. On *Mundayes*, *Tueſdayes*, and *Wedneſdayes*, he read Divinity Lectures. Every *Thurſday* he aſſiſted in the Conſiſtory, for the Exerciſe of Eccleſiaſtical Diſcipline. On *Fridayes* he read a Lecture, for the clearing of difficult Texts of Scripture. Beſides all which, he wrote many Commentaries upon the Scriptures. Anſwered many Adverſaries of the Truth. Wrote many Letters to ſundry Places and Perſons, in weighty buſineſſes. Beſides all which, he had the charge and buſineſs of a Family to look after. *Ibid.* p. 628. 629.

Towards the end of his life, he fell ſick of a *Quartan* Ague, which held him eight months, and did ſo debilitate his lean and over-worn body, that he never throughly recovered his health again. Yet all this time, though his Phyſicians warned him, and his Friends diſſwaded him, to intermit his Preaching, and Lectures: yet did he continually buſie himſelf night and day, in dictating, and writing Letters every way, often ſaying, *That nothing was more troubleſome to him than an idle life.* At this time alſo, he publiſhed the laſt Edition of his *Inſtitutions*, in *French* and *Latine*, and his Learned Commentary upon *Iſaiah*. *Ibid.* p. 654.

The year after, which was 1563. Mr. *Calvin*'s diſeaſe did ſo far encreaſe, that it was almoſt incredible that ſo weak a body, exhauſted with ſo many labours, and worn out with ſo many diſeaſes, ſhould yet retain ſo valiant and generous a mind: ſo that even then he could not be perſwaded to favour himſelf: and, if at any time he abſtained from his publick labours (which yet he never did, but when by neceſſity he was enforced thereto) yet then was he buſie at home, either in giving counſel, or in dictating to his Scribes. The witneſſes whereof, are thoſe two ſerious Admonitions to the *Polonians*, to take heed of thoſe Blaſphemers, who denied the Sacred Trinity: The anſwers which he returned to the Brethrens Meſſengers, who were now met in a Synod at *Lyons*: His Commentaries upon the four Books of *Moſes*, which himſelf turned out of *Latine* into *French*. And laſtly, his Commentary upon *Joſhua*, which he now began, and finiſhed a little before his Death. *Ibid.* p. 658.

11. Biſhop *Juel*, beſides his publick employments, read much, and wrote much. Scarce any year in all the time of his Biſhoprick paſſed, wherein he publiſhed not ſome famous work or other. *Diu vixit*, *licet non diu fuit*; He lived long in a ſhort ſcantling of time. *Ibid.* p. *669*.

12. *Zegedine* had ſuch an earneſt deſire to breed up youth in Religion and Learning, that, notwithſtanding his many other weighty employments, he read, not only in the Publick Schools, but privately alſo in his own Houſe to many; unto which Lectures many ignorant Prieſts thereabout reſorted, to their great benefit. Neither did he intermit his Labours, no not in ſickneſs, if he had but ſtrength to ſpeak, ſo as that his Voice might be heard. *Ibid.* p. 704.

13. *Zachary Urſin*, by his Publick Lectures, and exceſſive ſtudies, fell into a ſickneſs, which held him above a year together: but upon recovery, he returned to his former labours again: and beſides his Divinity Lectures, he read *Logick* in the Schools; and deſired his Auditors to bring him what doubts, and objections they met with, which, upon ſtudy, in his next Lecture, he gave anſwers to. But his continual Watchings, Studies, Meditations, and Writing, caſt him into a Conſumption, and other diſeaſes, yet would he not be perſwaded to intermit his employments, till his diſeaſes had confined him to his bed. Yet therein alſo was he never idle, but alwayes dedicating ſomething that might conduce to the Publick good of the Church. He was alwayes very ſparing of his time, as appeared by theſe verſes ſet over his Study door;

Amice, quiſquis huc venis,
Aut agito paucis, aut abi,
Aut me laborantem adjuva. *Ibid.* 770.

14. Mr. *John Fox* finiſhed that moſt elaborate work, with infinite pains, in the ſpace of eleven years, never uſing the help of any other man: but wrote all, and ſearched all the Records himſelf. By theſe exceſſive labours, leaving no time free from his ſtudies, nor affording himſelf ſeaſonably what Nature required, he was brought to that paſs, that his natural vigor being ſpent, neither his Friends nor Kindred

could by ſight remember or know him: yea, it cauſed in him much withered leanneſs of body, yet would he by no means be perſwaded to leſſen or intermit his accuſtomed labours. *Ibid.* p. 794.

15. Mr. *William Whitaker*, when he applied himſelf to the ſtudy of Divinity, became a diligent reader of the Sacred Scriptures, with all the principal Modern Commentators, who were faithful Interpreters of the ſame: and being of an incredible Induſtry, and patient both of heat and cold, in a few years ſpace, he read over moſt of the Fathers, both *Greek* and *Latine*: and, if by any occaſion of Friends viſits, or ſuch diverſions, he was interrupted in his Studies, he would gain ſo much time out of his ſleep in the night, as to finiſh that task which he had impoſed upon himſelf. *Ibid.* p. 815.

16. Mr. *William Perkins*, beſides his frequent Preaching, wrote many excellent Books, both Treatiſes and Commentaries, many of which, for their worth, were tranſlated into *Latine*, and ſent beyond Sea, where, to this day, they are very highly prized, and much ſet by. Yea, ſome of them are tranſlated into *French*, *High-Dutch*, and *Low-Dutch*: and his *Reformed Catholick*, was tranſlated into *Spaniſh* alſo: all his works are printed in three Volumes in *Folio*, and yet he was but forty four years old when he died. *Ibid.* p. 852.

17. St. *Jerome*, leſt his carnal affections ſhould impede his heavenly Life, preſcribed, and exacted of himſelf a daily task, wherein he was employed. He diſtributed his time into two parts: one for his Studies, the other for Meditation and Prayer, wherein alſo he ſpent a good part of the night: he allowed himſelf the leaſt part for ſleep: leſs for food: none for Idleneſs. When he was tired with his ſtudies, he betook himſelf to Prayer, or ſinging of a *Pſalm*: and then preſently returned to his Studies again. He read over all his Library: learned moſt of the Scripture by heart. He meditated much upon the Prophets, labouring to find out the Myſteries contained in them. He extracted Chriſtian Wiſdom out of the *Evangeliſts*, and *Apoſtolical* Writings, as out of moſt pure Fountains. And he read over, with great judgment, the works of thoſe who had Commented thereon: not pretermitting the Writings of *Ethnicks* and *Hereticks*: for he knew how to gather Gold out of a Dunghil, and Honey out of Webs, leaving the poyſon unto Spiders. Then did he collect what he could out of the *Egyptian* Writers; endeavouring to beautifie the Houſe of God, out of the ſpoils of his Enemies. And for the help of his Memory, he digeſted all that he read into certain Heads, or common places. Eſpecially he read over *Origens* Works, whom he called *Suum*: his own. *Ibid.* p. 127.

18. *Urbanus Regius*, whilſt he was young, was entertained in the Houſe of *Zazius*, an excellent Lawyer, who loved him dearly for his Diligence and Induſtry, and allowed him the uſe of his Library; in which *Regius* did (as it were) bury himſelf, diligently reading over all ſuch Authors as were fit for his ſtudies: and therein eſpecially he obſerved ſuch notes as *Zazius* in his younger dayes had written in their Margins, which Notes, *Regius* in the night time uſed to write out;

ſo that when *Zazius* ſometimes aroſe in the night, becauſe he could not ſleep, he ſtill found *Regius* writing out thoſe Annotations, whereupon he uſed gently to pull him by the ear, ſaying, *Thou wilt get all my Art and Learning from me. Ibid.* p. 295.

19. Mr. *John Bradford* was exceeding ſtudious. He ſlept not above four hours in the night, and till ſleep came, his Book went not out of his hand. He counted that hour ill ſpent, wherein he did not ſome good, either with his Pen, Studies, or by Inſtructing others. *Ibid.* p. 513.

20. Doctor *Cranmer*, being made Archbiſhop of *Canterbury*, was ſtill the ſame man, carrying himſelf as he had done before, riſing every morning at five a clock to his Study, and never being idle all the day long. *Ibid.* p. 540.

21. *James Heerbrand*, in the Univerſity of *Wittenberg*, ſtudied the Arts with great diligence, and was ſo ſparing of his time, that he would not intermit one hour from his Studies, inſomuch as the other Students called him *Suevicam Noctuam*; the *Suevian* Night-Crow. He attended *Luther*'s, and *Melancthon*'s Lectures, with much diligence. He heard alſo *Bugenhage* reading upon *Deuteronomy*; *Cruciger ſenior* upon St. *John*; *Georg. Major*'s private Lectures upon *Geneſis*. Beſides which, he attended the Publick Sermons of theſe famous men, which he wrote, repeated, meditated upon, and thereby laboured to rivet them in his memory. *Ibid.* p. 832.

22. *John Picus*, Earl of *Mirandula*, addicted himſelf ſeriouſly to the ſtudy of the Sacred Scriptures; and being but twenty eight years old, he wrote a Learned Tractate of the firſt ſix dayes work of God, and another of the *Sabbath*. He was wonderfully affected with the elegancy of the Scriptures, in their Originals, eſpecially of St. *Paul*'s Epiſtle to the *Romans*, which he preferred before all humane Eloquence, profeſſing, that all the writings of *Tully*, *Demoſthenes*, &c. were not to be compared with them. Then he wrote his Book *De ente & uno*, ſtuffed with abundance of Learning. He wrote much alſo for interpreting the Old Teſtament, and reconciling ſeeming differences. He juſtified the Tranſlation of St. *Hierom*, againſt the calumnies of the *Jews*. He alſo defended the *Septuagint Tranſlation*, principally in reference to the *Pſalms*.

He wrote about the true Computation of Times; as alſo much in defence of the *Catholick* Faith, againſt *Mahumetans*, *Iews*, and other oppoſers of it. Many other excellent Books he had begun, but being cut off by an immature Death, left them unfiniſhed. He read over whole Libraries both of *Greek* and *Latine* Authors, with admirable celerity, and yet culled out the moſt uſeful things, as he went through them. He was ſo verſed in the Antient Fathers, as if he had made them his only ſtudy all his life long. He was alſo ſo well acquainted with modern Writers, that if any difficulty was propoſed to him out of them, he could preſently reſolve it, as if he had been of their Counſel, in Writing, &c. See his *Life* in my *ſecond volume* of *Lives*. p. 28, 29.

See the Examples of Mrs. *Katherine Breterg*, and the Lord *Harrington*, in *Idleneſs*.

CHAP.

CHAP. LII.

Examples of Ingratitude: Unthankfulneſs: Unkindneſs.

1. Michael Balbus, the very ſame night wherein his Prince had pardoned, and preferred him, like a moſt ungrateful wretch, ſlew him, and reigned in his ſtead. *Zonar.* in *Annal.*

2. *Hercules* was monſtrouſly ingrateful to his Schoolmaſter *Linus*, whom he knocked on the head. *Bucholt.*

Such were *Agricola*'s Scholars in *Germany*, who killed their Maſter with their Penknives.

3. *M. Tullius Cicero* had his Head cut off by *Popilius Lænas*, whoſe head he had ſaved from being cut off. *Pezel. Mel. Hiſt.*

4. *Conſtans*, the ſon of *Conſtantine the Great*, was killed by one *Magnentius*, whoſe Life he had formerly preſerved. *Pezel. Mel. Hiſt.*

5. The old *Romans* made a Decree, that ſuch as were found guilty of Ingratitude, ſhould be caſt alive to the Cormorants, to be pulled in pieces by them. *Val. Max.*

6. *Frederick* the third, Emperour of *Germany*, complained of the Ingratitude of thoſe Courtiers, whom he had advanced, finding ſcarce any of them that proved faithful to him, but the worſe for his courteſie. *Val. Max.*

7. Our Queen *Elizabeth* complained, that in Truſt ſhe had found Treaſon. *Camb. Eliz.*

8. *Muleaſſes*, King of *Tunis*, cruelly tortured to death, the *Manifet* and *Meſnor*, by whoſe means and help eſpecially, he had gotten the Kingdome, grieving to ſee them live, to whom he had been ſo much beholding. *Turk. Hiſt.*

9. Doctor *Watſon*, Biſhop of *Lincoln*, being preſent with *Bonner*, at the Examination of Mr. *Rough*, Martyr, who had been a means to ſave *Watſons* life, in King *Edward* the ſixths dayes, to requite him that good turn, declared him there to be a pernicious *Heretick*, ſaying, *That he did more hurt in the North parts, than an hundred more of his opinion. Act. and Mon.*

10. *Anno Domini* 1584. *William Parry*, who for Burglary had been condemned to death, was ſaved by Queen *Elizabeths* Pardon: but he, like an ingrateful wretch, not long after, vowed her death. *Speeds Chron.*

11. In the third Primitive Perſecution, under the Emperour *Hadrian*, there was a Noble Chriſtian Captain, called *Euſtachius*, whom *Trajan*, (*Hadrians* Predeceſſor) had ſent to War againſt ſome Barbarians. And after (through Gods aſſiſtance) he had ſubdued his enemies, and returned

turned homeward with victory, *Hadrian*, for joy of his ſucceſs, went to meet him, and to bring him home in Triumph: but, by the way, he would needs Sacrifice to *Apollo*, for the Victory obtained, willing *Euſtachius* to do the ſame with him: but when by no means he could be perſwaded thereto, ſo ſoon as he came to *Rome*, he, with his Wife and Children ſuffered Martyrdome, by the command of the ingrateful Emperour. *See my Gen. Martyrol.* p. 36.

12. In the *Bohemian* Perſecution, ſome *Popiſh* ſouldiers coming to the Houſe of a godly Miniſter, he entertained them courteouſly, and made good Proviſion for them. But when they knew that he was a Miniſter, they firſt beat him cruelly, and then killed him, ſtript him, and plundered his Houſe. They alſo burned his Library, and would not ſuffer his Body to be buried for ſeven weeks ſpace, during their aboad there. *Ibid.* p. 184.

13. In the Perſecution in *Germany*, a godly Miniſter, for reproving ſin in his Prince ſharply, was condemned by him to be hanged, and a cruel Gentleman, with a Troop of Souldiers, was ſent to ſee Execution done upon him. The Gentleman, when he came to his Houſe, ſaluted him friendly, pretending that he came to make good cheer with him; for he was a good Houſe-keeper, and the Gentlemen in the Countrey uſed oft to reſort to his Houſe. The Miniſter, in a ſhort time, prepared a ſumptuous Banquet for them, whereof they did eat freely. Dinner being ended, the Gentleman ſaid to his men, *Take this Prieſt, our hoſt, and hang him without delay.* His Servants, aſtoniſhed at this command, and abhorring to do the deed, ſaid, God forbid, that we ſhould commit ſuch a crime, as to hang a man that hath uſed us ſo courteouſly. It is a wicked act, thus to render evil for good, *&c.* But the Gentleman ſtill provoked them to execute his command. Then ſaid the Miniſter, I beſeech you ſhew not ſuch cruelty upon me, rather lead me to purge my ſelf to my Prince, before whom, I doubt not but I ſhall be able to clear my ſelf from any thing that ſhall be laid to my charge: neither ſo violate ye the Laws of Hoſpitality, which I have ſhewed unto you, and to other Noble men, which uſed to reſort to my Houſe. Beſides, conſider what a ſting this ingrateful act will leave in your Conſcience. For I have truly and faithfully taught the Doctrine of the Goſpel, and that is the principal cauſe that my Prince bears me this ill will, *&c.* But whatſoever this good man could ſay in his own behalf, the wicked Gentleman continued reſolute, calling upon his Servants to accompliſh what he commanded them: and withall ſaid to the Miniſter, You ſhall gain nothing by your Preaching in this ſort; for I am fully determined that the Princes will ſhall be fulfilled. At laſt the Servants took the Miniſter, and with great lamentation and mourning, hanged him upon a beam in his own houſe: the Gentleman ſtanding by, and looking on. *Ibid.* p. 280.

14. In the time of the *Pariſian* Maſſacre, one of thoſe *Popiſh* Murtherers, with ſome companions of his, came to the City of *Orleans*, and went unto the Houſe of a Noble Counſellor, bidding themſelves to Supper. The Counſellor, ignorant of their intents, made them good chear; but when

ſupper was ended, with horrible Blaſphemies, they murthered him, and then plundered his Houſe. *Ibid.* p. 348.

15. St. *Auguſtine* called Ingratitude, *the Devils Spunge wherewith he wipes out the remembrance of all the favours of the Almighty. See my Lives of the Fathers.* p. 161.

16. *Anno Chriſti* 1548. came forth that accurſed *Interim*, tending to the overthrow of the true Religion: and the bitter fruit which followed it, was the expulſion of many Miniſters out of their places, divers of which reſorted to *Zurick*, and were kindly entertained by *Bullinger* and his *Colleagues*, and by them were commended to divers Proteſtant Churches in *Helvetia*, though they knew that formerly they had been very violent againſt them: and indeed, after their return into their own Countrey, (forgetting their Courteſies) they proved ſo again. *Ibid.* p. 739.

17. A Rebellion being raiſed in the North, by the Earls of *Northumberland* and *Cumberland*, Mr. *Gilpin* having intelligence of it, thought fit to retire to *Oxford*, till Queen *Elizabeths* Army, commanded by the Earl of *Suſſex* had diſperſed the Rebels. But, before the Army came down, ſome of the Rebels had ſeized upon *Durham*, and ſome of them flew as far as *Houghton*, and finding Mr. *Gilpins* Barns full of Corn, young Cattel fatted, and many other things provided for Hoſpitality, they made ſpoil of all; and the chiefeſt of thoſe Plunderers, was a Knave whom Mr. *Gilpin* had ſaved from the Gallows. *Ibid.* p. 763.

18. The Empreſs *Theodora*, the Wife of *Juſtinian*, a woman infected with the Hereſie of *Eutiches*, after the Death of her Husband, out of envy and malice, in a moſt ingrateful manner, cauſed the Eyes of that Noble and brave Captain *Beliſarius* (who had deſerved ſo well of the whole Empire) to be put out, and brought him to that extremity of Penury and Want, that he was forced to beg by the high-way ſide: *Date obolum* Beliſario. For God's ſake, give an half-penny to poor *Beliſarius. See my ſecond vol. of Lives.* p. 79.

19. *Marcus Manlius* deſerved exceeding well of the Commonwealth of *Rome*, having valiantly defended their Capitol. But afterwards falling into dis-favour with the People, he was condemned to Death. However yet the People would not be ſo unthankful, as to ſuffer him to be executed in any place from whence the Capitol might be ſeen. For the Proſpect thereof, prompted them with freſh remembrance of his former merits. At laſt they found a low place in the *Petiline* Grove, by the River-Gate, from whence no Pinacle of the Capitol could be diſcerned, and there they put him to death. *Liv.* lib. 6. c. 20.

CHAP. LIII.

Examples of Injuſtice.

1. AEneas *Sylvius* tells us of a moſt injuſt cuſtom of a certain people in *Europe*, who, if any one among them were ſuſpected of Theft, or the like crime, they preſently took him, and hanged him up: then three dayes after, they uſed to examine the matter, and if the party was found guilty, they ſuffered his body there to hang till it rotted down; but, if he was cleared, they buried him in the Church-yard, and kept a Funeral-Feaſt at the publick charge. *Æn. Syl. Europ.* c. 20.

2. During the Reign of King *Egelred*, though he was miſerably vexed with the Invaſions of the *Danes*; yet, with the counſel of his Nobles, he ſet forth ſome good Laws for the Government of his Subjects; and having information againſt one of his Judges, called *Walgeatus*, whom he loved above all others, that he had perverted Juſtice, he depoſed him from his Office, and deprived him of all his Poſſeſſions. *See my Engliſh Martyrol.* p. 34, 35.

3. *Juſtin Martyr*, in his Apology for the Chriſtians, to *Antoninus* the Emperour, charged both him, and the Senate of *Rome*, with manifeſt wrong, for that they did not grant unto the Chriſtians that which was not denied to all other Malefactours, but adjudged them to death before they were convicted, merely out of an hatred to their name. Other men (ſaith he) which are appeached in Judgment, are not condemned till they are firſt convicted. But for us, you take the Name for a ſufficient Crime, whereas indeed you ought rather to ſee Juſtice done upon our accuſers. If a Chriſtian that is accuſed, deny his Name, you diſmiſs him, not being able to charge him with any other offence. But if he ſtand to his Name, you condemn him. Whereas it is your duty rather to examine his manner of Life, and ſo, according to his demerits, to ſee Juſtice done upon him.

In another place, he writeth thus: You examine not the Cauſes, but, hurried on with raſh affections, as with a ſpear of fury, you ſlay and murther the innocent bloud, without any reſpect of Juſtice: and, if it be objected, that ſome of them have been taken in evil doings? I anſwer, That you uſe not to enquire after thoſe things, but condemn them without due examination of their offences, for the cauſe afore-mentioned. Hereby it appears, that you degenerate from the Goodneſs and Juſtice of your Predeceſſors, whoſe Examples you follow not. For, your Father *Adrianus*, of famous memory, cauſed to be Proclaimed, That Chriſtians accuſed before a Judge, ſhould not be condemned unleſs they were found guilty of ſome notorious Crime. *See my Lives of the Fathers.* p. 18.

CHAP. LIV.

Examples of the Invention of many things.

1. IN the thirtieth year of King *Henry* the Eighth, the Invention of caſting Pipes of Lead, for the conveyance of water under ground, without uſing of Soder, was firſt invented by *Robert Brook*, Clerk, one of the Kings Chaplains, by which Art, two men and a Boy will do more in one day, than before could have been done by many men in many dayes: and *Robert Cooper*, Gold-ſmith, was the firſt that made the Inſtruments, and that put this Invention in practice. Sir *Rich. Bak. Chron.* p. 317.

2. In his fifteenth year, diverſe things were newly brought into *England*, which had not been uſed here before: Whereupon this Rhyme was made.

Turkeys, Carps, Hops, Piccarel, Beer,
Came into England *all in one year.*

3. In the third year of Queen *Elizabeth*, there was found near *Keſwrick* in *Cumberland*, a moſt rich vein of pure, and native Braſs, which had lain neglected for a long time. Alſo the Stone called *Lapis Calaminaris*, which is of great uſe in Braſs-works, was at that time firſt brought into *England*, and that in a moſt plentiful manner. Likewiſe this Queen was the firſt that cauſed Gun-powder to be made in *England*, which before was had from foreign parts, and at dear rates.

4. In her eighth year, many *Dutch*, flying into *England*, from the Perſecution of the Duke *de Alva*, were the firſt that brought into *England*, the Art of making Bayes, Sayes, Serges, and other woven ſtuffs, both Woollen and Linnen.

5. In her time alſo, a rich vein of Copper was found in the Earl of *Northumberlands* land, which ſhe by her Prerogative ſeized upon. Sir *Rich. Bak. Chron.* p. 421, 422.

6. In her twenty eighth year, *Tobacco* was firſt brought out of the *Weſt-Indies* into *England*, by one *Ralph Lane*.

7. In the Reign of King *James*, courſe Paper, commonly called *White Brown Paper*, was firſt made in *England*, eſpecially in *Surrey*, and about *Windſor*. *Ibid.* p. 449.

8. About the ſixth year of King *James*, the making of *Allum*, which heretofore with great charges had been fetched from foreign parts, was, by divers that laboured in it, and now laſtly by Sir *John Bourchier*, brought to perfection in *England*, and thereupon the King prohibited, upon the pain of Confiſcation, any *Allum* to be brought in, from beyond the Seas, and took the whole Traffick thereof to himſelf. *Ibid.* p. 435.

9. In the Reign of King *Henry* the ſixth, the Art of Printing was firſt ſound out at *Mogunce* in *Germany*, by a Knight called *John Cattenberghen*, and was firſt brought into *England* by *William Caxton* of *London*, Mercer, who firſt put the ſame in practice in the Abby of *Weſtminſter*, *Anno Chriſti* 1471.

10. *Zoroaſter* was the firſt Inventer of the *Art Magick*. And as Chriſtianity is an Art of obtaining from God what is profitable; ſo *Magick* is an Art of obtaining from the Devil what thou ſhalt command him. For the Devil is the Author, and Worker of thoſe things which the *Magicians* work.

11. *Paſquier* ſaith, One may ſee the World traverſed in theſe two Inventions; a Monk the Inventer of Artillery, and a Souldier of Printing.

12. The Helliſh torment of Artillery, being deviſed long before in *Germany*, was firſt brought into *Italy* by the *Venetians*, about the year 1380. at what time they had war with the *Genoways*: The greateſt ſort of them were called *Bombards*, which were employed for the battering of Towns; whereof ſome were of Iron, and ſome of Braſs, but of ſuch huge, and vaſt proportion, and weight, that through the ignorance of men, and want of fit inſtruments, they were carried ſlowly, and with great difficulty: and when with intolerable labour, they were planted before Towns, there was ſo much reſpite between one ſhot and another, that they gave little ſucceſs to the ſervice, the Defendants have leiſure and opportunity to make good what hurt one ſhot did, before another came: yet by the violence of the *Salt-Peter*, wherewith the Powder had its mixture, the Bullets flew into the air with ſuch an horrible noiſe and fury, that this Engine, even before it had its perfection, put to ſhame and ſilence all thoſe engines and deviſes, wherewith the Ancients were wont to make their Batteries.

But the *French* caſt Braſs pieces, much lighter than the former, which they called *Cannons*, uſing Bullets of Iron, inſtead of thoſe of ſtone uſed in the firſt invention, and drew them upon wheels, with Horſes, with ſuch agility of men, and inſtruments appointed for that ſervice, that they almoſt kept march with the Army. *Guich. Ital. Hiſt.* p. 45.

CHAP. LV.

Examples of Joy. Mirth. Rejoycing. Joy unſpeakable.

1. A Good man keeps every day Holy day (ſaid *Diogenes*) and can be merry without *Muſick*.

2. In the fourth Perſecution, a godly woman called *Blandina*, was firſt whipped cruelly: then thrown to the wild beaſts: then tormented upon a Gridiron: then put into a net, and thrown to a wild Bull: and when ſhe was toſſed, wounded, and goared with his horns, ſhe was at the laſt ſlain: but all the while of her ſufferings, was ſo filled with the raviſhing Joyes of the Holy Ghoſt, that ſhe felt no pain. *See my Gen. Martyrol.* p. 44.

3. In the *Bohemian* Perſecution, the Lord *Henry Otto* being condemned to die, ſaid thus: *Kill my Body, diſperſe my members whither you pleaſe, yet*

yet do I believe that my Saviour will gather them together again, and cloath them with skin, ſo that with theſe eyes I ſhall ſee him, with theſe ears I ſhall hear him, with this Tongue I ſhall praiſe him, and with this heart rejoyce in him for ever. Afterwards a godly Miniſter coming to him, among other things, he ſaid, *I was troubled for a while, but now I feel a wonderful refreſhing in my heart*: and lifting up his hands to Heaven, he ſaid, *I give thee thanks, O moſt merciful Saviour, who haſt been pleaſed to fill me with ſo much comfort. Oh! now I fear Death no longer; I ſhall dye with Joy.* As he was going to the Scaffold, he ſaid to the Miniſter, *I am ſure that Chriſt Jeſus will meet my ſoul with his Angels, that he may bring it to an everlaſting marriage, where I ſhall drink of a new Cup, a Cup of Joy for ever. This Death* (I know) *ſhall not ſeparate me from him, &c. Ibid.* p. 193.

4. In the Perſecution of the *Wallenſes* in *Piemont*, the poor people, being aſſaulted on every ſide, were forced to fly into the Mountains for ſafety, and when, from thence, they ſaw their Houſes ſackt, and ſet on fire by the *Popiſh* Army, they praiſed God, and gave him thanks, that thus accounted them worthy to ſuffer for his Name-ſake. *Ibid.* p. 128.

5. In the late *Bohemian* Perſecution, a godly man being kept in a filthy Priſon, till his feet rotted off, yet he paſſed away the time with ſinging of *Pſalms*, as if he enjoyed all manner of delights. *Ibid.* p. 209.

6. One *Francis Gamba*, born in *Lombardy*, being condemned in *Millain*, for his Religion, as he was led forth to Execution, he went with a great deal of chearfulneſs, and when a Croſs was brought to him by a Frier, he ſaid; *That his mind was ſo repleniſhed with Joy and comfort in Chriſt, that he needed neither his Croſs nor him. Ibid.* p. 270.

7. A Mother, and her Son, in the *Low Countries*, being condemned to be burnt alive, and their aſhes to be ſprinkled into the air: as they were carried back to Priſon, they ſaid; *Now bleſſed be God, who cauſeth us thus to triumph over our enemies. This is the wiſhed-for hour: the gladſome day is come: Let us not therefore be forgetful to be thankful for that honour that God doth us, in thus conforming us to the Image of his Son. Let us remember thoſe that have troden this path before us: for this is the highway to the Kingdome of Heaven, &c. Ibid.* p. 296.

8. *Anno Chriſti* 1568. there were apprehended at *Antwerp*, one *Scoblant*, *John de Hues*, and *Joris Coomans*, who being caſt into Priſon, were very joyful therein, as they teſtified in a Letter that they wrote to the Brethren, wherein they thus ſay; *Seeing that it is the will of God, that we ſhould ſuffer for his Name-ſake, and in the quarrel of his Goſpel, we certifie you, Dear Brethren, that we are joyful: and howſoever the fleſh ſtill rebells againſt the ſpirit, counſelling ever and anon, according to the adviſe of the old Serpent: Yet we are well aſſured, that Chriſt, who hath bruiſed, will ſtill bruiſe the Serpents Head, and will not leave us comfortleſs. We are indeed ſometime pricked in the heel, yet we are not diſcouraged, but keep our Faith cloſe to the Promiſes of God, &c. Be not therefore diſmayed for our bonds and impriſonment: for it is the good will of God towards us, and therefore we pray, that he will give us Grace to perſevere conſtantly unto the end. Ibid.* p. 302.

9. In the *French* Perſecution, there was in the City of *Tours*, a godly Matron called *Glee*, who was apprehended, and carried before the Captain, before whom ſhe made a good confeſſion of her Faith, which ſhe confirmed by evident Teſtimonies of Scripture: and being committed to Priſon, ſhe was earneſtly ſollicited to recant, but all in vain: For ſhe ſpake her mind freely, and much comforted her fellow-priſoners for Religion. And when news was brought her that ſhe was condemned to be hanged, and when the Rope was put about her neck, ſhe kneeled down, praiſing and magnifying the Name of God, in that he ſhewed her ſuch mercy, as by this Death to deliver her out of the miſeries of this wretched World: as alſo, for that it pleaſed the Lord to honour her ſo far, as to dye for his Truth, and to wear his Livery, meaning her halter, *&c. Ibid.* p.336.

10. In the Perſecution in *Scotland*, one *Alexander Kennedy*, a youth of about eighteen years old, was condemned for Religion: at firſt he was faint and fearful; but after a while, the Spirit of God (which ſeaſonably comes in with comfort) began to refreſh him: yea his inward joy and comfort began to burſt forth, as well in his viſage, as in his tongue, and words. For with a chearful countenance, and joyful voice, falling on his knees, he ſaid,

O eternal God, How wonderful is that love and mercy that thou beareſt unto mankind, and to me, a vile Caitiff, and miſerable wretch above all others! For even now, when I would have denied thee, and thy Son, our Lord Jeſus Chriſt, mine only Saviour, and ſo have caſt my ſelf into everlaſting damnation, thou by thine own hand haſt even pulled me from the very bottom of Hell, and made me to feel that Heavenly comfort, which takes from me that ungodly fear wherewith before I was oppreſſed. Now I defie Death: Do with me what you pleaſe. I praiſe God I am ready. Ibid. p 366.

11. Twelve godly men of *Calice*, in the Reign of King *Henry* the eighth, were ſent over into *England*, and impriſoned in the *Fleet*: but the Lord comforted them in their deep troubles and afflictions, and as their afflictions for Chriſt abounded, ſo their joyes and conſolations in Chriſt abounded much more. *See my Engliſh Martyrol.* p. 105.

12. In the Reign of Queen *Mary*, two good women [*Anne Potten*, and *Joan Trunchfield*] were impriſoned at *Ipſwich*. One of them, before her apprehenſion, was perſwaded to fly from the danger; but ſhe ſaid, *I know that it is lawful to fly, but I am tied to an Husband, and have many young children at home; and I know not how my Husband (being a carnal man) will take my departure from him: and therefore I am reſolved for the Love of Chriſt, and his Truth, to ſtand to the extremity.* At their firſt impriſonment, one of them eſpecially, was much troubled in mind, by reaſon of her ſufferings: but Chriſt, beholding the weakneſs and infirmity of his poor ſervant, came in with ſeaſonable comfort to her, ſo that they both ſuffered Martyrdom with Joy. *Ibid.* p.150.

13. Mr. *Robert Glover*, writing to his Wife about his apprehenſion, ſaith thus; *At the firſt ſight of the Sheriff, nature a little trembled; but before I came to the Priſon, through the working of God and his goodneſs, my fears vaniſhed: And when I was called forth to my cenſure, I found little Juſtice at their hands. But*

the leſs Juſtice they ſhew, the more conſolation I find from God: ſo that when I had been a while in Priſon, I wept for joy and gladneſs, my belly full, wondring much at the great mercies of God, and ſaying thus to my ſelf; O Lord! Who am I, on whom thou ſhouldeſt beſtow this great mercy of being numbrd among thy Saints, that ſuffer for thy Truth-ſake? And thus (ſaith he) *conſidering Gods infinite goodneſs, and mine own vileneſs, and unworthineſs of ſo high a Promotion, I was, as it were, amazed for a while, and overcome with joy and gladneſs, concluding thus within my ſelf;* O Lord! Thou ſheweſt power in weakneſs, wiſdom in fooliſhneſs, mercy in ſinfulneſs. Who ſhall hinder thee from chooſing when, and where thou wilt? As I alwayes zealouſly loved thy Truth, ſo I alwayes thought my ſelf unworthy to ſuffer for the ſame. *Ibid.* p. 152.

14. There was one *Alice Benden*, who, among others, was impriſoned for Religion in *Canterbury* Caſtle: but, after a while, by the Biſhops order, ſhe was let down into a deep Dungeon, where none of her Friends could come at her. There ſhe was fed with an half-penny bread, and a farthing beer a day, neither would they allow her any more for her money. Her lodging was upon a little Straw, between a pair of Stocks and a Stone-wall. This made her grievouſly to bewail and lament her eſtate, reaſoning with her ſelf, why her Lord God did in ſo heavy a wiſe afflict her, and ſuffered her thus to be ſequeſtred from the ſweet ſociety of her loving Priſon-fellows. In this extremity of miſery, and in the midſt of theſe dolorous mournings ſhe continued, till on a night, repeating that of the *Pſalmiſt*: *Why art thou ſo heavy, O my ſoul? and why art thou ſo caſt down within me? Still truſt in God, &c.* And, *Gods right hand can change all this, &c.* She received comfort in the midſt of her ſorrows, and ſo continued joyful to the time of her releaſe. *Ibid.* p. 182.

15. Mr. *Thomas Bilney*, by caſting his eye upon thoſe words of St. *Paul*, *This is a true ſaying, and worthy of all acceptation, that Jeſus Chriſt came into the world to ſave ſinners, whereof I am the chief:* ſaid thus: *Oh, moſt ſweet and comfortable ſentence to my ſoul! This one Sentence, through Gods inſtructing, and inward working, did ſo exhilerate my heart, which before was wounded with the guilt of my ſins, and almoſt in deſpair, that immediately I found marvellous comfort and quietneſs in my Soul, inſomuch that my bruiſed bones did leap for joy.* See my Lives of the Fathers, p. 283.

16. *Gaſpar Olevian* lying upon his Death-bed, *Piſcator* came to viſit him, whom he told, That the day before, for four hours together, he was filled with ineffable joy, ſo that he wondred when his Wife asked him if he were not ſomewhat better, *Whereas indeed* (ſaid he) *I could never be better. For I thought that I was in a moſt pleaſant meadow, in which, as I walked up and down, methought that I was beſprinkled with an Heavenly dew, and that, not ſparingly, but plentifully powred down upon me, whereby, both my Body and Soul were filled with unſpeakable Joy. Ibid.* p. 784.

17. Mr. *William Cooper*, having been long exerciſed with inward temptations, and great variety of ſeveral combats, at the laſt (through Gods mercy) was filled with Joy unſpeakable, concerning which, himſelf thus writes. *Yea, once* (ſaith he) *in my greateſt extremity of horrour, and anguiſh of ſpirit, when I had utterly given over, and looked for nothing but confuſion, ſuddenly, in the very twinkling of an eye, there did ſhine into my ſoul, the bright and lightſome countenance of God, proclaiming peace, and confirming it with invincible Arguments. Oh! what a change was there in a moment? The ſilly ſoul that was even now at the pits-brink, looking for nothing but to be ſwallowed up, was inſtantly raiſed up to Heaven, to have fellowſhip with God in Chriſt Jeſus: and from that day forward my Soul was never troubled with ſuch extremity of terrours. This confirmation was given unto me on a* Saturday *morning. There found I the power of Religion, the certainty of the Word of God; there was I touched with ſuch a lively ſenſe of a Divinity, and power of a God-head, in mercy reconciled with man, and with me in Chriſt, as I truſt my ſoul ſhall never forget. Glory, Glory, Glory, be to the joyful Deliverer of my Soul out of all adverſities, for ever. Ibid.* p. 900.

18. Mr. *John Bruen*, in ſinging of *Pſalms*, had his ſpirit ſo raviſhed with Joy, that his heart would even ſpring, and leap in his Body: and he was ſo affected with praiſing of God, that he took the word *Hallelujah* for his *Motto. See his Life in my ſecond Volume of Lives.* p. 176.

19. *Galeacius Caricciolus*, that Noble Marqueſs of *Vicum*, in his laſt ſickneſs found unſpeakable Joy, and ſweetneſs in his Prayers to the Lord, and would often ſay, that in the midſt of his Prayers, his ſoul ſeemed to be raviſhed, and to taſte of the bleſſed Joyes of Heaven: and as the ſufferings of Chriſt abounded in him, ſo his conſolations by Chriſt abounded much more. *Ibid.* p. 105.

20. Mrs. *Katherine Bretterg*, a little before her death, ſaid, *Now I perceive and feel that the countenance of Chriſt my Redeemer is turned towards me, and the bright ſhining beams of his mercy are ſpread over me. O happy am I, that ever I was born to ſee this bleſſed Day. Praiſe, Praiſe, O Praiſe the Lord, for his mercies, &c. O, how wonderful! How wonderful! How wonderful is thy Love! O, thy Love is unſpeakable! O, I feel thy mercies! and O that my Tongue and Heart were able to ſound forth thy Praiſes as I ought, and willingly would! O help me to praiſe the God of all conſolations.* And thus ſhe continued by the ſpace of five hours, praiſing the Lord with a chearful and hevenly countenance; teſtifying ſuch inward joy, from a comfortable feeling of Gods mercies in her Soul, uſing ſuch ſweet ſentences, and ſugared Phraſes of Divine Eloquence, as was moſt admirable, whereof theſe were ſome.

O my Lord God, Bleſſed be thy Name for evermore: for thou haſt ſhewed me the path of Life. Thou didſt, O Lord, for a little ſeaſon, hide thy face from me: but with everlaſting mercy thou haſt had compaſſion on me, &c. Thou art come with fulneſs of joy, and abundance of Conſolations, &c. Help me, O help me to praiſe the Lord! O praiſe the Lord, for he hath filled me with joy and gladneſs of heart. My line is faln unto me in a pleaſant place: I have a goodly heritage: for the Lord is the portion of my inheritance. O how pleaſant is *the ſweet perfume of the place where I lye! It's ſweeter than* Aaron's *perfume, compoſed of the moſt precious ſpices! How comfortable is the ſweetneſs I feel! It's like the Odour that proceeded from the Golden Cenſer, that delighting ſoul! The taſte is precious: Do ye not feel it? Sweeter it is than Myrrh, than the* Honey *or the* Honey-comb. *O, the Joyes! the Joyes! the Joyes that I feel in my ſoul! O, they be wonderful! they be wonderful! they be wonderful! O, come kiſs me with the kiſſes of thy mouth, for thy Love is better than Wine. O, how ſweet the kiſſes of my* Saviour *be! Mine eyes are opened (bleſſed be God;) I do feel and ſee the everlaſting mercies of my Chriſt. O, how marvellous gracious and merciful art thou unto me? I feel thy mercy: I am aſſured of thy love: and ſo certain am I thereof, as that thou art the God of Truth: even ſo ſure do I know my ſelf to be thine, O Lord my God; And this my* Soul *knoweth right well: And this my* Soul *knoweth right well.*

I am ſure that my Redeemer lives, and that I ſhall ſee him at the laſt day, &c. My Soul *was compaſſed about with the terrours of Death: A roaring wilderneſs of woe was within me: But bleſſed, bleſſed, bleſſed be the Lord my God, who hath not left me comfortleſs: but, like a good* Shepherd, *hath brought me into a place of reſt, even to the ſweet running waters of Life. O bleſſed, bleſſed be the Lord, that hath thus comforted me, and hath brought me to a place ſweeter than the Garden of Eden. O the Joy! the Joy! the delightſome Joy, that I feel! O, how wonderful! how wonderful! how wonderful is this Joy! O praiſe the Lord for his mercies, and for this Joy that my ſoul feeleth right well. Ibid.* p. 117. *&c.*

21. There was a Gentlewoman of quality, who was ſo ſadly aſſaulted with Temptations, that ſhe oft attempted to make away her ſelf: Mr. *Dod* was ſent for to come to her, and the Lord ſo bleſſed his Counſel, Exhortations, and Prayers, that ſhe did not only recover out of her anguiſh, and affliction of mind, but became very holy and humble: and when again, upon her Death-bed, Mr. *Dod* was ſent for to her, and ſpake to her of Heaven, and to fit her for that Glory, ſhe told him, that ſhe felt the comforts of God in her Soul, and that ſhe could as hardly at that time forbear ſinging, as formerly in Child-bearing ſhe could forbear crying, and ſhortly after ſhe dyed. See *the Lives in the end of my Martyrol.* p. 202.

22. Mrs. *Joan Drake*, the Wife of *Francis Drake* of *Eſher* in *Surrey*, Eſquire, was naturally of a ſanguine and chearful diſpoſition; but being by her Parents matched againſt her own mind, ſhe fell into Melancholy, which Satan (that old and ſubtile Serpent) getting advantage of, aſſaulted her with many, and unparalled Temptations, for the ſpace of ten years together.

Some time after her marriage, ſhe was brought to bed of a Daughter, but in her travail, being wronged by her Midwife, ſhe never after recovered her health as before. Whilſt ſhe lay in, her Mother (Mrs. *Tottle*) lying with her, after her firſt ſleep, ſhe awaked, with terrible ſhrieks and out-cries, ſaying, *that ſhe was undone, undone, ſhe was damned, and a caſt-away, and ſo of neceſſity muſt needs go to Hell*, and therewith ſhe ſhook, dropped with ſweat, and wept exceedingly. Her mother gave her many good and comfortable ſpeeches, and prayed with her, whereupon ſhe ſeemed to be well pacified, and after a while fell aſleep again; but preſently awaked as full of extraordinary Joyes, as formerly ſhe had been of terrours: telling her Mother what a wonderful comfortable Dream ſhe had been in, and how, by an Angel ſhe had been aſſured of her Salvation: that now ſhe diſcerned that all her former fears had been falſe, and therefore would no more doubt of her going to Heaven.

After this ſhe fell aſleep, but at her next waking, was in a more dreadful caſe than before, trembling, ſweating, ſhaking exceedingly, and crying out, *that now ſhe was a forlorn Creature, ſure to be damned, without hope of mercy, without all remedy; confident that ſhe muſt needs go to Hell*: This cauſed her to ſhriek and cry aloud, the bed ſhaking under her; yea, the very Chamber ſeeming to reel and rock. In this woful ſtate ſhe continued, notwithſtanding all that her good Mother, or any other could ſay to her.

Together with this diſtemper, ſhe had ſome fits of Frenzy, abſtained almoſt wholly from meat, uſed ſtrange, deſperate ſpeeches, and was unruly in her behaviour. Sometimes ſhe would ſlight, and laugh at all that was ſaid to her: She watched opportunities to have deſtroyed her ſelf, ſo that they were fain to keep a continual guard upon her, and with much ado prevailed with her to take ſome food. Yet at laſt ſhe grew deſperate, refuſed all means, ſcorned to ſpeak with any Miniſters, whom ſhe uſed to ſhake off, to laugh at them, and to ſend them away with ſcorn and deriſion; and this ſhe did on purpoſe, that they might come no more at her: By this means ſhe tired them out, who left her as a forlorn Creature, without hope of recovery: and ſhe became an aſtoniſhment to her Husband, Father, Mother, and all her Friends.

Yet, by the good Providence of God, after a while, there was brought to her an ancient and eminent Miniſter, whom they judged to be the fitteſt man of all others to deal with her. But when he came to the Houſe, ſhe having no knowledge at all of his coming, ſuddenly ran out of her dining-room, and ſhut her ſelf into her chamber, and till her Husband was ready to break down the door, would not be perſwaded to open it. The Miniſter, at his coming into her chamber, without ſpeaking a word to her, went to Prayer, after which, he, in her hearing, ſpake ſomething to her Husband concerning her caſe, tending to her comfort and encouragement: and thus he did before and after dinner, expecting when ſhe would give him ſome occaſion of ſpeaking to her in particular; but ſhe, by her reſolute ſilence, fruſtrated his expectation: Yet, when he was asked what he thought of her? returned this hopeful anſwer; *Very well, becauſe the Devil was afraid, ran away, and durſt not ſtand to it.*

The next day, this Miniſter took occaſion to ſpeak to her, and ſhe made very quick replies, uſing much of the Devils *Rhetorick* againſt her ſelf; quoting ſeveral Scriptures which ſhe had never read, but in tumbling over the Bible (as her cuſtome was) to find places againſt her ſelf. And the concluſion of all her diſcourſes was, *That ſhe was a damned Reprobate, and muſt needs go to Hell, and remain there for ever. That her* *heart was harder than an Adamant, or an Anvil: That God had forſaken her, and given her over to a Reprobate ſenſe: That her hard heart could not repent, and that in all her actions ſhe did but heap up wrath againſt the day of wrath, to her farther condemnation: and becauſe ſhe could not grieve, nor be ſorry for this deplorable ſtate wherein ſhe was, this ſhewed the deſperateneſs of it: That it was in vain, and too late for her to uſe any means, and therefore that ſhe would uſe none, nor ever go to Church again. That now it was needleſs and fruitleſs, for him or any other, to loſe their time or labour any more with her, the Decree of her rejection and reprobation being paſt, and irrevocable. Now therefore all her comfort and portion being in this life, ſhe was reſolved to ſpend the remainder of her time in all manner of jollity and mirth, denying her ſelf of no worldly comforts: and therefore ſhe wiſhed him to let her alone; for it was impoſſible for him to do her any good, neither would ſhe be adviſed, or ruled by him. She added alſo, that ſhe was quite deſtitute of all natural affections, to Husband, Father, Mother, Children, and to all others. In brief, that ſhe had no love either to God or man; and therefore deſired him to leave her, to pray no more for her, nor to come any more at her.*

But notwithſtanding this heavy charge againſt her ſelf, even then ſhe feared Hell-fire, quaking and trembling at the thoughts of it, and weeping bitterly, would ſay to her Friends in private, *Oh! do not you pity me who muſt go to live in Hell torments for ever.* She was alſo merciful unto others, but in great ſecret, with words and ſhews to the contrary, and it was no leſs than treaſon for any whom ſhe truſted, to bewray any part of her goodneſs. Thus for two years ſpace, ſhe continued to beg of every one not to pray for her: and at the uſual times, when her Mother uſed to retire her ſelf into her cloſet, she would ſuddenly ſend for her, of purpoſe to interrupt her, and if she came not preſently, she would ſay, *now I have nothing to ſay to you, for you have been at your Matins.*

As for the afore-named Miniſter, when he came to her, she would laugh and jeſt at all he ſaid, & when he told her what a ſhameful thing it was for her to laugh & jeſt at Heavenly things, she uſually replied, *why then, ſeeing you ſee what a wicked creature I am, why do you trouble your ſelf any more with me?* And when they retired into a chamber to pray for her, she would go up to the door, of purpoſe to diſturb them, & make them believe, that if they would not give over, she would caſt her ſelf down the ſtairs: & once (being in bed) as the Miniſter was praying by her, she took up a bed-ſtaff, & made him believe ſhe would knock him on the head, if he ceaſed not.

All this while ſhe laboured induſtriouſly to have made away her ſelf; ſhe ſwallowed down many great pins, to have choaked her, which yet (through Gods goodneſs) paſſed through her without hurt: ſhe did eat things which ſhe was told that they were naught for her: at meals ſhe would ſometimes ſecretly ſhift a knife into her napkin, and then ſlip it up into her ſleeve, yet ſtill their watchful eyes prevented her.

Once the Miniſter being to return home, going to take his leave, ſhe gave him this rude farewell, *Pray you be gone, and return no more to me. What warrant have you, being a holy and religious man, who ſhould give a good example unto others, thus to leave your Calling, Houſe and Family for ſo long, to come to one to whom you are but an unwel-*

come intruder, and to whom you can have no hope of doing good? To which he made this ſhort reply: That this was but a bad requital of all his pains and love unto her, to have no more thanhs for his labour, but to be chid out of doors: That he was very ſenſible of her reproof and diſmiſſion, and thereſore meant hereafter to ſtay at home, and to look to his own affairs, not troubling her any more.

But notwithſtanding her former tart, and ſharp ſpeech to this Miniſter, before he went away, ſhe took him aſide in private, and told him, that before he departed ſhe would deal freely with him, and ſhew him the ground, and cauſe of all her diſtempers and trouble, and what juſt cauſe ſhe had thus to complain as hopeleſs, yet enjoyning him ſilence, and ſo ſhe opened her whole heart ſincerely to him, by which he perceived that ſhe had concealed nothing from him, which made him (now that the Devils counſel was diſcloſed) to conceive good hopes of her recovery. And unto all that ſhe had vented, he made her only this general reply.

That ſhe was much miſtaken, and deluded in the quality, kind, and nature of her caſe: That the Devil hitherto had thus tormented her ſpirit with a ſtrong abuſe in corrupting her Judgment, and incenſing her ſo unjuſtly againſt her ſelf, ſetting her affections in a combuſtion, by his injected, wild-fire temptations: That he made no doubt of her recovery: but that now, being acquainted with her caſe, he would go home, and conſult with God, what anſwers were fitteſt for the ſame; Reſolving (God willing) e're long to return again, and endeavour to ſatisfie and heal all her doubts. In the mean time he enjoyned her to labour for chearfulneſs, moderation and patience, and to attempt no more violence againſt her ſelf, all which ſhe faithfully promiſed, and performed.

In his abſence ſhe behaved her ſelf diſcreetly, and modeſtly, and refuſed not to ſpeak with any of thoſe Divines which were brought unto her, and was content to kneel at Prayer. She would ſit and diſpute with them for a long time together, yet ſtill held to her old concluſions: But at laſt they diſſwaded her from prying into Gods ſecrets, preſuming to know thoſe things which God in this life reveals not to any, as what his Decree is touching the future everlaſting eſtate of his Creatures. But they could not prevail with her to go to Church, nor to joyn in ſinging of *Pſalms*, which, ſhe ſaid, belonged not to any in her caſe.

Another deſign of Satan was, to perſwade her, that ſhe had ſinned the ſin againſt the Holy Ghoſt, which was unpardonable, and that therefore it was in vain for her either to hope for, or to uſe any means for ſalvation: why therefore should she hear, read, pray, *&c.* ſeeing all would be in vain, and fruitleſs, *&c.*

At his time appointed, the former Miniſter returned, and laboured to chear her up, and a while after fell flat upon the buſineſs, labouring to beat down and convince her erroneous opinions, wherein she thought her ſelf unremoveably ſetled. And firſt he demonſtrated, and proved to her, that she had not, nor was in a capacity of committing the ſin againſt the H. Ghoſt; telling her, that all which she could alledge againſt her ſelf, conſiſted only in matter of thoughts, which could not amount to this ſin; as he proved out of *Heb.* 6.4. and gave her ſome examples of it. By this his diſcourſe ſhe was ſo clearly convinced, that ſhe acknowledged her errour, and Satans deluſion, promiſing no more to entertain any ſuch thoughts of that ſin.

But withall ſhe told him, *that it mattered not though ſhe was free from that ſin, having other ſins enough to damn her: that ſhe was aſſuredly a Reprobate, and a caſt-away, becauſe ſhe could not love God, nor any other creature, being devoid of all natural affection, given over to a reprobate ſenſe, ſo as ſhe was moſt certain that the Decree of God was paſſed againſt her, ſaying, ſhe had neither heart nor power to perform any holy duty, but was like a creature ſtark dead, yea, twice dead, and therefore good for nothing but for Hell-fire.* The Miniſter ſeeing it in vain to diſpute with her, till her judgment was convinced, and rectified in that matter of the Decree of God, (for ſhe caſt off all, with a full perſwaſion that ſhe was ſure of the Decree of her Reprobation) therefore, in the next place, he bent all his ſtrength, in denying that it was poſſible, either for the Devil, or any other creature to know the Decree of God, either for Salvation or Reprobation: but that this revelation came in the uſe of means, God bleſſing the ſame, they therefore muſt uſe the means who would be ſaved, as *Deut.* 30. 12. Divers other Arguments he alſo uſed to prove this; ſo that at laſt (through Gods mercy) ſhe was convinced, that only God, not the Devil, could reveal his own Counſels and Decrees, and that therefore perhaps ſhe might be deceived in this her ſtrong confidence in that matter.

But ſtill ſhe retained her next ſtrong hold, namely, *that her indiſpoſition unto all that was good, and proneneſs unto all that was naught, which diſabled her from the uſe of means, or to take any pains for Heaven, too evidently demonſtrated, that ſhe had no part or portion there; and that therefore ſhe had better to leave off all, than to labour in vain.* To this he replied, that God, though he had decreed to ſave mankind by a Mediatour, yet, in his wiſe Providence he had ſo ordered the conveyance of our Salvation, that (as St. *Auſtin* ſpeaks) *he that made us without us, will not ſave us without us,* and therefore that all our life time we muſt be humble ſuitors, labourers, and ſtrivers after that Salvation which he hath appointed for us, and not to lie in a ditch, without endeavouring to riſe, and to cry *Lord help us, &c.* Adding, that if ſhe ſet upon the uſe of means, there being many Promiſes annexed to the ſame, there was good hope of her Salvation: yet, if ſhe muſt needs periſh, it were much better to periſh in a way of obedience, and duty, full of hope, and uſually, whereunto alſo were annexed many Promiſes, wherein the truth of God, who cannot lye, is engaged, then in a wilful way of diſobedience.

Theſe, and the like things thus delivered, did much amaze her, conſidering how ſhe had been deluded, and wherein ſhe was ſo reſolute and confident: unto all which, at length ſhe made this anſwer: *That now ſhe was convinced, and did certainly believe, that none but God knew things to come: that ſhe had erred in judgment, in ſo thinking of her ſelf: That the deſperate caſe and eſtate ſhe was in, had cauſed her to make ſuch concluſions againſt her ſelf; That now ſhe believed that the Devil had no knowledge of Gods Decrees concerning the everlaſting eſtate of the Creature, farther than it pleaſed God to reveal it unto him: That ſhe was contented to* *do what ſhe could in uſing of the means, if ſhe might be aſſured to reap any benefit thereby: but that the accidental indiſpoſition both of her body and mind were ſuch, as ſhe in this caſe could not help her ſelf, no more than a ſtark dead creature could, and therefore, that God muſt do all; In which caſe, if he were ſo pleaſed, to give unto her ſtrength and grace to work, that ſhe would do it, otherwiſe ſhe could do nothing.*

To this the Miniſter replied, That God (as was ſaid) wrought by means, and that ſhe was bound to read, hear, pray, meditate and confer about the Word of God: That this was Gods way, and appointed means, to make even ſuch dead creatures to live, as ſhe pretended her ſelf to be; which he proved by ſundry Scriptures. Unto all which, her anſwer was, *That ſhe had no power ſo to do; but when it ſhould pleaſe God to enable her, then ſhe would.* Yet he prayed her to read the Word, and to pray as ſhe could: Which ſhe refuſed, ſaying, *That ſhe could not pray: and, for reading of the Word, to what purpoſe were it, ſeeing therein ſhe ſhould but read her own damnation, or to hear judgments and arraignments againſt her ſelf; That ſhe was better as ſhe was, and therefore prayed him to urge her no more in this kind, till God were pleaſed to work ſomewhat in her, with abilities ſo to do, which (if he had a purpoſe to ſave her) he would ſurely do in his own time. But for his pains, and conviction of her judgment, and rectifying her afore-mentioned errours, ſhe gave him thanks, promiſing no more to torment her ſelf with thoughts about them, &c. But that for the preſent here ſhe muſt reſt: no farther could ſhe poſſibly go: wiſhing to ſpare himſelf from being any more vexed with her untowardneſs.*

He was much abaſhed at her preſent diſtemper, and reſolute anſwer; yet, having gotten ſome ground of Satan, in the afore-mentioned things, he hoped in time to prevail in the reſt, though it was like to prove a very hard task, by reaſon of her melancholy diſtempers: and therefore reſolved to go home, and to preſs her no more at preſent: but to leave her to ruminate upon thoſe things; hoping at his return to find her in a better tune: and ſo, after he had given her many loving and good exhortations, he took his leave, and departed.

In his abſence, she began to return into her old diſtempers, and frowardneſs of ſpirit, ſo that her Friends had much ado with her, and Satan ſought by all means to bring her back into her former errours. But in this *interim*, she was viſited by divers eminent Miniſters, and among them, by Dr. *Vſher*, the Primate of *Ireland*, (a Magazine of all knowledge and learning) who intreated, perſwaded, opened Chriſt unto her, magnified the riches of Gods mercy, extended to the Sons of men: ſhewing the freeneſs of the Gift of God herein, and that none were debarred who did not wilfully exclude themſelves, with much mildneſs endeavouring to win her ſpirit unto a real embracing of thoſe tenders of Grace made unto her, in the uſe of means. She willingly heard, and delighted to hear him ſpeak, yet ſtill adhered to her old principles: *Her inability to perform holy Duties, or to endeavour that way. That all theſe were excellent things that he ſpake of concerning Chriſt, for them to whom they did belong, but ſhe had no ſhare therein, for ought that ſhe knew, &c.* Yet she alwayes ſhewed towards him much love, reverence, and reſpect, ſtill endeavouring

ing to give him all the content ſhe could. He ſeeing the temper of her ſpirit, a great work to be wrought, the iſſue whereof time muſt ſhew; that it was to be effected by degrees, he ceaſed farther to preſs her, contenting himſelf to drop upon her many ſweet diſtilling ſhowers of precious ſpeeches, and ſo left them to work when he was gone.

The firſt Miniſter being ſent for again, was entertained by her with a ſad, louring countenance; which he not regarding, but carrying himſelf chearfully and lovingly towards her, prayed with, and for her, but yet could not prevail with her to read, to pray by her ſelf, and to go to Church. She ſaid, *VVhatſoever is not of Faith, is ſin: but ſhe believed not, could not do any thing in Faith, and therefore all her actions muſt needs be ſinful; and ſo, aggravate her condemnation: and ſo, having enough other ſins to condemn her, why ſhould ſhe encreaſe them this way?* He replied, that he denied the Aſſumption, *viz.* that ſhe could not do any thing in Faith: For (ſaid he) the degrees of Faith muſt be conſidered; Some are babes in Chriſt, others ſtrong men: You are yet but a babe, therefore, though you cannot do things in a ſtrong, yet you may do them in a weak, and true Faith, which ſhall have a true, and ſuitable reward. Duties done in obedience to God, are then ſo done in Faith, becauſe done according to, and with a reſpect to the Commandment of God, and therefore muſt needs be rewarded according to the faithful promiſe of God, who cannot lye, nor deny his Word. Much more he ſpake to this purpoſe, and it pleaſed God ſo to bleſs his endeavours, that ſhe was brought to ſubmit her ſelf to the means, wherein Faith and Salvation are uſually conveyed, and wrought.

It is ſtrange to hear how wonderfully God dealt with her in one thing wherein ſhe took delight, and from which ſhe was hardly broken off; She had a cuſtome in tumbling over of the Bible, to put her finger ſuddenly upon ſome one verſe, ſaying; *Now whatſoever my finger is upon, is juſt my Caſe, whatſoever it be, and my doom:* but the Lord did alwayes ſo direct her finger, that looking upon the uſe, it was ſtill found encouraging and comfortable. She was much entreated, ſeeing hitherto ſhe had found all places to ſpeak for her comfort, that ſhe would now deſiſt from that practice, and not tempt God any more in that kind. She prayed that ſhe might do it but once more (it being in the preſence of many) promiſing faithfully that after that time ſhe would not do any more ſo, nor attempt ſuch trial. Hereupon, at length they ſuffered her once more, to ſee what Gods Providence would order in ſo ſtrange a caſe: but withall, if ſhe ſhould light upon ſome croſs place, they prayed her not to be diſcouraged. Whereupon, ſhe ſuddenly opening her Bible, about the middle thereof, in the Prophecie of *Iſaiah*, without looking, or reading a word, or knowing what ſhe did, ſhe put her finger upon that excellent Text, *Iſa.* 40. 27, *&c. Why ſayeſt thou,* O Jacob, *and ſpeakeſt,* O Iſrael; *My way is hid from the Lord? Haſt thou not heard that the everlaſting God, the Creatour of the ends of the earth, fainteth not, neither is weary? there is no ſearching of his underſtanding: He giveth power to the faint, and to them that have no might, he encreaſeth ſtrength. Even the youths ſhall faint and be weary, and the young men ſhall utterly fall: but they that* *wait upon the Lord, ſhall renew their ſtrength, they ſhall mount up with wings as Eagles, and they ſhall walk and not faint.*

This place being read, and conſidered of, it ſo croſſed her hopes and expectation, that it made her bluſh. For therein ſhe was reproved for her croſs conceits of God touching her ſelf, as if ſhe were neglected of the Almighty; and was ſhewed, that for all her weakneſs and imperfections, God could help all, and enable her to do all Duties at his pleaſure. She was ſhewed how good God was unto her every way, ſhewing his love, notwithſtanding her untowardneſs in tempting him by ſuch ſigns. Yet the Devil ſuggeſted to her this evaſion, that this was ſpoken to *Jacob* and *Iſrael*, and was nothing to her, and her caſe: It was anſwered out of *Rom.* 15. *That whatſoever was written afore-time, was written for our learning, that we, through patience and comfort of the Scriptures, might have hope*: and ſo at the laſt ſhe promiſed to reſt ſatisfied, to make ſuch trials no more, and in the uſe of means, to wait Gods leiſure, to ſee what he would do with her, *&c.*

Yet there wanted one thing more, which was, to prevail with her to joyn with them in the ſinging of *Pſalms*: againſt which ſhe alledged, that her caſe would admit of no ſuch melody; neither had ſhe cauſe to ſing, but to mourn all her life time. It was anſwered, That it was a Duty to ſing praiſes unto God, for his marvellous power, mercy, and goodneſs, as well as to joyn in the hearing of the Word: that Thankſgiving was the everlaſting work of Heaven, and to be begun here on earth: That the *Pſalms* contained Thankſgivings, Petitions, Gratulations, Complaints, and Deprecations, many of which might fit her caſe. She was content to joyn in ſome, but not in ſuch as contained matter of Praiſe for mercies received: For (ſaid ſhe) *If I be reſerved only as a ſtalled Ox, for the ſlaughter, what cauſe have I to give thanks? And if I muſt not go to Heaven, what have I to do with the work of Heaven*?

Many other dangerous temptations ſhe was aſſaulted withall: Divers other able and experienced Miniſters were brought to her, who all endeavoured to anſwer her doubts, and to remove her fears: yet (as was ſaid before) ſhe ſuffered under this heavy affliction, for the ſpace of ten years: but, for brevity ſake, I omit the ſetting of them down, that I may haſten to the laſt period of her life.

Not long before her death, ſhe found her ſelf very ill, and was reſolved to dye at her Fathers Houſe, called *Shardlois*, and to lye with her Kindred and Friends at *Amerſham*. And when ſhe came thither, ſhe told her Father and Mother wherefore ſhe was come; ſaying, *That her time was at hand, and that ſhe found her ſelf very weak, and therefore was come to dye with them, according to her former reſolutions.* But ſhe was in a ſurpaſſing extraordinary ſtrange humour; talking of the beſt things perpetually, night and day, without intermiſſion, having little or no ſleep all that time.

A ſpecial Friend of hers, preſently rode into *Northamptonſhire*, and fetched the firſt Miniſter unto her, fearing that this might prove his laſt journey unto her (as indeed it did.) And when he came, he found her much weakned in Body, and keeping her bed: but with ſuch vehement deſires to diſcourſe of, and to hear the beſt things: and alſo inreading, and expounding the Scriptures, and ſinging of *Pſalms*, that all were ſtruck with admiration at this bleſſed change. Her Friends would not ſtay with her ſo long as ſhe would have had them, nor read to her, as ſhe deſired, becauſe they would gladly that ſhe ſhould take ſome reſt. But ſhe continued ſtill ſpeaking both night and day, to ſome one or other that watched with her, yet all of the beſt things. For (ſaid ſhe) *my time being ſhort, I cannot too advantageouſly improve the ſame.*

The firſt of the two *Sabbaths* before her death, ſhe would not ſuffer her children to go to Church; but cauſed them to ſtay with her, whom ſhe inſtructed, and ſpake her mind to them, ſaying, *that ſhe muſt take time whilſt ſhe had it, for ſhe knew not whether ſhe ſhould live to ſee another* Sab*bath*, and ſo that day finished all she had to ſay unto them, ſaving at laſt to give them her bleſſing.

All the next day she ſpent in conferring with the Miniſter, ſo long as he thought fit, for fear of over-toiling her ſpirits. All this while she neither could, nor would ſleep, but ſpent the time in divine diſcourſes, and of the life to come: undervaluing all earthly things, and eating very ſparingly.

The next morning ſhe ſent for the Miniſter, who prayed, and diſcourſed a while with her about Death, Heaven, and eternal Glory; when ſuddenly they were interrupted by a ſtrange out-cry which proceeded from her, ſuch as the like was never heard nor read of before. It ſeemed to be a rapture of the other world, a few words whereof are here ſet down: but no marvel if we miſs recounting things of another world; which St. *Paul* himſelf was at a *non-plus* in after his Rapture, 2 *Cor.* 12. 4. 7. And St. *Peter* in the Mount *knew not what he ſaid*, *Mar.* 9. 6. But ſome of them were to this purpoſe.

Oh, oh, oh! What's this? what's this? what's this? I am undone, undone, undone. I cannot endure it; I cannot endure it, I cannot endure it. Oh, oh, oh! Let me be gone, Let me be gone: Oh, I muſt be gone: I cannot tarry, I cannot tarry. Oh, what ſhall I do? what ſhall I do? Oh Father! oh, Mother! oh, Husband! Come kiſs me, kiſs me, and let me be gone. Come all; farewell all: Let me take you by the hand and be gone. Lo, lo, the Angels are come! they wait, they ſtay for me. Oh, dear Mother, why do you hold me? I muſt be gone. Oh, he is come, he is come, he is come! Now you have it, you have it, you have it. Why hold you me? Let me gone. My work is done. Oh! call, call, call, where is my Crown? Fetch me my Crown. Bring, bring, bring me my white Robes, quickly, quickly, quickly: Why run you not? The Angels ſtay. Now you have it, you have it, you have it. (meaning that now they had the fruit and iſſue of all their Prayers) *Oh, it overcomes, overcomes, overcomes me: I am undone, undone, undone. What ſhall I do? What ſhall I do? what ſhall I do? Oh! you will not let me be gone.*

Many other ſuch like expreſſions ſhe uſed, which could not be remembred, they were delivered with ſuch incredible ſwiftneſs;) no ordinary action of this life.) And withall ſhe heaved up her ſelf with her eyes fixed towards the Houſe top, as if ſhe ſaw ſome Viſion; and would have flown from them all. During which time, all that were preſent were ſtricken with wonder and amazement; having in all their lives never ſeen, nor heard of the like. But have patience a while, and ſhe her ſelf ſhall expound this rare Riddle, and comment upon it.

This rapture of ſudden, extream, raviſhing, and unſupportable Joy (beyond the ſtrength of mortality to retain, or to be long capable of) being over, ſhe lay down quietly in her bed, who a little before would have flown from them all; and they being all in an amazed, aſtoniſhed ſilence, ſhe her ſelf began thus. *VVhy are you all ſilent? where is my Miniſter?* He being come near to her, ſhe thus ſpake to him; *Sir, VVhat did you think of me, when I was in this late ſtrange poſture? Did you not imagine me to be mad all that time?* He anſwered, No: But it was very ſtrange to us, having never ſeen, nor heard of the like before. *So* (ſaid ſhe) *ſurely it was: It was very ſtrange. But will you know how it ſurprized me? As, this morning, before you came to pray with me, being alone, I prayed to God, that he would not abſent himſelf for ever, but that once before my death he would reveal Chriſt unto me, and give me ſome ſenſe and feeling of his love. And that he would open the brazen Gates of this hard heart of mine, that the King of Glory might enter in. Preſently after, even as ſoon as you had ended your Prayer, this ſudden fit of unſupportable joy and feeling ſurpriſed me, and with great violence did ruſh in upon me, ſo that I could not contain my ſelf, but made that ſudden outcry among you all. But I muſt confeſs to you, that I know not, neither do remember what I ſaid: only I beſeech you to make uſe of it hereafter to all that ſhall be in my caſe. After me, never deſpair of any, how deſperately miſerable ſoever their caſe be (which at worſt cannot exceed mine) but uſe, and apply the means unto them, and that will prevail at length. I was like unto a piece of hard and knotty timber, who have endured ſo many the more blows with ſtrong wedges: ſo much ado there was to work upon me. But now I thank God, who hath heard my Prayer, and hath revealed Chriſt unto me; and now I care no more for any thing in this world. The Fountain of all my miſery hath been, that I ſought for that in the Law, which I ſhould have found in the Goſpel: and for that in my ſelf, which is only to be found in Chriſt. This was a wrong way, I confeſs, which hath occaſioned unto me ſo much ſorrow: but now all is well. O, pray, pray, pray: O give thanks: for now you have it, you have it, you have it.*

This ſo ſerious and ſtrange a ſpeech, ſo rational and heavenly, gave very great contentment unto all that were preſent. The Miniſter, according to her requeſt, in his Prayer, framed himſelf almoſt wholly to Thankſgiving, admiring Gods infinite goodneſs to, and work in her, and for her; beſeeching him to vouchſafe an happy cloſe of this great and glorious work, begun in her. As for matter of Petition, ſhe needed it not ſo much: for ſhe lay like a Conquerour, with an extraordinary chearful countenance, full of raviſhing Joy, as if now ſhe had been Poſſeſſor of all things, having no want of any thing. Now that Chriſt was hers, all things elſe were hers alſo. The reſt of the day ſhe ſpent in joyful ſpeeches, and exhortations unto Thankſgiving.

About four a clock in the afternoon, the Chamber being full of her Friends, who greatly rejoyced to ſee her ſo fraught with joy, after ſo many ny dark and ſorrowful dayes, ſuddenly ſhe fell again into ſuch another Rapture of Joy unſpeakable and glorious, beyond all expreſſions, uttering moſtly the ſame expreſſions as ſhe did formerly, and in the ſame manner, and enduring about the ſame time, and ſo ceaſed, and was quiet again as before: Only calling for the Miniſter, ſhe told him, *That her joy, and the ſenſe thereof, was ſo overcoming, and violent, that ſhe could not for her life, contain her ſelf from breaking forth thus again: For* (ſaid ſhe) *my frail Fleſh was overcome therewith.* And (as before ſo) again ſhe requeſted him to return Thanks to God in her behalf: This he did accordingly, and the reſt of the evening was ſpent in Heavenly diſcourſes about things of the other world.

Her Friends hoped that ſhe would ſleep ſoundly that night, having had but little reſt for above a week together: but it ſeems that it was with her, as with the lame man, *Act.* 3. 8. who could do nothing (being cured) but walk, and leap, and praiſe God: ſo ſhe, having now been, as it were, in another world, revived with new and ſtrange Joyes, could not take any reſt or ſleep, but with much exulting continually diſcourſed of the ſame, and ſang *Pſalms* of Praiſe.

During all the time of her temptations and afflictions, of all others, ſhe could not be perſwaded to ſing the thirtieth *Pſalm,* not daring to appropriate, or to apply that unto her ſelf: but now ſhe called for it, and ſung it moſt chearfully. The next morning, her tender Mother coming to viſit her, found her dreſt after a ſtrange, and unuſual manner, all in white, whereupon ſhe ſaid unto her, How now, Daughter; What's the matter with thee? Methinks thou lookeſt like a Bride? *So I am, Mother,* (ſaid ſhe) *A Bride new trimmed for* Chriſt, *my Bridegroom. And now* (*Mother*) *I have my laſt ſuit to make unto you* (*for I am a woman for another world*) *when I am dead, I pray you dreſs me juſt as you ſee me now, and ſo let me be laid in my Grave. For, for this end I cauſed my ſelf to be thus dreſſed this morning, that you might ſee how I would be laid in my Grave.* Her Mother, breaking forth into weeping, ſhe ſaid unto her, *Mother, Methinks you ſhould rather rejoyce to ſee me ſo near home, after I have, for ſo long a time been ſo weather-beaten, and Sea-ſick, and not now to grudge that I am arrived ſo near unto the Haven. And ſo ſhe prayed her willingly to ſuffer her to depart home in Peace.* Whereupon her Mother left her, and parted with many tears: and took her leave of them all.

Soon after came in Dr. *Preſton,* and Mr. *Dod,* unto whom, with a great deal of joy, ſhe told the ſame things as formerly ſhe had done to her Mother: ſaying, *Thus as you now ſee me to be dreſſed, I deſire to be laid into the Grave.* They prayed with her, and gave thanks for her, and ſo departed: After which, ſhe ſent for divers of the Family, unto whom ſhe gave ſeaſonable, and ſuitable exhortations and inſtructions fitting to their places.

Being now much ſpent, ſhe cauſed all to avoid her Chamber, and ſending for her Father, ſhe gave him much very good counſel, both touching himſelf and his wife, and the ordering of his eſtate and Family, and perſwaded him to keep a Preacher in his Houſe, *&c.* and ſo diſmiſſed him.

Then calling for a ſpecial Friend, who had taken much pains with, and for her, during all the time of her diſtemper, ſhe returned him moſt affectionate thanks for the ſame, withall ſaying, that ſhe had a ſuit unto him, which he muſt not deny her, and would needs have his hand and promiſe for the ſame, which was, that he would forgive her: He replied, that he had rather cauſe to ask forgiveneſs of her, having much failed both in Duty and Love unto her. *O no* (ſaid ſhe) *you muſt forgive me, that you, for ſo many years together, having ſhewed me ſo much love, and been a means of mine everlaſting comfort and happineſs, that yet I have been ſo unkind unto you. For I have not loved you, by the hundredth part, in that meaſure as I ought to have done. But will you know the cauſe? The truth is, I could love no body as I ſhould, ſo long as I was not aſſured of Gods love to me (for that only inſlames our love, and cauſes it to run ſtrongly the right way;) until then I could neither love you, nor any body elſe. And now that my love is thus kindled, this is my ſorrow (my time being ſo ſhort) that now I can no otherwiſe expreſs my ſelf, than by this poor acknowledgment, in a time wherein I am ſo unfit, and unable to perform my deſires. But well I hope, that what I cannot do,* God *(who ſet you on work for my good) and mine other Friends, will perform when I am gone.*

After a while, ſhe called for Dr. *Preſton*, and Mr. *Dod*, with the reſt of her Friends, intreating them to give thanks with, and for her, venting her ſelf thus unto them; *That her time was now at hand, and therefore ſhe prayed them not to leave her, being ſo very weak.* Then ſhe ſpake her mind to her Father, Mother, and Husband, taking leave of them: ſhe alſo called for her Children, and bleſſed them: now judging to have done all her work. And ſo from thence forward, fell into a ſilent rapture of joyful ſinging ſome verſes of the *Pſalms*; not greatly caring to ſpeak to any body, ſave now and then to Mr. *Dod*, when he miniſtred occaſion. After this ſhe grew weaker and weaker, having no audible, but an hollow, low voice, ſcarce to be underſtood.

On *Munday* morning, after ſhe had had ſome ſleep, Mr. *Dod*, wth the reſt of her Friends, coming to her, ſhe, when ſhe ſaw them all about her, rejoyced, and ſmiled, taking them all by the hand, with a chearful countenance, and beckned unto Mr. *Dod*, to give thanks; and whilſt he was doing it, ſhe bent her ſelf, what ſhe could, with her hands lifted up, to joyn with them therein, and ſpake ſoftly to her ſelf: and ſo, whilſt they were at Prayer, ſuddenly, her hands falling, and her lips moving, ſhe ſunk down in the bed, and reſigned up her ſpirit unto God, leaving all her Friends mourning about her.

Two dayes after, ſhe was buried, according to her deſire, at *Amerſham.* Dr. *Preſton* preached her Funeral Sermon, with the infinite tears of her Friends, and the poor of the Pariſh.

She was of an extraordinary ſincere, plain, and true heart; full of, and abounding in love: Marvellous ſecret in all her goodneſs: very charitable to the poor: Of an unblameable converſation and Life: and the beſt Anti-hypocrite (Chriſt excepted) that ever lived. For, ſhe alwayes wore her worſt ſide outwards, and wonderfully cloaked all the good things ſhe ever did or ſaid, with all her skill endeavouring to extenuate them. See this more fully and largely ſet down in a Book called, *Mrs. Drake Revived.*

CHAP. LVI.

Examples of Judgments. Puniſhments of Sin.

1. IN the dayes of our King *Edward* the Sixth, there was a diſeaſe called *Sudor Anglicus*, or the Sweating Sickneſs, that raged violently for forty years together here in *England* (as *Senertus* teſtifieth) and ſlew ſo many, that ſtrangers wondred how this Iſland could be ſo populous, as to bear, and bury ſuch incredible multitudes. No ſtranger in *England* was touched with this diſeaſe; and yet the *Engliſh* were purſued therewith, not only here, but in other Countries abroad: which made them (like Tyrants) both feared, and avoided where-ever they came. So long as the heat of this Plague laſted, there was crying *Peccavi, Peccavi*; and ſome pretences there were of turning unto the Lord. The Miniſters were ſought for in every corner (ſaith Mr. *Bradford*) *Oh, you muſt come to my Lord, you muſt come to my Lady, &c.* It was a moſt violent diſeaſe: for if a man were attached therewith, he either died, or recovered within nine hours, or ten at the moſt. If he took cold, he died within three hours; if he ſlept, within ſix hours, (as he was much inclined to ſleep) and then he died raving; though in other hot diſeaſes, the diſtemper is commonly appeaſed by ſleep. It raged moſt among them that were of the ſtrongeſt conſtitutions, and in the prime of their years, of whom ſome an hundred and twenty died in one day, within the Liberties of *London*: Few aged men, or women, or children, died thereof. Two of *Charles Brandons* ſons, both Dukes of *Suffolk*, died of this Diſeaſe: See Sir *Joh. Heyw. Life of King Edw. ſixth.* p. 302.

2. *Anno Chriſti* 1519. and two years after, the *Ants* in *Hiſpaniola*, deſtroyed their *Cana Fiſtula*, Oranges, and Fruit-trees, neither in their Houſes could they keep victuals, by reaſon of their multitudes, which deſtroyed all before them, ſo that *St. Domingo*, the chiefeſt City in that Iſland, was almoſt diſpeopled by them: As in *Spain* a City was diſpeopled by Conies; which alſo not long ſince befell the Iſle of *Porto Sancto* in *America*. In *Theſſaly*, a City was deſtroyed by Rats. See almoſt the like in my Deſcription of *Bermudas*. The *Atariotæ* were deſtroyed by Frogs. The *Miuntines* by Fleas: *Amicle* in *Italy* by Serpents: and another part thereof by Sparrows. Divers parts of *Africk* have been often de-

deſtroyed by *Locuſts*: and what Plagues many of theſe ſmall and contemptible Creatures brought upon *Egypt*, is not unknown to any that are acquainted with the ſacred Scriptures. So eaſily can the great God arm the leaſt creatures againſt proud and ſinſul men. See *Purch. Pil* V. 3. p. 997.

3. In the Reign of *Valentinian*, and *Martianus*, *Attila*, with a mighty Army, and great fury, entred into *Italy*, through the Province of the *Venetians*, now called *Friuli*, robbing and ſpoiling all before him: and whereas *Valentinian* ſent a great Army againſt him, in a bloody battel he overthrew it, and ſo marching forward, he took many Cities, and proceeded to beſiege *Aquilria*, which was a large and ſtrong City, and where, beſides the Inhabitants, many Souldiers, that fled from the former battel, were entertained. This ſiege laſted three years, at the end whereof, *Attila*, aſſaulting it with all his Army, a whole day, without any intermiſſion, took it by Storm, and put all to the Sword which he found therein, and then layed it level with the ground, not leaving one Houſe or Building fit for habitation, whereas before it was one of the richeſt, and moſt Noble Cities in all *Italy*.

4. After this, he marched forward with great expedition, and in a few dayes took many excellent Cities and Towns, as *Milan*, and *Pavia*, and other neighbouring places: then he marched to *Ravenah*, which yielded to him: from thence he turned into *Tuſcany*, *&c.* And having thus ſpoiled *Italy*, he returned into *Hungary*, and was eſteemed the greateſt, and moſt powerful King in the world. After ſome time, he ſent to the Emperor *Valentinian*, requiring him to ſend him his Siſter *Honoria* to be his wiſe; which requeſt the Emperour durſt not deny; which marriage proved fatal to *Attila*: For he, holding a Royal Feaſt and Banquet at his Wedding, did eat and drink ſo freely, that waxing drowſie, and being overcome with ſleep, he lay groveling upon his face, and Nature being oppreſſed with what he had eaten and drank, ſuch abundance of bloud guſhed out at his noſe, and with ſuch vehemency, that within the ſpace of an hour he was choaked therewith, and ſo ended his life, ſhedding his own blood, who had cauſed Streams, and Rivers of humane blood to be ſpilt, having ſlain a greater number of men, women, and children, and uſed greater cruelty than any King or Captain that was before him. *Imp. Hiſt.* p. 289.

5. In the Reign of the Emperour *Mauritius*, God ſent grievous Judgments upon *Italy*, and chiefly upon *Rome*, as upon a place which was overwhelmed with ſin, and moſt needed amendment. The firſt was by rain, which fell in the Months of *September* and *October*, for the ſpace of many dayes, continually, without ceaſing; inſomuch as the Waters were ſo high, as the Rivers and Lakes of *Italy* overflowed, and drowned an infinite number of People and Cattel. And the River *Tyber* ſwelled ſo high, that all the Fields which were not hilly and mountainous, were overflown with water, ſo as all men feared that it would have proved another *General Deluge*; and particularly in *Rome*, where the River *Tyber* did riſe ſo high, that in ſome parts it was as high, and in other ſome places it exceeded and overflowed the walls of the City, and the water entred in ſuch a manner into it, that it ſpoiled and defaced the greateſt part of the Buildings that

were near to the River. And when the Floods ceaſed, the Fields remained ſo ſlimy, ſo covered with mud, and ſo ſoft, that they could not be tilled nor ſown, by reaſon whereof, a general Famine enſued over all *Italy*.

6. And in like manner, through the exceſſive moiſture, the Earth and Air were ſo corrupted, as a Plague began, which raged in ſuch a manner, that many Towns were left deſolate and diſ-peopled: and where they died leaſt, two thirds of the people periſhed. But in the City of *Rome* was the greateſt fury thereof; for in the beginning, it took away *Pope Pelagius* the ſecond, in whoſe place was choſen (though againſt his will) *Gregory the Great*, who, ſeeing theſe palpable evidences of Gods wrath from Heaven, made many devout Prayers unto God, and many Sermons and Orations to the People, exhorting them to amendment of life, and to repentance for their ſins, to the end that it might pleaſe his Majeſty to withdraw his heavy Judgments from them. And the Lord of his infinite mercy took pity on them, ſo that the Plague ceaſed, and the Earth began to be more chearful, to change its colour, and to bring forth Fruit. *Ibid.* p. 332.

7. *Alcimus*, a High Prieſt of the *Jews*, and a wicked man, intending to beat down the Wall of the *Sanctuary* at *Jeruſalem*, was ſuddenly ſtricken by God, became ſpeechleſs, and fell to the ground: and having endured grievous torments for many dayes, died miſerably. *See my Gen. Martyrol.* p. 16.

8. In a fight between the *Waldenſes* and their *Popiſh* Enemies, in the heat of the battel, the women and children fell upon their knees, and cried, ſaying, *O God help us.* The enemies made themſelves very merry herewith, and among them, one Captain *Saquet*, who, as he was imitating the women, was ſlain, and tumbled down into a very deep Valley.

9. Another Captain, as he was crying out to the women in deriſion, was killed with an Arrrow ſhot into his throat. *Ibid.* p. 116.

10. In a battel againſt the *Albingenſes*, *Simon Monfort*, Earl of *Leiceſter*, coming in to the relief of his men, had his Horſe ſhot in the Head by an Arrow, which cauſed him to run away with him: which, one of the *Abbingenſes* taking notice of, with his Croſs-bow, ſhot him into the thigh. *Simon* perceiving that he loſt much bloud by his wound, was labouring to get out of the preſs; but juſt at that preſent, a woman, diſcharging an Engine from the Walls of *Tholouſe*, a Stone parted his head from his ſhoulders. And thus that cruel Earl, who had been the deflourer, and murtherer of many women, was at laſt ſlain by a woman. *Ibid.* p. 154.

11. *Anno Chriſti* 1226. The Croſs was preached all over *France*, by the *Popes* Legate *Romanus*, againſt the Earl of *Tholouſe*, and the *Abbingenſes*, his Subjects; The King of *France* by this means raiſed a huge Army, accounted invincible, conſiſting of fifty thouſand Knights, and men at Arms, on Horſe-back, beſides an innumerable company of footmen: and the firſt place that was beſieged, was the City of *Avignion*, and the King ſwore that he would not depart thence till he had taken it.

The Citizens valiantly defended themſelves, and the Earl of *Tholous*, being a ſkilful Warriour, before the coming of this Army, had withdrawn all kind of Victuals, together with the Women, Children, and Cattel, into places of ſafety: Whereupon the Kings vaſt Army ſoon fell into wants, ſo that multitudes of them periſhed by Famine: and their Horſes and beaſts alſo were ſtarved: for the Earl had cauſed all the meadows to be plowed up, all over the Countrey, ſo that they had no fodder but what was brought out of *France*. And their wants daily encreaſing, many Legions went out of the Kings Camp to ſeek for food and fodder: but the Earl of *Tholouſe*, with a flying Army, oft laid Ambuſhes for them, whereby he cut off multitudes of theſe ſtraglers. They alſo that lay in ſiege before the City, were miſerably waſted and deſtroyed by Darts and Stones, ſhot out of Engines from the City walls: and a general Famine overſpread all the Kings Army: but it raged moſt among the common Souldiers, who had neither food, nor money wherewith to buy it. Alſo out of the dead carkaſſes of men and beaſts, there bred certain great and black Flies, which, coming into their Tents by ſwarms, with an horrible humming, infected both their meat and drink: and when they were not able to drive them from their Cups and Diſhes, many of thoſe Pilgrims periſhed by this means.

The King and Legate were eſpecially troubled and confounded, to think what a reproach it would be to them, and to the Church of *Rome*, that ſo gallant, and numerous an Army ſhould undertake ſuch an expedition, and be able to effect nothing. The chief Princes and Captains alſo, being wearied out with the long ſiege, among ſo many Deaths, moved that a general ſtorm might be given to the City, hoping by their multitudes, to oppreſs, and overcome the Defendants, which being aſſented to, and reſolved upon, at the time appointed for the execution, ſuch multitudes of Aſſailants thronged upon the Bridge that goes over the River *Rhodanus*, that the Bridge breaking under their weight, three thouſand of them were drowned in that ſwift Stream, which diſcouraged the reſt.

Shortly after, as the *French* were one day at Dinner, the Citizens diſcovering their careleſneſs, ſuddenly ſallied forth, and valiantly ſetting upon them, they ſlew twenty thouſand of them, without any conſiderable loſs to themſelves, and ſo retired; and the King commanded the dead bodies to be thrown into the River, affording them no other burial: and thereupon he removed his ſiege to a greater diſtance: and to prevent the like attempts, he cauſed a great Ditch to be caſt up between the City and his Camp: and the Legate, with his Prelates, not knowing how otherwiſe to be revenged on them, *Anathemized* the Earl of *Tholous*, and all his Subjects: but whom they curſed, the Lord bleſſed. For ſhortly after, the Lord ſent a very great Plague into the *French* Army, ſo that King *Lewis*, to eſcape the danger, retired himſelf into the neighbouring Abby of *Monpenſier*; and yet there the Lord ſtrook him with the ſickneſs, whereof he died. *Ibid.* p. 156. *&c.*

12. The ancient *Britains*, under King *Arthur*, having obtained many great and glorious victories over the *Saxons*, being at laſt at peace with others, they returned to their former wicked practices, and fell to War among themſelves. Yet having freſh in mind the late calamities, which had lain

ſo heavy upon them, both Miniſters, Nobles, and Commons, kept themſelves ſomewhat in order. But, after their death, the Generation which next followed, little knowing, and leſs regarding the Storms paſt in their in their Fathers dayes; and having reſpect only to the preſent proſperous eſtate and condition wherein they lived, fell to all manner of abominations. Juſtice and Judgment were turned backward, and equity could not enter, and he that refrained from evil, made himſelf a prey. Inſomuch as *Gildas*, our ancienteſt *Hiſtoriographer*, complains, that they fell into all manner of wickedneſs, whereunto the nature of man is inclined, and eſpecially into that which is the overthrow of the beſt States, namely, hatred of the truth, and love of lyes, embracing evil inſtead of good, and entertaining the Devil, under the notion of an Angel of Light. They alſo, as a farther aggravation of their ſin, neglected to preach the Goſpel of *Jeſus Chriſt* to the *Engliſh*, and *Saxons* which inhabited the Land among them. This haſtened the wrath of God upon them, ſo that they were chaſed out of their Cities and Towns, and *Anno Chriſti* 568. the Land fell into the Poſſeſſion of the *Saxons*, by whom the Chriſtian Miniſters of the *Britains* were wholly driven out. *See my Engliſh Martyrol.* p. 9.

13. In the Primitive Church of the *Engliſh Saxons*, Religion did moſt clearly ſhine forth, inſomuch that Kings, Queens, Nobles, Eccleſiaſtical Perſons, *&c.* thirſting after the Kingdome of Heaven, forſook all, and followed the Lord. But in Proceſs of time, Piety decayed, and Impiety ſucceeded in the room thereof, neither was any thing more odious and hateful, than Holineſs and Juſtice; nor any thing more in eſteem, than Civil Wars and Bloodſhed; whereupon the Lord ſent againſt them the cruel Heathen *Danes*, like ſwarms of Bees, who neither ſpared old nor young, women or children, but for the ſpace of about two hundred and thirty years, deſtroyed this ſinful Land, from one Sea to the other, alſo from man to beaſt. For in their frequent Invaſions of *England*, they went not about to ſubdue, conquer, and poſſeſs it, but to ſpoil, deface, and lay it waſte: and, if at any time they were beaten by the *Engliſh*, it little availed; for that other Navies, with greater power, were ready ſuddenly, and at unawares to break into other places, and to deſtroy all before them.

To theſe, may be added their Sin of Superſtition and Idolatry: and the Sin of their Fore-fathers, who, being ſent for by the *Britains*, to aid and aſſiſt them, falſified their Faith and Promiſe, cruelly murthered their Nobles, wickedly oppreſſed the Commons, impiouſly perſecuted the innocent Chriſtians, injuriouſly poſſeſſed their Lands and Habitations, chaſing the *Britains* out of their Houſes and Countrey: Beſide, their cruel murthering of the *Monks* of *Bangor*, and divers other unjuſt ſlaughters of the poor *Britains*, who expected rather help from them. For theſe cauſes, Gods righteous judgments fell upon them, ſo that, from that time they never lived in quiet from foreign enemies, till the coming in of D. *William the Norman.*. *Ibid.* p. 20.

14. *Strabo* relates, that there is a Lake near *Gadara* in *Galilee*, infeſted with ſuch a malignant, and peſtiferous quality, that it ſcalds off the skin of

whatſoever is put into it: yet this is not comparable to the fiery Lake of Brimſtone, wherein the extreme anguiſh of the damned is.

15. *Anno Chriſti* 1666. *September* the ſecond, there began (about one a clock in the morning) in a Bakers Houſe in *Pudding-Lane*, *London*, that dreadful fire, which raged exceedingly, and was blown with the bellows of a ſtrong North-eaſt wind, which made it more violent, ſo that, deſpiſing all means uſed for the extinguiſhing of it, it ſpread far and wide, ſometimes going with, and ſometimes againſt the Wind, and ſo continued for the ſpace of near four dayes, till it had burnt down to the ground thirteen Thouſand, and two Hundred Houſes, which ſtood upon three hundred ſeventy three Acres of ground, within the City Walls, and ſixty three Acres, and three Roods without the Walls: and among them, eleven entire Pariſhes within the Walls: about which, there were theſe paſſages very remarkable. Firſt, that not long after the kindling of this fire, a general fear and apprehenſion ſeized upon the hearts of the Citizens, that the whole City would be burnt down, and thereupon they were more ſollicitous, and diligent about removing their goods, than active in quenching the fire. Secondly, that in thoſe places and parts of the City where at laſt this fire was ſtopt, there ſtood many old Timber Houſes, which, in Humane reaſon, were likelieſt to have been ſeized upon, and devoured by it, whereas no Churches, nor Brick and Stone buildings, were before able to reſiſt the rage and fury of it: ſo that the ſtopping of it appeared to be more the work of God than of man, who, as he ſets bounds to the Waves of the Sea, ſo did he to the Fire, ſaying, Hitherto ſhall thy proud Flames go, and no farther. Thirdly, the merciful Providence of God appeared, in that ſo horrid a Conflagration, and general Deſolation, ſo few Perſons were burnt and deſtroyed. The weather being clear, the clouds of flame and ſmoak that aroſe from this ſtupendious burning, did ſo over-ſpread the Horizon, that the Sun, ſhining through them, ſeemed red, like bloud, and they were ſeen neer forty miles off. There were burnt alſo eighty nine Churches, and very many Halls, belonging to ſeveral Companies, with the Exchange alſo.

13 200 H

373 acres of Ground

89 Burnt

6

16. *Philip* the ſecond, King of *Spain*, a cruel Perſecutor of his Proteſtant Subjects in the *Low-Countries*, was plagued by God with a terrible diſeaſe; For a long time he endured *Ulcerum magnitudinem*, *acerbitatem*, *fœtorem*, *&c.* Many great, ſharp, ſtinking Ulcers, which faſtened him to his Bed, as to a Croſs, for a whole year before his Death: beſides ſix years torture by the Gout: a *Hectick* Feaver, with a double *Tertian*, for two years ſpace feeding upon his bowels, and the very marrow of his bones. Beſides a moſt grievous Flux for two and twenty dayes, a continual nauſeouſneſs of his ſtomach, and unſatiable thirſt; a continual pain in his Head and eyes; abundance of matter working out of his Ulcers, *quæ binas indies ſcutellas divite pœdore impleret*: beſides a moſt loathſome ſtink that took away his ſleep, *&c.* and at laſt he died of the louſie diſeaſe. *Alſted. Chron.* p. 314.

CHAP.

CHAP. LVII.

Examples of Juſtice: Judges: Magiſtrates.

1. KIng *Allured* was exceeding careful in the Government of his Kingdome, as appears by thoſe wholſome and excellent Laws enacted, and ſet forth by him. Among other things, he was very careful to aboliſh Theſt, and to expell Thieves out of the Land, and he was ſo happy in attaining his end, as, cauſing Brouches of Gold, or at leaſt, of Silver and Gilt, to be ſet up in all publick croſs wayes, there were none ſo hardy as to ſteal, or take away the ſame. He was alſo very vigilant in overſeeing the doings of his Judges and Officers, ſo that they durſt not pervert Juſtice, in any caſe whatſoever. *See my Engliſh Martyrol.* p. 27.

2. *Anno Chriſti* 959. King *Edgar* came to the Crown of *England*: He was much adorned with all Virtues, and Princely deportments: an excellent Juſticer, and impartial in puniſhing Vices, as well in Magiſtrates as in his meaner Subjects, ſo that there was never leſs Theft, Bribery, Extortion, and Oppreſſion, than in his dayes. He was ſo ſtudious of the welfare of his Subjects, that no year paſſed over his head, wherein he found not out ſomething that conduced to the Publick good. He would not ſuffer his Nobles, though never ſo great, to violate his Laws with impunity. *Ibid.* p. 30.

3. As ſoon as *Conſtantine the Great* was ſetled in the Empire, he publiſhed his Royal Edicts, whereby he reſtored to his Subjects all thoſe Lands which had been injuriouſly taken from them, in the time of his Predeceſſors: He called home ſuch as were unjuſtly baniſhed, and freed others from impriſonment and captivity, whom the Tyrants had ſhut up. *See my ſecond volume of Lives.* p. 7.

4. This good Emperour was eminent for Juſtice, neither denying, nor delaying any juſt, and reaſonable Petitioners. He remitted to owners of Lands, a fourth part of ſuch rents as were formerly paid unto him. He mitigated and moderated the heavy Tributes impoſed upon the Empire. Being unwilling that ſuch as were caſt in ſuits of Law, ſhould be utterly undone, he gave them both Lands and money out of his own Revenues. He judged it unfit that any one who was admitted into his preſence, ſhould go heavily out of the ſame. *Ibid.* p. 20.

5. Whilſt *Theodoſius ſenior* was at *Rome*, he reformed many abuſes and diſorders which abounded in that City: He did Juſtice, and inflicted due puniſhments upon ſundry wicked and diſſolute Perſons: and alſo, as an holy and faithful Chriſtian, he reformed the abuſes which were crept into the Church. *Ibid.* p. 40.

6. *Huniades*, whilſt he was Regent of *Hungary*, ſpent his four firſt years in peace: in which time, he buſied himſelf in deciding Civil Controverſies, compoſing of quarrels among the Nobility: and equally adminiſtring Juſtice unto all. He ended Controverſies, without the leaſt ſuſpition of injuſtice: He uſed therein great expedition, and unwearied patience, hearing every mans cauſe: ſo that, ſitting, ſtanding, walking, riding, he diſpatched many great, and weighty affairs; alwaies ſhewing himſelf affable and courteous, as well to the poorer ſort, as to thoſe of greater rank, that had any ſuits unto him. *Ibid.* p. 92.

7. The love of Queen *Elizabeth* to her People in general, and tender care over the poor and oppreſſed, in particular, was admirable, and incomparable. Her ears were alwaies open to their complaints, and her hands ſtretched forth to receive their Petitions. Her manner was alwaies to commend their Cauſes to her Council and Judges, to whom ſhe uſed to ſay: *Have care of my People: You have my place: Do you to them that which I ought to do. They are my people, yet every one oppreſſeth them, and ſpoileth them without mercy: They cannot help themſelves, nor revenge their own quarrel. See to them (I pray you) ſee to them: for they are my charge. Them, therefore, I charge you with, even as God hath committed them unto me. I care not for my ſelf: My life is not dear unto me: my care is for my people. If you knew the care I have for them, you might eaſily diſcern that I take no great joy in wearing the Crown. Ibid.* p. 204.

8. The Juſtice of the Lord *Harrington*, ſo far as he had occaſion to ſhew it, was very Exemplary. He dealt honourably and honeſtly with every one whom he dealt with. And whereas his Father had contracted great debts, by his Princely Houſe-keeping, while the Lady *Elizabeth* (King *James* his Daughter) was under his education; he was very ſollicitous for the diſcharge of the ſame, giving power to his Executrix, to ſell part, or all his Land, if need were, therewithall ſpeedily to diſcharge the Creditors. And, when the writing was drawn up, and read to him, being asked, whether he aſſented to it? He anſwered, *Yea, with all my heart: For mine honour and mine honeſty are my neareſt heirs. See his Life, in my ſecond Vol. of Lives.* p. 124.

9. In the Reign of Queen *Mary*, Judge *Morgan*, that unjuſtly condemned the Lady *Jane Grey*, ſhortly after fell mad, and in his raving fits, cryed out continually, *Take away the Lady* Jane *from me: Take away the Lady* Jane *from me.* And in that horrour ended his wretched life. *Ibid.* p. 67.

10. It ſhould make Chriſtians to bluſh, to hear how excellently *Tully* ſpeaks of equity and Juſtice towards all men: *Societatis arctiſſimum vinculum eſt* (ſaith he) *&c.* This is the ſtrongeſt bond of Society, to account it to be more againſt Nature for any man to wrong another for his own advantage, than to undergo the greateſt inconveniences. And again, *Non enim mihi eſt vita mei utilior, &c.* Nor is my life more dear and profitable unto me, than ſuch a temper and diſpoſition of mind, as that I would not wrong any man for mine own advantage.

And again, *Tollendum eſt in rebus contrahendis, omne Mendacium.* No kind of lying muſt be uſed in bargaining. And once more, *Nec ut emat melius, nec ut vendat quicquam, ſimulabit, aut diſſimulabit vir bonus.* A good man will not counterfeit, or conceal any thing, that he may buy the cheaper, or ſell the dearer.

11. The Emperour *Severus* cauſed this Rule to be written upon his Palace, and in all publick places: *Whatſoever you would that men ſhould do unto you, do you the ſame alſo unto them.*

12. Mr. *John Carter*, ſometime Miniſter of *Belſtead* in *Suffolk*, once in a journey changed a piece of Gold at a ſhop, in changing whereof, an half-Crown was given him inſtead of a Shilling, neither he, nor the Shop-keeper diſcerning it. But as ſoon as he came home, and found the miſtake, he could not reſt ſatisfied, till he went back again on purpoſe to rectifie it.

13. When, after his Death, his Son came to look over his Library, he found two or three Books, (not one of them worth a Groat) upon which he had written, *This Book was borrowed of ſuch an one, Let it be reſtored: Or if the owner cannot be found, allow ſomething to the poor for it, and that liberally. See his Life in my third Volume of Lives.* p. 14.

14. An *Engliſh* Merchant, who had ſold a great quantity of cloth to one of the *Turks*, the next year, when the Merchant came again, the *Turk* told him, that he was miſtaken in the meaſure of his cloth, and that there was ſo much over meaſure, as came to fifteen pounds more, and that he had put it in a bag, that it might be ready for him againſt he came back. The Merchant told him, that he had got enough by him, and ſaid, *Much good may it do you.* The *Turk* anſwered, and ſaid, *Sir, take it, or elſe I will otherwiſe diſpoſe of it; for it is none of mine.*

15. The *Thebans* uſed to picture their Judges blind, and without hands: blind, that they might not reſpect Perſons; without hands, that they might take no Bribes. *Reuſner.*

CHAP. LVIII.

Examples of Kings: Emperours: Supreme Princes.

1. AUguſtus the Emperour forbad men to call him *Lord*, and deſired rather that more amiable Name, of Father of his Countrey. *Pater Patriæ.*

2. The *Perſian* Law commanded, that at the Death of their Kings, there ſhould be a ſuſpenſion of Laws, a lawleſs liberty for the ſpace of

five dayes; that Subjects might know the neceſſity of Government, by being bereft of the benefit of it for a time, and learn to prize it the better when they enjoyed it. *Strab. Orat.* 42.

3. The like cuſtome they have in *Turky*, at the Death of the *Grand Signior*, which is no ſooner known, but every man doth what is good in his own eyes, till his Succeſſor be ſent for, and ſet upon the Throne. *Turk. Hiſt.*

4. What got moſt of the firſt *Cæſars* by their Adoption, and deſignation of their Succeſſors to the Empire, *Niſi ut citius interficerentur*: but to be killed ſo much the ſooner? and all, or moſt of them, till *Conſtantines* time, died unnatural Deaths.

5. *Phocas*, the Traytor, killed the good Emperour *Mauritius*, and ſtewed him in his own broth, and *Heraclius* ſlew *Phocas*, putting him to a ſhameful, and painful Death. *Val. Max.*

6. *Conradinus*, King of *Germany*, and Duke of *Sweveland*, was beheaded by *Charles* King of *Naples* and *Sicily*, and the Headſ-man was preſently beheaded by another; *ne extaret, qui jactaret tam generoſum ſanguinem a ſe effuſum*: that there might not be any left to boaſt, that he had ſpilt ſuch noble bloud. *Val. Max.*

7. *Manlius Torquatus* among the *Romans*, gave over his Government, ſaying, *Neither can I bear their Manners, nor they my Government.*

8. *Judea*, after the return from *Babylon*, was loſt again to the *Romans*, by their calling *Pompey* to decide the controverſie betwixt the diſagreeing Brethren.

9. How fooliſh was our King *John*, when, being over-powered in his Wars with the Barons, he ſent to the King of *Morocco* for aid, offering to hold his Kingdome of him, and to receive the Law of *Mahomet*: but he was rejected with ſcorn. And afterwards he paſſed away his Kingdome to the *Pope*, in hope of help; but had ſo little joy of it, that he was heard thus to complain, *Poſtquam me, ex meis Regnis (proh dolor!) Romanæ ſubjeci Eccleſiæ, nulla mihi proſpera, ſed omnia contraria evenerunt.* I never proſpered ſince I ſubjected my ſelf and my Kingdome to the *Pope*, and to the Sea of *Rome*. *Heyl. Geog.*

10. It's recorded of the *Frenchmen*, *Quæcunque a Regibus dicuntur, aut fiunt*, Gallis *mirifice ſolet placere*: that they are wonderfully pleaſed with whatſoever is ſaid or done by their King; ſo that they affect to ſpeak like him, to be arrayed like him, and to imitate him in every thing; their Song is, *Mihi placet, quicquid Regi placet*; whatſoever pleaſeth the King, pleaſeth me. *Epiſt. Hiſt. Gal.*

11. The *Carthaginians* made a Law, that none of their Magiſtrates, during the time of their Office, ſhould drink any Wine.

12. *Romulus*, being invited to a Feaſt, would not drink much, *quia poſtridie negotium haberet*; becauſe he had publick buſineſſes to diſpatch on the morrow. *A. Gell.*

13. Of *Veſpaſian*, it was ſaid, that he was the onely One, who was made the better man by being made an Emperour: And *Quintilian* commends him for this, that he was *Patientiſſimus veri*, moſt patient of

Truth, though never ſo ſharp: *Nihil veritate gravius: nihil aſſentatione ſuavius.* Ordinarily to great ones, nothing is more grievous than the Truth: nothing more ſweet than Flattery.

14. The Primitive Chriſtians had wont to pray, that their Emperours might have good Counſellours about them. *Tertul.*

15. Of a certain Prince in *Germany*, it was ſaid, that *Eſſet alius, ſi eſſet apud alios*: He would have been a far better man, if he had had better Servants and Officers about him. *Bucholt.*

16. *Du-Pleſſis* reports of the Emperour *Charles* the fifth, that when he was old and crazy, he curſed his former Honours, his Victories, Trophies, Riches, ſaying, *Abite hinc*: *Abite longe.* Away, Be gone: Miſerable comforts are ye all.

17. If that Emperour, who was rightly ſirnamed *Copronymus*, have ſuch a fancy to the ſmell of Horſe-dung, as to beſmear himſelf with it, all his Courtiers, in a ſervile compliance with him, will qualifie themſelves for his company, by uſing no other perſumes.

18. *Conſtantius*, the Father of *Conſtantine the Great*, was a Prince of ſingular Clemency towards men, and Piety towards God. He ſtained not his Reign with the bloud of the Saints, as his Predeceſſors had done. He little regarded his private profit, but ſought rather to enrich his Subjects, ſaying, *That it was more behooveful for the Commonwealth, that the wealth of the Land ſhould be diſperſed into the hands of the Commons, than locked up in the Princes Treaſury.* He was ſo averſe from all ſuperfluities, that upon his Feſtival Dayes, and when he entertained Strangers, he was fain to borrow Plate of his Friends to furniſh his Cupboards. *Diocleſian* hearing hereof, ſent Ambaſſadours to him, reproaching him with his Poverty, becauſe his Treaſury was empty: But *Conſtantius*, intreating them to ſtay a while with him at *York*, ſummoned a Parliament of his wealthieſt Subjects, to whom he declared his want of money; telling them, that now was the time for them to expreſs their love to their Lord and Emperour: whereupon, without delay, they ſtrove which ſhould be formoſt to fill his Exchequer with Gold and Silver. This being done, *Conſtantius* ſhewed it to the Ambaſſadours, bidding them to tell their Maſter, that this Treaſure which he had now collected, was before in the hands of his Subjects, who, as ſo many Treaſurers, kept it for his uſe. The Ambaſſadours wondred at it: but after their departure, the good Emperour reſtored it again to the former owners, with many expreſſions of his Royal favour towards them. *See my ſecond vol. of Lives.* p.2.

19. *Conſtantine the Great* kept many godly Miniſters about him, and, though they were but meanly habited, he, not conſidering their out-ſide, but honouring the Image of God in them, ſet them at his own Table, and took them with him whitherſoever he went, that he might enjoy the benefit of their Prayers. He repaired ſome Churches, and built others. He relieved many poor men with bountiful Donations and Gifts. To thoſe that begged in the Streets, and at his Gates, he gave money, meat, and cloathing: and to ſuch as by wrongs and oppreſſions were faln into want, he gave Penſions. He was a Father to the fatherleſs, and a Husband to the Widows. He married young Maids, that were Orphans,

to honeſt and wealthy men, and gave them Portions; and was very gracious to all Petitioners, and diſtreſſed ſuitors. *Ibid.* p. 7, 8.

20. Then did he ſend his Proclamations abroad to call home thoſe, who, by the preceding Tyrants, had been baniſhed their Countries. Thoſe, who had been condemned to ſlavery, were freed; their goods which had been confiſcated, were reſtored. Such, as for their conſtancy in Religion, had been diſcarded out of the Military Offices, were put into their places again: and ſuch as had been condemned to the ſervility of *Feminine* employments, he enfranchiſed from ſuch baſe and unmanly ſubjection. *Ibid.* p. 13.

21. He alſo knowing how effectual the Prayer of Faith is, did not only frequently proſtrate himſelf in private before God, but commanded and deſired the publick Prayers of the Church in his behalf alſo. He made his Court a Church, where Prayers were made, and the Scriptures read, and expounded daily. He made Laws for the ſtrict obſervation of the *Lords day*, commanding, that through all the *Roman* Empire, all work, and labour ſhould then be forborn. Alſo he preſcribed a form of Prayer to be uſed by his Legions upon *Sabbaths*, and other dayes. He prohibited the adoration of Images, and Idols. He put down the ſingle Combats of Sword-players, who oft ſlew one another to make the People ſport. *Ibid.* p. 21.

22. This *Conſtantine* uſed to ſay, *That an Emperour ſhould refuſe no labour, for the good and benefit of the Commonwealth. That an Empire is given by the determinate purpoſe of God, that he to whom it is given ſhould ſo employ his diligence, that he may be thought worthy of the ſame, by him that gave it.* He enacted, and publiſhed a Decree, that all Miniſters, and ſuch whoſe vocation was to ſerve in the Church, ſhould be free, and exempted from all publick Duties, Taxes, and burthens whatſoever, that being thus priviledged, they might with more chearfulneſs attend upon Divine adminiſtrations. *Ibid.* p. 25.

23. *Theodoſius ſenior*, in all his Wars was valiant and politick: in his Civil Government, of an excellent Wit and Judgment: a lover of Juſtice and Equity: very merciful, and of a moſt noble inclination, yet ſomewhat haſty and cholerick, but preſently pacified, and eaſily entreated. To moderate his Paſſion, he uſed not to determine any matters of conſequence, till he had repeated over the Letters of the *Greek Alphabet*, in which time, his wrath would be tempered. He was exceeding liberal, temperate, and chaſte. He greatly honoured learned, and wiſe men. *Ibid.* p. 47.

24. *Theodoſius junior* uſed to Faſt twice every week. His Court and Palace ſeemed no other than a Religious Family. In the dawning of the Morning, he, with his Siſters, uſed to ſing *Pſalms*, and *Hymns* of praiſe to God. He learned much of the Holy Scriptures without Book. He ſo reaſoned of them with the Biſhops, as if himſelf had been an experienced Miniſter. He excelled all in his time, in Patience, Courteſie, and Clemency. He had learned to bridle his Anger: to bear afflictions patiently: and to revenge himſelf on none that did him injury. *Ibid.* p. 54.

25. *Juſtinian* the Emperour was a godly and excellent Prince, who provided for all his great Wars, without taxing, or oppreſſing his Subjects. In his Civil Government, he was ſo careful and expert, as if he had never applied himſelf to any thing elſe. And whereas the Laws made by former Emperours, were many, tedious, obſcure, and ſometimes contradictory each to other, he contracted, cleared, and made them uniform, and added new, where he found a defect. *Ibid.* p. 78.

26. *Huniades*, Vice-Roy of *Hungary*, and Prince of *Tranſylvania*, was of an excellent Wit, prudent and diſcreet in Counſel, expert and politick in War, prompt of hand, very circumſpect and wary, before he attempted any thing; but very quick and expeditious, when he had once reſolved upon a thing. He maintained War againſt two mighty, and puiſſant Emperours of the *Turks, Amurath*, and *Mahomet the Great.* And, being aſſiſted by the Almighty power of God, he defended all *Pannonia* againſt them, and was as a mighty Wall, and Bulwark to all *Europe*, againſt the cruel and bloudy *Turks*, the enemies of Chriſt, and his Chriſtians. Hence he was called the *Thunderbolt*, and *Terrour of the Turks.* Neither was there ever any Chriſtian Prince that got ſo many Victories, and ſo profitable for *Chriſtendom*, as he did. *Ibid.* 101.

27. *Scanderbeg* King of *Epyrus*, was a man of rare parts, and of an indefatigable ſpirit. During all the time of his Wars with the *Turks*, he never ſlept above two hours in a night. He ever fought againſt his enemies, with his Arm bare, and that with ſuch fierceneſs, that the bloud did oft times burſt out of his lips. He, with his own hand, in thoſe Wars, ſlew at leaſt three thouſand of the *Turks*, and was victorious in above twenty battels againſt them. *Ibid.* p. 144, *&c.*

28. *Matthias Corvinus*, the Thundring Son of a Lightning Father, ſucceeded his Father *Huniades* in the Kingdome of *Hungary.* Beſides his Noble acts of Chivalry, which were ſcarce to be parallel'd, he was Religious, according to the Religion of thoſe times. He was learned, and a great lover of learning and learned men, whom he, by allowing them large ſtipends, procured to come to him out of other countries: by which means, he much civillized, and reduced into good order, the barbarous rudeneſs of thoſe Kingdomes which were under his Government, and made thereof a moſt flouriſhing Commonwealth. *Ibid.* p. 155.

29. A faithful Counſellour is a rare Jewel in a Princes ear, that will deliver himſelf freely, *non ad gratiam, ſed ad veritatem*: not to pleaſe, but to profit. Such a one was *Crœſus* to *Cyrus*: *Agrippa* to *Auguſtus*: *Polybius* to *Scipio*: *Latimer* to King *Edward* the Sixth.

30. Queen *Elizabeths* prudence appeared notably in this: She often ſhewed her ſelf to her People, and chearfully received Noſegays, Flowers, Roſemary, *&c.* from mean Perſons. She got the hearts of her Subjects, by coupling mildneſs with Majeſty, and ſtooping, yet in a ſtately manner, to thoſe of low condition. So reſerved ſhe was, that all about her ſtood in reverent awe of her very preſence and aſpect; but much more of her leaſt frown or check, wherewith, ſome of them, who thought they might beſt preſume of her favour, have been ſo ſud-

ſo ſuddenly daunted and Planet-ſtrucken, that they could not lay down the grief thereof but in their Graves. *Speeds Chron.* p. 1235.

31. *Orpheus*, the ancienteſt of the Poets, ſeigneth, that *Litæ* (or Petitions) are *Joves* Daughters, and ever converſant about his Throne. A Kings ears ſhould alwayes be open to the complaints of his oppreſſed Subjects. *David* heard the woman of *Tecoa*. *Solomon* the two Harlots. King *Joram* the famiſhed woman, that cried to him, with *Help, O King*. *Philip* of *Macedon*, righted the old Wiſe that check'd him for the neglect of her, And *Trajan*, the Widow that would not be put off to another time. This was King-like. *Pſal*, 72. 2, 4.

32. *Guſtavus Adolphus*, King of *Sweden*, bore a Port, and Preſence full of Majeſty. He was of a gallant Stature, above ſix foot high: full-fac'd: had an Hawks eye: of a yellowiſh hair: clean limmed, ſtrong, active, and hardy: of an undaunted courage: of a ſtrong judgment, and of an admirable quickneſs of conceit: of a natural vigilancy, and indeſatigableneſs: He had a marvellous fore-caſt to apprehend, and to diſpoſe of his affairs to the beſt advantage. He had an excellent dexterity to extricate and untangle the *Gordian* knottineſs of a buſineſs. He knew how to take advantage, and to make the beſt uſe of mens humours. He had a native attraction in him, to win hearts, as well as Provinces. He was a great ſtudent upon any buſineſs of importance. A diligent Diſputer, and Canvaſſer of the Anſwers vvhich he vvas to give to Ambaſſadours A ſudden danger ſeldome aſtoniſhed his Judgment, but the more deſperate that the peril was, the more nimble vvas he in his deliveries, ſtill ſhevving the moſt vigour and reſolution, when there was moſt need of it. He was exceeding temperate in his diet: His feeding was upon ſtrong, and ſouldierly Diſhes. But that which was moſt commendable in him, was, his Religion, both in private and publick. He was frequent in Prayer, and Thankſgiving, upon every emergent occaſion. He uſed to pray on Ship-board, on Shore, in the Field, in the midſt of a Battel; as if his Prayer alone were the ſureſt piece of his whole Armour. *Ibid.* p. 264.

33. God, intending to honour and advance this Nation, under the Government of Queen *Elizabeth*, (of bleſſed memory) as ſhe had been careful to advance his Glory, and the Goſpel of Jeſus Chriſt, ſo ſhe proſpered in every thing, both at home and abroad. The great affairs of *Europe*, depended chiefly upon her direction, who, ſitting, as it were at the helm, ſteered, and arbitrated their Eſtates, both in Peace and War. *Spain*, ſeeking to overflow all, was by her beaten back, and ſcarcely able to maintain his own banks. In *France*, the Houſe of *Valois* was underpropped by her Counſel: and that of *Bourbon*, advanced by her countenance, forces, and treaſure. *Scotland* was relieved by her love: *Netherlands*, by her Power. *Portugals* King, by her bounty. *Poland*, by her commiſeration. And *Germany*, *Denmark*, and *Sweden*, often took up, and laid down Arms at her beck. She extended her Trade and Fame, into *Ruſſia*, *Aſia*, *Africa*, and *America*. She was highly honoured by the *Great Turk*, *Perſians*, *Barbarians*, and *Indians*. She had Warriours like to the Worthies of *David*: Renowned Captains, both for Sea and Land ſervice.

By a powerful Navy, ſhe obtained the Sovereignty of the Seas. Her Temperance was ſuch, that our King *Edward* the Sixth called her, *His Siſter Temperance.* She was famous for Piety, Juſtice, and Clemency. Her Court was an *Academy* of honourable Counſellours, Illuſtrious Peers, Gallant Courtiers, Learned Profeſſors, Intelligent Statiſts, and a Sanctuary where the meaneſt might find refuge. As ſhe was learned, ſo ſhe took much pains to improve her Learning, by reading over Authors in their Originals, whereby ſhe was able to anſwer the Ambaſſadours of moſt Nations, in their own Languages. She (with *Titus*) thought that day loſt, wherein ſhe either did not, or received not ſome good; ſo that, laying aſide her great affairs, ſhe ſpent ſome hours every day, in reading, or hearing Learned men. But, above all, her Piety was moſt remarkable. For the Sacred Scriptures were her chiefeſt delight, wherein ſhe read often, and had them often preached unto her, to which ſhe alwayes attended with much reverence, and the pious fruits thereof ſhined forth brightly in the whole courſe of her life; as well in her private, as in her publick actions. Prayer, Sobriety, Purity, Charity and Chaſtity, were her inſeparable Companions. The diſtreſſed, ſhe relieved; the oppreſſed, ſhe ſuccoured; the over-born Princes, ſhe aided; the Proud, ſhe amazed, and alwayes over-maſtered, through Gods aſſiſtance, to her laſting memory, and *Englands* Glory. Her zeal to God appeared, by her preſerving his true Church and Worſhip from the pollutions of Idolatry. Her Kingdome and Court was a Sanctuary to baniſhed *Proteſtants*, and perſecuted Chriſtians, ſo that by forein Churches, her loſs was much lamented, and ſhe was ſtiled, *The Nurſing Mother of the* French, Dutch, *and* Italian *Exiles, for* Chriſts *Name ſake, and the unconquered Defendreſs of the whole true Chriſtian Religion. Ibid.* p. 316, *&c.*

CHAP. LIX.

Examples of Laws; Lawyers; Law-givers.

1. *Canutus*, the firſt of the *Daniſh* Kings in *England*, made many excellent Laws, in a Parliament at *Oxford.* As firſt, That in celebration of Divine Service, all Ceremonies, tending to the encreaſe of reverence and devotion, ſhould be uſed. Secondly, That upon the *Sabbath* Dayes, all Fairs, Markets, Synods, Huntings, and all Secular actions, ſhould be forborn, unleſs ſome urgent neceſſity ſhould require it. Thirdly, That every Chriſtian ſhould thrice in the year receive the bleſſed Sacrament of the Lords Supper. Fourthly, That if any Miniſter killed a man, or committed any other notorious crime, he ſhould be deprived both of his Office, and

Benefice. Fifthly, That if any woman was convicted of Adultery, ſhe ſhould have both her Noſe and Ears cut off. Sixthly, That a Widow, marrying within a twelve-month after her Husbands deceaſe, ſhould loſe her Joynture, *&c.* Theſe and many other good Laws were then made, whereby the Kingdome remained, during all his time, in a moſt peaceable State and Government. *Sir Rich. Bak. Chron.* p. 17.

2. King *Edward* the third, cauſed all Pleas, which were before in *French*, to be made in *Engliſh*, that the Subjects might underſtand the courſe of the Law: Alſo he paſſed an Act, that the Kings Purveyors ſhould take up nothing, but for ready money, and that upon ſtrict puniſhment. And in a Parliament holden the thirty ſeventh year of his Reign, certain ſumptuary Laws were ordained, both for Apparel, and Diet, appointing every degree of men, the Stuffs and Habits they ſhould wear. Prohibiting the wearing of Gold, Silver, Silk, and rich Furrs to all, but eminent Perſons. The Labourers, and Husbandmen were appointed what meats they ſhould eat: and were to have but one ſet meal a day. And at the inſtance of the *Londoners*, an Act was made, that no common Whore ſhould wear any Hood, except ſtriped with diverſe colours, nor Furrs, but their Garments with the wrong ſide outward. *Ibid.* p. 140.

3. *Edward the Confeſſor*, from divers Laws of the *Mercians, Weſt-Saxons, Danes,* & *Northumbrians*, ſelected the beſt, and made of them one Body certain, and written in *Latin*, being (in a ſort) the Fountain of thoſe which we have at this day, which we term, the *Common Laws*, though the Forms of Pleading, and proceſs therein, was afterwards brought in by *William* the *Conquerour*. *Ibid.* p. 19.

4. In the Reign of King *Henry* the ſeventh, a Law was made for the admiſſion of poor Suitors, *In forma pauperis*, without paying Fee to Counſellor, Attorney, or Clerk.

5. Alſo in his time, it was ordained by Parliament, that Murtherers ſhould be burnt in the brawn of the left hand, with the Letter *M.* and Thieves with the Letter *T.* ſo that if they offended the ſecond time, they ſhould dye without mercy: and this to reach to Clerks convict. *Ib.* p. 266.

6. *Anno Chriſti* 1057. *Malcolme* King of *Scotland*, made many good Statutes, and repealed that beaſtly Act of *Eugenius* the third, which appointed the firſt night of the new-married woman, to appertain to the Lord of the Soil: and granting the Husband liberty to redeem the ſame, by the payment of an half Mark of Silver, which portion they call *Marchetas mulierum*, and is as yet by Superiors, put into the Charters which they grant to their Vaſſals. *AB. Spotſ.* Hiſt. of the *Ch. of Scotl.* p. 89.

7. In the Reign of K. *H.* 8. in a Parliament began *An. Chriſti*, 1533. upon a Petition of the Commons to the King, it was, by the Kings conſent, enacted, That all Laws, Decrees, Ordinances, & Conſtitutions made or eſtabliſhed by the pretended authority of the Biſhops of *Rome*, ſhould be null and void: That whoſoever ſhould ſpeak againſt them, ſhould not therefore ſtand in any danger, or be impeached of Hereſie. As alſo, that all Conſtitutions, Ordinances, and Cannons, whether Provincial or Synodal, made here by the Biſhops, and Clergy in their Convocation, being onerous to the King and his Subjects, and in any wiſe repugnant to the Laws

and Statutes of this Realm, ſhould be committed to the examination of two and thirty perſons choſen out of the two Houſes of Parliament, who ſhould either confirm, or abrogate the ſame at their diſcretion. *See my Engliſh Martyrol.* p. 77.

8. Under the Reign of King *Henry* the eighth, the Popiſh Biſhops, ſtudying how to ſuppreſs the Light of the Goſpel, which then brake forth, made their addreſſes to the King, and with many ſpecious pretences, obtained by his means an Act of Parliament, commonly called *The Statute ex Officio,* wherein it was ordained, That if any preached, maintained, or taught, openly, or privily, or write any book contrary to the Catholick Faith, and determination of Holy Church: or that ſhould ſavour any ſuch Preacher, or that ſhould conceal any ſuch book, and not deliver it up within forty dayes, *&c.* That, being lawfully convicted thereof, before the Ordinary, or his Commiſſaries, they may impriſon him in any of their own Priſons, and there keep him ſo long, as in their diſcretion they ſhall think fit; as alſo, that they may charge him with ſuch a Fine of money, to the Kings uſe, as they ſhall think competent, according to the quality of the offence: and if he ſhall refuſe to recant, and abjure his heretical opinions and practices, or relapſe after recantation, that he ſhall be delivered over to the ſecular power, who are required openly to burn him before all the People. *But unto this Act the Commons in* Parliament *never conſented, as appears by the* Parliament *Rolls. Ibid.* p. 49.

9. In the Reign of King *Henry* the eighth, as God of his great goodneſs raiſed up the Lord *Cromwell* to be a Friend, and Patron to the Goſpel, ſo Satan ſtirred up *S. Gardiner,* Biſhop of *Wincheſter,* by all ſubtile and crafty deviſes, to impede, and hinder the ſame, who ſo wrought with the King, that in the year 1539. he ſet forth injunctions, that none ſhould bring over any *Engliſh Books,* nor ſell, give, utter, or publiſh them. That none here ſhould print any Books but ſuch as were licenſed. That none ſhould print, publiſh, or ſell any Book of the Scriptures, but ſuch as were licenſed. That no Sacramentaries, or others, ſhould ſell any books that maintained their opinions, but that ſuch perſons and books ſhould be preſently diſcovered. That none ſhould diſpute, or reaſon about the Sacrament of the Altar. That all Ceremonies formerly uſed in the Church, as Holy-water, Proceſſions, creeping to the Croſs on *Good Friday, &c.* ſhould be obſerved, till it pleaſed the King to alter or abrogate the ſame. That all Prieſts that had married Wives, or that intended ſo to do, ſhould be deprived of all ſpiritual Promotions, *&c.* and all theſe upon very grievous, and ſevere penalties. *Ibid.* p. 84.

10. And yet the King, as if he had not done enough, ſummoned a Parliament, and Convocation, in both which, he cauſed theſe ſix Articles to be paſſed, and enacted. Firſt, That the Bread and Wine in the Sacrament, after the words of Conſecration, are really turned into the Body and Bloud of Chriſt, *&c.* 2. That Communion in both kinds is not neceſſary to Salvation, *&c.* 3. That Prieſts may not marry. 4. That Vows of Chaſtity ought to be obſerved by the Laws of God. 5. That private Maſſes ought to be continued. And ſixthly, That Au-

ricular Confeſſion is expedient, and neceſſary to be retained, and frequently uſed in the Church of God. Theſe Articles being paſſed, the craſty Biſhops cauſed farther to be enacted, that whoſoever denied *Tranſubſtantiation*, or whoſoever ſhould be aiders, comforters, counſellors, conſenters, or abettors therein, ſhould be adjudged *Hereticks*: and that every ſuch offender ſhould have, and ſuffer judgment, execution, pain, and pains of Death, by way of burning, without any abjuration, benefit of the Clergy, Sanctuary, *&c.* and ſhould farther forfeit to his Majeſty, all his Honours, Mannours, Lands, Tenements, Goods and Chattels, *&c.* as in caſes of High Treaſon. And all ſuch as did preach, teach, uphold, maintain, or defend, any thing contrary to the five laſt Articles, ſhould be adjudged as Felons, and loſe both life and goods, as in the caſe of *Felony. Ibid.* p. 85.

11. Towards the latter end of this Kings Reign, *Wincheſter*, and his complices, procured a Proclamation from the King, for the aboliſhing the Scriptures in *Engliſh*, as alſo all other *Engliſh* Books, as gave any light to the ſetting forth of the Truth. *Ibid.* p. 117.

12. *Anno Chriſti* 1554. Queen *Mary* ſent certain Articles to *Bonner* Biſhop of *London*, to be put in execution for reviving the Eccleſiaſtical Laws, made by King *Henry*, her Father: as alſo for reſtoring of the *Popes Supremacy*: For puniſhing *Hereſies*, eſpecially in the Clergy. For depriving all married Miniſters, and divorcing them from their Wives. For Proceſſions to be ſaid in *Latine*: For reſtoring of *Popiſh* Ceremonies, *&c. Ibid.* p. 125.

13. *Anno Chriſti* 1558. there came out from Queen *Mary*, a ſharp Proclamation againſt all good Books, either brought from beyond ſea, or Printed in this Kingdome, that whoſoever ſhould be found to have any ſuch Books, or having them, did not forthwith burn the ſame, without reading, or ſhewing them to any other Perſon, ſhould be reputed and taken for a Rebel, and be preſently executed for ſuch his offence, according to the order of *Martial Law. Ibid.* p. 204,

CHAP. LX.

Examples of Learning. Learned men. Hard Students.

1. S*Ixtus Senenſis* tells us, that *Cornelius Mus* was a Preacher at twelve years old; and ſuch an one as with whom all *Italy* was in admiration.

2. *Antonius Eremita* told a Philoſopher, who objected againſt him his

want of Books, that the Univerſe was unto him inſtead of a well-furniſhed Library, every where ready at hand for his uſe.

3. *Hugo* affirmeth, that every thing utters theſe three words; *Accipe, Redde, Fuge*: Receive mercy: Return duty: Shun ſin, together with that Hell that it hale's at the heels of it. Mr. *Trapp.*

4. *Cæſar*, ſwimming through the waters, to eſcape his enemies, carried his Books in his hand above water, but loſt his Robe.

5. *Plato* gave three hundred Florens for a Book he liked. *Dionyſius* ſaid, that *Ariſtippus was alwayes craving money of him, but* Plato *deſired nothing but Books.*

6. I would give all the wealth in the world, that I might live altogether in my Study, and have nothing to divert me, ſaid *Tully.* Believe me, ſaid another) it were a dainty death, to dye ſtudying the *Mathematicks.* All the comfort I have (ſaid a third) is in a book and a cloſet.

7. The old Lord *Burley* (Lord High Treaſurer) to his dying day would alwayes carry a *Tullies Offices* about him, either in his boſome or pocket. And the Emperour *Charles* the fifth took ſuch delight in the ſtudy of the *Mathematicks*, that even in the midſt of his Army, in his Tent, he ſat cloſe at it, having for that purpoſe, as his Inſtructer, *Turrianus* of *Cremona* evermore with him.

8. *Alphonſus Toſtatus, Abulenſis Epiſcopus*, who lived *Anno Chriſti* 1430. was a very learned man. *Poſſevine* ſaith, that at the age of twenty two years, he had attained to the knowledge of almoſt all Arts and Sciences. For, beſides *Philoſophy* and *Divinity*, the *Cannon* and *Civil Laws*, *History*, and the *Mathematicks*, he was well skilled in the *Greek and Hebrew.*

Hic ſtupor eſt mundi, qui ſcibile diſcutit omne.

He wrote ſo many good Books, that the world computed a ſheet for every day of his life: whence he was ſtiled, *The voluminous Writer.*

9. *Eraſmus* ſtiles *Andreas Alciatus, Unicum hujus ætatis Miraculum, ac ſtudiorum delicium*: the only Miracle of this age, and the darling of the *Muſes.*

10. *Hieronymus Aleander*, Cardinal, was learned in *Latine, Greek*, and *Hebrew, ad ſtuporem uſque*; to an aſtoniſhment: He had ſo great a memory, that though he greedily read over many Volumes, yet he remembred all, and would rehearſe it long after. *Mr. Leigh of Rel. and Learn.* p.112.

11. *Alphonſus* King of *Arragon*, uſed to ſay, *Se malli privatim vivere, quam eruditione carere*: he had rather live privately, than want learning: and that an unlearned King was but a crowned Aſs. *Ibid.* p. 113.

12. *Bartolus de Saxoferrato*, was born *Anno Chriſti* 1303. he was a very learned man, and being but one and twenty years of age, he proceeded Doctor of the *Civil Law*, with the applauſe of all. *Ibid.* p. 129.

13. *Hermogenes*, of *Tarſus*, in *Aſia minor*, being ſcarce eighteen years old, wrote the Art of *Rhetorick*, in ſix Books; but when he was old, he forgat all his learning: whence they ſpake of him jeſtingly, that he was old in his childhood, and a child in his old age. *Ibid.* p.221.

14. *Alexander the Great* put *Homers Iliads* in a curious Casket, which

he took from *Darius*, and laid it ſtill under his Pillow, when he ſlept. *Ibid.* p. 225.

15. *Chryſologus* ſaith, that *a good Library is the only Paradiſe in the World.* *Ibid.* p. 244.

16. *Juſtus Lipſius* was born at *Bruxels.* He put out *Variarum Lectionum Libri*, when he was ſcarce nineteen years old, which he calls, *Ingenii ſui Tyrocinium.* *Ibid.* p. 246.

17. *Mecœnas* was Counſellour to the Emperour *Auguſtus*, and ſo great a favourer and countenancer of Learned men, that he hath conveyed his Name to all the Patrons of Learning. He favoured Poets above others, and advanced them. *Ibid.* p. 252.

18. *Conradus Matthæus* was Profeſſor at the Univerſity of *Marpurg.* He had three Brothers famous for Learning: and four Sons that were Profeſſors in four Univerſities. *Ibid.* p. 258.

19. *Oppian* was a famous *Greek Poet.* He received from the Emperour *Antoninus* a piece of Gold for every verſe he made. *Ibid.* p. 275.

20. *Origen* was in his age a Mirrour of Gravity, Integrity, Conſtancy, Zeal, Piety, and Learning of all ſorts, both Divine and Humane: of ſo happy a memory, that he had the Bible without book: of ſuch admirable Eloquence, that not Words, but Honey, ſeemed to drop from his lips: of ſo indefatigable induſtry that he was called *Adamantinus*, and is ſaid by ſome to have written ſix thouſand books. *Ibid.* p. 275.

21. *Francis Petrark* was a Learned man, and lived till he was ſeventy years old, wanting one day. He was born in the year 1304. He calls *Rome, the Whore of Babylon, the School and Mother of Errour, the Temple of Hereſie, the neſt of Treachery*, and ſeems to affirm that the *Pope* is *Antichriſt*; declaring, that no greater evil could befall any man, than to be made *Pope.* *Ibid.* p. 287.

22. *Ptolomæus Philadelphus* was a great favourer of Learning, and is famous for his magnificent Library at *Alexandria*, of ſeven hundred thouſand Volumes. *Ibid.* p. 301.

23. *John Rainolds* was a very learned and pious Dr. of *Oxford.* Famous beyond Sea as well as here. He alone was a well-furniſhed Library, full of all faculties, of all ſtudies, of all learning. The memory, and the reading of that man was near to a Miracle. *Ibid.* p. 303.

24. *Peter Ramus*, in the one and twentieth year of his age, publiſhed a *Logick*, with animadverſions upon *Ariſtotle.* He was murthered in the Maſſacre of *Paris*, and his body reproachfully dragg'd up and down the ſtreets, and many of his works, not finiſhed, there periſhed. *Ibid.* p. 304.

25. *Voſſius* calls *Julius Cæſar Scaliger, Naturæ Miraculum*; the Miracle of Nature, for his excellent learning; though he was thirty years old before he fell to his Study. *Ibid.* p. 317. Yet his Son, *Joſeph Scaliger* is judged to have excelled him.

27. *Weſſelus Groningenſis* preceded *Luther*: He was excellently learned in *Phyſick, Divinity*, in *Hebrew, Greek*, and *Latine*, and therefore of the People was called *Lux mundi*; the Light of the World: *Luther* uſed to

call him his *Prodromus*. He demonſtrated that the *Pope* was *Antichriſt*; whom the Diſciples of Chriſt ought in no wiſe to follow. He wrote a Book *De dignitate & poteſtate eccleſiaſtica*, wherein he ſaith, That Subjects ſhould be abſolutely, and ſimply bound to believe the *Pope*, is ſo irrational, and full of Blaſphemy, that it is found more peſtilent than any *Hereſie* whatſoever. Being aged; when a young man called *Joannes Oſtendorpius*, came to him, he ſaid theſe words, *Well, my child, thou ſhalt live to that day, when thou ſhalt ſee that the Doctrine of theſe new, and contentious Divines, as* Thomas, *and* Bonaventure, *with others of the ſame ſort, ſhall be utterly rejected, and exploded from all true Chriſtian Divines. Ibid.* p. 363.

27. By the teſtimony of all Learned men, and by the judgment of *Greece*,, *Socrates* was the chief, and Prince of all the ancient *Philoſophers*, for his Wit, Prudence, Gravity, and Subtilty; as alſo for his Eloquence, Variety of Matter, and Copiouſneſs of Stile, in whatſoever matter he diſcourſed of. *Plato*, in his writings, hath recorded to eternity, the excellency of his Wit, and his various Speeches, though *Socrates* himſelf wrote not a word. *Ibid.* p.272.

28. *Strato* of *Lampſacus*, was the Teacher and bringer up of *Ptolomæus Philadelphus*, who gave him for his pains taken in his education, fourſcore Talents. *AB. Uſhers Annals.* p. 337.

29. In the year of the World 3727. *Ptolomæus Philadelphus*, being a a great favourer of Learning, and of all the Liberal Arts, and Sciences, built a moſt famous Library at *Alexandria*, in that quarter of the City which was called *Brachium*: and having committed the care of getting Books of all ſorts, and out of all Countries, to *Demetrius Phalereus*; upon his adviſe, he ſent alſo to have the Holy Writings of the *Jews* to be tranſlated out of *Hebrew* into *Greek*, by ſeventy two Interpreters, in the ſeventh year of his Reign. Of this, *Tertullian* thus writeth: *The moſt learned King* (ſaith he) of all the *Ptolemies*, ſirnamed *Philadelphus*, and moſt exquiſitely ſeen in all kind of literature, ſtudying (as I conceive) to outgo *Philoſtratus*, in the matter of Libraries; among all other Monuments, which either Antiquity, or curioſity could afford, for the eternizing of a mans fame to Poſterity, by the adviſe and ſetting on of *Demetrius Phalereus*, a moſt excellent and univerſal Scholar, whom he had ſet over that work, he deſired of the *Jews* to have their Books alſo.

30. And verily, that this *Ptolomy*, if ever any King, was infinitely addicted to the Studies of Humane Learning, and *Vitruvius* tells us, that having finiſhed his great Library at *Alexandria*, he inſtituted certain Games in honour of *Apollo* and the *Muſes*, whereunto he invited all Writers in the common Arts and Sciences (as others uſed to invite Wreſtlers, &c.) to put in for the Prize, and appointed great rewards to them who were found to excell, & ſurpaſs the reſt in them: and among others, he entertained *Zoilus*, who was called *the Scourge of Homer*, when he came to him.

31. For this Collection of Books, *Ariſtotle* had ſhewed him the way: For he, at his Death, left his Library to *Theophraſtus*, and *Theophraſtus*, by his laſt Will and Teſtament, left it to *Nileus Sceptius*, of whom *Ptolo-*

my bought it, beſides others which he bought at *Athens* and *Rhodes*, all which he brought unto *Alexandria*.

32. Keeper of this great Library, after *Demetrius* Phalereus, (who was not only a great *Grammarian*, but alſo a ſingular *Philoſopher*, and one who had formerly been a great Stateſ-man, and an excellent Governour in *Athens*) was one *Zenodorus* of *Epheſus* (the firſt Corrector of *Homers* Books) and after him, *Ariſtophanes*, who, with great diligence and induſtry, read over all the Books in that great Library, in order as they ſtood.

33. *Demetrius* Phalereus, being on a time asked by King *Ptolomy*, how many *Myriads*, or ten thouſands of Books, he had got together? He anſwered, about twenty *Myriads*, and he hoped e're long to make them fifty *Myriads*: which number of two hundred thouſand Books, is ſet down by *Ariſtæus*, *Joſephus*, and *Euſebius*.

34. *Demetrius* Phalereus adviſed the King (as was ſaid before) to ask thoſe ſacred writings of the *Jews*: but *Ariſtæus*, who was an attendant about him, at that time, adviſed him, the better to procure thoſe writings, to ſet all the *Jews*, who were then ſlaves in *Egypt*, at liberty, and to ſend them home; and the number of them came to an hundred thouſand ſouls, and every one of them coſt the King twenty *Drachma*'s, or (as *Joſephus* ſaith) an hundred and twenty; which make thirty Sicles, which was the full price of a ſlave, *Exod.* 21. 32. At which rate, our Saviour alſo, at what time, for our ſakes, he took the form of a ſlave upon him, was ſold by *Judas* the Traytor. So then the price which *Ptolomy* paid to redeem the *Jews* from their Maſters, came to above four hundred Talents: the like price was paid for every ſucking child of them, together with their Mothers that ſuckled them, over and above, ſo that the King paid in all above four hundred Talents.

Of theſe *Jews*, *Ptolomy* took the younger ſort into his Armies, and of the reſt, ſuch as he thought fit, he employed in his private affairs, as in his Letters to *Eleazar* the High Prieſt, himſelf affirmeth. But, together with that Epiſtle, he ſent rich Preſents for the uſe of the Temple at *Jeruſalem*, by *Andræas*, and *Ariſtæus*, his two Servants, to be delivered to *Eleazar* the High Prieſt: As namely, a Golden Table of two Cubits long, and no leſs than half a Cubit thick, all of maſſy Gold, with twenty Goblets of Solid Gold, and thirty of Silver: For the making of all which, he allowed over and above the weight, fifty Talents of Gold, and ſeventy of Silver, and Precious Stones, to the number of five thouſand, which, in the value of them, amounted to five times as much as the Gold which he ſent came unto, and the Workmanſhip thereunto belonging: And beſides all theſe, he ſent an hundred Talents for Sacrifices, and other uſes of the Temple.

Eleazar the Prieſt, receiving theſe Preſents, out of every of the twelve Tribes (for after the Captivity, there remained ſome of them all) choſe ſix principal men, moſt eminent above all others, for ripeneſs of age, for Nobility, for Learning, and for Experience, which ſhould tranſlate Gods Law out of *Hebrew* into *Greek*. *Eleazar* alſo wrote a Letter to the King: and theſe ſeventy two Interpreters entring into *Alexandria*, preſented the King with ſuch things as *Eleazar* had ſent unto him, together with ſundry Parchments, wherein the Law was written in Letters of Gold, in the Language of the *Jews*, all curiouſly written; and the Parchments ſo joyned together, that the ſeaming of them could not be diſcerned by the eye of man.

Ptolomy gave to theſe, all Noble entertainment, and feaſted them twelve dayes (ſaith *Joſephus*) in a moſt ſumptuous and magnificent manner, and afterwards appointed one *Dorothæus* to take care of them, and to ſupply them with all neceſſaries, not ſuffering them to want any thing, either for their Table, or otherwiſe. And the King himſelf would now and then propoſe queſtions to them, ſome concerning State-affairs, ſome of Morality; whereunto they returned very prudent, and well-adviſed anſwers.

Three dayes after, one *Demetrius*, walking along the Cauſway, called *Heptaſtadium*, with the Interpreters, led them over the Bridge, into the Iſle of *Pharos*, and there placed them in a very goodly Houſe, upon the North Shoar of the Iſland, far from any noiſe or tumult; and they there ſet themſelves every man to his work of Tranſlation, moſt exactly fitting it to the meaning of the *Original*. Which done, *Demetrius* cauſed it to be fairly tranſcribed. Every day they ſat at it till three of the clock in the afternoon, and then went and took their repaſt, having all things abundantly provided for them, and eſpecially their Diet, of the ſame kind that was provided for the Kings own Table, did *Dorotheus* ſee them furniſhed withall, by the Kings appointment. Moreover, every morning very early, did they come to the Court, and there, having bid the King good morrow, returned to their place; and there, having waſhed their hands, as their manner was, and ſaid their Prayers, they ſet themſelves to read, and to interpret from point to point.

And it ſo fell out, that this work of the ſeventy two Interpreters, was finiſhed in ſeventy two dayes, as if it had been ſo caſt by them on ſet purpoſe. This done, *Demetrius* called all the *Jews* together, in the place where it was done, and read it all over in the preſence of the Interpreters themſelves: and they, as the Authors and Finiſhers of ſo great a good Work, were highly commended and magnified by all the *Jews* there preſent. *Demetrius* alſo himſelf, wanted not his ſhare of praiſes among them, and they beſought him, that he would deliver a Copy of the Law, ſo tranſlated, to their Rulers. And when it had been all read over to them, then the Prieſts and Elders of the Interpreters, and the Magiſtrates, and Officers of the *Jews* ſtood up, and ſaid, *Foraſmuch as this Interpretation is religiouſly, and in every point accurately performed, it is requiſite and fit that it ſhould ſtand as it is, and that no alteration be made in it.* And when all approved that ſaying of theirs, with a great acclamation, then *Demetrius* required, to lay a great curſe (as the manner was) upon any man that ſhould offer to alter it, by adding any thing thereto, or taking any thing therefrom.

And when all in like manner had been read over to the King, he infinitely admired the Wiſdom of the Legiſlator, and commanded all poſſible care to be taken of thoſe Books, and that they ſhould religiouſly be laid up, and kept. He alſo deſired the Interpreters themſelves, that after their return home, they would not fail to come often to him again: and he gave to every one of them three fair Gowns, two Talents of Gold, a Cup of one whole Talent, and the full furniture for a Chamber.

And moreover, unto *Eleazar* the High Prieſt, he ſent by them, ten Beds with Silver feet, and rich furniture thereunto belonging: a Cup of thirty Talents: ten Raiments of Scarlet; and a Crown richly wrought: and about an hundred pieces of Linnen, as fine as Silk. And withall, Viols, and Mazets, and two Golden Goblets to ſacrifice withall. And, by his Letters, deſired him, that if any of theſe men had at any time a deſire to come and viſit him, that he would not hinder them. For that he infinitely deſired to converſe with ſuch kind of men; and choſe to ſpend his money upon them, rather than any other way. *AB. Vſhers Annals*. p. 348, *&c*.

35. *Ptolomy Euergetes*, following the ſteps of his Father *Philadelphus*, in promoting the magnificence of this ſtately Library, and with it, of all kind of Learning beſides. For, he himſelf was a Scholar of *Ariſtarchus* the *Philoſopher*, and wrote certain Hiſtorical Commentaries with his own hand. And of his care of getting into this Library the Works of antient Writers, *Galen* ſaith, That he gave order for all the Books which came into *Egypt*, to be brought to him, and took out Copies of them, and then gave the Tranſcripts to the owners that brought them, but put the *Originals* into his own Library, with this Inſcription, τῶν ἐκ πλοιῶν: *From out of Ships*: that ſo it might appear that they came out of ſuch ſhips as arrived there. And having gotten from *Athens* the Works of *Sophocles*, *Eurypedes*, and *Eſchylus*, only to tranſcribe them, and left them fifteen Talents in pawn till he reſtored the *Originals* which he had borrowed. He cauſed them to be written out moſt exquiſitely in fair Parchment, and then, retaining the Originals, ſent thoſe, ſo fair tranſcribed Copies, back to them, deſiring them to keep his fifteen Talents, and to ſuffer the *Originals* to remain with him. He ſent for *Eratoſthenes Cyrenæs* from *Athens*, to be his Library-keeper. *Ibid*. p. 358.

36. About the year 1515. the ſtudy of Learning was much revived in divers parts of *Europe*; for *Pope Leo* the tenth erected ſome Colledges at *Rome*. Alſo Cardinal *Francis Ximerius* Arch-biſhop of *Toledo*, cauſed the Bible (called *Complutenſia*) to be printed in four Languages. *viz*. the *Hebrew*, with the *Chaldaick*, *Greek*, and *Latine* Verſions. Our King *Henry* the eighth endowed the Univerſities of *England*. King *Francis* did the like in *France*: and the Emperour *Charles* the fifth in *Germany*, as at *Wittenbergh*, and *Frankford*. And becauſe *Sanctes Pagnire*, and *Arias Montanus* had tranſlated the Bible Word for Word, which did not ſo well agree with the *Latine* Phraſe, *Francis Vetablus*, the Kings Profeſſor of the *Hebrew* Tongue at *Paris*, tranſlated the Old Teſtament in a clearer ſtile. Alſo *Andrew Cratander*, at *Baſil*, who was both Learned and Rich, ſet many Learned men on work, to tranſlate the Books of *John Chryſoſtom*, *Cyrillus Alexandrinus*, *Theophilact*, and other ancient *Greek Authors*, into *Latine*.

37. A little after, was *Robert Stephanus*, that Learned and Famous Printer at *Paris*, who, when he was Corrector to the Preſs, in the Shop of his Father in Law, *Simon Colen*, cauſed the *Greek* Teſtament to be Printed, which was corrected in ſundry Texts, according to the *Greek* Copies: For which cauſe, the *Sorboniſts* cryed out againſt him, as worthy to be burnt; calling that corruption, which was purged from their common Ignorance. This was *Anno Chriſti*, 1522.

38. Alſo about this time, *Eraſmus Roterdamus* employed himſelf in Tranſlating ſome *Greek* Fathers into *Latine*: and in delivering ſome *Latine* Fathers from the Moths, and gathering from ſundry Libraries, the diſperſed Copies both of the *Greek* and *Latine* Fathers; ſo that many Printers were employed by his Induſtry, and *Europe* was better furniſhed with Books, than ever it was before.

Johannes Ludovicus Vives, born in *Valentia*, and living at that time in *Lovan*, at the entreaty of *Eraſmus*, did reviſe, and collation ſundry old Copies of St. *Auſtins* Book *De Civitate Dei*, and wrote Commentaries upon them.

40. In a Diet held at *Wormes*, *Anno Chriſti* 1495. under the Emperour *Maximilian*, it was decreed, that all the Electors ſhould erect Schools in their ſeveral juriſdictions: and accordingly *Frederick* Duke of *Saxony* began the Univerſity at *Wittenbergh*, *Anno*, 1502. and *Joachim*, Marqueſs of *Brandenburgh*, began the Univerſity at *Frankford*, upon *October*, *Anno* 1506.

41. King *James* the firſt, of *Scotland*, did greatly advance the Publick Schools at St. *Andrews*, and encouraged the ſame. For he did not only countenance the Profeſſors, by his preſence at their Lectures, but alſo took order that none ſhould be preferred to Benefices, unleſs it was teſtified by them, that the Perſon recommended, had made a reaſonable progreſs in Learning: And for that effect, he kept a Roll of the moſt qualified Perſons, by him, for filling of places that happened to fall void. This, that good King eſteemed to be the moſt ſure and eaſie way, for baniſhing Ignorance out of the Church: And he ceaſed not to admoniſh Church-men, that they were in places, to live, as they profeſſed, and not to ſhame the bounty of Princes, by abuſing their Donations, unto Riot and Luxury. *AB. Spotſ. Hiſt. of the Chu. of Scotl.* p. 57.

42. Our King *Allured* was Learned in thoſe dark times, and a great favourer, and advancer of Learning; He gave liberally to *Oxford*, for the promoting of Learning, and himſelf ſpent eight hours every day in his Study, if by Wars, or other great buſineſſes, he was not hindred. *See my Engliſh Martyrol.* p. 27.

43. Dr. *Vſher*, Lord *Primate of Ireland*, was highly admired, and much honoured by all the famous Lights of his time, through the Chriſtian World, for his great Learning. *Spanhemius*, the Divinity Profeſſor at *Geneva*, *Anno Chriſti*, 1639. dedicating one of his Books to

him, ſpends above two leaves in extolling him; and among other paſſages, he thus writes: *Your very great parts (moſt excellent* Uſher *) are known, not only within your own Countrey, but in others alſo, and whereſoever elſe there is honour given to* Piety, *or a price ſet upon Learning: Your Library, of which you make ſo much uſe for the publick good, is not ſo much your own, as the Library of all Learned men. In a word, the Name of* Uſher, *with us, is a Name of Piety and Virtue; it is of great Renown at our* Geneva, *&c.*

Gerard Voſſius frequently admires him, as a man of vaſt Learning, worthy of an everlaſting Monument. *The high merits* (ſaith he) *of this moſt excellent, and throughout moſt Learned man, both of the Church, and of the whole Commonwealth of Learning, deſerve an everlaſting grateful memory. A man ſo excelling in the knowledge, both of Humane, and Divine things, that I cannot ſpeak any thing ſo high of him, but his worth doth ſurpaſs it.*

Bochartus and Simplicius, do call him frequently, *Magnum Uſherium* The Great *Uſher.*

Morus, in his Oration at *Geneva,* dedicated to him, ſtiles him, *The moſt excellent Servant of God: the moſt Reverend man of God: the* Athanaſius *of our age. Thy breaſt* (ſaith he) *is a breathing Library: Thou art to* Britain, *as* Auſtin *was to* Hippo. -----*Farewell,* Great Britains *Honour.*

Ludovicus de Dieu, dedicates his Animadverſions upon the *Acts, To the excellent* Prelate, *worthy of eternal memory, &c.*

Paulus Teſtardus Bleſenſis, ſtiles him, *Seculi, & Eccleſiæ decus eximium.* The greateſt Honour of the Church, and age.

Arnoldus Bootius ſaith of him, *That he did excell, with a moſt ſingular Judgment, in the Oriental Languages, and in all other abſtruſe, and deep Learning. Venerable to all* Europe: *whoſe authority prevails much, with all men, &c.*

Mr. *Selden* ſaith of him, *The moſt Reverend* Prelate James Uſher, *a man of great* Piety, *ſingular Judgment, Learned to a Miracle, and born to promote the more ſevere ſtudies, &c.*

Dr. Prideaux calls him, *The moſt rich Magazine of ſolid Learning, and of all Antiquity.*

Dr. *Davenant* ſpeaks thus of him; *A man of ſingular* Piety; *abounding with all manner of Learning.*

The Univerſity of *Oxford* gave him this *Elogium.* James Uſher, *Arch-Biſhop of* Armagh, *Primate of all* Ireland: *the moſt ſkilful of Primitive Antiquity: the un-anſwerable Defender of the Orthodox Religion: the Maul of Errours: In* Preaching *frequent, eloquent, very powerful. A rare Example of an unblameable Life.* See more in his *Life,* in my third volume of *Lives.* p. 244, *&c.*

44. *Melancthon* uſed to ſay, that Pomeranus was the *Grammarian:* that himſelf was the *Logician*: that *Juſtus Jonas* was the *Orator:* But that *Luther* was all, in them all. It is ſaid of Mr. *Richard Capel,* that he was not inferiour to *Luther.* If he pleaſed to turn to

the *Schools*, or to *Caſe-Divinity*: to *Auſtin* or *Chryſoſtome*: to *Galen* or *Hippocrates*: to *Ariſtotle* or *Tully*: to *Hiſtory* or *Philoſophy*: to *Arts* or *Tongues*, who could tell but himſelf, which of them he was beſt verſed in? He was a very *Living Library*: a full Store houſe of all kind of good literature; no leſs than a little Univerſity: the Mirrour of thoſe parts where he lived, and above the envy of moſt. *Ibid.* p. 250.

CHAP. LXI.

Life : Long Life. See Old Age.

1. SIR *William* Pawlet, Knight, Comptroller of King *Henry* the Eighth's Houſe, for his Wiſdom, was by the ſaid King, created Lord *St. John* of *Baſing*, and Knight of the Garter: whom King *Edward* the Sixth made Great Maſter of his Houſhold, Preſident of his Council, and Lord Treaſurer of *England*, and afterwards created him Earl of *Wiltſhire*, and Marqueſs of *Wincheſter*: and to whom Queen *Elizabeth* committed the Keeping of her Great Seal. He lived to ſee an hundred and three Perſons that iſſued out of his loyns. He dyed at *Baſing* in *Hampſhire*, *March* the 10th, *Anno Chriſti*, 1571. having lived eighty and ſeven years. *Weevers Fun. Mon.*

2. There was buried in *Peters Cheap-ſide*, under an old Monument, *Nicholas Faringdon*, Goldſmith, four times Lord Mayor of *London*: He was the ſon of *William Faringdon*, Sheriff of the ſame City: Of which two *Faringdons*, the two Wards called *Faringdon within*, and *Faringdon without*, took their denominations. This *Nicholas Faringdon* lived after the firſt time of his Mayoralty (which was *Anno Chriſti* 1309.) full three and fifty years. *Idem.* p. 390.

CHAP. LXII.

Examples of Lying: Lyes: Falſhood: Slandering: Detraction.

1. ARiſtotle ſaith, that *Lying is in it ſelf evil, and wicked, contrary to the Order of Nature* (which hath given Words to expreſs mens Minds and Meanings) *deſtructive to humane Society.* Ariſt. Eth. *l.*4. *c.*7.

2. *Pythagoras* uſed to ſay, that *in two things we reſemble God. Firſt, In telling Truth. Secondly, In beſtowing benefits.* Ælia. Hiſt. *Mentiri is contra mentem ire.* To lye, is to utter a known untruth, with an intention to deceive, or hurt.

3. The *Cretians* of old, were infamous for the ſin of Lying; The Friars, of late: ſo that it was grown to a Proverb among our Fore-fathers; *A Fryar, a Lyar.*

4. God himſelf ranks, and reckons it among the moſt monſtrous ſins, and ſhuts it out of Heaven, *Rev.* 21. 8. It's a bluſhful ſin; and therefore the Lyar denies his lye, as aſhamed to be taken in it.

5. The *French* have a Proverb; *Thoſe that have a mind to kill their Neighbours Dog, make the world believe he was mad firſt*: and accordingly they practiſed, in the Maſſacre of *Paris*; a little before which, they gave out, that the Proteſtants met by night, to plot againſt the State, and to commit all manner of uncleanneſs among themſelves. And this is an old trick of the Devil and his Inſtruments; firſt, to belye the Church, and to repreſent her to the world in the uglieſt hue, and then to perſecute her.

6. Thus the Heathen uſed to put the poor Chriſtians into Bears, and Lions skins, and then to bait them with Dogs.

7. *Paulus Fagius,* reports a Story of an *Egyptian,* who ſaid, that *the Chriſtians were a* colluvies *of moſt filthy lecherous People: and for their keeping of the* Sabbath, *he ſaid, that they had a loathſome diſeaſe upon them, and therefore were fain to reſt every ſeventh day.*

8. The *Papiſts* accuſed the *Waldenſes,* that they were *Manichees*; and that they affirmed, that there were two beginnings of things, God, and the Devil: and all becauſe they conſtantly affirmed, that the Emperour was not ſubject to the Pope. *See my General Martyrologie.* They gave out alſo, that they were *Arrians* (and publiſhed their *Croiſadoes* againſt them, as enemies of Chriſt) and all becauſe they denied that a cruſt was Tranſubſtantiated into Chriſt.

9. To make way for the ruine of *England,* by the *Powder-Plot,* they gave out beyond Sea, that the People here, looked as black as Devils, that they were grown barbarous, and did eat young children: That we held an opinion, to worſhip no God; to ſerve the times; to prefer pro-

fit before right: To pretend the publick cauſe for our private luſts: To cover hatred with flattery: To confirm Tyranny by ſhedding of innocent blood: To keep Faith no longer than will ſerve our own turns, &c. And, if the Plot had taken effect, they had Proclamations ready printed to have Fathered it upon the Puritans, and thereupon to have maſſacred them all over *England. See my Narrative of eighty eight, and the Powder Plot.*

10. The *Anabaptiſts* of *Germany*, caſt many reproaches upon *Luther*, and his Aſſociates. See the Chap. of *Anabaptiſts.*

11. The *Arrians* raiſed many horrible, and prodigious Lyes, and Slanders againſt *Athanaſius*, that great Champion of *Jeſus Chriſt.*

12. *Michael Servetus*, and *Bolſeck* gave out hideous, and ſtrange reports, and bitter invectives againſt *Calvin.*

13. It was ſaid of *Cato*, that, as he was thirty and two times falſly accuſed: So he was thirty and two times cleared, and abſolved.

14. *Zanchy* tells us, *Melancthon mortuus tantum non ut Blaſphemus in Deum cruci affigitur*: Not *Papiſts*, but *Lutherans*, laid blaſphemy to the charge of *Melancton*, after his Death, whom all Chriſtendom worthily honoured for his Learning, and Piety. *Zanch. Miſcel.*

15. *Elijah* was accounted, *The troubler of* Iſrael. *Jeremy* a *Seedſman of Sedition. Chriſt* an *Enemy to* Cæſar. *Luther* a *Trumpet of Rebellion. Amos* a Conſpiratour againſt the King. *Amos* 7. 10. Whereas he might well have ſaid as Father *Latimer* did; *As for Sedition, for ought that I know, me thinks I ſhould not need a* Chriſt, *if I might ſo ſay. Sermon before King Edward* the ſixth.

16. Such devilliſh Policy was uſed to blanch over that horrid *French* Maſſacre. For it was given out, that the Proteſtants had conſpired againſt the King, and the Queen-Mother, the Kings Brethren, the King of *Navarre*, and the Princes of the Blood. There was alſo Coyn ſtamped, in memory of the matter, on the one ſide whereof, with the Kings Picture, was this Inſcription, *Virtus in Rebelles*: And on the reverſe, *Pietas excitavit Juſtitiam*: Piety hath ſtirred up Juſtice. Here was a fair Glove drawn upon a foul Hand. And this they learned of the Devil, who was firſt a Slanderer, and then a Murtherer. *Camb. Eliz.*

17. *Thomas Walſingham* tells us, That it had wont to be a currant argument, *Chriſtianus eſt, non mentietur*, He is a Chriſtian, he will not Lye.

18. In the times of *Popery*, it was a common ſaying, *Hic eſt Frater, ergo Mendax*: This is a Fryar, and therefore a Lyar.

19. *Sophronius* teſtifies of *Chryſoſtom*, *Nunquam eum mentitum fuiſſe*: That he was never heard to tell a Lye.

20. *Nero*, having ſet *Rome* on fire, and burned down a great part of it, brought a great *Odium* upon himſelf for the ſame: and therefore to excuſe himſelf he transferred the fault upon the Chriſtians, as if, out of malice, they had done it: and thereupon he raiſed the firſt general Perſecution againſt them. See *my Gen. Martyrologie.* p. 31.

21. Under the ſecond Perſecution, the Chriſtians were ſlandered by the Heathen Idolaters, that they were a ſort of people that lived in inceſt: that in their nightly meetings, putting out their Candles, they mingled

together in a moſt filthy manner: That they killed their own Children, and uſed to feaſt upon their fleſh: That they were ſeditious, and rebellious, and refuſed to ſwear by the *Fortune of Cæſar*, and would not adore his Image in the Market-place: and in brief, that they were pernicious to the *Roman* Empire. Yea, whenſoever any thing happened amiſs to the City of *Rome*, or to any of her Provinces, by Famine, Peſtilence, Earthquakes, Wars, Unſeaſonable weather, *&c.* it was preſently imputed to the Chriſtians *Ibid.* p. 34.

22. Under the third Perſecution, which, as the Emperour *Hadrian*, upon an Apollogy made to him in their behalf, by *Quadratus* Biſhop of *Athens*, commanded that ſome favour ſhould be ſhewed them; Yet the Devil ſtirred up many of his Inſtruments to charge them with whatſoever evils, and miſchiefs befell the Empire: Yea, they invented againſt them all manner of Contumelies, and falſe crimes were laid to their charge, whereby many of them were put to death. *Ibid.* p. 37.

23. Under the fourth Perſecution, the Chriſtians Heathen Servants were examined, and being threatned with extream torments, were forced to confeſs againſt their Maſters, that at their meetings they kept the Feaſts of *Thieſtes*; and inceſts of *Oedipus*; and many other ſuch like crimes, not fit to be named: which ſlanders being bruited abroad, every one began to exerciſe their cruelty againſt them: Yea, their familiar friends abhorred their company. *Ibid.* p. 41.

23. Under the fifth Perſecution, the Emperour *Severus*, having been very favourable to the Chriſtians, in the firſt ten years of his Government, was afterwards, through finiſter ſuggeſtions, and falſe accuſations, ſo incenſed againſt them, that he commanded, that no Chriſtian ſhould be ſuffered any more to live, whereupon an infinite number of them was ſlain: The crimes objected againſt them, were, ſedition, rebellion againſt the Emperour, ſacrilege, murthering of infants, inceſtuous pollutions, feeding upon raw fleſh, worſhiping an Aſſes Head, *&c.* But eſpecially, that they would not worſhip their Idols. *Ibid.* p. 46.

25. Under the eighth Perſecution, the crimes, and accuſations which were laid to the charge of the Chriſtians, were, that they refuſed to worſhip Idols, to adore the Emperours, and becauſe they profeſſed the Name of Chriſt. But beſides theſe, they falſly charged them with all evils, and calamities which happened in the world, as Wars, Famine, Peſtilence, *&c.* *Ibid.* p. 56.

26. Under the tenth Perſecution, the Governours of the Church of *Chriſt* were chiefly perſecuted: Some of them were violently haled to the impure Sacrifices; and as though they had ſacrificed (though indeed they did not) were let go. Others, neither coming to their Altars, nor touching any piece of their Sacrifice, yet were faced down by thoſe that ſtood by, that they had ſacrificed, and ſo being defamed by their adverſaries, were diſmiſſed; Others were caſt down upon the pavement, and there trailed up and down by the Legs, and then let go, and the People made to believe, that they had at leaſt ſacrificed. *Ibid.* p. 63.

26. The Queen of *Perſia* falling very ſick, the *Jewes* and, Sorcerers accuſed two Chriſtian Virgins, as if by charms, and enchantments, they

had procured it; whereupon they were moſt unjuſtly condemned, and with a Saw, cut in ſunder by the middle. *Ibid.* p. 80.

28. The *Popiſh Monks*, to make the *Waldenſes* odious, and to ſtir up Princes to perſecute them, raiſed, and diſperſed many foul ſlanders of them; as that they were Sorcerers, Buggerers, *&c.* That they aſſembled themſelves in the night time, and the Paſtors, commanding the Lights to be put out, ſaid, *Qui poteſt capere, capiat*; Catch, who catch can: Whereupon they committed abominable inceſt, the Son with his Mother, the Brother with his Siſter, the Father with his Daughter, *&c.* they charged them alſo with many foul, and falſe opinions. *Ibid.* p. 105.

29. An Inquiſitor called *Valetii*, being appointed to examine ſome of theſe *Waldenſes*, when he asked them, whether they believed that the Bread in the Sacrament, after the Conſecration, was changed into the real, and natural Body of Chriſt, which hung upon the Croſs? When the *Waldenſis* anſwered, No; He ſet down his anſwer thus; That he believed not in God. When he asked, Whether we ought not to pray to Saints? If they anſwered, No: He ſet down, That they railed upon, and ſpake evil of the Saints. When he enquired, Whether we ought not to pray to the Virgin *Mary* in our neceſſities? If they anſwered, No, He ſet down, That they ſpake Blaſphemy againſt the Virgin *Mary*, *&c.* *Ibid.* p. 112.

30. About the year 1360. King *Lewis* the twelfth, of *France*, was informed by ſome *Monks*, that there was in *Provence*, a certain kind of People, that lived not according to the Laws of the Church of *Rome*, but were an accurſed People, committing all kinds of Wickedneſs and Villanies: Whereupon he gave a Commiſſion to his Parliament in *Provence*, to take cognizance of it, and to puniſh them according to their demerits. The Court, proſecuting this Order with rigour, the King heard that divers innocent perſons were put to death; whereupon he ſent his Maſter of Requeſts, and his Confeſſor into *Provence*, to find out what kind of Perſons they were; who, at their return, certified him, that all the former ſuggeſtions were untrue: and that they were neither Sorcerers, nor Whoremongers, but lived honeſtly, nor did hurt to any: that they cauſed their Children to be baptized: taught them their Belief, and ten Commandements: that they carefully kept the Lords Day; and had the Word of God purely expounded to them. Hereupon, the King ſwore an Oath, *That they were honeſter than himſelf, and his Catholick Subjects*: and thereupon he ſtayed the Perſecution. *Ibid.* p. 136.

31. *Vladiſlaus* King of *Poland*, being choſen King of *Bohemia*, the godly brethren there, wrote an Apology, by reaſon of many foul aſperſions caſt upon them. This ſo exaſperated their *Popiſh* enemies, that they endeavoured, by a moſt impudent invention, to ſtir up the hatred of all men againſt them: and, the way they uſed was this. They ſuborned a wicked Villain to ſay, That he had

been an Elder among them, but now had forſaken them, becauſe in their meetings, they uſed to blaſpheme God, and the Virgin *Mary*, and the Saints, to traduce the Sacramenrs, to mingle themſelves inceſtuouſly, after the manner of the *Adamites*: to commit Murther: to practice Witchcraft, *&c.* This man they led through their Towns and Cities, and brought him into their Churches, where he muſt abjure his Errours, and beſeech the People to pray for him, a miſerable Sinner; and to take heed by his example, of the wicked *Piccards.* They alſo publiſhed his Confeſſion, which was confirmed under the Hands and Seals of ſome Deans and Prieſts.

*B*ut the Devil was beſooled herein. For, the Brethren, by Publick Writings, did confute thoſe Lyes, and the Villain, trembling ſo oft to forſwear himſelf in the ſight of the People, confeſſed at laſt, that he was ſuborned to do what he did, and that he never knew any of the *Piccards. Ibid.* p. 175.

32. About the year 1558. ſome godly Perſons met together in *Paris*, in the beginning of the night, to receive the Sacrament of the Lords Supper, which ſome Prieſts getting intelligence of, ſtirred up the rude multitude againſt them: and at laſt, ſome Officers came to carry them to Priſon: and when they came thither, the Thieves and Murtherers were let out of their holes, and ſtinking caves, and theſe Lambs of Chriſt were put into their rooms. Then followed the cruel and ſlanderous reports of the Friars, who, in their Sermons, railed upon them; they told the People, that they were aſſembled to make a Banquet in the night, after which, putting out the Candles, they went together, *Jack* with *Jill*, after a filthy and beaſtly manner. They charged them alſo with ſedition, as if they were conſpiring againſt the King, *&c.* And theſe curſed defamations were no ſooner vented, but they were ſpread abroad far and wide, yea, even in the Court it ſelf: and the Cardinal of *Lorrain* procured a certain Judge to come to the King, and to teſtifie, that in the Houſe he found divers Couches, upon which they intended to commit their Whoredomes and Adulteries. But they, ſhortly after, vindicated themſelves from theſe foul aſperſions. *Ibid.* p. 326.

33. In the Reign of King *William* the Conquerour, *Stigand*, Arch-Biſhop of *Canterbury*, would often ſwear, that he had not one penny upon the Earth, when afterwards it was found, that he had hidden great Treaſures under the Earth. Sir *Rich. Bakers Chron.* p. 30.

CHAP.

CHAP. LXIII.

Examples of Martyrs: Martyrdome.

1. IGnatius, that bleſſed Martyr, called his Iron Chains, not Bonds, but Ornaments, and ſpiritual pearls. *Nic. Videlius.*

2. *Anno Chriſti* 1212. The Doctrine of the *Waldenſes* being ſpread into *Alſatia*, was greedily entertained by very many, both of the Nobility and common people. Whereupon the *Pope* commanded them to be cut off from among men, and for the execution of this Decree, the Biſhop of *Strasbourg* burned an hundred of them in one day; ſaith *Hermannus Mutius*, in his *German Chron.* p. 19.

3. Another Company of the Goſpellers, called *Stetingi*, about *Pomerania*, ſo angred the *Pope*, that he cauſed a *Croiſado* to be preached againſt them, and the Duke of *Brabant*, and the Earl of *Holland*, were the Generals of theſe Pilgrims, againſt whom, theſe *Stetingi*, under the Conduct of the Earl of *Lubeck*, oppoſed themſelves: and fought manſully againſt them, till, being over-powered by the multitude of their Adverſaries, their battel was broken, and ſix thouſand of them were ſlain upon the place, beſides ſuch as periſhed, and fell in the flight. *Crantzius.*

4. *Gregory Nazianzen* had alwayes a mind ſo prepared for Martyrdome, that he deſired it, as a great favour. *See my Lives of the Fathers.* p. 108.

5. *Origen*, as he was very deſirous of Martyrdome himſelf, ſo did he encourage all others, not only that were of his acquaintance, but even ſuch as were unknown to him. He viſited ſuch as were in deep Dungeons, and cloſe Impriſonment, and encouraged them when they were to receive the Sentence of Condemnation, and alſo after the Sentence was pronounced: Yea, he accompanied them to the places of Execution, putting himſelf often into great danger thereby. He boldly embraced, and kiſſed them at their farewell; ſo that once the Heathens, in their furious rage, had ſtoned him to death, if the divine power of God had not marvellouſly delivered him. *Ibid.* p. 33.

See much more in my Martyrologies.

CHAP. LXIV.

Examples of Miniſters : Preachers: Painful and Faithful.

1. IT's recorded of Father *Latimer*, that he preached twice every Sabbath, even when he was of a very great age; and that he aroſe to his Studies Winter and Summer, at two a clock in the morning. *Act. and Mon.*

2. *Jerom* was called *Fulmen Eccleſiaſticum*, the Churches Thunderbolt: and ſurely Miniſters ſhould take the ſame liberty to cry down ſin, that men take to commit ſin. *Iſa.* 58. 1.

3. It was an excellent ſaying of a *Dutch* Divine, *Veniat, veniat, Verbum Domini, & ſubmittemus ei, ſexcenta ſi nobis eſſent colla*: Let the Word of the Lord come; Yea, let it come; and we will ſubject thereunto, though we had ſix hundred Lives to loſe for ſo doing. *Melch. Ada.*

4. Miniſters, as they may not teach *Nova*, new things, ſo not *Nove*, in a new way. *Melancthons* wiſh was, that Miniſters would not only teach the ſame things, but *in iiſdem verbis, in iiſdem ſyllabis*, in the ſame words, yea, in the ſame ſyllables: For he that coineth new words, probably brings in new Doctrines. But let us keep our old words, and we ſhall eaſily keep our old Faith.

5. *Chryſoſtome*, at *Antioch*, having preached ſundry Sermons againſt Swearing, was at length asked, when he would preach upon another Subject? He anſwered, *When you leave Swearing, I will leave preaching againſt Swearing.*

6. *Auſtin* would have a Preacher ſo long purſue, and preſs the ſame point, until, by the geſtures, and countenances of the Hearers, he perceived that they underſtood it, and intended to practice it.

7. The Church is, and ever hath been, full of ſuch as contend with the beſt Miniſters, quarrel at Gods Word, and take up Arms againſt it. Snuffing at it, *Mal.* 1. 13. *Chatting* at it, *Rom.* 9. 19, 20. Caſting reproaches upon it, *Jer.* 20. 8, 9. Enviouſly ſwelling at it, *Act.* 13. 45. The more Miniſters touch theſe Toads, the more they ſwell: the more they meddle with theſe Serpents, the more they gather Poiſon to ſpit at them. Go about to cool them with fair words, the more you add to their heat, as the Smiths Forge fries when Water is caſt upon it; and, as hot water, if ſtirred, caſteth up the more fume. Vultures cannot endure ſweet Odours: Tygers, if they hear the ſound of a Drum, will rage, and tear themſelves. *Ahab* could not abide *Micaiah*, nor *Herod*, *John the Baptiſt*.

The People conteſted with *Jeremy*, and curſed him, *Jer.* 15. 10. Yea, they ſought his Life, *Jer.* 11. 25. and told him flatly to his face, *The word that thou haſt ſpoken to us in the Name of the Lord, we will not hear*, *Jer.* 44. 16. and at laſt they ſtoned him in *Egypt*.

8. Of *Luther*, it was ſaid, *Vnus homo ſolus, totius Orbis impetum ſuſtinuit.* That he alone oppoſed a world of enemies.

9. *Athanaſius* was ſaid to be both an Adamant, and a Load-ſtone. For, in his private converſe, he was very affable and courteous, drawing all men to him, even as a Load-ſtone doth Iron: but in the cauſe of God, and his Truth, he was unmoveable, and unconquerable, as an Adamant.

10. If I deal not plainly, and faithfully with your ſouls (ſaid *Bernard*) *Vobis erit damnoſum, mihi periculoſum: Timeo itaque damnum veſtrum, timeo damnationem meam ſi tacuero*: It will be ill for you, andworſe for me: The truth is, ye would be betraid, and I ſhould be damned, if I ſhould hold my Peace.

11. Let me be accounted proud, pragmatical, any thing, rather than be found guilty of ſinful ſilence, when the Lord calleth me to ſpeak, ſaid *Luther*.

12. The wicked lives of many Goſpellers, made learned *Linaker*, when he read Chriſts Sermon in the Mount, cry out; Certainly, either this is not Goſpel, or we are but bad Goſpellers. *Profecto, aut hoc non eſt Evangelium, aut nos non ſumus Evangelici.*

13. *Bucer*, encouraging Mr. *Bradford*, to beſtow his Talent in preaching, ſaid thus unto him: *If thou haſt not fine Manchet, yet give the poor People Barly-Bread, or whatever elſe the Lord hath committed to thee. Act. and Mon.*

14. *Martinus*, a godly Miniſter, on his ſick-bed, ſaid, *Domine, ſi adhuc populo tuo ſum neceſſarius, &c.* Lord, if I may yet be ſerviceable to thee, and uſeful to thy people, I refuſe not Life, and Labour.

15. *Bucers* Phyſicians ſaid unto him, A good man is born for the benefit of many, neither may he deſire to dye, out of diſcontent, as *Jonah* did, for a trifle wherein he was croſſed. *See his Life, in my firſt vol. of Lives.*

16. Father *Latimer* tells of a Miniſter, who gave this anſwer to one that asked him, why he left off preaching, *Becauſe* (ſaid he) *I did ſo little good*. This (ſaid *Latimer*) was a naughty, a very naughty anſwer. Certain it is, that God will reward his faithful ſervants, *ſecundum laborem, non ſecundum proventum*; according to their pains taken in the Miniſtry, not according to the peoples profiting. *Iſa.* 49. 5.

19. *Cornelius a lapide* bewaileth it, that the ignorance and profaneneſs of many of their Prieſts, had given occaſion to the *Hereſie* of *Luther*, (as he calls it) to ſpread ſo far.

21. *Anno Chriſti* 1609. K. *James* having reſtored Biſhops in *Scotland*, ſent for them into *England*, to receive Conſecration from ſome of our *Engliſh* Bi-

Biſhops, becauſe they had none in *Scotland* to do it, and the Biſhop of *London*, *Ely*, and *Bath* were appointed to do it, *Octo.* 21. in the Chappel of *London-Houſe*. A queſtion in the mean time was moved by Dr. *Andrews*, Biſhop of *Ely*, touching the conſecration of the *Scottiſh* Biſhops, who, as he ſaid, muſt firſt be ordained *Presbiters*, as having received no ordination from a Biſhop. But the Arch Biſhop of *Canterbury*, Dr. *Bancroft*, who was by, maintained, that there was no neceſſity thereof, ſeeing, that where Biſhops could not be had, the Ordination given by *Presbyters*, muſt be eſteemed lawful: Otherwiſe, that it might be doubted whether there were any lawful Ordination, in moſt of the Reformed Churches. This was applauded, and aſſented to, by the other Biſhops, and the Biſhop of *Ely* acquieſced therein, and ſo at the place, and day appointed, the three *Scottiſh* Biſhops were Conſecrated. *A B. Spotſ. Hiſt. of the Chu. of Scot.* p. 314.

22. In the *Perſian* Perſecution, the enemies raged moſt againſt the Biſhops, and Miniſters, who were daily dragged forth to the ſlaughter: but firſt they ſcourged them cruelly, and put them to other great torments, becauſe they would not worſhip the Sun. *See my Gen. Martyrol.* p. 80.

23. In *Conſtantinople*, the *Arrians*, who were countenanced by the Emperour *Valens*, crowed inſolently over the *Orthodox*; they ſcourged, reviled, impriſoned, and laid upon them all the intollerable burdens they could deviſe: whereupon fourſcore godly Miniſters, in the name of all the reſt, petitioned the Emperour, for a redreſs of theſe grievances, But this cruel Tyrant, commanded *Modeſtus*, the General of his Army, to put them all into a Ship, as if they would have ſent them into baniſhment: but ſecretly, he gave direction to the Marriners, to retire themſelves into a Boat, and to ſet the Ship on fire: which they did accordingly, and theſe holy Martyrs glorified the Name of *Chriſt*, by their patient ſuffering a double Death, burning, and drowning. *Ibid.* p. 88.

24. In the late Perſecution in *Bohemia*, one and twenty Miniſters were baniſhed together from *Cuttenburg*, a City very famous for maintaining the *Orthodox* Faith. *Ibid.* p. 186.

25. A cruel Popiſh Biſhop in *Hungary*, took a godly Miniſter, for preaching the truth, and cauſed Hares, Geeſe, and Hens to be tyed about his naked body, and ſo worried him with Dogs: But ſhortly after, this Biſhop ran mad, and raving, died miſerably. *Ibid.* p. 284.

26. *Anno Chriſti* 1539. a godly Miniſter, not far from *Baſil*, was murthered in his own Houſe by a *Popiſh* Prieſt, whom he had kindly entertained: About the ſame time, many other Miniſters were perſecuted to Death, whereof ſome were drowned, and others beheaded. *Ibid.* p. 286.

27. A Tyrannous Prince in *Germany*, apprehended a godly Miniſter, for preaching the Truth, put out both his eyes, and kept him long in Priſon, afflicting him with divers kinds of torments, and at laſt he cauſed him to be Degraded, in doing whereof, they ſhaved off the skin from his Head, rubbing it with ſalt, till the blood ran about

his ſhoulders, and in paring his nailes, they cut of the ends of his Fingers, ſo that four dayes after, he patiently yeilded up his ſoul unto God. *Ibid.* p. 290.

28. In *Germany* alſo, they took a Reverend, and Aged Miniſter, ſtripped him, and bound him backward upon a Table, and then ſet a big Cat to his naked belly, beating and pricking the Cat to provoke her to fix her teeth, and claws in the ſame: So that at length both Man, and Cat, with hunger, and pain, breathed forth their laſt. *Ibid.* p. 310.

20. Neer *Friburg*, theſe bloody miſcreants cut in pieces a Reverend Miniſter: a man of rare learning, and piety, after whoſe death the Dogs would not lick his blood, nor touch his fleſh. *Ibid.* p. 311.

30. In the City of *Roan*, in *France*, divers Miniſters were retreated into a ſtrong Tower, which, after a while was ſurrendred, upon promiſe of ſafety to thoſe that were therein: but contrary thereunto, they were all caſt into Priſon: and *Auſtin Marlorat*, a learned, and painful Miniſter, was condemned to be hanged, which was preſently executed upon him, with many opprobrious words. *Ibid.* p 336.

31. In *Maſcon*, theſe bloody Perſecutors having caught a Miniſter, called *Bonnet Bor*, who had ſerved twenty years in the Miniſtry, a man of a very holy, and unblameable life, they led him along the Streets, with a Thouſand ſcoffs and ſcorns, ſmiting him with their fiſts, thruſting him up and down: and then made a Proclamation, That, whoſoever would hear this holy man Preach, ſhould come to the Slaughter-houſe: at which place they again buffeted, and mocked him for two hours together. Hereupon he requeſted them, that before his death, they would ſuffer him to pray to God; then, one of them ſtepping to him, cut off half his Noſe, and his Ear, ſaying, Now pray as long as thou wilt, and then we will ſend thee to all the Devils: and ſo kneeling down, he prayed with ſuch fervency of ſpirit, as drew ſighs from ſome of the Murtherers: and afterwards, directing his ſpeech to him that cut off his Noſe, he ſaid: *Friend, I am now ready to ſuffer what thou haſt farther to inflict upon me: But I intreat thee, and thy Companions, to bethink yourſelves well, of the outrages committed by you in this City: For, there is a God in Heaven, before whoſe Tribunal, you muſt ſhortly give an account of theſe your cruelties.* A Captain paſſing by, cryed: Send that wretched man to the Devil; which one of them hearing, took him by the hand, and led him to the River, pretending to waſh off his blood; but when he came thither, he threw him into it, and battered him with ſtones, till he was drowned. *Ibid.* p. 340.

32. In the *Pariſian* Maſſacre, two Miniſters, belonging to the King of *Navarr*, were murthered, and thrown into the River: God miraculouſly preſerving all the reſt of the Miniſters that were in the City. *Ibid.* p. 346.

Examples of Miniſters dearly loved, and highly eſteemed.

33. *Erneſtus* Duke of *Brunſwick*, loved his Miniſter, *Urbanus Regius*, very dearly, eſteeming him as his Father, inſomuch, as when the City

of *Auſpurg*, ſent to him to return their Miniſter to them again, he returned this anſwer: That he would as ſoon part with his eyes, as with him. Alſo, at the Dukes return from *Auſpurg*, (at which time he brought *Regius* with him) when his Nobles aſked him, what new and precious commodity he had brought with him? He anſwered, *That he had brought home new, and incomparable treaſure with him, for the good of his whole Dukedome, which he preferred before all his delights.* See my *Lives of the Fathers*. p. 298.

34. *John Wigandus*, being by *John William*, made Profeſſor of Divinity at *Jenes*, was, after a while choſen to be Superintendent at *Wiſmare*, where, for ſeven years, he wholly employed himſelf in Preaching, Diſputations, Expounding the Scriptures, and Governing the Churches: at the end whereof, the Elector of *Saxony* ſent for him again to *Jenes*. His People parted with him very unwillingly, with many ſighs and tears, and at the years end, ſent for him back again, but the Elector would by no means part with him. *Ibid.* p. 787.

35. *Anthony Wallæus*, being choſen by the States of *Holland*, to be a Profeſſor in the Univerſity of *Leyden*, they ſent two perſons of quality to him at *Middleborough*, to acquaint him with their Elections, and to urge him to accept of the place. They preſented him alſo with Letters from Prince *Maurice*, requeſting the ſame of him: yet they had much ado to prevail with the Magiſtrates and Presbytery of *Middleborough* to part with him, but at laſt they prevailed; and when *Wallæus* preached his Fare-well Sermon, the People were drowned in ſighs and tears: ſo that it ſeemed rather that children were to part with their Father, than People with their Paſtor. *Ibid.* p. 969.

Miniſters faithful and painful.

36. When *Ignatius* was condemned, writing to *Polycarp*, whom he knew to be an holy man, he commended to him the Congregation which was at *Antioch*, praying him to be careful of the affairs there, and eſpecially in the Election of a Biſhop, in his room, thereby approving himſelf to be a ſincere, and faithful Paſtor, by taking ſuch care of his Flock, not only in his preſence, but alſo in his abſence; whilſt he lived, but after his death. *Ibid.* p. 3.

37. *Cyprian*, in a time of Perſecution, went into a voluntary exile, leſt (as he ſaid himſelf) he ſhould do more hurt to the Church by his preſence, than by his abſence: Yet, from the deſolate places of his abode, he wrote to the Churches, ſhewing thereby the beſeeming virtue of a Faithful Paſtor, in that he took no leſs care of his Flock in his abſence, than he had done when he was preſent with them. *Ibid.* p. 51.

38. *Baſil*, being choſen to ſucceed *Euſebius*, in the Biſhoprick of *Cæſarea*, performed the Office of a worthy Shepherd to his Flock, as well by duely and truly feeding them with the ſincere milk of Gods Word, as by driving away all *Hereticks*, who, like Wolves, ſought to devour his Sheep. *Ibid.* p. 100.

39. *Epiphanius*, being choſen Biſhop of *Salamine* in *Cyprus*, at firſt he modeſtly refuſed that dignity, but importunity prevailing with him to accept of it, he ſo lived, that *Vitam Doctrina, Doctrinam vita comprobaret*: His Life commended his Doctrine, and his Doctrine approved his Life. He was *ſemper Hereticorum acerrimus oppugnator*: Alwayes a ſharp oppoſer of *Hereticks*. He purged all *Cyprus*, that was defiled, and ſullied with divers *Hereſies*. *Ibid.* p. 109.

40. *Chryſoſtome*, in his Miniſtry, was very diligent and painful, endeavouring all that poſſibly he could, to reform the lives and manners of his Auditors. He had an excellent faculty in perſwading, wherein he excelled moſt men of that age. He was very frequent and fervent in reproving ſin, not only in his Publick Miniſtry, but by going to the Houſes of ſuch as were ſcandalous, and dealing privately and plainly with them: ſo laying to heart the diſhonour done unto God, as if himſelf had perſonally been wronged by them. *Ibid.* p. 135.

41. His ſtile was neither too lofty, nor too ſordid, but fitted for the profit of his Hearers. Holineſs and Learning are joyned in his Works throughout. He ſtudied not *aures titillare, ſed corda pungere*: to tickle the ears of his Hearers, but to prick, and raviſh their hearts. He uſed to tell his Auditors, That they were not only to learn, but to exerciſe themſelves in ſearching, and practiſing the Scriptures, to keep themſelves from idleneſs. He contemned Riches, and hated Vices, and was full of ſweet Similitudes. *Theodoret* ſtiles him, *Eximium Orbis terrarum luminare*: the eminenteſt Light of the whole World. He reformed all the Churches in *Aſia*, ſtirring up the Miniſters to the ſtudy and practice of Piety. He ſent many *Presbyters* and *Deacons* into *Scythia*, which was over-run with the *Arrian Hereſie* thereby reducing many to the *Orthodox Faith*. Hearing alſo that the *Scythian Nomades*, by the River *Iſter*, thirſted after the knowledge of Chriſt, he ſent ſome to carry the glad tidings of the Goſpel to them. *Ibid.* p. 144.

42. *Peter Chryſologus* was eloquent, and very powerful in his Sermons to the People, and very holy in his Converſation, whereby he won many to embrace the Truth. Ever before he penned any thing, he uſed with great ardency and humility to ſet himſelf by Prayer to ſeek unto God for direction therein. *Ibid.* p. 164.

43. It is ſaid of *Bonaventure*, that he was much in Meditation and Prayer. That in Preaching he ſought to inflame the hearts of his hearers: His words were not *Inflantia*, but *Inflammantia*: not frothy and high-ſwelling, but inflaming words. *Ibid.* p. 198.

44. *John Hus* continued in the exerciſe of his Miniſtry, with admirable zeal and diligence, and faithfulneſs, for the ſpace of twelve years: preaching to, and inſtructing his People in the Principles of Divinity, which he confirmed, and ſtrengthened by the Holy Scriptures, and adorned by an exemplary and blameleſs life. *Ibid.* p. 212.

45. *Gaſpar Cruciger* was a fine, and ſmooth Orator, and alwaies abhorred the vain fancies of *Fanatick* perſons, cleaving to the Truth, without any deviation. In his Sermons, he ſhunned ſtrange and uncouth expreſſions,

by which, corrupt and erroneous perſons, oft diſturb the peace of the Church. He alwayes oppoſed the errours of the *Anabaptiſts*, and was very ſollicitous and careful to preſerve the Truth from corruptions. *Ibid.* p. 319.

46. Mr. *John Hooper*, was a painful and conſtant Preacher, and the people ſo flocked to his Miniſtry, that the Church could not contain them. In his Doctrine and Miniſtry, he was earneſt and zealous: In Language, eloquent: in the Scriptures, perfect and ready: and in his pains indefatigable: which, though he continued to his Lives end, yet his labours did not break him, nor promotion change him, nor dainty fare corrupt him. He was of a ſtrong body, ſound health, pregnant wit, and of invincible patience: ſpare of diet, ſparer of words, and ſpareſt of time. *Ibid.* p. 499.

47. Mr. *Rowland Taylor*, being called to be Rector of *Hadly* in *Suffolk*, preached conſtantly on the *Lords Dayes*, Holy dayes, and other dayes, when he could get the people together, and, like a good Shepherd, conſtantly abode with his Flock, and gave himſelf wholly to the ſtudy of the Sacred Scriptures, moſt faithfully endeavouring to fulfill the precept of Chriſt: *Peter, Loveſt thou me? Feed my ſheep.* His Life alſo, and converſation, was very exemplary, and full of holineſs. He was meek and humble, yet would ſtoutly rebuke ſin, even in the greateſt. He was very mild, devoid of rancour and malice: ready to do good to all men; forgiving his enemies, and far from doing wrong to any man. To the poor, blind, lame, ſick, and bed-rid, he was a Father, cauſing his Pariſhioners to provide for them, beſides what of his own bounty he gave them. *Ibid.* p. 504.

48. Dr. *Nicholas Ridley*, being firſt Biſhop of *Rocheſter*, and then Biſhop of *London*, took ſo great pains in preaching, that he was dearly beloved by his Flock, to whom alſo he was ſingularly exemplary in his Life, ſo that his very enemies had nothing to ſay againſt him. Every *Sabbath* and Holy day, he preached in one place or other, except extraordinary occaſions hindred him: and to his Sermons, multitudes of people reſorted, ſwarming about him, like Bees, to gather the ſweet Flowers, and wholſome Juyce of his faithful Doctrine. He was paſſingly well learned, and of ſuch Reading, that he deſerved to be numbred among the greateſt Scholars, that theſe later ages brought forth, as appears by his notable Works, pithy Sermons, and ſundry Diſputations in both the Univerſities, which drew an acknowledgment of his great Learning, from his very adverſaries. *Ibid.* p. 519.

49. Mr. *Hugh Latimer*, being made Biſhop of *Worceſter*, buſily employed himſelf in inſtructing his Flock, and giving them a good example, by his holy Life. He ſpent all his time in his Study, Teaching, Preaching, Exhorting, Viſiting, Correcting, and Reforming, to the utmoſt of his power, and as the times could bear. *Ibid.* p. 526.

50. *John Brentius*, being called to a Paſtoral charge, at *Hale* in *Swevia*, by his gravity, geſtures, phraſe, voice, and doctrine, did ſo pleaſe the Senate, that though he was but twenty three years old, yet they confirmed him in that

Place, and he deported himſelf with that gravity, holineſs of life, integrity of manners, and diligence in his Calling, that none could contemn his youth: and the Lord ſo bleſſed his labours among them, that many were converted to the Truth, yea, ſome among the very *Popiſh* Prieſts, and others of them, left their places for ſhame, and went elſewhere. He uſed much modeſty, and Prudence, in his Sermons, and when (in the beginning of his Preaching there) the *Popiſh* Prieſts railed exceedingly againſt him, and his Doctrine, and the people expected he would have anſwered them in their own language, he, contrary wiſe, went on, in teaching the fundamental points of *Religion*, and, as he had occaſion, confuted the *Popiſh* errours, not with bitterneſs, but with clear Scripture Arguments, whereby, in time, he ſo wrought upon them, that he brought them to a ſight of their errours, and to a deteſtation of their former Idolatries. *Ibid.* p. 685.

51. *Abraham Bucholtzer*, had an excellent ſweetneſs and dexterity in Preaching: He was of a ſound Judgment, and holy in his Life. His Sermons were ſo piercing, that he never preached, but he wrought wonderfully upon the affects of his Hearers. If any were caſt down, under the ſenſe of ſin and wrath, he exceedingly comforted them. If any were troubled with temptations and afflictions, he raiſed them up, &c. He had a lively voice, a lively eye, a lively hand, and ſuch were all his geſtures. His Miniſtry was ſo grateful, that his Hearers were never a weary, nor thought his Sermons too long. He was full of ſelf-denial, inſomuch as that excellent Lady, *Katherine* of *Brandenburg* uſed to ſay, *That whereas all the reſt of her Courtiers and Family were alwayes craving ſomething of her,* Bucholtzer *never asked her the worth of one Farthing.* Yea, he refuſed gifts, when they were profered to him, preferring the kindneſs before the gift, and the fruit of his Miniſtry before the reward of it. His candour, and integrity was ſuch, that he never ſpake or wrote any thing, but from his heart. He never read, or heard any thing from others, but he made a candid conſtruction of it. His care in his publick Miniſtry was, to avoid thoſe queſtions that do but gender ſtrife, and to inſtruct his Auditors how to live well, and dye well. *Ibid.* p. 773.

52. *George Sohnius*, was a conſtant Preacher of the Truth, and a ſtrong defender of it againſt errours. He was eminent for piety, humility, gravity, prudence, patience, and induſtry. He was famous for eloquence, faithfulneſs, and diligence in his place, and for the holineſs and integrity of his Life. *Ibid.* p. 798.

53. Dr. *Andrew Willet*, when he was ſettled in a Paſtoral charge at *Burley* in *Hertfordſhire*, was alwayes conſtant in preaching, and inſtructing his people in a plain familiar way, applying himſelf to their capacities. Yet would he ſometimes ſharpen his ſtile, and take them up roundly for their ſins. But when he ſpake words of Conſolation, he was wholly compounded of ſweetneſs. In denuntiation of Judgments, he would put on the bowels of compaſſion, and the ſpirit of meekneſs, ſugaring every bitter Pill, that it might go down the more pleaſantly. His

godly converſation exemplified what he gave in charge out of Gods Word, whereby he convinced his Peoples Judgments, and ſubdued their affections, *&c. Ibid.* p. 910.

54. Mr. *Robert Bolton*, in his Miniſtry, next after Gods Glory, aimed at the converſion of Souls, and God crowned his labours, making him an inſtrument of begetting many Sons and Daughters unto Righteouſneſs. He had an excellent Art in relieving afflicted conſciences, ſo that he was ſought to far and near: Yea, divers that lived beyond Sea, deſired his reſolution in many caſes of Conſcience. Though, in his preaching, he was a Son of Thunder, yet to thoſe that mourned in Spirit, he was a Son of Conſolation, with a tender heart, pouring the oil of mercy into their wounds. He had a ſingular dexterity in diſcovering Satans ſlights, and in battering down his Kingdome. In all his Sermons, his great deſign was, to diſcover the filthineſs of ſin, and to preſs home upon the conſcience, the duties of Sanctification. *Ibid.* p. 296.

55. *Anthony Wallæus*, in his Miniſtry, thought that he did not ſufficiently diſcharge his Duty, by Preaching and Governing, and therefore every Sabbath day, at five a clock, he Catechized; wherein he explained all the common Places in Divinity, and whereby he made his People very ready and expert in the Scriptures. He was diligent in viſiting his Pariſhioners, whereby he reformed many that were given to vitiouſneſs. He ſatisfied doubting Conſciences, and extricated them out of the ſnares of Satan. He raiſed up, and comforted ſuch as were caſt down, at the apprehenſion of Gods wrath for their ſins. Such as were weak, and ſick, he encouraged to perſevere in the Faith, and prepared them for death: and ſuch as were neer death, he confirmed againſt the terrours of it, and wrought in them a deſire to be with Chriſt. *Ibid.* p. 951.

Miniſters Honoured and Loved.

56. *Conſtantine the Great*, would never be without ſome Miniſters about him, and though they went but in poor and mean habits, yet not conſidering their outſide, but reverencing the Image of God in them; he ſet them at his own Table, and took them with him whitherſoever he went, that he might enjoy the benefit and bleſſing of their Prayers. *See my ſecond vol. of Lives*, p. 7.

57. When the Council of *Nice* was finiſhed, this *Conſtantine* made a great Feaſt, and invited the Biſhops thereunto, and ſome of them he placed at his own Table, the reſt at Tables on either hand of him. The Feaſt being ended, he gave Gifts and Preſents to all the Biſhops, and made a Speech to them, wherein he admoniſhed them to preſerve Peace, to avoid Contention, not to envy one anothers Gifts, or Wiſdom, but eſteem their abilities as the common good. *Ibid.* p. 18.

58. He was ſo ſtudious of Peace, that when any Biſhops, or Miniſters, brought bills of complaint to him, one againſt another, he would take and burn them before their Faces: And withall, ſo tender he was of their honour, that he uſed to ſay, *That, if he ſaw a Biſhop committing*

any wickedneſs, he would rather caſt the skirt of his Gown over him, than by ſpeaking of it, to diſhonour his holy Calling. Ibid. p. 26.

59. *Jovianus*, as ſoon as he was ſetled in the Empire, ſent forth his Proclamations to call home all thoſe Biſhops, which had been baniſhed for oppoſing the *Arrian Hereſie*, or on any other unjuſt ground, whom he reſtored to their former Places; and principally, the Great *Athanaſius*. When ſeveral Biſhops came to him, with complaints one againſt another, he ſent them away with this check: *I tell you truly, I cannot away with contention: but ſuch as embrace unity and concord, I both honour, and embrace them.*

60. Mr. *Richard Capel*, on his laſt *Sabbath*, (which was *September* 21. 1656) preached twice, taking his leave of the world by Preaching, and preſſing Faith in Chriſt. That evening, he repeated both his Sermons in his Family, ſomewhat more largely than ordinary. He read his Chapter alſo, and went to Prayer, and ſo to Bed, and dyed immediately, by that time the words were well out of his mouth, being threeſcore and ten years old. Who can deſire to dye better than *Stephen* did, *calling upon God*? He would often ſay, *That if God ſaw it fit, one had better to dye of a quick, than of a lingring death*: And God anſwered his deſires.

The Marriage of Miniſters, or Preſbyters, allowed, and practiſed.

1. THe *Armenian* Church, receives only the two firſt General Counſels, and hath two Arch Biſhops, one of the greater, and the other of the leſſer *Armenia*. *Ut ait Leonardus Epiſcopus Sidonienſis.*

But *Otho Frigenſis* ſaith, that in his time there was but one, whom they called *Catholicus*, who had above a thouſand Biſhops under his obedience. *Otho Friſ. lib.* 7. *ch.* 32. They allow the marriage of Miniſters, only herein they err, that they allow none to be *Presbyters*, but only ſuch as are married. *Burchardus, de deſcrip. terræ ſanctæ*, p. 2. c. 2.

2. The Church of the *Maronites*, whoſe *Patriarch* reſides in *Mount Libanus*, and ſometimes at *Tripolis*, will not admit young men to be made *Presbyters* or Deacons, unleſs they be married. *Poſſevinus Jeſuita in apparat. ſanct.*

3. The Church of the *Jacobites* admit of *Presbyters*, as *Leonard Sidonienſis Epiſc.* acknowledges. This Church is diſperſed through forty Kingdomes: *ut teſtatur Breitenbach.* Ch. *de Jacobitis.* But the greateſt number of them are in *Syria*, *Meſopotamia*, *Babylon*, *Paleſtine*, and *Cyprus*. They have a *Patriarch* alſo, who calls himſelf the *Patriarch* of *Antiochia*, who makes his reſidence, ſometimes in *Aleppo* of *Syria*, ſometimes in *Caramits*,

mits, which is the *Metropolis* of *Meſopotamia*, and conſiſts chiefly of Chriſtians. They have alſo an other *Patriarch*, who reſides in *Jeruſalem*, to whom the other is ſubject.

4. The *Neſtorian* Church hath married *Presbyters*, and after the death of the firſt Wife, they may marry a ſecond, or third, or as oft as they will. They are diſperſed through *Aſſyria*, *Meſopotamia*, *Babylon*, *Parthia*, *Media*, *Cathai*, and through many Countries of the *Tartars*, where no other Chriſtians are ſuffered, and they have a *Patriarch*, whom they call *Jachelich*, or *Catholicus*. *Leonclau. in Pandect. Hiſtoria Turcia.*

5. The *Syrian* Church, who are alſo *Melchites*, have married *Presbyters*; they are called *Melchites* of their Adverſaries, as addicted to the Religion of their King, becauſe they obey the Canons of the Counſels, confirmed by the Emperours. This is accouuted the moſt numerous of all the *Oriental* Churches; they have for their *Patriarch*, the Archbiſhop of *Damaſcus*, who calls himſelf of *Antiochia*, becauſe the *Patriarchal* ſeat was removed from *Antiochia* to *Damaſcus*; in which City there are ſaid to be above a thouſand Families of Chriſtian. *Villamentius Vioag.* lib. 2. cap. 22.

6. The *Egyptian* Church, or *Cophtites*, have married *Presbyters*, for they differ little from the *Jacobites*. *Maſius*.

7. The *Indian* Church, or Chriſtians which inhabit the Iſle of Saint *Thomas*, have married *Presbyters*. *Oroſias lib.* 3. *de rebus geſtis Emanuelis* They ſhew the Sepulchre of St. *Thomas* in the City of *Maliapur*. Theſe Chriſtians are ſcattered all over that great *Promontory*, which is extended about a thouſand miles between the Rivers *Indus* and *Ganges*.

8. The *Æthiopick* Church, or the Chriſtians under *Presbyter John*, have married *Presbyters*. This is one of the greateſt Churches; they admit only the firſt three General Councils, *viz.* the *Nicene*, the *Conſtantinopolitan*, and the *Epheſine*, and they have a *Patriarch*, whom they call the *Abuna*, or *Catholicus*. They admit none into the Miniſtry, till they be thirty years old, nor baſtards: none can give Orders but the *Patriarch*. *Damianus a Goes.* p. 402. Thus we ſee the jugment and practice of all the Churches out of *Europe*, is for the marriage of Miniſters. Come we now to Examples for it.

9. That moſt of the Apoſtles were married, and carried their Wives about with them, is clear, 1 *Cor.* 9. 5. and the *Romaniſts* themſelves acknowledge, that Peter had a Daughter, whom they name *Petronilla*, and have dedicated to her *May* 31. *Brevia. Roma.* p. 850. And St. *Auſtin* ſaith, that he had Sons alſo.

10 *Anno Chriſti* 239. *Fabian* Biſhop of *Rome* had a Wife. He was crowned with Martyrdom, under *Decius*. *Chitræus Onomaſt.* fol. 821.

11. *Anno Chriſti* 315. *Sylveſter* the firſt, Biſhop of *Rome*, who lived in *Conſtantines* time, ordained, that *Presbyters* ſhould be the husbands of one wife, as St. *Paul* had done before. *Platina in evis Vita.*

12. *Anno Chriſti* 419. *Boniface* the firſt, a *Roman* by birth, who lived in the time of *Honorius*, was the ſon of *Jucundus*, a *Presbyter*. *Platina.* In his time, St. *Jerome* died in *Bethleem*, aged 91. and ten years after him, in the time of Pope *Celeſtine*, died St. *Auſtin*, aged 76.

13. *Anno Chriſti* 483. *Felix* the third, a *Roman* by birth, had a numerous poſterity, and himſelf was the ſon of *Felix*, a *Presbyter. Platina in vita enis.*

14. *Innocent* the firſt, was the Son of *Pope Anaſtaſius. Breviar. Roma.* die 28 *Julii.* pag. 908.

15. *Anno Chriſti* 492. *Gelaſius* the firſt, who ſucceded *Felix*, was the ſon of *Valorius*, a Biſhop. *Onuphrius.*

16. *Anno Chriſti* 514. *Hormiſda* the firſt, was the Father of *Pope Sylveſter. Platina.*

17. *Anno Chriſti* 534. St. *Agapius*, or *Agapitus*, a *Roman* by birth, was the ſon of *Gordianus*, a *Presbyter. Platina.*

18. *Silverius* the firſt, the ſucceſſor of *Agapetus*, was the ſon of Pope *Hormiſda*. He was choſen Pope, by the command of *Theodatus. Platina in enis vita.*

19. *Silverius* the ſecond, Biſhop of *Rome*, was the ſon of Pope *Sylverius* the firſt. *Pſeudo-Damaſus apud Gratianum. Diſtinct.* 56.

20. *Anno Chriſti* 615. *Theodatus*, or *Diodatus*, by birth a *Roman*, was the ſon of one *Steven*, a Sub-deacon: He was Biſhop of *Rome* in the time of *Heraclius.*

21. *Anno Chriſti* 672. *Theodorus*, by birth a *Grecian*, was the ſon of *Theodorus* Biſhop of *Jeruſalem. Platina.*

22. *Anno Chriſti* 731. *Gregory* the third, who lived in the time of *Charles Martel.* He (with the conſent of the Emperour) gave liberty to the *Monks* and *Nuns* to marry, and tranſlated their houſes to the uſe of the Commonwealth. *Chron. Sebaſt. Franc. Chriſtoph. Maſſæus.* The ſame *Gregory*, writing to the Biſhops of *Boiaria*, ſaith, *Let none keep whores, or concubines, but either let them live chaſtly, or marry wives. Avent. Annals.* lib. 30. p. 290.

23. *Anno Chriſti* 768. *Conſtantine* the ſecond, gave leave, not only to the Seculars, but to *Monks* and *Nuns* to marry. *Laziardus & Ceſtrenſis.* He was afterwards thruſt into a Monaſtery, and had his eyes put out.

24. Pope *Adrian* the ſecond, was the ſon of *Talarus*, a Biſhop. *Platina.*

25. *Anno Chriſti* 956. *John* the eleventh, or (as ſome) the twelfth, by birth a *Roman*, was the ſon of Pope *Sergius. Platina.*

26. *Anno Chriſti* 963. *John* the fourteenth, by birth a *Roman*, was the ſon of one *John*, a Biſhop. He ſucceeded *Leo* the eighth, *Otho magnus* being Emperour. *Platina.*

27. *Anno Chriſti* 995. *John* the ſixteenth, by birth a *Roman*, was the ſon of *Leo* a Presbyter. He flouriſhed under the Emperour *Otho. Platina.*

28. *Anno Chriſti* 1154. *Adrian* the fourth, was an *Engliſhman* by birth, (his name before was *Nicholas Breakſpear*) he was the ſon of *Robert Breakſpear*, a married Presbyter, and was choſen *Pope. Epiſc. Angli Catalogus.* He converted the *Norvegians* to the Faith.

29. *Anno Chriſti* 1196. *Clement* the third ordained, that the ſons of married *Presbyters*, ſhould be capable of Benefices, without any diſpenſation. *Conſule literas de filiis Presbyterorum.*

30. *Nicholas*, by birth, an *Engliſhman*, was the ſon of a *Presbyter*, and was choſen *Pope* next after *Adrian* the fourth. *Nubrigenſis, lib.* 2. *cap.* 6.

31. *Anno Chriſti*, 1159. *Alexander* the third uſed to ſay, *that God gave* Presbyters *ſons, but the Devil gave them* Nephews (ſo they uſed to call their Baſtards :) and in the *Decretal Epiſtles*, there is mention made of the Rector of *Dyſſa* (here in *England*) who ſucceeded his Father in that Rectory, and was born after his Father was ordained a *Presbyter*.

32. *Anno Chriſti* 1265. *Pope Clement* the fourth, after he had got the *Popedome*, wrote Letters to his ſon, wherein he ſends commendations to his Wife, and directs about the education of his Daughters. *Bzovius ad A. D.* 1265. which Letter begins thus : *Clement* the Biſhop, the ſervant of the ſervants of God, to his beloved ſon *Peter Groſs*, of St. *Giles*, health, and Apoſtolical bleſſing, *&c.* He took from one of his ſons two livings, becauſe he had three. *Faſcicul. Temporum.* He had two daughters by his lawful wife. *Funct. in enis vita.* See alſo *Caranza.* p. 430.

33. *Anno Chriſti* 1316. *John* the one and twentieth, by birth a *Roman*, was the ſon of *Gregory* Biſhop of *Portua. Laziardus Stella in Chronicis.*

34. *Anno Chriſti* 1439. *Fælix Quintus*, who was choſen Pope by the Council of *Baſil*, had a Wife and Children. *Laziardus & Platina.*

35. *Anno Chriſti* 1458. *Pius ſecundus*, who before was *Æneas Sylvius*, had a wife and children : and, writing againſt the *Bohemians*, he ſaith, *that in the Primitive Church, Clergy-men had Wives* ; and *in Epiſtola* 361. he ſaith, *that for great reaſon Prieſts were forbidden to marry ; but for greater reaſons, liberty of marrying ſhould be reſtored to them again.*

36. *Anno Chriſti* 1464. *Paul* the ſecond, when he had read certain Poems againſt him, and his daughter, he wept, and complained of the rigour of that Law which forbad the marriage of *Presbyters*, and took counſel about reſtoring liberty of marriage to them again.

37. In the time of St. *Ambroſe*, a ſingle life in *Presbyters* was highly commended, but it was not impoſed by any Law : and St. *Ambroſe* himſelf ſuffered his Clergy to marry. *Bernardus Corius in ſuo Chronico.*

38. *Paulinus*, Biſhop of *Nola*, in *Campania*, had a wife, whoſe name was *Theraſia*. He was an elegant Poet, and very dear to St. *Ambroſe*, St. *Auguſtine*, and *Auſonius*.

39. *Severus* Arch-biſhop of *Ravenna*, being quite ſpent with old age, called his people together, and publickly bleſſed them all : and went down into his ſepulchre, he placed himſelf between his wife and daughter, and ſo dyed. *Surius ex pervetuſto authore.*

40. *Auxentius* Biſhop of *Millane*, in the time of *Pope Nicholas* the ſecond, was a Patron to the married Clergy : whereupon the Pope ſent his Legate (*Peter Damianus*) to him, to endeavour the altering of his

opinion: who yet could not prevail to ſeparate the married *Presbyters* from their wives. *Baronius, Tom.* 11.

41. *Anno Chriſti* 1059. The *Bulgarians* ſent to Pope *Nicholas*, to know whether they ſhould keep, or reject the married Clergy; the *Pope* anſwered, that the marriage of *Presbyters* was much to be blamed, but yet it might be tolerated, as Chriſt ſuffered *Judas* amongſt his Diſciples; and as God cauſes his Sun to ſhine upon the good and bad. *Grat. Diſtinct.*

42. *Anno Chriſti* 1196. *Clement* the third, ſent *Peter* a Cardinal, into *Bohemia*, who commanded the *Presbyters* to diſmiſs their wives from them: but the Cardinal was almoſt killed by the Biſhops and *Presbyters*, for requiring it. *Georg. Prin. Anhallinus exſcrip. ex Chronicis Bohemicis.*

43. *Anno Chriſti* 1196. *Clement* the third, ſent the ſame *Peter*, Cardinal of *Capua*, into *Poland*, to propound to the Clergy there, the living unmarried: at that time he could not prevail. But, twenty years after, *Henry* Biſhop of *Gneſna*, forced ſome of the *Polonian* Clergy, to ſwear to ſend away their wives. *Polon. Chron. Cromer.*

44. *Anno Chriſti* 1188. the people of *Denmark* allowed their Clergy to marry. *Centuriat. Cent.* 12. p. 1363.

45. *Anno Chriſti* 1230. the King of *Denmark*, *Waldomarus* the ſecond, allowed his Clergy to marry; and when Pope *Gregory* the thirteenth ſtormed at it, and threatned him for it, the King wrote to him, *VVe would have your holineſs know, that we received our life from God, our honour from our Parents, our Kingdome from our Subjects, and our Faith only from the Church of* Rome, *which, if you envy unto us, we ſend it you back by theſe preſents.* Watſoni quodlibet.

46. *Gregory* the ninth, ſent *William*, a Cardinal, into *Swedland*, to recall the *Swedes* and *Goths*, from the Schiſm of the *Greek* Church, becauſe they allowed their Clergy to marry. *Ihan. Magnus.*

47. The *Metropolitan* of *Ruſſia* writes, (*in Sigiſmund. Baron.*) that it's a great errour, and ſin, in the *Roman* Church, that they reject *Presbyters*, who marry according to the Law of God.

48. *Anno Chriſti* 1000. In many parts of *Germany*, the Presbyters were married.

49. *Anno Chriſti* 1050. Pope *Leo* the ninth, being by birth a *German*, thought that he could prevail with his Countrymen, to entertain the Law of ſingle life, and for that end, he aſſembled a *Synod* at *Mentz*, where the marriage of Prieſts was condemned by forty Biſhops. But *Nicetas*, an Abbot, did learnedly confute their decree: *Diſtinct.* 31. and though Pope *Nicholas* the ſecond, in the year 1050. imployed *Petrus Damianus*, the Biſhop of *Oſtia*, to anſwer the ſaid *Nicetas*, yet did he not prevail, but the *German* Clergy kept their wives ſtill.

50. *Anno Chriſti* 360. St. *Hilarius*, Biſhop of *Poictiers*, had a wife, and a daughter by her. *Fortu. in vita Hilarii.*

51. *Eucherius*, Biſhop of *Lions*, in *France*, had a wife and children. *Salvia.*

52. *Anno Chriſti* 416. *Salvianus* Biſhop of *Marſeilles*, had a wife, called *Palladia*, and a daughter, called *Auſpiciola*.

53. *Anno Chriſti* 433. *Proſper* of *Aquitane*, Biſhop of *Rhegium* had a wife.

54. *Simplicius* Biſhop of *Biturg* had a wiſe.

55. *Anno Chriſti* 470. *Sidonius Apollinaris*, Biſhop of *Averne*, had a wiſe, and a ſon called *Eliodorus*, as himſelf teſtifies. *Lib.* 4. *ad Fœlicem.*

56. *Anno* 490. *Alcimus Avitus*, of the ancient Family of the *Avili*, whoſe Great grandfather, Grandfather, Father, Uncle, and Brother, were all eminent, and preſerred Eccleſiaſtical dignities. His Father was Biſhop of *Vienne*.

57. *Urbicus*, Biſhop of *Claromant*, had a wiſe. *Grego. Tecronenſis.* lib. 1. cap. 44.

58. *Anaſtaſius* was a married *Presbyter. Ibid.*

59. *Bagadeſius* Biſhop of *Cremona*, had a wiſe that lived with him till he died. *Ibid.* 14.

60. *Anno* Chriſti 361. St. *Patrick*, the Apoſtle of *Ireland* (as he is called) had to his Father *Calpharius*, a Presbyter. *Ranulphus Ceceſt.* in *Polychr.*

But it's needleſs to mention all the famous Biſhops and Presbyters in *Germany*, *France*, *Spain*, *Portugal*, *Ireland*, and *Scotland*, that were married men. Let us come to *England*.

There was never any queſtion about the marriage of *Presbyters* in *England*, till *Dunſtans* time, *Anno Chriſti* 961.

61. *Anno Chriſti* 347. *Reſtitutus*, Biſhop of *London*, was a married man. And in *Duſtans* time, the queſtion was not about prohibiting marriage to all Presbyters, but only to ſuch as belonged to Cathedrals.

Then *Lanfrank* Arch-biſhop of *Canterbury*, by Nation, an *Italian*, by profeſſion, a *Monk*, *Hildebrand* being Pope, endeavouring to expell all married Prieſts out of Cathedrals: and *Anno Chriſti* 107. he publiſhed Canons, not to force married Prieſts to forſake their wives (for that was expreſſed) but to provide, that for the time to come, no married Prieſt ſhould be admitted to a Benefice, nor to a Biſhoprick.

62. *Anno Chriſti* 1101. *Anſelm*, Arch-biſhop of *Canterbury*, a *Norman Monk*, was the firſt that commanded Prieſts to put away their wives, or elſe to loſe their Benefices. Notwithſtanding which, for 200 years, after *Anſelm's* time, many Prieſts did marry, and enjoy their wives.

63. *Anno Chriſti* 327. The *Nicene* Council was called by *Conſtantine* the Great, wherein it was ordained, that Presbyters might lawfully marry.

64. *Anno Chriſti* 347. In the ſecond Council of *Arls*, under *Conſtantius*, ſon of *Conſtantine*, where *Reſtitutus* Biſhop of *London*, a married man, was preſent, and ſubſcribed it: wherein it was ordained, That if any Deacon, at the time of his Ordination did proteſt that he would marry, it ſhould be lawful for him ſo to do. *Landavenſis.*

65. *Anno Chriſti* 360. The Council of *Ariminum* was held under the ſame *Conſtantius*, in which, four hundred Biſhops were preſent, and amongſt them, three out of our *Britain*, who ſtoutly oppoſed the *Arrians*, and becauſe their charges were borne by the Emperour, they were jeered by the *Arrians*, and upbraided with their poverty: but there was no reaſon for it, if we conſider the length of their journey, their long ſtay there, and it may be, their Revenues were ſmall at home. *Sulpit. Severus. Lib.* 2. *Hiſt. ſacræ. Fol.* 255.

A

A brief Account of ſuch Learned and Orthodox Miniſters and men, as have lived in the ſeveral Centuries, from Chriſts, to our preſent times, and held the ſame Doctrines for ſubſtance with the Church of England, *as contra-diſtinct from the manifold errours of the Church of* Rome.

In the firſt Century.

THe Apoſtles and Diſciples of Chriſt, the Evangeliſts, and Evangelical men, *Joſeph* of *Arimathea*, who, with twelve other Diſciples, his Aſſiſtants, came out of *France* into our *Britain*, and preached the Chriſtian Faith, in the Weſtern parts of this Iſland, ſince called *Glaſtenbury*; which place, in ancient Charters, was called, *The Grave o*f *the Saints.* As alſo, *Ignatius*, *Dionyſius Areopagita*, *&c.*

In the ſecond Century.

Hegeſyppus, of the *Jewiſh* Nation, afterwards converted to Chriſtianity. *Melito*, Biſhop of *Sardis.* *Juſtin Martyr*, who, of a Philoſopher, became a Chriſtian. *Irenæus*, Biſhop of *Lyons* in *France*, ſometime Scholar to *Polycarp*, and both of them martyred for the name of Chriſt, and *Clemens Alexandrinus.*

In the third Century.

Tertullian, *Origen*, *Cyprian*, *Minutius Fælix*, a famous Lawyer in *Rome*: *Arnobius*, and his eloquent Scholar *Lactantius.* *Tertullian* wrote learned, and ſtrong Apologies, in the behalf of the Chriſtians. *Cyprian* read daily ſome part of his writings, and ſo reverenced him, that he uſed to ſay to his Secretary, *Da Magiſtrum*, Reach me my Maſter: meaning *Tertullians* writings.

In the fourth Century.

Optatus Biſhop of *Milevis*, in *Africa*: *Epiphanius*, Biſhop of *Cyprus*: *Cyril* Biſhop of *Jeruſalem*: *Macharius*, the *Monk*: *Baſil* the Great, called by *Eraſmus*, the Chriſtian *Demoſthenes*: *Gregory Nazianzen*, ſirnamed, *the Divine.* *Gregory Nyſſen*, brother to *Baſil*: Now lived alſo the Hammer of the *Arrian Hereticks*, *Athanaſius* the Great, Biſhop of *Alexandria*; Great indeed for his Learning, for his Virtue, for his Labour, for his Sufferings, when almoſt the whole World was ſet againſt him; and for his Creed. In *Europe* lived *Hilarie* Biſhop of *Poictiers* in *France*; and *Ambroſe*, Biſhop of *Millain.*

In the fifth Century.

The Golden mouthed *Chryſoſtome*, the moſt copious of any of the *Greek* Fathers, now extant. The wel-languaged *Hierom*: and *Auguſtin*, the Mall, and Hammer of *Hereticks*.

In the ſixth Century.

This Age afforded few writers, yet God left not himſelf without witneſſes herein: Such were *Juſtus Orgelitanus*: *Colum-kille*, of *Ireland*: *Junilius*, an *African* Biſhop: *Rhemigius*, Arch-biſhop of *Rhemes*, who converted King *Clovis* of *France* to the Chriſtian Faith. *Fulgentius*: *Primaſius*: and *Gaudentius*. *Facundus*: *Euphraimius* Biſhop of *Antioch*.

In the ſeventh Century.

Gregory the Great: *Iſidore*, Biſhop of *Sevil* in *Spain*, uſually called *Iſidore* the younger: *Heſychius*, Biſhop of *Jeruſalem*: the *Britains* in *Wales*: as alſo *Aidan*, and *Finan*.

In the eighth Century.

This Age was beholden to *England*, which afforded divers Worthies, as *Venerable Bede*, the Mirrour of his time, for Learning: as alſo his Scholar *Alcuinus*, one of the Founders of the Univerſity of *Paris*, and Schoolmaſter to *Charles le main*. Now lived alſo *Anthony* the *Monk*, and *Damaſcen*, who indeed patronized Image-worſhip, but in divers other things he was *Orthodox*, wherein we comply with him.

Now alſo lived *Adelbert* of *France*, *Sampſon* of *Scotland*, and *Claudius Clement* of the ſame Nation: Theſe, with ſome others, oppoſed *Boniface*, the Popes Factor, whilſt he ſought to eſtabliſh the Popes Supremacy, Adoration of Reliques, Images, Purgatory, Prayer for the Dead, and to impoſe ſingle Life on the Clergy; and for this they were perſecuted under Pope *Zachary*, with bonds and impriſonment. Towards the end of this Century, flouriſhed *Claudius Clemens Scotus*: *Johannes Mailroſius*, *Scotus*: *Alcwin*, a *Yorkſhire* man, and Keeper of the Library at *York*, erected by Arch-biſhop *Egbert*. He was alſo Schoolmaſter to *Rabanus*, and in great ſavour with his Pupil *Carolus Magnus*, whom he perſwaded to found the Univerſity in *Paris*.

In the ninth Century.

The ſeeds of knowledge, which our worthy Countreymen, *Bede* and *Alcwin*, planted in Gods Field, ſhewed themſelves in their Scholars ; ſuch as were *Claudius Scotus* Scholar to *Bede* ; *Rabbanus Maurus*, Abbot of *Falden*, who, for his Learning, (as ſaith *Trithemius*) had not his fellow in *Italy* or *Germany* : *Haymo* Biſhop of *Halberſtade*, and our Countreyman *Johannes Scotus Erigena*, all three Scholars to *Alcwin*. Now alſo lived *Chriſtianus Druthmarus* the *Monk*, and the Abbot *Walafridus Strabo*, who collected the ordinary Gloſs on the Bible ; *Agobardus* Biſhop of *Lyons* in *France* : *Claudius* Biſhop of *Turin* in *Piemont* : *Bertram* a *Monk* in *Corbey* Abbey ; and *Ambroſius Ausbertus*.

In the tenth Century.

By the fall of the *Roman* Empire, learning was now decayed, and the publick Service of God no longer to be underſtood by the Vulgar, by reaſon of the change of the Language. *Wernerus* a *Carthuſian Monk*, ſaith of this Age, That holineſs had left the Popes, and was fled to the Emperours. *Bellermine* ſaith, There was no age ſo unlearned, and ſo unlucky. *Baronius* complains, ſaying, What was then the face of the *Roman* Church, when potent and baſe Whores did bear all the ſway at *Rome*? At whoſe Luſt Sees were changed, Biſhopricks beſtowed, and their Lovers thruſt into St. *Peters* Chair. At this time, they of *Rome* forbad others to marry, and in the mean while themſelves ſlept in an unlawful bed. Now alſo they deviſed a carnal preſence of Chriſt in the Sacrament, ſo that (as Noble *Morney* ſaith) The leſs that they believed God in Heaven, the more careful they were to affirm him to be in the Bread, in the Prieſts hands, in his words, in his nods, and that by theſe means, when it pleaſed them, they could make him appear upon Earth.

Yet in this *Monkiſh*, and corrupt age, we may diſcover ſome light. For now lived *Radulphus Flaviacenſis*, Biſhop of *Edvenſis* : *Smaragdus*, Abbot of St. *Michaels* in *Germany* : and *Aelfrick* Abbot of *Malmesbury*.

In the eleventh Century.

Satan, that brake looſe in the Former age, tyrannized in this : For now thoſe two grand enemies of the Church, the *Turk* in the Eaſt, and the *Pope* in the Weſt, began to riſe to their greatneſs. About the year 1075. lived Pope *Hildebrand*, who forbad Clergy men to marry, and depoſed Kings from their Thrones, ſo that for his wickedneſs, the Church did ring of him for the *Antichriſt*. In their Sermons, (ſaith *Aventine*) they declared him to be Antichriſt. That he ſat in *Babylon*, in the Temple of God, and advanced himſelf above all that was called God : and, as if he were God, he glorieth that he cannot err. This fine man (ſaid they) denies thoſe Prieſts that have wives to be Prieſts at all ; and in the mean time he admits to the Altar Whoremongers and Adulterers.

Everard Biſhop of *Saltzburg* in *Germany*, in an Aſſembly at *Regenſpurg*, ſpake thus of the Pope: *Hildebrand*, under colour of Religion, hath laid the foundation of Antichriſts Kingdome. Thus doth that child of Perdition (whom they uſe to call Antichriſt) in whoſe Forehead is written the Name of Blaſphemy, [*Rev.* 13. 2.] I am God, I cannot err. He ſits in the Temple of God, and beareth rule far and near.

Now began the Croiſier Staff to beat down Crowns and Scepters, when *Hildebrand* depoſed the Emperour *Henry* the fourth. Now alſo there aroſe great contention about the carnal preſence of Chriſt in the Sacrament, under *Pope Victor*, and *Nicholas* the ſecond: *Hildebrand* indeed began to kindle this brand, making *Berenganius* to ſubſcribe to this Tenet: That all the faithful, in the receiving the Sacrament, do really tear with their teeth the Body of Chriſt, though at this day, this Poſition is by them accounted *Heretical.*

Yet there lived in this age, *Fulbertus* Biſhop of *Chartres*: *Anſelm* of *Laern*, Author of the *Interlineal Gloſs*: *Theophylact*, Arch-biſhop of the *Bulganians*, a great follower of *Chryſoſtome*, and indeed, his Epitomizer; Our *Anſelm*, Arch-biſhop of *Canterbury*, a man of ſpecial note in this age. For in the Council at *Barre*, when the *Greeks* had diſputed ſo eagerly againſt Pope *Vrbane*, about the Proceſſion of the Holy Ghoſt, that the Pope was at a *non-plus*, remembring himſelf that *Anſelm* was in the Council, he cryed aloud before them all, *Pater & Magiſter Anſelme*, *Vbi es*? Oh, my Father, and Maſter *Anſelm*, where are you? Come now, and defend your Mother the Church: and when they brought him into his preſence, Pope *Vrban* ſaid, *Includamus hunc in orbe noſtro, quaſi alterius Orbis Papam*: Let us incloſe him in this our Circle, as the Pope of the other World.

Now alſo lived the *Greek Scholiaſt*, *Oecumenius*, and Archdeacon *Berenger*: *Radulphus Ardens*, a Dr. of *Poictiers* in *France.*

In the twelfth Century.

In this age, Popery was mainly oppoſed by the Profeſſors commonly called *Waldenſes*: alſo our King *Henry* the firſt, ſirnamed *Beau-Clerk*, or Fine-Scholar, when complaint was made unto him by his Judges, that there were many Robberies, Rapes, and Murthers, to the number of an hundred, committed within this Realm, by Eccleſiaſtical perſons, who ſtood upon their privilege of being exempted from the Cenſures of the Laws, the King was herewith ſo highly incenſed, that he required that Juſtice ſhould be adminiſtred alike to all, *ſine delectu*, indifferently: and when the Arch-biſhop oppoſed, and would have them tryed only in their ſpiritual Courts, and by men of their own Coat, the King ſtood upon his *Leges Avitæ*, His Grandfathers Laws and Cuſtoms, and in a Parliament at *Clarendon*, he confirmed the aforeſaid Laws, and Enacted, That none ſhould Appeal to the See of *Rome* for any cauſe whatſoever, without the Kings Licenſe.

That it ſhould not be lawful for any Arch Biſhop, or Biſhop to depart the Realm, and repair to the *Pope*, upon his Summons, without the Kings Licence.

That Clerks, criminous, ſhould be tryed by ſecular Judges. &c.

There were divers other worthies that flouriſhed in this Age, as *Hugo de Sancto Victare*, a ſecond *Auſtin* (as *Trithemius* calls him) *Zacharias Chryſopolitanus*: *Bernard*, Abbot of *Clarevaux*: *Robert*, Abbot of *Duits* in *Germany*, uſually called *Rupertus Tuitenſis*: *Peter* Abbot of *Clugin*, called *Petrus Cluniacenſis*: *Joachim*, Abbot of *Courace*, famous in his age for a Prophetical Spirit: *Iterus Bleſenſis*, or *Peter of Blois*, Arch Deacon of *Bath*, and Chancellour of *Canterbury*; a man for his pleaſant Wit, and Learning, in great favour with the Princes, and Prelates of his time, and of inward acquaintance with *John of Salisbury*, Biſhop of *Chartres*.

Now the Schoolmen began to ariſe, as *Peter Lombard*, the firſt, &c.

In the Thirteenth Century.

In this Age Sophiſtry began to encroach upon Divinity. *Ariſtotle*, and the *Philoſophers*, were ſtudied as much, if not more than the Epiſtles of St. *Paul*, &c. *Gratian*, and *Lombard*, were as often cited in the Schools as the Holy Scriptures; and hence come ſo many Summs, Sentences, Quodlibets, Legends, Rules, Decrees, and Decretals. For now, by the Example of *Peter Lombard*, many deviſed Subtile, and intricate Diſputations, calling almoſt every thing into doubt after the manner of the *Scepticks*, or *Achademicks*: and leaving the plain, and wholſom Food of the ſacred Scriptures, they doted about queſtions, and ſtrife of words: 1 *Tim.* 6.4. and yet in this curious Age, when men had almoſt loſt themſelves in the muze, and miſt of Diſtinctions, the Lord raiſed up many witneſſes to atteſt his Truth. As

Robertus Gallus, a godly and learned man, who compared the Schoolmen, to one who had a Bottle of Wine hanging on the one ſide, and a Pannier of Bread on the other, and yet himſelf was gnawing, and tugging at a cruſt, as hard as flint.

Now alſo lived *Robert Groſthed*, Dr. of Divinity in *Oxford*, and Biſhop of *Lincoln*, who was tearmed the *Mall, and Hammer of the* Romaniſts. See more of him in the Chap. of *Papiſts*.

In this Age flouriſhed *Gerardus*, Diſciple to *Sagarellus* of *Parma*; and *Dulcinus*, Diſciple to one *Novarius Hermannus*. Theſe held and preached that the Pope was *Antichriſt*, and the Church of *Rome*, *Babylon*. Some thirty of their followers came into *England*, and were here perſecuted for preaching that, and the like Doctrine.

Petrus de Vincis, Chancellor to *Frederick* the Emperour, in his Letters to the Chriſtian Princes, calls the Pope an *Apoſtate*, and the Beaſt riſing out of the Sea, full of Names of Blaſphemy, and like unto a Leoperd. And again, The Court of *Rome* may be called, *non Curea, ſed Cura, Marcam diſiderans pluſquam Marcam*; more deſirous of a Mark of Silver, than of St. *Marks* Goſpel: or of taking Salmons, than of reading of *Solomon*.

Alſo about this time lived *Arnold de nova Villa*, a *Spaniard*, who taught, that Satan had then ſeduced a great part of the world: that the Faith then taught, was but ſuch a Faith as the Devils have, who believe and tremble. That the Pope led men to Hell. That he and his Clergy did falſify the Doctrine of *Chriſt*. That Maſſes were not to be ſaid for the Dead.

William of St. *Amour*, A Dr. of *Paris*, wrote againſt the Friars Mendicants, and accuſed them for diſturbing the Churches peace, and for publiſhing a book, which they called *The everlaſting Goſpel*, whereunto (they ſaid) *Chriſts* Goſpel was not to be compared, *&c.*

In the Fourteenth Century

In this *Age*, Learning began to revive. For divers learned men among the *Greeks*, abhorring the cruelty of the *Turk*, left their Countrey, and fled into *Italy*: by whoſe means, the ſtudy of the Tongues, eſpecially of the *Greek* and *Latine*, began to be ſpread abroad in divers parts of the Weſt. Of this number were *Emanuel Chryſoloras* of *Conſtantinople*: *Theodore Gaza*, of *Theſſalonica*: *Georgius Trapezuntius*: Cardinal *Beſſorion*, *&c.* *A* little after *John Capnio* brought the uſe of the *Greek* and *Hebrew* Tongues into *Germany*. *A*nd, in the beginning of this *Age*, *Hebrew* was firſt taught in *Oxford*. now alſo lived *Nicholas de Lyra*, a converted *Jew*, who Commented on all the Bible.

Now alſo there were divers of the *Greek* and *Latine* Churches, who ſtood up for the Regal juriſdiction, againſt the Papal Uſurpations; as *Barlaam*, the Monk: *Nilus*, A. Biſhop of *Theſſalonica*: *Marſilius* Pati*vinus*: *Michael Ceſerias*: *Dante*, the *Italian* Poet: and *VVilliam Occham*, an *Engliſhman*, ſirnamed, *The Invincible Doctor*.

In this age alſo lived *Alvarus* Pel*agius*, who wrote a book of the Lamentation of the Church, wherein he notably taxes Monaſtical Vows: He ſaith, The Monks profeſs poverty, and yet expect other mens eſtates, and inheritances. That the Cells of *Anchorites*, were daily viſited by women. That Prieſts did daily ariſe from their Concubines ſides, and without going to confeſſion, did celebrate the Maſs. That there were few Prieſts in *Spain*, and *Apalia*, which did not openly keep Concubines. That now that time was come wherein, The Law was periſhed from among the Prieſts, and Viſion from the Prophets: and that was fulfilled. 1 *Kin.* 22. 22. I *will go out and be a Lying* Spirit *in the mouth of all his* Pro*phets*.

Now alſo *Richard Fitz-Ralph*, an *Iriſhman*, Chancellour of *Oford*, A. Biſhop of *Armagh*, and Primate of *Ireland*, commonly called *Armachanus*, wrote and preached againſt the begging Friers, and before Pope *Innocent* the ſixth, at *Avignion* he ſtoutly defended thoſe Propoſitions which he had formerly publiſhed.

*A*lſo *Richard de Bury*, Biſhop of *Durham*, lived, who wrote P*hilobiblon*, and had alwayes in his Houſe many Chaplains that were great Scholars, as *Thomas Bradwardine*: *Richard Fitz-Ralph*: *VValter Burly*: and *Robert Holcot*. *A*nd that famous Preacher *Taulerus*, at *Strasburg* in *Germany*: and *Gregorius Arminenſis*.

To theſe may be added our Countriman *John VVickliffe*, born in the North, where there is at this day an antient and worſhipful Family, bearing the name of *VVickliffe*, of *VVickliffe*. He flouriſhed about the year 1371.

1371. He was Fellow of *Merton* College in *Oxford*, Maſter of *Baliol* College, where he commenced Doctor, and was choſen Reader of Divinity. In his Publick Lectures at *Oxford*, he ſhewed himſelf a learned School-man: In his Ordinary Sermons, a faithful Paſtor of the Church, for whoſe uſe and benefit he tranſlated the whole Bible into the Vulgar Tongue, one Copy whereof, written with his own hand, is extant in St. *John Baptiſts* College in *Oxford*. He ſpake, and wrote againſt the then corrupted Doctrine of the Church of *Rome*; againſt the begging Friars, *&c.* *See his Life. in my firſt vol. of Lives.*

In the Fifteenth Century.

In this Age, Knowledge was much encreaſed by the means of Printing, which was found out at *Strasburg* in *Germany*, by one *John Guttenburg*. And indeed the benefit of it was very great: for hereby the Languages were divulged: Books were far cheaper, and more common than *Manuſcripts* could be; and Learning was more generally communicated. And now God raiſed up divers Worthies, who, by their Confeſſions, Writings, and Martyrdomes, bore witneſs to the truths of the Goſpel.

Now *John Hus*, and *Hierom* of *Prague*, flouriſhed: They inveighed bitterly againſt the ambition, pride, covetouſneſs, and negligence of the Clergy: they urged the neceſſity of often Preaching the Word: they ſtood for to have the Communion in both kinds, *&c.* They were burnt at *Conſtance*, contrary to the Publick Faith, and ſafe Conduct given them by the Emperour. S*ee both their Lives, in my firſt vol. of Lives.*

After the death of *John* and *Hierom*, their Diſciples got them a Biſhop, who was Suffragan to the Arch-biſhop of *Prague*, who ordained them as many Miniſters as were found fit, at which, the Arch-biſhop was ſo offended, that he ſuſpended his Suffragan. Yet, not long after this, *Conradus*, the Arch-biſhop, became a follower of *Hus* himſelf; and under him, as Preſident, the *Huſſites* held a Council at *Prague*, where they compiled a Confeſſion of their Faith. And theſe *Huſſites* were ſo many, and of ſuch conſiderable quality, that Pope *Martin* the fiſth publiſhed a *Croiſado* againſt them; promiſing plenary remiſſion of ſins to all ſuch as ſhould either fight againſt them, or contribute to that War. Hereupon, there were forty thouſand *German* Horſemen gathered together, to fight againſt them: but upon their approach, the *Germans* turned their backs, and fled, not without ſome ſecret Judgment of God, as *Cochleus* thinks.

Æneas Sylvius (afterwards *Pope*) ſaith, that there were three ſeveral Armies raiſed againſt the *Huſſites*, entring into *Bohemia*, in three ſeveral places; but (ſaith he) *Non viſum hoſtem, fugiunt*: they fled before they ever ſaw the Enemy.

About this time, *Ziſca* was their Captain, who, at one time, led forty thouſand of them into the Field, had ſuch ſucceſs in his enterprizes, that

Æneas Sylvius reports of him, that eleven times in pitched battels, he returned Conquerour out of the Field : Yea, *Cochleus* wonders at the ſtrange ſucceſs he had, ſaying, *That ſcarce any Hiſtory, either of the* Greeks, Latines, *or* Hebrews, *doth mention ſuch a General as* Ziſca *was. See his Life in my ſecond vol. of Lives.*

God raiſed up alſo many other Worthies in this age, as *Peter de Alliaco*, Cardinal of *Cambrey* : *John Gerſon*, Chancellour of *Paris* : *Paulus Burgenſis* : *Alphonſus Toſtatus*, Biſhop of *Avila* : *Thomas Walden*, an *Engliſhman* : *Nicholas Clemangies*, Arch-deacon of *Bayeux* in *France* : *Dionyſius Carthuſianus* : Cardinal *Beſſarion* : Cardinal *Cauſanus* : *Trithemius*, Abbot of *Spanheim* : *Weſſelus*, Preacher at *Wormes* : *Hierom Savanarola*, a Dominican of *Florence* : *Gabriel Biel* : *John*, and *Francis Picus*, Earls of *Mirandula* : *Laurentius Valla*, a Senator of *Rome* : *Baptiſta Mantuan*, the *Poet* and *Hiſtorian*. See of ſome of theſe more, in the Chapter of *Papiſts*.

In the Sixteenth Century.

In the two former Ages, the Learned Languages were more generally profeſſed : Polite literature, and learned men, were better encouraged by great Perſons, as namely, by that Noble, Learned, and Religious, *Alphonſus* King of *Arragon* ; of whom it is reported, that he read over the whole Bible fourteen times, with *Lyra's* Comment upon it. As alſo, by that Noble Patriot of *Florence*, *Laurence de Medices*, one that ſpared no charges, for the improvement of Learning, drawing divers great Scholars out of *Greece* into *Italy*, their to profeſs their Faculties, which afterwards they alſo communicated to the *Germans*, and to ſuch, as in proceſs of time, promoted the Reformation. And by this light of knowledge (Secular and Divine) the barbarity and obſcurity, the needleſs queſtions, and fruitleſs curioſity, of the former and darker Ages, was expelled. By the benefit of Printing, a readier paſſage was opened for the ſearch of Ancient Monuments, than formerly, by the uſe of *Manuſcripts*, and written Copies. And herein may be ſeen the gracious Providence of the All-wiſe God, who, by theſe means, provided afore-hand for the enſuing Reformation, God ſeeing it requiſite, that ſuch as were to be employed in that great work, ſhould accordingly be furniſhed with all manner of Learning, wherewith to encounter the Adverſaries, and foil them at their own weapons.

Anno Chriſti 1517. *Martin Luther* began to Preach againſt Indulgences : and ſhortly after, God raiſed up to his aſſiſtance, *Philip Melancthon*, *Conradus Pellicanus*, *Lambert Fabricius*, *Capito*, *Oſiander*, *Sturmius*, and *Martin Bucer*, *&c. See their Lives in my firſt vol. of Lives.*

CHAP. LXV.

Examples of Miracles. Miraculous deliverances.

1. IN the Perſecution under *Antiochus*, *Aber*, one of the ſeven Brethren, being thrown to a Leopard, that thirſted after blood, the beaſt, ſmelling at him, forgat his cruelty, and went from him, without doing him any harm. *See my Gen. Martyrol.* p. 21.

2. Under the ſecond Primitive Perſecution, St. *John*, the beloved Diſciple, was thrown into a Cauldron of boyling Oyl, and yet came ſafe out of the ſame: whereupon he was baniſhed into the Iſle of *Patmos*. *Ibid.* p. 32.

3. Under the fourth Perſecution, *Blandina*, a godly Virgin, was ſo admirably repleniſhed with ſtrength, by God, that they which had the tormenting of her by courſe, from morning till night, for very wearineſs gave over, and fell down, confeſſing that they could do no more againſt her, marvelling that ſhe yet lived, having her body ſo rent and torn as it was: profeſſing, that any one of thoſe torments had been ſufficient to bereave her of life. But this bleſſed Virgin became ſtronger and ſtronger in all her ſufferings; and as oft as ſhe ſpake theſe words, *I am a Chriſtian, and have not committed any evil,* ſhe was wonderfully revived and comforted. *Ibid.* p. 41.

4. Under the ſixth Perſecution, there was one *Natalius*, who had ſuffered much for the cauſe of Chriſt, that was ſeduced by *Aſclepiodotus*, and *Theodorus*, two Sectaries, to be the Biſhop of their Sect, promiſing to pay him an hundred and fifty Crowns of Silver every Month, which ſo prevailed with him, that he joyned himſelf to them: but the Lord, in mercy, not intending to loſe him, who had ſuffered ſo much for his ſake, admoniſhed him in a Viſion, to joyn himſelf to the true Church again; which warning, the good man (blinded with lucre and honour) did not regard, as he ought to have done: whereupon, the night after he was ſcourged by Angels, (haply, by the terrours of his own conſcience) and being awakened thereby, in the morning, cloathing himſelf with Sack-cloth, with many tears and lamentations, he went to the Chriſtian Congregation, praying them, for the tender mercies of Chriſt, that he might be received into their Communion again: which requeſt was accordingly granted by them. *Ibid.* p. 49.

5. Under the ſeventh Perſecution, *Dionyſius* thus ſaith of himſelf: *I ſpeak the truth before God, and lye not; When one was ſent by the Governour to ſeek me, I remained three dayes at mine own houſe to tarry for him. The Meſſenger, in the mean time, ſought narrowly for me, in all Fields, Wayes,*

Woods and Corners, where he thought that I might hide my ſelf: God, ſtriking him with ſuch blindneſs, that he could not find my Houſe: whereupon at laſt, God opening to me a way, I, with my Children, and many other Brethren, went out together, and ſo eſcaped. *Ibid.* p. 51.

6. Under the tenth Perſecution, in *Tyre*, certain Chriſtians were caſt to the moſt cruel wild Beaſts, which yet would not hurt them: and the Lions, Bears, and Leopards, which were kept hungry for the purpoſe, would not touch them: though, in the mean time, they raged exceedingly againſt thoſe that caſt the Chriſtians to them; who, though they ſtood, as they thought, out of their reach, yet were they caught, and devoured by them. *Ibid.* p. 63.

In the Perſecution under *Julian* the *Apoſtate*, *Theodorus*, for ſinging of a *Pſalm* at the removal of the body of *Babylas*, being apprehended, was examined with moſt exquiſite torments, and ſo cruelly excruciated from morning till it was almoſt noon, that he hardly eſcaped with life: and being afterwards asked by his friends, how he could endure ſuch extreme torments? He ſaid, *That at firſt he felt ſome pain, but afterwards, there ſtood by him a young man, who, as he was ſweating with the pain, wiped off his ſweat, and oft-times refreſhed him with cold water, wherewith he was ſo greatly delighted, that when he was let down from the Engine, it grieved him more than when he was upon it.* *Ibid.* p. 83.

7. In the time of the *Arrian* Perſecution, under *Conſtantius*, the Emperour ſent to all the Officers of his Army, to ſearch out *Athanaſius*, whereſoever he was, propoſing a great reward to any that could bring him either alive or dead: whereupon this good Biſhop was forced to hide himſelf in a deep Cave, where he lay ſix years, not ſo much as ſeeing the light of the Sun all that while: but, at laſt, a Maid that uſed to carry him his food, was corrupted by thoſe that ſought for him, to betray him to them. But it pleaſed God, by his Spirit, to give him warning of his danger, whereby he eſcaped a little before they came to apprehend him. *Ibid.* p. 87.

8. In the Perſecution of the *Waldenſes*, many of thoſe poor people were gone abroad into the Fields, to reap their harveſt, which, their enemies having notice of, took them all Priſoners in ſundry places, they not knowing of each others calamity: but God wrought ſo wonderfully, that they all eſcaped out of Priſon, to the great aſtoniſhment of their Adverſaries: and at the ſame time alſo, others of them that had been long impriſoned, and expected nothing but death, through Gods Providence, were delivered after a wonderful manner. *Ibid.* p. 121.

9. One *Peter Spendler*, a godly Miniſter in *Germany*, after other torments inflicted on him by his Popiſh Adverſaries, was at laſt thrown headlong into a River, which, afterwards, for a certain ſpace, was as red as blood. *Ibid.* p. 282.

10. In the *French* Perſecution, there was a Popiſh Captain, called *Monluc*, who, having taken many Proteſtant priſoners, hanged moſt of them, eſpecially the Miniſters. Among the Priſoners, there was one Captain *La-Moth*, whom *Monluc* meeting with, gave him divers ſtabbs with his Dagger, and then ran him through with his Rapier, ſaying,

Villain, thou ſhalt dye, in deſpight of God. But he proved a Lyar. For the man being afterwards carried away, though he had many mortal wounds, yet was miraculouſly cured, and lived after. *Ibid.* p. 337.

11. In the Reign of King *Henry* the eighth, Mr. *James Bainham*, as he was burning at a Stake, for the cauſe of Chriſt, in the midſt of the Flames, which had half conſumed his Arms and his Legs, ſpake theſe words; *O you Papiſts! Behold, ye look for Miracles, and here now you may ſee a miracle. For, in this Fire, I feel no more pain, than if I were upon a Bed of Down; and it is to me as a Bed of Roſes.* See my *Engliſh Martyrol.* p. 71.

12. In the Reign of Queen *Mary*, there was an honeſt poor man of *Maulden* in *Eſſex*, called *Gregory Crow*, who, with his man and boy, was going over into *Kent*, to fetch Fullers Earth, but by the way, meeting with a ſtorm, his Boat was driven upon a bank of Sand, where it ſunk, and the men were forced to hang upon the Maſt: and *Crow*, ſeeing his New Teſtament in the Water, caught it up, and put it into his boſom. The Tide being gone, they were left upon the Sands, at leaſt ten miles from the Land. There they made their Prayers together to Almighty God, that he would ſend ſome ſhip that way, for within half an hour it would be Flood; and in that time, they found their Cheſt, wherein was five pounds, ſix ſhillings, and eight pence; but *Crow* caſt it into the Sea again, ſaying, *If the Lord will pleaſe to ſave our Lives, he will provide us a Livelihood*: and ſo they went again up the Maſt, where they hung by the arms and legs, for ten hours together, in which time, the Boy was ſo weary, and beaten with the Waves, that he fell off, and was drowned.

The Tide being gone, and the Sand dry, *Crow* ſaid to his man, It's beſt for us to take down the Maſt; and when the Flood comes, to ſit upon it, and ſo it may pleaſe God to drive us to ſome ſhip, that may take us in. This they did, and rode upon the Maſt all *Tueſday-night*, *Wedneſday*, and *Wedneſday-night*, in which time, the man was ſo tired out with hunger, watching, and cold, that he died. Now *Crow* was left alone, who, being driven up and down in the Sea, prayed unto God for help, but durſt not ſleep, leſt the Sea ſhould beat him off the Maſt. When he was at length almoſt ſpent, his Fleſh being ſodden with the Sea-water, and his eyes almoſt cloſed up with the Salt; behold the good Providence of God! A ſhip that was going for *Antwerp*, the Wind not being favourable, was driven out of her way, and eſpied ſomething afar off in the Sea; but ſuppoſing it to be ſome Fiſher-boy, ſteered from it. *Crow* ſeeing this, held up his Cap, and ſhak'd it over his head, whereby at length, they were moved to go to him, and ſo they took him in. When he came into the ſhip, though half dead, yet being careful of his New Teſtament, he plucked it out of his boſome, and gave it to ſome to dry. They in the ſhip, were very careful of him, and with much ado, recovered him, and carried him with them to *Antwerp*; where, the fame of his miraculous deliverance, being ſpread abroad, many came to ſee him, and ſome gave him cloaths, and others money; ſo that he was no loſer by his dependance upon God. *Ibid.* p. 166.

13. When *Polycarp* was tyed to the Stake, and the fire kindled about him, the flame flaſhed exceeding vehemently, to the terrour of the beholders, but framing it ſelf into the manner of a vault, it would not touch his Body, which, all the while ſent forth a ſweet and fragrant ſmell, like unto *Frankincenſe*, whereupon they thruſt him in with a ſpear, and ſlew him. *See my Lives of the Fathers.* p. 9.

14. *Dionyſius Areopagita*, being condemned, was thrown to the wild Beaſts, which would not touch him. Then was he put into a fiery Oven, which would not burn him. Whereupon, at laſt they cut off his head. *Ibid.* p. 12.

15. The *Arrians*, having prevailed with the Emperour *Valens*, for the baniſhing of *Baſil*, when the writing was brought to *Valens*, to be confirmed by him, the Pen would not write the leaſt tittle, though oft tried: and when the Emperour (being mad with rage) ſtill endeavoured to confirm the Edict for his baniſhment, he was ſtruck in his right hand, with a great trembling: ſo that at laſt, being terrified with theſe Judgments of God, he tore the paper in pieces. *Ibid.* p. 102.

16. St. *Auguſtine*, going abroad to viſit his Churches, and to preach to them, as frequently he uſed to do, the *Circumcellions*, his deadly enemies, oft lay in wait by the way, to have murthered him; and had certainly at one time, effected it, but that the Perſon who was his Guide, by a ſpecial providence of God, miſtook his way, and ſo led him through a by-way to the place whither he was to go, by which means he eſcaped their hands: which afterwards, coming to his knowledge, he praiſed God, as his wonderful deliverer. *Ibid.* p. 152.

17. One ſaith concerning *Luther* thus: *That a poor Friar ſhould be able to ſtand up againſt the Pope, was a great miracle: That he ſhould prevail againſt the Pope, was a greater: And, after all this, to dye in peace in his bed, having ſo many, and mighty enemies, was the greateſt of all.* *Ibid.* p. 252.

18. *Irenæus* tells us, that the working of Miracles was frequent in his time, which was about an hundred and ſeventy years after Chriſt. Some of the brethren (ſaith he) and ſometimes the whole Church of ſome certain place, by reaſon of ſome urgent cauſe, have met together, and by Faſting and Prayer, have ſo prevailed with God, that the ſpirits of the dead have returned into their bodies, and being again reſtored to life, have lived with us many years. Some, by the like means, have expelled Devils, inſomuch as they which were delivered from the evil Spirits, have embraced the Faith of Chriſt, and were received into the Church: others have the ſpirit of Prophecie, to fore-ſee, and fore-tell things to come. They ſee Divine Dreams, and Prophetical Viſions: Others cure the ſick and diſeaſed, and, by laying on their hands, reſtore them to health. For the gracious Gifts of the Holy Ghoſt are innumerable, which the Church, diſperſed through the whole world, having received, diſpenceth daily, in the Name of *Jeſus Chriſt*, crucified by *Pontius Pilate*, to the benefit of the Gentiles, &c. *Ibid.* p. 24.

19. When *Conſtantine the Great* was marching through *France*, into *Italy*, againſt the Tyrant *Maxentius*, he was very ſollicitous about the

event: but knowing well, that the ſucceſs of War depends more upon Divine aſſiſtance, than on Humane Strength, he conſidered, unto what God he ſhould direct his Prayers, for Victory, (for as yet he was not fully ſetled in the Chriſtian Faith,) and taking notice that his Predeceſſors, who had worſhipped many Gods, and put their truſt in them, had often miſcarried: and that on the contrary, his Father, who had worſhipped one, and the only true God, had a happy Reign, and was delivered from many dangers; he therefore reſolved to worſhip and adore that God only. Wherefore he prayed earneſtly to God, to reveal himſelf to him, and to proſper him in his Journey: And whilſt he was thus praying, lifting up his eyes to Heaven, about Noon-day, he beheld the ſign of a *Croſs*, lively figured in the air, with this Inſcription, *In hoc vince*: By this overcome. Himſelf, and all his Army, wondring at ſuch a Miracle, and being much troubled in his mind to know the meaning of it, the night following, Chriſt appeared to him in his ſleep, commanding him to carry the like Figure in his Enſign againſt his Enemies: which he did accordingly, and obtained a great, and glorious Victory. *See my ſecond vol. of Lives.* p. 5, 6.

20. Divers of his Paganiſh enemies, often conſpired treaſonably to take away this good Emperours life: but, through Gods mercy, who, in a wonderful manner revealed all their conſpiracies to *Conſtantine*, in Viſions and Revelations, they were all prevented. *Ibid.* p. 8.

21. *Eugenius* and *Argobaſtes*, having trayterouſly ſlain the Emperour *Valentinian*, uſurped the Weſtern Empire; which, *Theodoſius ſenior* being informed of, he marched with his Army from *Conſtantinople*, againſt them. When he came to the confines of *Italy*, the Tyrants had ſuch great Forces, and had taken ſuch good order for all their affairs; that all the paſſages over the *Alps* were ſtopped and guarded, and at the Foot thereof, they attended his coming with all their Army. Yet, *Theodoſius*, having overcome thoſe difficulties, and being entred into *Lombardy*, found himſelf much diſtreſſed, the enemies being more in number, and having as valiant, and experienced Souldiers and Captains as any he had. They alſo had encompaſſed him about, and kept all Victuals from coming to his Camp. But our Noble Emperour, though he neglected no means, yet, as a faithful Chriſtian, he expected, and hoped for his beſt relief from God, to whom, with Prayers and Tears, he made his continual Supplications. And truly, his danger was ſo great, that had not God miraculouſly fought for him, he had been loſt. The night before the Battel, he ſpent wholly in Faſting and Prayer. The next morning, ſeeing himſelf charged by the enemy on every ſide, he ranged his men in very good order, and with an undaunted courage and reſolution attended their charge. Juſt as the battel was beginning, behold the goodneſs of God! *Arbicius*, a Captain of the enemies, came over to him, with all under his command. The battel beginning, *Romans* fought againſt *Romans*, and coming to handy-ſtroaks, they unmercifully wounded, and killed one another. *Theodoſius's Auxiliaries* were ſoon routed; and at the firſt charge, ten thouſand *Goths*, which were in his pay, were ſlain. When the good Emperour ſaw this, lifting up his eyes to Heaven, with a true

Faith, and ſtedfaſt Hope, pouring out many tears, he prayed unto the Lord, that he might not be overthrown in ſo juſt a cauſe. At that very inſtant, one of his Collonels, with his Regiment, came in ſeaſonably to the reſcue of certain ſquadrons, who, in all probability were overthrown, and they charged the enemy with ſuch courage and reſolution, that they, who were in a manner vanquiſhed, recovered ſtrength and heart again. Yet, for all this, the enemies were ſo numerous, and obſtinate, that it ſeemed impoſſible for the Imperialiſts to defend themſelves againſt them. Victory thus hovering with a doubtful wing, it pleaſed God, at that inſtant, to ſend help from Heaven. For ſuddenly there aroſe ſuch a violent Wind and Tempeſt, as the like had never been known by any man then living, which, without any prejudice to the Emperours Army, beat fully into the faces of their enemies, with ſuch force, that it bereaved them of their ſight, ſo that they were not able to advance forward: yea, the Wind was ſo ſtrong, that all the Arrows, Darts, and Lances, which they threw and ſhot, were born back again, and wounded thoſe that threw them. The moſt Chriſtian Emperour, taking notice of this moſt ſignal Providence, returned his humble and hearty thanks to God, and ſo encouraged his Souldiers, that ſoon after they obtained a compleat Victory. *Ibid.* p. 43, 44.

22. The Emperour *Theodoſius junior*, being at *Conſtantinople*, there was one *John*, a Tyrant, that uſurped the Empire at *Rome*. Againſt him, *Theodoſius* ſent an Army by Sea, under the command of one of his brave Captains, called *Ardaburius*. But in their paſſage, it pleaſed God to ſend ſuch a ſtorm, that the ſhip wherein *Ardaburius* was, being ſevered from the reſt, was driven into one of the enemies Havens, where he was taken, and carried Priſoner into *Ravenna*. His ſon *Aſper*, who was in the ſame Fleet, being informed of his Fathers miſhap, ſo ſoon as the Storm was over, landed his men, and (as *Socrates* ſaith) by the conduct of an Angel, paſſing the Lakes and Bogs, near unto *Ravenna*, which were alwaies judged impaſſable, and never known to be dry before, he came unexpectedly, entred the City, ſet his Father at liberty, and took the Tyrant *John*, and cut off his head. This miraculous deliverance of *Ardaburius*, was judged to be the fruit of the fervent Prayers of the godly Emperour *Theodoſius*. *Ibid.* 52, 53.

23. Concerning the many miraculous deliverances vouchſafed by God to Queen *Elizabeth*; *ſee her Life, in my ſecond volume of Lives.*

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24. A Learned man hath obſerved, that *Eliſha* did but twelve Miracles: *Elijah* not ſo many. *Moſes* wrought about ſeventy ſix. And they which were done by them, and all the reſt of the Prophets, from the beginning of the World, to the deſtruction of *Solomons* Temple, amounted to but an hundred Miracles, in three thouſand, three hundred, and eight years. But our bleſſed Saviour went about healing all manner of Sickneſſes, and curing all manner of Diſeaſes: *Mat.* 4. 23. *Act.* 10. 38. Queſtionleſs, his Miracles were a very vaſt number. They were of all ſorts, and of all kinds. He cured a woman that had an iſſue of bloud twelve years: *Mat.* 9. 20. And a woman that had a ſpirit of infirmity, eighteen years: *Luke* 13. 11. And one that had an infirmity thirty eight years:

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years: *Joh.* 5. 8. The Dead were raiſed: the Devils were caſt out: the Sea commanded: the Winds obey: they were of all ſorts and kinds. St. *John* ſaith, they were ſo many, *that if all ſhould be written, the world could not contain all the Books that ſhould be written: John* 21. 25. An *Hyperbolical* expreſsion, for a very great number.

25. About the year 1643. and ſince, there lived in *London*, one *Sarah Wight*, Daughter to Mr. *Thomas Wight*, ſometime of the *Auditors* Office, and of the *Exchequer* Office, who was the ſon of Mr. *Wight*, ſometime Miniſter of *Daintry*: Her Mother was Mrs. *Mary Wight*, Widow, who lived in *Lawrence Poultney* Lane, by *Canning-ſtreet, London*: whoſe Father was *Edward Purſel* Eſq; of *Anſloo*, near *Shrewsbury*. Her former Husband was *Edward Vaughan* Eſq; the Kings Receiver, and Surveyor for *Northampton*, and *Rutland* Shires; by whom ſhe had Mr. *Jonathan Vaughan*, ſometime of *All-Souls* in *Oxford*. This Mrs. *Mary Wight* fell into ſome deep afflictions of ſpirit, and was vexed with ſundry Temptations, at which time, this her Daughter *Sarah* was piouſly educated by her Grandmother, Mrs. *Wight* of *Daintry*, and when it pleaſed God to ſpeak peace to her Mothers ſoul, and to diſpell her darkneſs, ſhe took home her daughter *Sarah*, who was now about nine years old, and employed her much in reading the Holy Scriptures, which, though for the preſent ſhe underſtood little of them, yet afterwards they proved of ſingular uſe to her, as will appear by what enſued.

This *Sarah*, from her childhood, was of a tender heart, and oft afflicted in ſpirit: yet were not her temptations very great, till ſhe was about twelve years old; after which, they continued with more violence, till *April* the ſixth. 1647. it being about four years. The beginning of her temptations was upon this occaſion: The Mother bad her do a ſmall thing, which ſhe judged to be lawful and meet: the Daughter did it doubtingly, fearing that it was unlawful, whereupon a great trembling fell upon her, both in her hands and body, being ſelf-condemned. Alſo, about a month after, being abroad, ſhe loſt her Hood: at her return, her Mother asked her for it: She ſuddenly ſaid, her Grandmother had it. Satan taking advantage hereupon, preſently ſuggeſted to her, That ſhe was both a Thief and a Lyar, which ſins would ſhut her out of Heaven; and there was no remedy, but ſhe muſt be damned.

During thoſe four years, ſhe was oft in great extremity, and could not apprehend any thing to be her portion, but Hell and Wrath. Other times, ſhe was tempted to believe, that there was neither Heaven nor Hell, but what was in her own Conſcience; and therefore if ſhe could but diſpatch her ſelf out of this life, there would be an end of all her ſorrows: and hereupon, ſhe oft attempted to deſtroy her ſelf, by drowning, by ſtabbing, by ſtrangling, by beating out her own brains, and ſo bruiſed, and wounded her ſelf, as occaſioned much weakneſs, and many diſtempers for a long time after: but the Lord in mercy, wonderfully prevented her deſtruction: ſometimes by one or other that came in the nick of time to hinder her: ſometimes ſtopping her in the very inſtant, no body being by; ſometimes by bringing to her mind ſuch oppoſite Texts of Scripture, as laid a reſtraint upon her, and prevented the intended miſchief.

Many able Miniſters, and other private Chriſtians, came to her, being acquainted with her ſad condition, and endeavoured all they could to comfort her, and ſhe would gladly have received comfort, but as yet it was hid from her eyes; and, if at any time, any glimmering of Light appeared, it was ſoon eclipſed again, And thus ſhe continued in grievous horrour, both Day and Night, concluding that ſhe was a Caſt-away, a Reprobate, walking continually in the midſt of Fire and Brimſtone, as one already in Hell. what a awful state

About a Month before her deliverance, (Satans time of tormenting her being but ſhort) her ſtorms and tempeſts were greateſt of all. She was ſo grievouſly hurried with Temptations, and ſo terrified thereby, that ſhe could find no reſt for many dayes and nights together. Whilſt ſhe was able to go abroad, her Mother uſed to take her with her to Church, on the Lords dayes, and Lecture dayes. One Lecture day, ſhe was gone out before her Mother, who, miſſing her, went to Church, and not finding her there, came forth, and ſuddenly went, and ſent towards the *Thames* to ſeek her; where indeed ſhe had been, with a purpoſe to have caſt her ſelf into the River, but was ſtayed from it by the power and goodneſs of God: and being found, ſhe went with her Mother to the Lecture. In the Sermon, ſomething was ſpoken concerning Gods grafting the *Jews* into their Olive again: after which, ſhe ſaid, *That ſhe would not for all the world, but ſhe had heard that Sermon*: and being asked, why? ſhe anſwered, *Becauſe God will ſhew mercy to the* Jews, *and they are the baſeſt people on earth, and hate the very name of Chriſtians, and much more Chriſt himſelf*: and yet God will call them. This ſupported her for the preſent, but it ſtayed not with her: for ſhe was again aſſaulted with horrible Temptations, to believe that there was no God: no Devil: no Heaven: no Hell, but what ſhe felt within her ſelf.

One day, being violently aſſaulted with that Temptation, that there was no Hell but here in her Conſcience, having a little white earthen cup in her hand (as Mrs. *Honywood* dealt with the *Venice Glaſs*) ſhe ſaid, *That ſhe was as ſure to be damned, as that was to break*; and therewithall, threw it from her to break it, but it brake not. Again, ſhe ſaid, *As ſure as this Cup will break, there is no Hell*: and threw it more violently againſt the farther ſide of the Chamber, and yet it brake not. Her Mother took it up, and ſaid, See, Child, it is not broken: She got it again, and ſaid, and did the like, four or five times, only the fifth time a little nip brake out. After her recovery, ſhe ſtill deſired to drink out of that cup, to mind her of Gods goodneſs to her.

In her deſpairing fits, ſhe oft turned to *Job* 3. *Jer.* 20.14, *&c.* where *Job* and *Jeremy* curſed the day of their birth: *Job* (ſaid ſhe) *curſed the Day wherein he was born,* ſaying, *Wherefore haſt thou brought me forth of the womb? Oh, that I had given up the Ghoſt, and no eye had ſeen me! And* Jeremy *curſed the man that brought tidings of his birth, with bitter curſes,* becauſe his Mothers womb was not his grave: *And ſaid,* Wherefore came I out of the womb, to ſee toil and ſorrow, that my dayes ſhould be conſumed with ſhame? *But,* (ſaid ſhe) *Have not I much more cauſe to ſay ſo? For they were in a bleſſed condition: but I am curſed, and muſt be a Fire-brand of Hell for ever.* Theſe, and many ſuch deſperate expreſſions, ſhe frequently uſed:

but eſpecially in the laſt month of her ſorrows: at which time, they encreaſed daily upon her, ſo that ſhe was weary of her life, of her ſelf, and of every thing: ſhe was (as it were) ſhattered all to pieces.

Her tender Mother, watched her day and night, to prevent her miſchiefing of her ſelf, yet ſtill hoping that the Lord in his due time, would come in with comfort: yet, when this extremity had continued long, and that her *Mother* was even tired out with continual watchings, ſhe ſpake to a Friend, deſiring that her daughter might for a little time be with her; which ſhe willingly aſſented to: but the Lord in mercy prevented it. For, when her Friend came for her, ſhe was taken with ſuch an exceeding trembling, and weakneſs, that ſhe was not able to go with her. Hereupon, her Mother procured a good Maid, to help to look to her, who, at her coming, found her weeping moſt bitterly, and wringing her hands, ſaying; *I am a Reprobate: a Caſt-away: I never had a good thought in all my life: I have been under the power of ſin, ever ſince I can remember, even when I was but a child, &c.* And this Night was darkeſt of all, when the joyful Day of Deliverance was neareſt at hand. And, as about four years before, in the beginning of her deep troubles and deſpair, ſhe fell into a great trembling, ſo did ſhe now again; and weeping, and wringing her Hands, ſhe ſaid; *My earthly Tabernacle is broken all to pieces, and what will the Lord do with me? If I ſhould hang on Gibbets: if I ſhould be cut to pieces: if I ſhould dye the cruelleſt death that ever any did, I have deſerved it, and would ſtill juſtifie God: yea, though he ſhould caſt me into Hell.* At this time, her Hands and her Feet were ſo clutched, that ſhe could not ſtand. She was alſo tempted to blaſpheme God, and dye. And when ſhe was urged to ſpeak, her Tongue was ſo ſmitten, that for the preſent ſhe could not. A while after, being laid down, ſhe ſaid to her Mother, *I will lye ſtill, and hear what God will ſay to me: He will ſpeak peace, peace. If God will ſpeak a word of peace, at the laſt moment, I would be contented.* She lay ſtill, (as in a trance) from *Tueſday, April* the ſixth, to *Saturday* night after: only now and then ſhe called for a little water, but took no other ſuſtenance all that while.

That *Saturday* night, *April* 10th. 1647. about midnight, ſhe began to uſe the firſt expreſſions of Comfort, even now, when all humane help failed, and when all former means could not do it: yea, when ſhe was made utterly uncapable of receiving it that way: for now ſhe was ſtricken both blind and deaf, her eyes being faſt cloſed up: and her firſt ſpeeches were; *My ſoul thirſts for the water of Life, and I ſhall have it*: This (in the ardency of her ſpirit) ſhe repeated four times: then called for a little water, whereof ſhe drank three or four little cups: After which, ſhe ſat up, and with a lowly, chearful countenance, and with much brokenneſs of heart, tears oft trickling down, ſhe ſpake with a low voice, and ſaid; *Ah! that* Jeſus Chriſt *ſhould come from the boſome of his Father, and take the nature of man upon him, and come in ſuch a low eſtate, and lye in a manger! There are three ſorts of people in the world, an higher, a midle, and a lower ſort:* Chriſt *came to the loweſt Soul. He lay in a manger, in a contemptible place. Do you not ſee an excellency in him? I tell you, there is more excellency in him, even in his loweſt ſtate, than in a world: yea,*

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than in a thouſand worlds. Do you not ſee an excellency in him? Who came he to dye for? Even for Sinners: yea, for the greateſt ſinners: for the chiefeſt ſinners; the chiefeſt ſinners. A dying Chriſt, *for a denying* Peter. (this ſhe repeated three times) Peter *denied him, and yet he dyed for him. Go tell* Peter, *Ah* Peter! (here ſhe pauſed, and admired:) *For a* Peter! *For a* Mary Magdalen! *For a Thief on the Croſs, that none ſhould deſpair! A crucified* Chriſt *for a crucified Thief! A crucified* Chriſt *for a crucified Thief! A perſecuting* Saul, *becomes a beloved* Paul. *For the chiefeſt ſinners. Not the proud* Phariſee, *but the poor* Publican. *No ſin ſeparates from* Chriſt, *but the ſin of unbelief. And this is Faith, to believe a full Chriſt, to a nothing Creature. To me, the chiefeſt of Sinners; yet I obtained mercy.* Chriſt *came not to find Faith, but to give Faith.* Chriſt *came to me, when I was in my unbelief. There is a Fountain opened for* Judah *and* Jeruſalem, *for ſin and uncleanneſs. A Fountain; Not Streams: an open Fountain,* &c. *It's open for* Judah. Judah *had play'd the Harlot; yet God ſaid unto* Judah, *Return; though thou haſt playd the Harlot with many Lovers; Return: for I am married unto thee. For* Judah, *and for* Jeruſalem: *And what was* Jeruſalem? *Her skirts were full of blood: here Streets were full of blood; yet the Fountain is open for* Judah *and* Jeruſalem, *for ſin and uncleanneſs: for all ſins: for the greateſt ſins: the chiefeſt ſins, and ſinners.*

Who is this Fountain? Jeſus Chriſt, *he is this Fountain: a filling Fountain, and never dry.* Who is a God like unto thee? *Pardoning ſin, all ſin, paſt, preſent, and to come: Not only pardoning ſin, but* paſſing by the tranſgreſſions of his Heritage: *paſſing by daily ſins and frailties.* He retains not his anger for ever. *He is ſlow to wrath, but he delights in mercy. He is ſlow to nothing but to wrath: but he is ſwift to mercy. His wrath is but a little:* In a little wrath: *and where is that?* But with everlaſting kindneſs will he ſhew mercy. *His mercy and his kindneſs is for ever, for ever.* Chriſt *was firſt crucified, before he was glorified. Before you receive a* Chriſt *glorified, you muſt receive a* Chriſt *crucified.*

With ſuch like gracious expreſſions, ſhe continued till *April* the tenth, and then ceaſed, and lay, continuing blind, and deaf, till *April* the 17th. And from *April* the 10th. to *April* the 13th. ſhe did neither ſpeak, nor eat, nor drink any thing but the water afore-mentioned. Her Mother, laying her hand upon her, ſhe ſaid, *Why do you hinder my communion with God?*

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Tueſday night, *April* the 13th. ſtarting up ſuddenly, ſhe ſaid, *The Devil fights with me, as he did with* Michael *and his Angels: but the Angel ſhall prevail: The Lion of the Tribe of* Judah *hath ovecrome him. The Accuſer of the Brethren is caſt out.* Jeſus Chriſt *came to deſtroy the works of the Devil. He took our Nature upon him, that he might be a partaker of our ſufferings: Come* Lord Jeſus, *come. But why do I ſay come? He is come: he is come. He hath diſpoſſeſſed the ſtrong man, and hath taken poſſeſſion of my Soul, and will dwell with me for ever: for ever.--- How near are the Saints to* Chriſt? *They are his* Jewels. *Nay, they are the* Signet *on his right hand. Nay, they are the* Seal *of his heart: they lye in his boſome:* --- Laying her hand on her breaſt, ſhe ſaid, *That which I admire moſt is, that* Chriſt *took our Nature. Men and Angels admire it: yea, and the Devils too, if they can. When the Lord doth any great thing, he puts his* I *to it:* I, even I am he: I'le make a New

Covenant. I will write my Law in their heart. I will pardon your ſins. I will do them away as a thick cloud. I change not, therefore you are not conſumed. *Ah, what a fooliſh Creature was I? I could not endure to hear any ſpeak of the Devil, and I was as bad as he, in diſtruſting of God, who dyed for me. Oh, that the world knew Jeſus Chriſt! Sure they would not diſtruſt him: they would not deſpight nor perſecute him. Chriſt taught* Simon *how to bear the Croſs: He bore it firſt himſelf. He ſaid,* Shall I not drink of the cup my Father gives me to drink? *He drank the dregs, the very dregs of it; yet had he no ſin: and ſhall we think much to drink of it, when he drank it before us? O, Love him: love him.*

Since Saturday, *March* 27. 1647. to *May* the 19th. thoſe fifty three days together, ſhe had taken no ſuſtenance at all, but three or four cups of water at a time, and once a little broth, which ſhe caſt up immediately, and yet ſhe looked better than ſhe did ſeven or eight weeks before. But now ſhe craved a little water, ſaying, *Chriſt hath given you freely. When he turned water into Wine, he turned not Cups, or Glaſſes full, but whole Firkins full: and ſhe drank three or four little cups full: after which, ſhe proceeded, ſaying:* As I live (ſaith the Lord) I will not the death of a ſinner. *He hath ſworn it, that he delights not in the death of a Sinner. He hath ſaid,* I will never leave thee. *No:* I will never forſake thee*: No. What am I? A poor, empty, diſconſolate, ſinful, vain, contemptible worm: A poor, wretched, empty, unthankful, ſinful, vile, contemptible worm to tread upon: Yet hath* Jeſus Chriſt *loved me. That which I admire moſt is, That* Jeſus Chriſt *ſhould dye for ſuch an one.*

Having kept her Bed ever ſince *April* the 6th, ſhe was now grown ſore and weary: and turning her ſelf in her Bed, ſhe ſaid, *Now* I *have my deſire. I deſired nothing but a crucified* Chriſt, *and I have him. A crucified* Chriſt; *a naked* Chriſt, *and I have him, and nothing elſe.* I *am ſore all over. I can neither hear nor ſee. I deſired him ſo,* I *have him ſo, and nothing elſe. We ſhould be as willing to bear the Croſs of* Chriſt, *as to wear his Crown. For he was made perfect by ſuffering, and yet he had no ſin: It was for us that he ſuffered, and therefore we ſhould be content to bear his Croſs. Ah! Had I known this,* I *ſhould not have been in ſo ſad a condition as I was. But Gods time is the beſt, to reveal himſelf, and to open mine eyes to ſee, & mine ears to hear; and he gives me power to wait.*

Was I *afraid to name the Devil? It was nothing but free Grace, that made the difference between me and the Devil. All is free: Mercy free, and goodneſs free, and love free. When the Lord proclaimed his own Name, he ſtiled himſelf,* Merciful, Gracious, Long-ſuffering. *God hath two Thrones: One is in the higheſt Heavens, the other is in the loweſt hearts; and he dwells as truly in the loweſt hearts, as in the higheſt Heavens. When* Solomon *had built his Temple, he ſaid,* The Heaven of Heavens cannot contain thee, how then ſhall this Houſe that I have built? *But God builds an houſe for himſelf to dwell in, and he dwels in it for ever. Happy is that people that is in ſuch a caſe, whoſe God is the* Lord*: whoſe joy is their ſtrength.*

April 15th. In the morning, ſhe ſaid, *Daniel in the* Lions *Den: the three Children in the Fiery-furnace: God delivered them, and ſo he doth me.* Having drank ſome water, ſhe ſaid, *Have not I a Mother? Pray you intreat her to pardon my murmurings againſt her: For nothing elſe troubles me. God hath pardoned me: And hath the* Creator *pardoned, and ſhall* *not the Creature?* And, weeping much, ſhe ſaid, *When the Prodigal returned, his earthly Father pardoned, and his Heavenly Father pardoned him: and will not my Mother pardon me? --- If any knew what it is to murmur againſt God, and againſt a Parent, and felt for it what I have felt, they would never do it. Nothing lies heavier upon me, than my murmurings, and diſobedience againſt my mother.* Then ſhe deſired, that her Mother would come and teſtifie, that ſhe had pardoned her, yet now ſhe could neither hear nor ſee. Her Mother came, and took her hand, and put it into her neck, where ſhe had a ſcar; whereby the Daughter knowing her, ſhe caſt her head into her Mothers boſome, and wept, and kiſſed her, and ſtroaked her face, ſaying; *I know you, Mother, and I love you with another love than I loved you before.*

Then ſhe called to them to waſh her eyes, and prayed, that ſhe might ſee her Mother alſo, and hear her ſpeak, and to tell her that ſhe had pardoned her diſobedience. This was done, and ſhe opened her eyes, and ſaw her Mother, and immediately her ears were opened alſo, and ſhe heard her teſtifying, that ſhe had pardoned her, and loved her as her own Soul: whereupon her heart was at reſt, and ſhe was well ſatisfied. After half an hour, her hearing was again taken from her, and her eyes were cloſed. Some time after, ſhe ſaid, *Jeſus* Chriſt ſaid; *The Cup which my Heavenly Father gives me to drink, ſhall I not drink it? He drank the Dregs, and ſhall the Saints think much to ſip of the Cup? The yoke of* Chriſt *is eaſie, and his burden is* light: *but the yoke of ſin is heavy, and wrath is heavy. The yoke of Chriſt is eaſie, becauſe he helps them to bear it himſelf: and that makes it eaſie. The Saints ſhould have no ſufferings, if it were not for their good. Chriſt comes leaping over the Mountains, and skipping over the Hills. There is nothing in the Soul but Mountains of ſin, and Hills of corruption. Chriſt comes not walking, or running, but leaping and skipping, to a poor bewildred Soul. Not to a Garden ready trimmed, but he trims it for himſelf, to abide in it for ever.*

If we confeſs our ſins, he is faithful and juſt, to forgive us. Here's one Confeſſion, *and two things to that,* Faithful *and* Juſt. *He will give water of Life to them that thirſt: Not only water, but water of Life. He hides himſelf, that we may ſeek the more earneſtly after him, and that he may reveal himſelf more fully. I that was an enemy, am made an heir with Chriſt, to live in Glory for ever and ever. Chriſt is my Brother, mine elder Brother. How ſweet are the teachings of the* Spirit *to my ſoul? Sweeter than the teachings of Men, or Angels. They ſpeak much to the ear, and that is well: but they cannot ſay to my ſoul, Thy ſins are pardoned, and Chriſt loves thee.*

April the 17th. Having drank ſome water, ſhe ſaid, *We love him, becauſe he loved us firſt. We rejoyce in him, becauſe he rejoyced in us firſt. We deſire him, becauſe he deſired us firſt. I could not believe that I ſhould be ſaved: but now, if Men and Devils ſtood before me, and ſhould tell me that I ſhould not be ſaved, I would not believe them. I ſee him that is inviſible, and I look on him whom I have pierced, and I mourn over him. Do not you love him? If you ſaw him, as I ſee him, you would admire him. A ſight of him would ſatisfie all Nations. A ſparkle of him is more glorious than the world.*

Being importuned to take ſome food, ſhe ſaid, *I cannot: I have what I did deſire: I have a crucified Chriſt. I am filled with Heavenly* Manna. *I am ſore from the crown of the head to the ſole of the foot; but let the Lord do what he will with me: let him take me to his eternal reſt, I am content, or if he continue me in this vale of miſery, I am content. Thou, Lord, art a free agent, thou workeſt when thou wilt, and where thou wilt. Let the Lord do with me what he pleaſes; I am content. If he throw me into Hell, I will be content, becauſe I have deſerved it. But his mercy will ſave me in the day of wrath. There is no ſin ſeparates the ſoul from Chriſt, but the ſin of unbelief,* &c. *God hath not forgotten to be gracious and merciful, though I oft ſaid, that he had.*

April the 19th. having drank ſome water, ſhe ſaid, *God is a refuge, and a ſhield from the ſtorms and tempeſts: He hath avenged me on mine Adverſary, the Devil, that thought to be avenged on me, and I thought that he would: but the Lord hath avenged me on him. Shall the unrighteous Judge do juſtly, in avenging the Widow, and ſhall not the righteous Judge do juſtly? Yea, a thouſand times more. Happy, happy, happy are the people, that have the God of* Jacob *for their excellency, and whoſe ſtrength is in the Lord. Behold, the Lord will come with a ſtrong hand. He ſhall feed the flock, like a ſhepherd: He ſhall carry his Lambs in his Arms.----- Thou art worth the waiting for; if one ſhould wait from the day of his Birth, to the day of his Death, even one glympſe of thee is worth all this waiting.* He that walks in darkneſs, and ſees no light, let him truſt in the Name of the Lord, and ſtay himſelf upon his God.

Food being offered her, ſhe having not eaten any thing during the laſt twenty four dayes, nor drunk, but only a little fair water; She anſwered, *Do you think I do not eat? How do you think I live? But no eye of man ſees it, but God ſees it. None could taſte the ſweetneſs of the* Manna, *by looking on it, except they did eat of it. The Redeemed of the Lord are a Royal Prieſthood, a choſen generation. He hath made us Kings and Prieſts unto God: more precious than Gold, than the Gold of* Ophir. *The Lord hath avenged me of mine enemy, that roared over me night and day, to have devoured me; but he hath delivered me.* They that know thy Name, will truſt in thee, becauſe, thou, Lord, never faileſt them that ſeek thee. *Before I called, he anſwered: and whilſt I was asking, he heard, and delivered me from all my fears.*

A while after, her ears being opened, and divers coming in, who much deſired to hear her ſpeak, ſhe, lying with a linnen cloth over her eyes, which were very weak: ſhe ſaid, O, *magnifie the Lord with me: for he hath delivered me from all my fears: Not from one, but from all my fears. He hath regarded the low and baſe eſtate of his hand-maid: I rejoyce in him:* I *mourn over him, whom* I *have pierced: It was not* Judas, *or the Souldiers, ſo much, as* I, *that pierced him.* I *thought* I *was the bad thief, but he hath ſaid to me, as to the good thief,* Thou ſhalt be with me in Paradiſe. *The Earthly* Paradiſe *was a Type of the Heavenly. That was fading and loſt: but this endures for ever. O praiſe the Lord with me: for he hath heard me, and looked on me, the vileſt of Sinners; the worſt, the chiefeſt of Sinners: On me, that was rebellious, diſobedient, unthankful, unholy, a murmurer, as much* *as were the* Iſraelites *in the wilderneſs* (here ſhe wept abundantly) *and their murmuring kept them out of* Canaan: *but, though* I *have ſo murmured, he hath ſaved me.* I *was at the very pits brink, at the very brink of Hell, and the Lord fetch'd me out: and is not he worthy of praiſe?---- Neither men nor Angels could open theſe brazen Gates, this iron Door, this hard heart of mine, but he. When* I *confeſſed my ſin, he forgave me the puniſhment.* I *could never confeſs my ſin till now, that he hath made known his mercy to me, though* I *ſought diligently to do it. Nothing but the ſenſe of his mercy, could ever bring me to confeſs my ſins with meltings.* I *would fain have got comfort by mine own workings, or from a Creature, and* I *ſpake to men: but* I *could never get comfort by the Creature, till the Lord himſelf did it:* I *could not love him, till he made known his love to me; to me, the chiefeſt of ſinners. If all the ſins of all the world were in one,* I *thought it was all nothing to mine.* I *could not find any in all the Scriptures, that obtained mercy, that was in my caſe. Yet he hath ſhewed mercy to me, the chiefeſt of ſinners. If all the world ſhould have told me, that Chriſt died for me, and that my ſins were pardoned,* I *could not have believed them: but now, if all Men, Angels, and Devils, ſhould tell me they are not forgiven,* I *would not believe them.*

What pains did I *take in going to men, to have them ſpeak comfort to me, and they could not do it: but Chriſt did it in a moment;* They that know his Name, will truſt in him: *they cannot but truſt in him. If the world knew him, they would not but love him.* He is the chiefeſt of ten thouſand. *He is more to be deſired, in his loweſt eſtate, than millions of worlds, if they were all in one. Behold, O daughter of* Jeruſalem; *Thy King comes meek, that he might teach his people meekneſs. He came on an Aſſes Colt, not on a horſe finely trimmed, to an untaimed Heifer, unaccuſtomed to the yoke: (to me, who was ungodly, unprepared, a wild aſſes Colt)* ſurely, after I was turned, I repented: *I could not turn to him, nor love him, till he ſhewed love to me, and turned me.---- Praiſe the Lord with me, that hath ſhewed mercy to one who was in ſo deſperate a caſe as* I. *was in. I could ſee nothing before me, but curſes and Hell, and wrath night and day. O that others may hear what God hath done for ſuch an one! I wiſh none may deſpair of Gods mercy, who hath done ſo much for me,* &c.

One having given her a Poſie, ſhe looked on it, and ſmelling to it, ſaid, *The Flowers are all fragrant, and ſome more fragrant than others: they have different colours, and different ſmells, and yet all come out of the Earth: ſo are the Saints, they are all in Chriſt, and in him they are all ſweet and ſavoury: but are of different ſtrength, and judgments. The Strong ſhould bear with the weak, and not deſpiſe them.*

April the 25th. Many Chriſtians being come to ſee her; in an humble manner, (her face being covered with a cloth, by reaſon of the weakneſs of her eyes) ſhe ſpake with a low voice, as to her ſelf, ſaying, *How ſweet is it to my thoughts, that an infinite God ſhould be a Rock, and a Refuge to a finite Creature! A ſure rock and hiding-place, from all ſtorms and tempeſts whatſoever. When the man was wounded by Thieves, and lay by the way, the Prieſt and the Levite paſſed by: they paſſed by, and help him not: Creature comforts fail, and then the good* Samaritan *helps.*

Chriſt ſaves, when none elſe will or can, and whenas there is nothing in the Creature to move him to it. The wounded man did not firſt deſire the Samaritans *help. The deeper the wound is, the greater is the honour to him that cures it. He ſet him on his own Beaſt; left him not to himſelf to go whither he would, but brought him in. When none cared for him, all refuge failed, then Chriſt helps, and cares for him.*

One telling her, how far formerly ſhe was from hopes of obtaining mercy, ſhe ſaid: *I thought that if all the world ſhould be ſaved, then haply I might be one: but elſe there was no hope for me. That* Peter, Mary Magdalen, David, Manaſſes, *&c. were ſaved, it was nothing to me: No, if* Judas *ſhould be ſaved, yet ſhould not I. If all theirs, and* Pauls *perſecuting the* Saints, *and the Thief on the Croſs, and* Judas, *and all that I could read or hear of, if all their ſins were put together in one, yet all were not ſo bad as I. Yet I obtained mercy, that thought my time of mercy was paſt, and that* I *was damned already through unbelief.* I ſaid *many a time, there is no hope,* &c. *Now I may ſay,* It was good for me, that I was afflicted: *I prize his mercies the more. All terrours could not humble me, but the ſight of his mercy did:* I *could never be kindly humbled till then. It was not mine own fitting, or mine own humbling, but Chriſts fitting, and Chriſts humbling: when he looks upon ſuch an one, that humbles. He comes to the* Soul *in power, and cauſes it to believe.*

My tongue was not able to tell the miſery I was in before continually: and now my tongue is not able to tell what love and mercy hath bin ſhewed unto me. I would fain have been diſſolved, to have been with Chriſt. It *was a hard thing for me to be content to live here ſtill: but it's eaſie with him to teach me to be willing to live or dye, and he hath taught me. I was ſo deſperate,* I *cared not what became of me. Oft was* I *at the very brink of Death, and Hell; even at the very Gates, and they were open for me, and then Chriſt ſhut them, and fetched me out.---* Oh that men would therefore praiſe the Lord, for his goodneſs, and declare the wonders that he doth for the children of men. *Would the hundred and ſeventh* Pſalm *were oft read over. The goodneſs of God is unſearchable. How great is the excellency of his Majeſty, that yet would look upon ſuch an one as* I! *I was full of terrours the week before* I *kept my bed.* I *reſted not day nor night:* I *thought no Death was bad enough for me: if all kinds of Deaths were put together in one, it was too good for me.* I *walked continually as in fire and brimſtone; for rebelling and murmuring againſt God and my Parent.*

When God hides his face, who is able to bear it? and when he gives quietneſs, who can cauſe trouble? He hath ſpoken the word to me. Thy ſins are forgiven thee. I, even I, am he that blotteth out thy Tranſgreſſions, for mine own Name-ſake. Jeſus Chriſt *was unchangeable, and therefore* I *was not conſumed.* I *may ſay with admiration;* Lord! what is man that thou art mindful of him, or the ſon of man, that thou regardeſt him! --- Bleſs the Lord, O my Soul! which forgiveth all thine iniquities, and healeth all thine infirmities.--- *God is worth the waiting for. There is a bleſſing pronounced to ſuch;* Bleſſed are all they that wait for him. *I did not wait for him patiently,* I *was weary, and could wait no longer; but God is not weary, He faileth not. He lets the Creature go away for a time, for his own good, to humble him the more, and to ſhew his own mercy the more.---*

No ſoul was ever as I was; and yet it's his goodneſs, that ſuch a one as I ſhould obtain mercy. I wiſh that all may take heed of cenſuring the vileſt Creatures that are, ſeeing the Lord hath done thus for me, the vileſt Creature: but rather pity them with tears of bloud.

May the ſecond, many that had heard what the Lord had done for her, came to ſee her. She ſpeaking to one of them, ſaid: *O magnify the Lord in my behalf that daily compaſſeth me about with ſongs of deliverance. I could not endure, but that* I *ſee him that is invisible. I could not ſee him, but that he ſaw me firſt, and gave me Faith. Out of his ſide came forth Water and Bloud. Bloud to juſtify from ſin; to purge away the guilt of ſin: and Water to waſh away the filth of ſin, and to ſanctify us: Both are in* Chriſt, *and there they are to be had.* He loved me, and waſhed me in his bloud. *He loved me before* I *was waſhed, and becauſe he loved me, therefore he waſhed me. He was tempted as we are: He had no need to be tempted, but to ſuccour tempted ones, ſuch poor Creatures as* I. *He takes delight to ſuccour ſuch poor Souls.* It is our Fathers good pleaſure to give us a Kingdom: *He delights in giving us a Kingdom; ſo that neither height, nor depth, neither Principalities, nor Powers, nor any other Creature, ſhall ſeparate the Soul that is in Union with him. He hath bound the Soul to himſelf with the cords of Love, and there ſhall be no ſeparating of it.*

May the third, one ſying to her; Your enjoyments are more than of many Saints if they were all put together; She anſwered, *My ſufferings have been more than of many. Chriſt is Faithful in all that he hath ſpoken: He ſaith,* As our ſufferings abound, ſo do our conſolations alſo. *Many Saints have lived threeſcore years, and have not ſuffered ſo much as* I *have done in one Month. The Lord was my ſhield one my right hand, and therefore no hurt could come unto me.* Chriſt *is in me,* the Hope of Glory. The God of Peace ſhall tread Satan under our feet ſhortly. *He ſhall do it: He hath done it:* I *ſee it done. Though he was ſtrong that poſſeſſed this Houſe a Stronger than he hath diſpoſſeſſed him, and poſſeſſed it himſelf:* It *was too hard a work for man, or Angels.* I *am ſilent at the goodneſs of God. Had* I *the tounge of men, and Angels,* I *could not tell the terrours* I *formerly ſuffered, nor my preſent enjoyments.*

May the fourth, one ſpeaking of Gods abundant goodneſs to her, ſhe ſaid: Jeſus Chriſt *found me and loved me before* I *could love him. He came to me when* I *was in the moſt diſconſolate eſtate that ever Soul was in: when* I *muſt either be delivered or deſtroyed:* I *could abide no longer, and then* Chriſt *came.* Chriſt *is my life,* and my life is hid with *Chriſt* in God. *And when* Chriſt *ſhall appear,* I *ſhall appear with him in Glory. How admirable is it that he ſhould dye to give me Life! He is to be admired in his Saints. He came to give Faith to a Faithleſs* Soul, *and to ſoften hard, and unbelieving Hearts: He brought ſuch as were Aliens, and Enemies, to be neer himſelfe: and is not this to be admired?*

He firſt findes the Soul, *and then the* Spouſe *Faith,* I have found him whom my Soul loveth. *he deſtroyes Self, Righteous-Self, and all Selfs, that he alone may have the Glory. He leaves nothing for the Creature to boaſt in: and it is his wiſdome that he alone might have the Glory.* Turn thou me and I ſhall be turned. *Heal thou me and* I *ſhall be healed.*

healed. Convert thou me, and I ſhall be converted. *This my ſoul hath found by experience.*

Ob. It's ſaid, Turn ye; why will ye dye, O Houſe of Iſrael? *She anſwered: It's Chriſt that comes in the power of his Word, and turns them. The Church, knowing her own inſufficiency to turn, prayed,* Turn thou me. *Behold, he comes leaping over the Mountains, and skipping over the Hills: He makes rough wayes plain, and raiſes up Valleys. It's as eaſie for him to pardon Mountain ſins, multitudes of ſins, as one ſin. He came to me, and pardoned me, though my ſins were as the Stars of Heaven for multitude. He hath delivered me from the hard bondage, wherein I was made to ſerve. He appeared unto me in the dark and thick cloud: One beam of the Sun of Righteouſneſs diſpelled it in a moment. What a ſinful Creature was I? I never read of any that was in ſo deſperate a condition as I: and he hath* delivered me from all my fears: *not from one or two, but from all my fears: I therefore deſire all, high and low, rich and poor, to magnifie the Lord, and to praiſe his Name in my behalf.----All his works praiſe him, and his Saints bleſs him: Eſpecially the work of the New Creation in the Soul.* I *could believe nothing before:* I *thought there was no Hell but in this life. I had no reſt: No reſt in hearing nor in reading--and then he made me to reſt in himſelf. Though* I *was weary and faint, he was neither weary nor faint. His wrath is but for a moment; but of his mercy and goodneſs there is no end. He did bear and carry me, and did at laſt deliver me. This Rock followed me, though* I *was not aware of him.* The Sun of Righteouſneſs aroſe with healing in his wings. *and the* Day-ſtar *aroſe in my heart.* It *was a dark heart till he aroſe, and then he made it Light,* &c.

The power of God did wonderfully appear, in upholding her full ſeventy five dayes, without one crum of bread, or Meat, and with ſo little drink, ſhe not being able to eat or drink more than ſhe did. For when, by much urging, ſhe yielded to take ſomewhat, ſhe could not keep it, but did caſt it up preſently. When one perſwaded her to take a Cordial, preſcribed by two Doctors of *Phyſick,* ſhe ſaid, *She could not: the very ſmell of it made her more ſick.* Another perſwading her to take ſome ſuſtenance, ſhe ſaid; *I would if* I *could: but* I *cannot: it makes me ſick to think of it. Jeſus Chriſt feeds me.* And being again urged, ſhe ſaid, *Pray you urge me not. God hath given me food for my ſoul, when it was nigh ſtarving. He hath given me Chriſt to feed on; and his Fleſh is meat indeed, and his bloud is drink indeed. God hath wrought a Miracle in delivering my ſoul: and if he hath appointed that* I *ſhall live, he will give me ſtrength to take in the one as well as the other.* At another time, being preſſed to eat, ſhe ſaid, I *cannot do it:* I *do not abſtain out of wilfulneſs, for* I *would eat if* I *could: Nor have* I *any command, or temptation upon my ſpirit againſt it, as if* I *ſhould not do it, but it is, becauſe* I *cannot: when* I *have tryed,* I *am the worſe for it;* I *cannot digeſt it, and the ſmell of it hurts me.*

Thus ſhe continued until the eleventh of *June,* at which time, there came into her mind that Text, *Mark* 5. *ult. Damſel,* I *ſay unto thee, ariſe; and ſtraightway ſhe aroſe and walked. And he commanded ſomething* *ſhould be given her to eat*: and withall, ſhe had a full perſwaſion, that ſo it ſhould be with her ſelf: and therefore, in the morning, ſhe called for ſome food, of which ſhe did eat heartily, with joy, before them all, ſaying, *That Chriſt had ſweetened it, and therefore ſhe found as much ſavour, ſatisfaction, and delight in it, as if ſhe had had all the dainties in the world*; neither did ſhe find any the leaſt diſtemper or inconvenience by it. Having eaten, and refreſhed her ſelf, and bleſſed the Lord, ſhe called for her clothes, (having not been able to riſe, or for any time to hold up her head in the bed, ſince the ſixth of *April*, to the eleventh of *June*, being ſixty ſix dayes.) Her clothes being given her, ſhe put them on, aroſe, and ſtood on her feet, and ſate down joyſul in the Lord, and received no hurt by it. When ſhe had eaten, theſe thoughts came into her mind: *Thou haſt faſted long enough*; *thou ſhalt faſt no longer: it was but to make my power known to the ſons of men, what I have done, and what I can do.* And, after this, ſhe aroſe daily from *June* the 11th. till the 25th day, but remained weak.

June the 25th. 1647. The night before, ſhe was very ill, and ſo continued till about two a clock in the morning, and then God brought into her mind that Text, *Act.* 3.6. *Peter* ſaid to the Cripple; *In the Name of Jeſus Chriſt of Nazareth, ariſe, and walk: and immediately he received ſtrength, and ſtood, and walked, and praiſed God.* And that Text, *John* 5.8. *Jeſus ſaid to the man, Riſe, and walk; and immediately the man was made whole, and walked, &c.* In the morning, ſhe told theſe things to her Mother, and aroſe, and opened her head, and combed it her ſelf, which she durſt not ſuffer to be done of twenty four weeks before, it was ſo ſore and weak, by reaſon of her ſo beating it againſt the Walls, in the time of her terrours: but now she dreſſed it, and neither fainted, nor got cold thereby. Then did she get up, and ſtood on her feet, and walked; praiſing the Lord, having not done it, nor having ſtrength to do it, of fourſcore dayes before.

Very many perſons of all ranks, Gentlemen, Ladies, Citizens, Miniſters, &c. had oft repaired to her, both in the time of her weakneſs, and afterwards, who were ear, and eye-witneſſes of theſe things: and they were atteſted by ſo many perſons worthy of credit, that the truth of them cannot be queſtioned. A Miniſter, who was frequently with her all this time, wrote down her ſpeeches; and the like did ſome others in his abſence; whereof he hath given a more full and large account, in a Book, which he calls *The exceeding Riches of Grace advanced, &c.* She was not at the time of her recovery, full ſixteen years old.

Many that heard of theſe diſpenſations of God towards her, and were themſelves in a deſpairing condition, reſorted to her, and by conference with her, received ſome ſupport.

After her recovery, ſhe related to a Chriſtian Friend, what torments she had undergone for a Month together, before she was forced to keep her bed. How she walked in terrour day and night: what an Hell she had in her conſcience: and was tempted to believe, that there was neither God nor Devil: Heaven nor Hell: but what she felt in her own conſcience:

ſcience: and therefore, if she were but out of this Life, there would be an end of all her ſufferings. And hence ſhe ſought to beat out her brains againſt the walls, till her head was all bloudy and ſwell'd. Somtimes she ſought to caſt her ſelf down from high and ſteep places. She got knives and other things wherewithall to kill her ſelf, but was miraculouſly preſerved, the Lord having a favour to her. Then she thought, that if Chriſt should come in to her, it was, as if he should go into a dunghill, or into Carrion. She was tempted to blaſpheme God, and had much ado to keep it in, eſpecially on the laſt day of her Souls affliction; at which time, she was ſo forcibly urged to blaſpheme God and dye, and ſo to be out of her Torments; which yet she refuſed to ſpeak out, till at laſt she could no longer hold in, but was even ready to utter forth that Blaſphemy: but, even then, was her tongue ſmitten, that she could not ſpeak a word. She ſaid alſo, that every morning she uſed to read above twenty Chapters, thinking thereby to ſtill her Temptations, but was not one jot the better. That ſhe could remember nothing of what ſhe read, but threatnings and judgments, and they were laid before her, but all the Promiſes were ſealed up from her. *One day* (ſaid ſhe) *I was tempted to throw my Bible into the fire, and I threw it from me, but it did not fall into the fire: For this I was ſorely tormented,* Satan *ſuggeſting, that I would have burned it.* At another time, I ſaid, or at leaſt, was ready to ſay, *If the Lord will not ſave me, let him do what he will with me, Let him damn me: But afterwards I was greatly troubled, that I ſhould bid him damn me.*

An account of ſome Conferences that paſſed between this Sarah Wight, *and ſome others.*

Sarah, going to a Lecture, when ſhe was under trouble of Conſcience, before it began, ſhe ſaw a Gentlewoman walking to and fro, in a ſad habit, and with a dejected countenance; whereupon ſhe went to her, and asked her how ſhe did? She anſwered, *In as ſad a condition as ever was any.*

Sarah. None is in a condition like to mine. Afterwards ſhe ſpake farther of their afflicted conditions, each counting their own ſtate the worſt: and the young Gentlewoman ſaid, *The Lord knows, that knows all things, that I would rather than all the world, that I were in your condition.*

Sarah. But if you knew how deſperate my condition is, you would be afraid to change places with me: for you know not my ſad ſorrows. None in the world can compare with mine. Except you would deſire to be in Hell, you would not deſire to be in my condition.

Gent. I muſt be damned.

Sarah. I am damned already, from all eternity to all eternity. It's not to do, but it's done already.

Gent. I was a great Profeſſor, but I was an hypocrite, and an Hypocrites hope ſhall periſh.

Sara. I have been an hypocrite, a revolter, a back-ſlider.

Gent. I know it will be well with you.

Sarah. As well as it was with *Judas*, who repented, and hang'd himſelf, which I muſt do before I ſhall be free from theſe torments.

Gent. I think I ſhall periſh before I ſee you again. Yet afterwards ſhe did come to her again: and it was ſome comfort to them, to ſee each other, that could be ſenſible of each others condition.

After *Sarah* was comforted, another Maid, in deep deſpair, hearing what the Lord had done for her, came to her, and ſaid:

Maid. I *am darkened in underſtanding, and am tempted to believe that there is no God, nor any Creation from God.*

Sa. So was it with me. I was ſo tempted. The very Creation ſhews there is a God; and yet I could not believe it.

Maid. A faſt was kept for me, and yet I remain as I was, and therefore I am the more terrified, becauſe no Prayers are heard for me.

Sa. So was it with me. I was ſo terrified when there was no anſwer of Prayers for me: for I was rather worſe than better for them. For I knew that no Prayers ſhould be heard for a damned Creature. I concluded that I was rejected: but the Lords time is the beſt time.

Maid. I have reſiſted the Spirit: The Lord hath ſpoken mercy to me, but I have reſiſted it.

Sa. The day of Sealing was not come; for then you could not reſiſt that work, when he comes with power; otherwiſe you would make God weaker than you. God would bring you this way about, and hides himhimſelf, when you have grieved the Spirit, that ſo you may ſeek him the more earneſtly, and that he may give you the ſurer comforts, and to make himſelf a glorious name, as *Iſa.*63.10,11. *They rebelled, and vexed his Holy* Spirit, *therefore he fought againſt them, as an enemy. Then he remembred the dayes of old, when he led them by the right hand of* Moſes, *dividing the water before them, to make himſelf an everlaſting Name, that led them through the deep.* So, through the deepeſt troubles, till the Spirit of the Lord cauſeth them to reſt, to make himſelf a glorious Name. Though you have rebelled, and vexed his Holy Spirit (what could you do more?) yet (ſaid he) *I have carried thee all the dayes of old. I will be your Guide, even unto Death.*

Maid. It's not poſſible that ſuch an one as I ſhould find mercy. I look every moment to be ſwallowed up.

Sa. But *Gods thoughts are not your thoughts, nor his wayes your wayes.* In the wilderneſs *Iſrael* murmured, yet the Rock followed them, not they the Rock, but they went from the Rock, and yet the Rock followed them; and that Rock is Chriſt. So this Rock will follow you in this your Wiildenreſs.

Maid. It's not poſsible. I find ſuch a wicked heart, that were it not for fear of wrath and puniſhment, I ſhould fall into all wickedneſs.

Sa. Now you ſhew, you believe there is a God: you are not worſe than *Peter*, that denied, and forſware Chriſt, againſt his Conſcience: or then *Mary Magdalen* was, that had ſeven Devils. The Thief on the Croſs: Perſecuting *Saul*, who perſecuted Chriſt, yet theſe found mercy. What can you be more? You can be but a Sinner: the chiefeſt of Sinners, and Chriſt dyed for ſuch. He is called *Jeſus*, becauſe he ſaves his People from their ſins. What people? Thoſe that were not a people, thoſe he calls, and thoſe he ſaves.

Maid. I am no better for going to the means, and therefore I *am ready to neglect all.*

Sa. I was ſo terrified, I was not able to go to the means; and then I was terrified for not going to them: I had no reſt in either. If I went, Salvation was turned into Condemnation unto me. If I went not, it was death to me. I was on a Rack.

Maid. None can be in a worſe condition than I: Full of fears.

Sa. Of late my caſe was ſo, that if one had been all day burning in the fire, they could not have been in a worſe condition.

Maid. I *am in ſuch extremities of late, that* I *am almoſt quite ſpent, and* I *have nothing to relieve me.*

Sa. So was it with me of late. When you are at the loweſt, Chriſt is ready to reſtore Soul and Body. If you ſee your ſelves nothing,, and ſee all fulneſs in Chriſt, you are the neareſt to comfort. The Lord hath done as much for me, as ever he did for any: as much as for the man that had the Legion of Devils in him: He was cloathed, and in his right mind. He hath cloathed me, and put me in my right mind, and ſet me at his feet. God puts away our *ſins, as a thick cloud*, but it wants manifeſting to our ſouls. His time is the beſt time: therefore wait for him.

Maid. I am an ungracious Creature: I *cannot wait any longer.*

Sa. But the Lord waits upon you. You think you are ungracious, and he waits to be gracious unto ſuch as you. There is as much of the power of the Lord ſeen in upholding a Soul in ſuch a condition, as in delivering it.

Maid. I am utterly loſt.

Sa. Not in Gods account. You muſt be loſt in your ſelf, that you may be found in him. He came to *ſeek, and to ſave that which was loſt.* Yet this poor ſoul went ſad away from her. Yet *May* the 7th. ſhe came to her again, and *Sarah* ſaid to her,

Sa. How do you? Have you not yet found him whom your Soul loves?

Maid. I have been long thus, and yet am no better, and therefore my caſe is ſad.

Sa. I was in a ſad condition, ever ſince I was nine years old. And that Daughter of *Abraham* was bound by Satan eighteen years: yet Chriſt healed her.

Maid. But he will deſtroy me.

Sa. Hou dare you ſay ſo? when Chriſt ſaith, He came not to deſtroy Sinners , (but their Sins) but to ſave, even ſuch as you and I.

Maid. He will ſave them whom he hath choſen: but I *am none of them.*

Sa. Dare you enter into Gods ſecrets? Who made you of his ſecret Counſel? *Secret things belong to God.*

Maid. Aye: but I *would not hearken.*

Sa. It's neither in him that wills, nor in him that runs, but in God that ſheweth mercy.

Maid. But I reſiſted when he would.

Sa. Your time was not come: for if it had been Gods time of coming, it's not all your power that could hinder his Power.

Maid. I put out the Light, and walked contrary to his way.

Sa. You were not in the Light, nor in the true way, till you have Chriſt. He is the *Light* and *the way.*

M*aid. I can do nothing as I ſhould.*

Sa. If you had done all, yet you be but as the young man in the Goſpel, that ſaid, *All this have I done:* yet he wanted one thing; ſo you want one thing; the Sealing of his Love to your ſoul. You muſt lye low before God: it's Chriſt that both throws down, and raiſeth up. He did both to me.

M*aid.* M*y heart is deſperate.*

Sa. The heart of man is deceitful above all things, and deſperately wicked. It's the depth of miſery, that cryes to the depth of mercy.

Maid. I am blind, and ſee not the depth.

Sa. Chriſt came to open the eyes of the blind, not of them that ſee: it's Chriſt that muſt waſh you with clean water. He gives it: He works, and who ſhall let him.

M*a. But I reſiſt, whenas ſuch muſt be willing.*

Sa. But that's in *the day of his power*; then they ſhall be willing.

M*a. I have gone many a weary ſtep to get comfort, but can find none.*

Sa. Chriſt was weary, that he might *ſympathize* with you. I was poſſeſſed by the ſtrong man, till Chriſt diſpoſſeſſed him: and ſo he will to you.

M*a. I am in depths of miſery.*

Sa. Depths of miſery call for depths of mercy. Now when God would root and eſtabliſh you, Satan is moſt buſie with you.

M*aid. I am pull'd up by the roots.*

S*a.* Chriſt will root you out of your ſin, and root you out of your ſelf, and then plant you in himſelf. He will do it.

M*a. I cannot believe.*

S*a.* I lay in unbelief, and could believe nothing, but that there was no God, no Devil, no Hell, till Chriſt made me believe in himſelf: and the ſame power that did it for me, will do it for you; for he is the ſame for ever; unchangeable. Many other paſſages there were between them. And ſhe had other conferences with other afflicted perſons, which for brevity ſake I omit.

26. *A Wondrous Relation of the various diſpenſations of God towards a child of eleven years of age. Wherein, as his ſeverity hath appeared in afflicting, ſo alſo his goodneſs, both in enabling her (when ſhe was ſtricken dumb, deaf, and blind, through the prevalency of her diſeaſe) yet ſeveral times to utter many glorious truths concerning Chriſt, Faith, and other ſubjects: As alſo in recovering her, without the uſe of any external means, leſt the Glory, which was due to him, ſhould be given to any other.*

This Child, who was the Subject of ſuch wonders, was the daughter of Mr. *Anthony*, and Mrs. *Faith Hatfield*, of *Leighton* in the *Weſt-*

Riding of *Yorkſhire* : her name was *Martha Hatſield*. She was twelve years old compleat, *September* 27. *An. Chriſti* 1652. She was from her birth a Child of wonders, being ſo little when ſhe was brought out of her Mothers womb, that it was thought ſhe would ſpeedily have returned to the common womb, where all the living muſt e're long be laid up. But God (who quickeneth the Dead) continued her life, and ſhe grew up hopefully, as a Plant of Gods own planting: Yet, ſome years before her Viſitation, ſhe was obſerved to be of a ſad ſpirit, oft retiring into corners, and weeping for a long time, not being able to render a reaſon thereof; but afterwards it appeared, that ſhe was much afflicted with the Spleen Wind, which (notwithſtanding the uſe of means) encreaſed to great extremity.

Yea, it grew to that heigth, that she could not digeſt her meat, but vomited up all that she took, which yet was but very little, for a long time. After this she was taken all of one ſide, beginning at her neck, which made her hold her head awry. From thence it went into her Arm, and took away the uſe of it for many dayes; and when that mended, it fell into her Leg, on the ſame ſide, and continued there till ſhe fell quite down, which was after this manner; She had extraordinary fits of violent vomiting, and after that, Convulſions, which occaſioned extream torments eſpecially in the night; and ſo ſhe continued for many days, ſorely troubled with a ſtopping, *&c.*

About *April* 6. 1652. There was ſo great a change in her, that they thought she would have dyed preſently, and ſhe fell into a fit of extreme pain in her ſide, which took away her breath, and her ſenſes for ſixteen hours: She was alſo ſtiff all over, in which time she lay (as if dead) hopeleſs of life, in the judgment of all about her. Yet, about the third hour, she was enabled with great alacrity to expreſs Heavenly joyes, and ſweetly prayed for her ſelf, and all her Relations, ſo (as she conceived) their neceſſities required, ſaying;

Lord, bleſs my Father, thy ſervant, the Head of this Family : Lord, give him Faith in Jeſus Chriſt, *to lay hold upon thee : and give him patience to be content with thy will. And for our Mother, who hath been ſo long weak, Lord, reſtore her, and make her a comfort to us all, and teach her alſo to ſubmit unto thy will. And for my Grandmother, that old ſtock, whom thou haſt made ſuch a Comfort to us ; Good Lord, we thank thee for her. And for our Brother, who is to be diſpoſed of, Good Lord, direct the heart of thy Servant, our Father, to diſpoſe of him, as may be moſt for thy Glory, and the good both of his Soul and Body. Good Lord, bleſs our Siſter, who hath taken ſo great pains both with my Mother and me. And our other little Brother, Lord, make him thine, & guide him in all his ways, in theſe his young years, that his Soul may be precious in thy ſight : And my other Siſter, Lord, give her grace. And for that other little Siſter, Good Lord, take away that infirmity from her eyes, if it be thy bleſſed will. And for that Siſter, whom thou haſt diſpoſed of in marriage, the Lord bleſs that Family, & give them more and more of thy Spirit, to guide them in thy wayes : and Lord, give unto him a ſpirit of Prayer; but let us not make haſte, for thy time is beſt. And for that little Branch, Lord, as it grows in dayes and years, grant that it may grow in Grace, and walk in thy wayes. And for thy Servant, my Uncle (who prayed ſo heartily for me laſt night) the Lord bleſs him. And L. bleſs thy Servant*

who

who is gone to uſe the means for her health,and bleſs the means : for without thy bleſſing nothing can profit : And, Lord, if it be for thy Glory, bring them together, and if not, make them contented to yield to thy will. Good Lord, bleſs all our Family, and make them thine, and teach all our Friends to walk in thy wayes, &c. This cauſed great amazement in her Hearers.

Her Prayer being ended, her Head fell,and ſhe was as in a Trance ;and as ſhe paſſed into it, ſhe ſaid ; *The Lord be with you all : I am now going unto Heaven, where I hope one day you will come to me.* When ſhe came forth of that Trance,in which they thought ſhe would have died, ſhe was exceedingly rapt up with joy, ſpreading her Arms, and claſping them cloſe to her,that they could not be opened;but preſently ſhe opened them,and cryed out, ſaying; *I have found my Chriſt, O,* I *have found my Chriſt! How ſweet he is unto me!* Preſently ſhe fell into a ſore conflict with Satan,and opening her Arms,ſhe ſtruck ſo vehemently, as with more than ordinary ſtrength, ſaying, *Away,away,away,Satan:* This ſhe did with a ſtern countenance, and ſo continued for a time, & then the Lord was pleaſed to comfort her again.

Then ſhe laughed,and rejoyced more than before,& ſpreading her arms, claſped them cloſe again, ſaying ; *O, my Chriſt is come again ! my Chriſt is come again! He ſhall vanquiſh Satan, and caſt him behind me.* After this,ſhe fell into another conflict,ſtriking as before,but ſpake not at all in this conflict: but when it was over,ſhe ſpake,and laughed,& ſaid, *Oh,now my ſweet Chriſt is come again ; he is come again, and hath deſtroyed my ſpiritual enemy, who would have deſtroyed my ſoul! Oh,labour for Chriſt, and that the Name of Chriſt may be written upon all your hearts in letters of Gold.* Thus ſhe continued moſt of that night,having ſomtimes comforts,and ſometimes conflicts,as before.

After this,about 17 days, ſhe lay ſtiff,and never ſpake all that time: and it pleaſed God ſo to order her diſeaſe, that ſhe came to her ſelf twice a day, namely,at twelve a clock at noon,and ſix at night,and then ſhe had the uſe of her underſtanding, but could not ſpeak : And to theſe times ſhe kept conſtantly, for 17 dayes together, and then ſhe would make ſigns to them to waſh her mouth with ſmall beer,or water.She took no food at all during thoſe days, but only had her mouth waſhed, as was ſaid before.

About *April* 23.coming to her ſelf,ſhe fell into great extremity of vomiting,and that which came up,was like Gall,or Soot and blood: &, by times, ſhe continued in that extremity 7 or 8 days,only ſhe had ſom ſhort ſleeps, and in this time ſhe ſpake much, & uttered many ſweet expreſſions. Being oft preſſed to take ſome food, ſhe ſaid, I *would take food, if God would give me leave, but I cannot,I cannot :* And when they did any thing about her, to give her ſome eaſe, ſhe would ſay : *Alas! Here is no eaſe. O, that you will not ſuffer a poor creature to have ſome eaſe! There is no comfort to be had here, but there is eaſe in Heaven.* Again,ſhe ſaid, *O Lord, ſome eaſe for a poor diſtreſſed Creature ; Lord, for thy Son Chriſts ſake.*

After a while, ſhe ſaid, *What a naughty, naughty Laſs was* I *to be ſo impatient? but now* I *have more pain, and the Lord hath given me more patience. Now I can ſay with* David,It is good for me that I have been afflicted. *Good? yea it is good indeed : For my Father hath got good, and my Mother hath got good,and* I *have got good, and God hath got glory.* I *would not have been without this affliction for any thing. This is a good affliction indeed.*

Her Siſter *Hannah* ſaid to her; Muſt theſe little pretty hands go into the Grave, and rot in the duſt? *Yea* (ſaid ſhe) *what ſhould they do elſe? poor, ſinful, corrupt fleſh.* Child (ſaid her Father) art thou not an hungry? Thou haſt eaten nothing of a long time. She anſwered: *I hunger for nothing but Chriſt:* I *am very hungry after him:* I *would very fain have him.* Wilt thou drink (ſaid her Father?) She ſaid, *I am very thirſty for Chriſt.* They ſpake to her about ſending for a *Phyſician:* She ſaid, *My comfort is in Chriſt. Pray you trouble me not with a* Phiſician. Jeſus Chriſt *will be my* Phyſician: *for my Grave is better for me, than to be here.*

Again ſhe ſaid, *Lord, reveal unto me what is the cauſe of this affliction: what ſin it is that lies unrepented of: ſins of omiſſion, or commiſſion: or what ſins ſoever they are. Lord, reveal them unto me, and pardon them all, and give me repentance for them,* &c. Again ſhe ſaid, *O Lord, I beſeech thee, look upon me with pity and compaſſion! Lord, Do not forget me, but think upon me.* Again, *Oh! my Sin is the cauſe of it! O, teach me to ſay as* David *did:* It's good for me that I have been afflicted. ---- *Good Lord, look upon me with pity and compaſſion, and enable me to bear thy hand. Lord, mitigate theſe pains which are upon me: Lord, pardon all my ſins, and remove all theſe afflictions which are upon my body, if it ſeem good in thine eyes.*

After a while, ſhe ſaid, *The Lord hath in mercy looked upon me with his pity and compaſſion. I hope I ſhall not be from my Chriſt long. Come, Lord Jeſus: O, come Lord Jeſus, Come quickly.* Then ſhe comforted her ſelf with the conſideration of *Jobs* caſe; who, though he ſate on the Dunghil, ſcraping his ſores with a potſherd; and though God gave Satan power over his Body, yet not over his Soul: and though his wife tempted him to curſe God, (*what a wicked woman was that? what a wicked woman was that?* (ſaid ſhe) yet his Soul was precious in Gods ſight.

Then muſing with her ſelf, ſhe ſaid thus; *Why did God create man?* For his own glory. *Why doth he afflict his Children?* For their good. *Why ſhould we deſire to dye when we are in affliction, ſeeing* the Grave praiſeth him not, *and ſeeing it is for Gods glory to live?* Again, ſhe ſaid, *Come unto me, all ye children, and I will gather you as a Hen gathereth her Chickens, and you ſhall ſing* Hallelujahs *in Heaven with Chriſt, and all his holy Angels.* Again, *Happy are they who appear for Chriſt, for they ſhall appear with him in Glory.* At another time, ſhe ſaid, *That no body knew what troubles ſhe had gone through* (*in reading the Word, and Prayer*) *by reaſon of evil and wicked thoughts: and that ſhe was glad ſometimes to leave off reading, and go to Prayer: and ſaid; I have ſought to God many times with tears* (*which no body knew of*) *to help me againſt unprofitable thoughts: but now I have got the Victory, through Chriſt my Lord:* and then ſhe laughed.

Before this Childs ſtrange diſtempers fell upon her, ſhe was obſerved to be very frequent in private Prayer. And, her Mother being exerciſed under long weakneſs, ſhe uſed to read by her, out of ſuch good Books as were in the Houſe. And her Mother obſerved, that ſhe would read with much affection, which occaſioned her to think, that her heart was taken with what ſhe read. And the child would ſometimes ſay, *Mother, forſooth, Is not this a good Sentence? If you pleaſe,* I *will read it again.*

She was obſerved to be a very loving, affectionate, and tender-hearted Child towards all: and eſpecially ſhe manifeſted it in her many pregnant expreſſions to her Mother in her ſickneſs.

May the 1ſt. or 2d. She was freed from that extremity of pain, her diſeaſe much varying: and ſhe was ſtricken all over ſtiff, all her parts being extended, as if ſtretched forth: and if any one lifted up her Arm higher or lower, there it would fix where they left it: and ſo if they buckled any joynt of her Hand, it would continue in that poſture: and thus it was with her for ſeventeen dayes, during which time ſhe ſpake not a word, neither did ſhe take any food, only they waſhed her Mouth with Beer, or Water, as before. And when any ſpeak to her about any worldly thing, or of ſuch Childiſh things as ſhe had formerly delighted in, ſhe would ſhew diſcontent; but if they diſcourſed of Heavenly matters, ſhe ſeemed to give good attention.

Then were her Convulſion fits grown to greater extremity, the diſeaſe varying ſtrangely, and cauſing ſeveral motions and poſtures. Sometimes she had thoſe ſtiff fits, and then she uttered thoſe ſweet ſayings, which are afterwards ſet down; and when she grew limber, she gave over ſpeaking. Theſe things concerning her are very remarkable.

1. She ſeldome, or very rarely ſpake, but in a ſtiff fit, and she continued thus ſpeaking, from *May* 19. till *June* the 21. 1652. beginning uſually about eight a Clock at night, and ſo continued, with ſome little intermiſſions, for about two hours, or more, and then ceaſed till the next night about the ſame time. Indeed she ſometimes ſpake in the morning, and ſometimes in the afternoon, but it was very ſeldome, and but a word or two, and then she was limber all over: but then she had ſtrange workings of the Convulſion, twiſting her fingers, writhing her neck, her mouth being drawn to her ear, *&c.*

2. Sometimes in thoſe ſtiff fits wherein she ſpake, she would change her countenance, and look very ſadly, and frowningly, whereupon it was conceived that then she was under ſome temptation: for the next thing she ſpake after them, was alwayes ſomething againſt Satan, that roaring, lurking Lion, and after she would ſmile, and look very cheerful.

3. The manner of her entring into thoſe ſtiff fits was, with beatings of her hands upon her breaſt; and withall she had ſore Convulſions, and then ſuddenly she had all her parts extended, and then she ſmiled, and they knew she would then ſpeak preſently. All the time of her ſpeaking she lay upon her back, with a moſt ſweet, cheerful, and amiable countenance (except one or two frowning fits in a night.) She had alſo fits of rejoycing, and then she claſped her arms, and laughed ſometimes. Her ſpeech was ſometimes lower, and ſometimes more audible; yet alwayes with that earneſtneſs, and vivacity of ſpirits, as did much affect the hearts of them that heard her. If at any time ſhe miſtook a word, she would go over the matter again, and not leave it till she had made good ſenſe of it.

4. When her times of ſpeaking came, there was one who wrote down her words, others helping to remember the words as she uttered them. Many reſorted thither to hear her, when her ſpeaking times were known

abroad, and very great care was taken, that her very words might be ſet down.

5. From this time, till a little before it pleaſed the Lord to reſtore her, it was judged that ſhe did neither ſee, nor hear, or know any body; and that ſhe never minded any thing that was ſaid to her, nor anſwered to any thing that was ſpoken to her. It was the judgment of a very able *Phyſician*, who was ſometimes with her, that her diſeaſe was natural, but her ſpeech ſupernatural. All her ſpeeches were good and gracious, much of Chriſt, and of Faith, and againſt Satan, and the many errours of the preſent times, both in judgment and practice.

6. In this long time of her ſilence, namely, ſeventeen dayes, her Friends began to be much perplexed, fearing that God had left her, and many Prayers were made, that he would be pleaſed to open her mouth again. And *May* the nineteenth, it pleaſed God to anſwer their Prayers, and the firſt words ſhe uttered were theſe: *I was in darkneſs: but now I am in the light*: which occaſioned great joy and thankſgiving in her Friends about her.

Some of the Childs Speeches.

May the 19th. 1652. I was in Darkneſs, but now I am in Light. Labour for Chriſt. Chriſt is crept in again: claſp him in your Arms: Hold him faſt. Now you have obtained Chriſt, hold him faſt.

Away with the roaring Lion: Chain him up: My God, chain him up. My Chriſt is come again. How ſweet is my Chriſt! How good my God hath been unto me, to give me Jeſus Chriſt! When you get Jeſus Chriſt, hold him faſt; Do not let him go.

My God hath ſpoken a word of comfort: *Seek, and ye ſhall find: Ask, and ye ſhall have: Knock, and it ſhall be opened unto you.* He bids me knock, and he will open.

How ſweet is Jeſus Chriſt! Sweeter than Gold and money. If you have him, hold him faſt. Now we have him, we will not let him go. How ſweet my God is! O, how ſweet my God is!

May the 20th. Oh, what a God have we, that hath given Jeſus Chriſt to dye for us?

My God hath caſt me down with his left hand; he upholdeth me with his right hand, but he will raiſe me up with both.

My Chriſt is heavier than all the world. Weigh all the world and Chriſt, and he will weigh all down.

Oh, what a glorious God have I, to give me his Chriſt to ſave my ſoul! who would not but truſt him? Oh, truſt in him: When all things in the world fail, he will not fail: he will ſtick faſt unto you. Truſt him: O truſt in him.

Pluck Satan away: Pluck him away, my God: Let him not touch me; Let him not enter into my Soul.

My Chriſt is come again. Oh how ſweet my Chriſt is! how ſweet he is! Thoſe that feel the ſweetneſs of Chriſt, they will truſt in him.

Strait is the way to Heaven: but my Chriſt is gone before me, and hath opened the Gates: He hath laid up treaſures in Heaven for me. My Chriſt will not fly away from thoſe that truſt in him.

All the World is Vanity. Here is nothing to take pleaſure in, but *all is vanity, and vexation of ſpirit*: but they which know the pleaſure and ſweetneſs of Chriſt, they will ſtick cloſe unto him. Oh, labour to get him by Faith.

Struggle: O ſtruggle. Let him not go. He is an everlaſting good to thoſe that depend upon him. I deſire to depend upon him.

In Heaven there is joy without ſorrow: comfort without diſcomfort; where *Chriſt* will *wipe away all tears from the eyes* of thoſe that deſire to depend upon him.

Learn to know the ſweetneſs of *Chriſt*. For they that love him, he will never forſake them. And thoſe that truſt in him, and live to him, he will never forſake them. Labour for *Chriſt*: truſt in him. Oh, ſerve him, and get Faith in him.

Labour to truſt in *Chriſt*, and believe in him. Thoſe that know the ſweetneſs of *Chriſt*, will embrace him, and never let him go: and he will embrace them, and never let them go.

Labour for *Chriſt*, that ye may have the Joyes of Heaven with my ſweet Father and his Angels for ever.

My *Chriſt* is come again, taking me up in his Arms to Heaven: Oh how ſweet *Chriſt* is! Taking me in his Arms, and carrying me in *Noahs* Ark into Heaven.

Oh, what a ſweet Father have I, that doth all things in Wiſdom, for the good of my poor ſoul! my God will ſtick faſt to me; he will never forſake me.

Labour to lay up *Chriſt*: Embrace him in your Arms, and when you feel ſweetneſs from *Chriſt*, hold him faſt. Oh, what a ſweet God have I to relye upon! Now that I have obtained Chriſt, I will ſtick faſt to him.

My God doth all things in Wiſdom; He knows what is good for me.

Now my God hath pulled back Satan, that roaring Lion, and hath caſt him behind me. O what a ſweet God have I! oh, how ſweet is my *Chriſt*! He hath laid up treaſures in Heaven for my Soul.

May 21. *VVhom I love, I rebuke and chaſten*: *be zealous therefore, and repent.* Why did God create his Children? For his own Glory. And why doth he afflict his children? For their good.

Come unto me, all you that are weary and heavy laden, and I will give you reſt. O come unto me (ſaith my God) and drink of my drink, and you ſhall never thirſt. O labour for *Chriſt*.

I count all things but dung, in compariſon of Chriſt. Get Faith in *Jeſus*, and that will draw you nigh to God, and not draw you back from him.

Call upon me in the time of trouble, and I will hear you. What a ſweet Father have I, to give me *Jeſus Chriſt*? Who can be unthankful? Can I be thankful enough?

Pardon (Lord) and forgive me all my ſins. Oh, Let not that roaring Lion get power over me. Pull him back.

Cleave to Jeſus Chriſt. Truſt in Jeſus Chriſt, and he will never forſake you : Stick faſt to *Jeſus Chriſt*: Rely upon him. When all comforts in this world fail, he will never fail : therefore ſtick cloſe to him.

If we could but get into Heaven, there is comfort without diſcomfort, joy without ſorrow, where God will *wipe away all tears.* O how happy are they which enjoy Chriſt! To them that enjoy him, he will make way for them. Therefore labour to get *Jeſus Chriſt*, and ſerve him, and he will ſave you, both from dangers in this world, and in that which is to come.

May 22. Labour for *Jeſus Chriſt*, and to get Faith in him; and for the Life of Faith in *Chriſt.* Lord, give us the Light of Heaven, that we may ſee *Jeſus Chriſt* with our ſpiritual eyes, for we cannot behold him with our mortal eyes.

Labour for the Life of Grace, that we may behold the glorious God of Heaven. When all the light of our mortal eyes is gone, ſtill there is light in *Jeſus Chriſt.*

Come unto me, poor Soul, and follow me. Take up thy Croſs, and I will be thy Saviour. Take heed of deſpiſing God, for fear that his wrath be poured out upon you, *&c.*

May 23. Ah, that we ſhould be led away with Satans temptations, to follow our corruptions. Satan labours to get a poor Soul, and when he hath gotten it, he will caſt it into Hell.

Sing praiſes: Sing praiſes to our God for all his mercies which he beſtoweth upon us, and be not ignorant of them ; and forget them not. For if we forget them, he will be forgetful of us.

Lord, give us repenting hearts, that we may repent truly : and come we to Chriſt, that we may repent truly, that thy wrath be not poured out upon us.

Oh, what a good God have we, that never *ſlumbers nor ſleeps*, but watches over his poor ſervants continually!

Oh Lord, I deſire to wait till my Glaſs be run : for I long to be in Heaven, rejoycing with thy holy Angels.

Thoſe which hunger and thirſt after *Jeſus Chriſt*, let them come and *drink of the water of Life*, and they *ſhall thirſt no more*: and when *Chriſt* which *is their Life*, *ſhall appear*, *they alſo ſhall appear with him in Glory.*

Labour for *Jeſus Chriſt.* What are we without *Chriſt*, but a lump of Clay, or Lead, full of corruption, and without the Spirit of God?

Now my Chriſt is come again. Oh, that I could hold him faſt, and not let him ſlip from me! O Lord, give us thankful hearts to thee, who haſt given us *Jeſus Chriſt*, thy dear ſon, to take our ſins upon him. All our ſufferings are nothing in compariſon of *Jeſus Chriſts* ſufferings. He ſuffered Death upon the Croſs for us.

Lord, *Take away theſe ſtony hearts of ours, and give us new hearts.* And take away theſe thorns out of our hearts, & give us thankful hearts, that we may be ever thankful unto thee, for all thy good gifts that thou haſt beſtowed upon us.

May 24th. Lord,give us *Jeſus Chriſt*; for without *Chriſt* we are nothing but like loſt ſheep that are gone aſtray.

How good is thy word, O God! How good is thy word! Ground it not in our Heads only, O God, but in our Hearts.

If Satan conquer me, he will caſt me into Hell-fire: but my Chriſt will not ſuffer him to touch me: My Chriſt is ſtronger than he. He will not let him prevail againſt me.

My Body is but Worms-meat in the Grave: but what care I for my Body, ſo that my Soul be in Heaven with my God and his Holy Angels.

Strait is the Gate that leads to Heaven, and few there be that find it: but wide is the way that leads to deſtruction,and many there be which go therein.

The afflictions of the Body are nothing; but the Soul is a rare Jewel. When both Body and Soul are afflicted, then there is cauſe of ſorrow. But pray to God, that he may ſupport your ſouls.

Oh, take my Soul, Lord, into thy Protection: For, if both Body and Soul ſhould be gone, then all is gone: but when they are in thy hands, then they are ſafe: then there is no cauſe of ſorrow, but of rejoycing, and of ſinging *Hallelujahs* for ever.

Truſt in God, Walk in Gods ways: the more you walk in Gods ways, the more aſſurance he will give you.

If we could but get one taſte of the ſweetneſs of Chriſt, it would raviſh our hearts, ſo that we would then ſtrive to get nigher and nigher unto him, &c.

Thus ſhe continued daily at her uſual times, to utter ſuch ſavoury, and Heavenly ſpeeches, till *November* the 21ſt. 1652. at which time ſhe concluded thus:

Lord, humble theſe proud hearts of ours, leſt we be blown up with this World, and the vanities thereof. If we could but feel one dram of the ſweetneſs of Chriſt, we ſhould not give way to the vanities of the world as we do. But while we are in the fleſh, we are apt to follow the luſts of the fleſh. If we could be ſo ſenſible of the ſweetneſs of Chriſt, and apprehend it aright, we ſhould be ſo taken up with Chriſt, and the ſweetneſs of him, that we ſhould not be ſo carried away with the vanities of the world; but we ſhould give up our ſelves to Chriſt, *and make him our habitation.*

The ſame night, about twelve a clock, ſhe had great extremity of pain, and (as it was conceived) would gladly have ſpoken, making ſigns, that her heart was in Heaven: and, after a ſhort ſpace, ſhe ſpake, and ſaid:

Me is not in the hand of mine Enemy, but in the hand of my loving Father. He is an ever-living, ever-loving, and glorious Lord God: He is a wiſe God, and he will not give his children one laſh more than he ſees good for them.

After this, ſhe ſpake no more, until the eighth day of *December*, which was the day after God had graciouſly reſtored unto her the uſe of her Senſes and underſtanding.

Many Prayers were offered up to God, in the behalf of this Child, yet ſtill her diſtempers grew more violent. She had moſt terrible crying fits, by reaſon of her extreme pain, which continued till ſhe vomited bloud, and then ſhe was quiet. She grew exceeding weak, not being able to ſpeak, from *November* the 21ſt. to *December* the 8th. and the manner of her recovery was thus:

Upon the fifth and ſixth dayes of *December*, they perceived by ſome *ſymptomes*, that God was about to reſtore her underſtanding to her: for ſhe gave ſome ſigns of that which ſhe had not given ſigns of before, ſince about the midſt of *April*. And, *December* the 7th, between five and ſix a clock at night, it pleaſed God to open her teeth, which had been ſhut ever ſince *September* the 8th; for ſhe yawned, and then ſhe took ſome food without ſpilling. After an hours ſpace, she knew her youngeſt Siſter, being about four years old, who uſed to lye by her, and to be very fond of her: And ſoon after, she knew her Mother, and rejoyced to ſee her, ſtroaking her Face, and clipping her about the neck. Then her Father came, and he asked her, whether she did not know him? And, after a while (for as yet her eyes were ſomewhat dim) she did the like to him. They alſo diſcerned, that God had reſtored unto her the Senſes of Hearing, Seeing, Smelling, Taſting, and Handling. For, being called by her Name, she had an expreſſion, whereby we perceived that she heard us, and ſaw us; and giving her a pair of perfumed gloves, they bad her ſmell to them, and she put them to her Noſe ſeveral times, and had much uſe of her hands, which she had not before. And about nine a clock, she knew her Siſter *Hannah*, and her Grand-mother. That night she had reaſonable good reſt and ſleep.

The next morning, being *December* the eighth, she had four or five ſick fits, her Body, Face, and Lips, being much ſwelled; but when they were over, her ſwelling was gone in an inſtant, and then she held up her hands and eyes, ſeeming to praiſe God. At five or ſix a clock at night, she fell into a ſtiff fit, but without her former Convulſions, and then she ſpake, as she uſed to do in a ſtiff fit, ſaying;

Oh, let us wait, and be patient, until the appointed time of our wiſe God: for his time is the beſt time. And, he that ſhall come, will come, and will not tarry: And the Juſt ſhall live by Faith: But if any draw back, my Soul *ſhall have no pleaſure in him.*

Let us labour for *Chriſt*, that *Holy One*, by whom *we live, move, and have our being*: He is all in all. Oh, truſt in him, and believe in him! for all things truſt in him. Fear him, and Love him: For he hath promiſed, *that all things ſhall turn to the good of them that love him*, and delight in him.

Oh, let us labour for Faith! For he that is *faithful unto the Death, ſhall receive a Crown of Life*.

Theſe things she ſpake with much fervency, lifting up her hands, and shaking her head. She continued in this ſtiff fit, about a quarter of an hour, and then she came to her ſelf; and her Mother ſitting by her, she rejoyced, and ſaid;

Mother, ah Mother, how do you? Ah, my dear Child, (ſaid her Mother) how doſt thou? She anſwered, *Me is pretty well, I praiſe my God. Oh, Mother, love God, love him! O get Faith, get Faith!* So I have need, ſaid her

Mother : Ah, Child, Thou haſt been a Preacher of Righteouſneſs, and haſt taught us the way to Heaven. The Child anſwered ; *Have I? Have I? Me cannot tell : I can do nothing of my ſelf : It was not me, it was the Spirit of God in me : I am nothing but a poor Earth-worm, and me have nothing in me, but what my God giveth me ; for me is nothing but duſt and aſhes.* That night she ſlept very quietly.

December the ninth, when ſhe awaked, her Mother asked her, *what a night ſhe had?* A very good night (ſaid ſhe) I praiſe God, I never waked till now (which was about ſeven a clock in the morning.) Her Mother ſaid, *Mattee, God hath done great and wonderful things for thee, in manifeſting ſo much of his power upon thee, and to us in thee. The Lord ſet theſe things aright upon our hearts.* She anſwered, with a ſigh ; O, when the Lord is pleaſed to do great things for us, he expects, and looks for great things from us : even as the Husbandman, that ſows a great deal of ſeed, looks for a great crop. If he have a great ſeed-time, he looks for a great Harveſt, *&c.*

That morning ſhe expreſſed her ſelf very freely, and her ſpirit was ſo enlarged to ſpeak, that her Mother told her, ſhe would ſpend her little ſtock of ſpirits, by ſpeaking ſo much. *O no* (ſaid ſhe) *My ſpirits can never be ſpent by ſpeaking of my God. If any would feed me by ſpeaking of my God, I could live upon it.*

Here follow ſome queſtions propoſed to her, with her anſwers to the ſame.

Qu. *You have been long afflicted. I hope you have found the Love of God towards you in it? for whom he loves, he chaſteneth.*

A. I hope ſo. *They are Baſtards, and not ſons, whom the Lord correcteth not.*

Q. *Have you not a dimneſs before your eyes?*

A. Yes. But, I hope, if God lend me life, he will give me the comforts of life, to make my life the more comfortable ; and that he will raiſe me up, and give me my Senſes by little and little.

Q. *You have ſpoken much of God, and have been an Inſtrument of much good to many that came to hear you?*

A. My Soul will rejoyce in that. It was not me ; it was the Spirit of God in me. I am but a poor Earth-worm, and can do nothing of my ſelf.

Q. *There are two Books written, of what you have ſpoken?*

A. Are there ſo? I wiſh that they may look at a good end.

Q. *Do you remember what you have ſaid?*

A. No. I have forgot : but I hope God will give me a Memory, that I may tell to others what God hath done to my Soul. Pray you, pray to God for my Memory.

Q. *Whether is Faith or Repentance the firſt work in Converſion?*

A. You muſt firſt lay the ground-work of Faith, and then Repent, and turn home to the Lord.

Q. *What is the Corner-ſtone in the ſpiritual building of the Church?*

A. Chriſt : but the ſtone is three cornered ; the Father, the Son, and H. Ghoſt.

Q. *What is Faith, Hope, and Charity?*

A. Faith is a Gift of God, to believe in Chriſt. Hope is a hoping to enjoy Chriſt. *Charity* is the love of Chriſt.

Qu. *How may we do to get the door of Faith opened?*

A. Walk in the paths of Righteouſneſs.

Q. *Doth not the Devil go about to deſtroy you?*

A. Yes.

Q. *Who conquered thoſe temptations?*

A. *Jeſus Chriſt.* Satan goes about to deſtroy us with his Temptations: but I hope, they will not be laid to our charge, but to his charge from whence they came.

Q. *Why hath Chriſt conquered Satan?*

A. For his own Names-ſake, and for my ſake.

Q. *Whether do you think that God will reſtore your ſtrength by his own immediate power, or by the uſe of means?*

A. I believe that God will raiſe me up by his own immediate power, without the means of *Phyſick.*

Q. *Do you not deſire that means ſhould be uſed?*

A. I have often preſſed my ſelf to be willing to uſe means, but yet I cannot find my heart to be made willing.

Q. *Why do you deſire to be willing to uſe means?*

A. Becauſe my Friends deſire it; and for their ſatisfaction.

Q. *VVhat ground have you to believe that God will raiſe you up by his own immediate power?*

A. Becauſe God doth not make me willing to uſe the means, though I have oft deſired it of him: and ſurely, if he would have me uſe means, he would make me willing. I think God will not make the *Phyſician* to have any part of the honour in raiſing me up; but will have all the Glory to himſelf.

Q. *You ſaid, that you did believe that God would raiſe you up by his own immediate power: you have many weakneſſes upon you. VVill you endeavour to act Faith upon that power of God?*

A. It is my deſire; but I have nothing but what is freely given me of God.

One told her, that ſhe had no ſhoos to put on, (for they had given all her clothes to ſome poor children, not expecting her recovery:) Her Father ſaid, there was a Shoo-maker in the Town, but he was a Quaker. A Quaker (ſaid ſhe) *what is that?* One (ſaid he) that ſlights the Miniſters, and Gods Ordinances. She replyed, *that then ſhe would have no Quakers ſhoos.*

Q. *Do you know what Quakers are?*

A. They are ſuch as are above Ordinances.

Q. *VVhat mean you by that?*

A. I ſhall make you underſtand. They are ſuch as ſlight Gods Miniſters, whom he hath ſent to Preach his Word.

Q. *VVhy will you have no Quakers ſhoos? Do you think that there are any errours ſewed up in the ſeams of their ſhoos?*

A. No. But, they ſay I am a Quaker; and therefore to convince them that I am not, I will have no dealings with them.

She continued pretty well, and with much chearfulneſs of ſpirit: and the Lord was pleaſed to make her food and ſleep comfortable unto her:

but ſhe had no uſe at all of her legs, until *December* the 21ſt. at which time, ſhe being in bed, about nine a clock at night, ſhe told her Father, that ſhe felt ſtrength come into her legs. He asked her, *How*? She ſaid, It trickled down, and came into her thighs, knees, and ankles, like warm water, and ſo continued a quarter of an hour. And after that working was paſt, her Siſter *Hannah* took her up, and ſhe ſtood without holding, which ſhe had not done of three quarters of a year before. When ſhe was laid into her Bed again, ſhe fell into extremities of hot and cold fits, four or five ſeveral times. One while, as if ſhe had been dipped in hot water, and again, ſuddenly, as though ſhe had been dipped in cold water: Preſently after, ſhe was very ſick, and vomited: and that being over, ſhe had much pain in all her joynts, and was in great extremity from the Head to the Feet. Then, at an inſtant, ſhe ſaid, *I praiſe God, I am now as well as ever I was in my Life*: I *am neither ſick, nor have any pain.*

Then ſaid her Mother; Ah Child! Now thou underſtandeſt how ſuddenly the Lord hath given thee thy limbs: Even ſo ſuddenly did he give thee thy underſtanding, and ſpeech, though then thou waſt not able to apprehend it. *Oh* (ſaid ſhe) *how ſhall we be able in any meaſure to extoll the Name of the Lord in Praiſes that are due unto him for all his mercies to us. I deſire that the Lord would be pleaſed to perfect my heart, and to frame it ſo as he will be pleaſed to accept of it. For I have cauſe to Praiſe the Lord more than others; ſeeing he is pleaſed to take notice of me more than of others.*

Q. *Child: Is not thy mind full of apprehenſions of the Lords wonderful dealings with thee?*

A. Yes. But I cannot expreſs it ſo largely as I deſire to do: but I hope the Lord will help me. I can do nothing of my ſelf, but I may ſay with the Apoſtle *Paul*: I can do any thing through Chriſt *that ſtrengthens me.*

Q. *What are we, poor miſerable Creatures, that the Lord ſhould make choice of a child of ours, to hold forth ſo much of his Power and Glory?*

A. It is not any worthineſs that is in us, but it is the Will of the Lord. The Lord ſaw it good in his All-ſeeing Decree: For he had decreed before I was born, that it ſhould be ſo.

Q. *Oh! my unbelieving heart would never yield to think that there would be ſuch a glorious end of this affliction.*

A. Ah, Mother: The Lord hath done above your Faith. What cauſe have we to praiſe him?

December the 22d. when ſhe aroſe, ſhe ſaid, ſhe could go: They were afraid to truſt her, it being ſo long ſince ſhe had any uſe of her Legs: but ſhe deſired leave to make tryal; and ſhe went up and down the Room, beyond expectation, and (through Gods mercy) ſhe encreaſed in ſtrength daily: and her underſtanding, memory, and ripeneſs of apprehenſion, were much enlarged, beyond what they were before her ſickneſs: And the Lord was pleaſed to make a great change in the frame and temper of her diſpoſition, which, formerly (by reaſon of the prevalency of the Spleen, from which ſhe was afterwards wholly freed, as from all other infirmities) was much inclined to ſadneſs, and fretfulneſs: but now ſhe was of a very meek, quiet, and ſedate temper, and walked on with much chearfulneſs of ſpirit. She was alſo frequent and diligent in reading and Prayer: and very humble in all her deportment.

About a Twelve month after, ſhe being queſtioned about her ſpiritual condition, anſwered, *ſhe bleſſed God, ſhe was at preſent freed from temptations, and had gotten ſtrength againſt them by Prayer. That ſhe had a hungring and thirſting ſpirit after fulneſs from* Chriſt, *it being her meat and drink in doing the will of her Heavenly Father: That ſhe had Peace and Joy, through the abundance of Hope, yet being ſenſible of her own weakneſſes: Deſiring, in the Name of* Chriſt, *to return Praiſes to her Father, and that ſhe was troubled, that ſhe could not make returns anſwerable to her deſires.*

Many things are very obſervable about this Child. Here we may ſee a Buſh burning, and yet not conſumed; yea, a Buſh burning, and yet bloſſoming. Natural Life preſerved, when natural means of the preſervation were denied. But God can make a little of the Creatures go far, when he makes them up with a great deal of *Chriſt*. Though her Commons were ſhorter than *Daniels*, yet ſhe was fat, and fair-liking. Again, We cannot read her ſpeeches, but we muſt wonder; and yet the manner of her ſpeaking added an *Emphaſis* to them. Her eyes were fixed, as if ſhe ſaw Chriſt: Her Countenance chearful, as if ſhe embraced *Chriſt*: Her lips ſmiling, as if ſhe kiſſed *Chriſt*: Yea, her Arms ſometimes ſweetly claſping, as if (with old *Simeon*) ſhe had got an armful of *Chriſt*.

She was piouſly principled from her Cradle, the Spirit bloſſoming in her, in the very Spring of her Age. Yet, though ſhe thus grew in the inward, her outward man was weakned, and decayed: In the eleventh year of her age, namely, in *April* 1652. her bodily diſeaſe encreaſed, and ſo did her love to Heavenly things alſo. For even thoſe toyes wherein that age delights, ſhe deſired not ſo much as to hear named by her Siſters, ſetting her thoughts upon, and enuring her Tongue to ſpeak of the things above, where shortly she expected to arrive.

At laſt the diſeaſe over-maſtered her ſtrength, ſeized upon the Organs of her Senſes, ſo that she could neither ſpeak, ſee, nor hear: She could not move, but as she was borne by others: and much of this time, her Teeth were ſo cloſed, that she was not capable of receiving food: only ſome liquid matter, they dropped in at a broken tooth, and that, very little; she putting it out as faſt as it was given her. Thus she lay divers Months, even from *April* to *December*, as an object of ſorrow to her Parents, and of aſtoniſhment unto all others, being capable only of their pity, not of their help.

During this continued *Paroxiſm*, she had very frequently (ſometimes every day) certain grand *Extaſies*, whereby (after that her body had been racked on the wheel of Convulſions) it became as ſtiff and extended, as that body which is ſeized on by death and coldneſs. In which *Extaſies*, God did appear, to aſtoniſhment: For therein thoſe precious Divine Sentences before-mentioned, and many others, did flow from her. There was no *Hereſie*, or errour mingled with them. When ſome raſhly ſaid, that ſhe was acted by Satan; In the next *Extaſie*, ſhe ſaid, I *am not in the hands of Satan, but in the Hands of my God.* When ſome pretenders to *Revelations* viſited her; at that very time ſhe was carried out to ſay; *Take heed that ye ſow not Tares: For if you ſow Tares, you ſhall reap Tares. Take heed that you deſpiſe not Gods Ordinances, nor his Inſtruments, whom he hath ſent to Preach his VVord. God will let you go on with your deluſions for a time; but there will come a Day of Judgment, to try whether ye be right or falſe.* And again, *Lord, reſtrain thoſe that go about to interrupt thoſe Inſtruments whom thou haſt ſent to Preach thy VVord in thy Congregations. It's requiſite that offences ſhould come: but woe to them by whom they come.*

Poſtſcript.

The truth of the Particulars related in the preceding Narrative, will be avouched by many Perſons of worth, both for Piety, and Honeſty; whereof, if any doubt, they may enquire at *Leighton* in *Yorkſhire*, or in ſeveral other Towns near adjoyning, and be fully ſatisfied in all particulars. Many Names, by way of Teſtimonial, might have been added: but this Reference is thought ſufficient.

It was drawn up, and publiſhed, by Mr. *James Fiſher*, Miniſter of *Sheffeild*, who was an eye, and ear-witneſs of very many of theſe things. He ſtiles his Book, *The wiſe Virgin.*

CHAP. LXVI.

Examples of Murtherers: Blood-ſhedders.

1. A Certain Drunkard, whom I knew very well (ſaith mine Author, a godly Miniſter) when he was in drink, quarrelled with his fellow Servant. and, after a few words, knock'd him down with his Flayle, and killed him at one blow. Yet, when he came to his tryal, by the help of Friends, he made a ſhiſt to eſcape the halter, and came home again, and there he uſed to ſwear and curſe, and drink at as high a rate as ever. But, at laſt, when he was in the ſame yard where he committed the aforeſaid Murther, he fell down dead in a moment; and I was (ſaith he) one of the firſt that ſaw him.

2. In the ſecond year of King *James*, there was one *Anne VVaters*, who was enticed by a Lover of hers, and conſented to have her Husband

ſtrangled, which was done accordingly, and then they buried him ſecretly, under a Dunghil in a Cow-houſe: whereupon, the man being miſſed by his Neighbours, and the wife making a ſhew of wondring what was become of him, it pleaſed God, that one of the Inhabitants of the Town dreamed one night, that his Neighbour *VVaters* was ſtrangled, and buried under the Dunghil in his Cow-houſe: and, upon declaring his Dream, ſearch was made by the Conſtable, and the Body was found, according as he had dreamed: and thereupon the Wife was apprehended, and upon examination, confeſſing the Fact, was burned. *Sir Rich. Bak. Chron.* p. 448.

3. In the Reign of King *James*, Dr. *George Abbot*, Archbiſhop of *Canterbury*, being a hunting in a Park, and ſhooting at a Deer, his Arrow, by miſchance, glanced, and killed a man: Upon which fact, it was much debated, whether by it he were not become irregular, and ought to be deprived of his *Archiepiſcopal* Function, as (though againſt his will) having his hands embrued in blood: but Dr. *Andrews*, Biſhop of *VVincheſter*, ſtanding much in his defence, as likewiſe Sir *Henry Martin*, the Kings Advocate, gave ſuch reaſons for the mitigation of the Fact, that he was cleared from all imputation of crime, and thereupon judged Regular, and in ſtate to continue in his Archiepiſcopal charge: yet himſelf (out of a religious tenderneſs of mind) kept that day of the year, in which the miſchance happened, as a ſolemn Faſt, all his Life after. *Ibid.* p. 446.

4. In the twenty third year of King *Henry* the Eighth, an Act of Parliament was made, that whoſoever ſhould poiſon another, ſhould be boyled to death: by which Statute, one *Richard Rooſe*, who had poyſoned divers Perſons in the Biſhop of *Rocheſters* Place, was boyled to death in *Smithfield*, to the terrour of all others, that should attempt the like. *Ibid.* p. 314.

5. *Anno Chriſti* 1654. *July* the tenth, *Don Pantaleon Sa*, Brother to the *Portugal* Ambaſſadour, was beheaded at *Tower Hill*, who not long before, was engaged in a quarrel upon the *New Exchange*, with Collonel *John Gerard*, wherein he came off with the worſt; which ſo far ſtirred him up with a deſire of revenge, that coming the next night into the *Exchange*, with an armed Train of his Followers; he was the occaſion of the murther of one Mr. *Greenoway*, a Gentleman no way concerned in the quarrel; for which, he being tryed at the Kings Bench, was condemned and executed. *Ibid.* p. 535.

6. In the fourth year of Queen *Mary*, exemplary Juſtice was done upon a great Perſon. For, the Lord *Sturton*, a man much in the Queens favour, becauſe he was an earneſt *Papiſt*, was, for a murther committed by him, arraigned, and condemned; and he, with four of his Servants, were carried to *Saliſbury*, and there, in the Market-place, hanged; he having this favour to be hanged in a Silken halter, and his Servants in places near adjoyning to the place where the murther was committed. *Ibid.* p. 343.

7. A certain woman at *Miletum*, was ſentenced to death, for that ſhe had cauſed an Abortion to her ſelf, by ſome Potions which ſhe took, be-

ing hired thereunto for a piece of money, by thoſe which were the ſecond Heirs: neither had ſhe more than ſhe deſerved, who had, by that one fact of hers, deſtroyed the hope of a Parent, the memory of a Name, the ſupport of a Kindred, the heir of a Family, and, in all likelihood, a Citizen of the Commonwealth. *AB. Uſh. Annal.* p. 537.

About the year *1623*. The Dutcheſs Dowager of *Richmond* (whoſe Husband dyed in the beginning of the Parliament to be held at that time) was one of the greateſt Ladies, both for Birth and Beauty, in her time: but at firſt, ſhe went a ſtep backwards, as it were to fetch a career, to make her mount the higher. She was Daughter to *Thomas*, Vicount *Bindon*, ſecond Son to *Thomas*, Duke of *Norfolk*, and her Mother was Daughter to *Edward* Duke of *Buckingham*, both which Dukes, ſtriving to become Kings, loſt their Heads. Her extraction was high, and her mind anſwerable; yet ſhe ſtooped ſo low, as to marry one *Prannel*, a Vintners ſon in *London*, having a good Eſtate; who dying, left her Child-leſs, a young, and beautiful Widow, upon whom, Sir *George Rodney*, a Weſt-country Gentleman (ſuitable to her, both for Perſon, and Fortune) fixing his love, had good hopes from her to reap the fruits of it. But *Edward* Earl of *Hertford*, being entangled with her Star-like eyes, and ſhe having a tang of her Grand-fathers Ambition, left *Rodney*, and married the Earl. *Rodney*, having drank in too much affection, and not being able with Reaſon to maſter it, ſummoned up his diſtracted ſpirits, to a deſperate attempt: and ſo going to *Ameſbury* in *Wilt-ſhire*, (where the Earl and his Lady were then reſident) to act it; he retired to an Inn in the Town, ſhut himſelf up in a chamber, and wrote a large Paper of well-compoſed Verſes to the Counteſs, in his own blood, wherein he bewailed his own unhappineſs; and when he had ſent them to her, as a ſad *Cataſtrophe* to all his miſeries, he ran himſelf upon his own ſword, and ſo ended that life, which he thought but a Death to enjoy. *Hiſt. of Great Brit.* p. 258.

9. *Anno Chriſti* 1000. The *Danes* having conquered moſt of this Kingdome, grew exceeding proud and inſolent, compelling the *Engliſh* men to plow, ſow, and do all the drudgery, whilſt they ſate idle at home, having their wives at their pleaſure, and the children and ſervants at their command; and when the Husband-man came home, he could ſcarce get any thing; the *Dane* having all at his will, feeding himſelf with the beſt, whilſt the owner had ſcarce his fill of the worſt. Thus the Common People were miſerably oppreſſed by them, ſtanding in great awe of them, being glad in every thing to pleaſe them, calling them *Lord Danes*.

At this time, our King *Egelred*, by the evil advice of ſome of his Friends, began a buſineſs, which brought a new, and heavy plague upon the *Engliſh*, the Lord thereby juſtly puniſhing them, for their unjuſt diſpoſſeſſing the *Britains* of their Land; and thus it was. King *Egelred* this year married *Emma*, Daughter to *Richard* Duke of *Normandy*; with which marriage he was ſo puffed up, that he ſent ſecret and ſtrict Commiſſions to the Rulers of every Town in *England*, that upon St. *Brices* day, at an hour appointed, they ſhould ſuddenly ſlay all the *Danes* that were in the Land, which was done accordingly: but afterwards it turned to the trouble of the whole Realm. For news hereof, being carried into *Denmark*, they poured in ſuch multitudes, as almoſt ruined and deſtroyed all the Land. *See my Engl. Martyrol.* p. 32, 33.

10. *Hardicanute* the *Dane*, being King of *England*, in the year 1039. there was one *Godwin* Earl of *Kent*, who had done many valiant acts for the *Danes*, againſt the *Norwegians*, for which cauſe he was in great favour with *Hardicanute*. This *Godwin* was cruel and crafty, as he ſhewed by his dealing with the two Sons of King *Egelred*,, *Alfred* and *Edward*, who, coming out of *Normandy* to viſit their Mother *Emma*, with many Noble *Normans* in their Company, Earl *Godwin* intending by marrying his Daughter to Prince *Edward*, to ſet him up to be King of *England*, perſwaded *Hardicanute*, and his Lords, that it was not ſafe to ſuffer theſe *Normans* within the Realm: and by his policy, he gat power from them to diſpoſe of the *Normans* as he pleaſed. Hereupon he went and met them, at a place called *Guild Down*, where, taking his advantage, he baſely murthered them, in a cruel manner, by winding their guts out of their Bodies. He alſo put out the eyes of the elder brother, *Alfred*, and ſent him to the Monaſtery of *Ely*, where, ſoon after, he was murthered. *Emma*, fearing leſt he ſhould deal no better with her other Son [*Edward*] privily ſent him back into *Normandy*. But God, not long after, revenged the death of theſe *Normans* upon the *Engliſh*, when he brought in Duke *VVilliam* to ſubdue, and reign over them.

11. *Hardicanute* dying without iſſue, the *Engliſh* Nobility ſent for *Edward* out of *Normandy*, and crowned him King. And on a time, as Earl *Godwin* ſat at Dinner with King *Edward*, at *VVindſor*, one of his Sons, who was the Kings Cup-bearer, ſtumbled as he came, and yet ſo recovered again, that he ſpilt none of the drink. *Godwin* ſeeing it, laughed, ſaying, *That one Brother had holpen the other.* The King hereupon remembring the death of his Brother, ſlain by *Godwin*, ſaid, *So ſhould my Brother* Allured *have holpen me, if it had not been for* Godwin. *Godwin*, fearing the Kings anger, took a piece of Bread, and ſaid, *So may* I *ſafely ſwallow down this Bread, as I am guiltleſs of his blood*: but that Bread proved his bane, for it choaked him, ſo that he died immediately. *Ibid.* p. 36, 37.

12. *Anno Chriſti* 1447. in the beginning of the Reign of King *Henry* the ſixth, the Duke of *Glouceſter* was choſen Protector in the King his Nephews minority: Among other the virtues of this good Duke, he was a great enemy to Pride, eſpecially in the Clergy, which cauſed him to be much hated by them, and in the end brought him to an immature death.

Among his enemies, *Henry Beauferd*, Cardinal, and Biſhop of *VVincheſter*, was the chief; who, drawing to his ſide, *VVilliam de la Pool*, Duke of *Suffolk*, and the Duke of *Buckingham*, conſpired with the Queen, to deprive him both of his honour and life: For which end, a Parliament was ſummoned to be holden at *Bury*, far from the Citizens of *London*, who loved the Duke of *Glouceſter* very much: and when the Lords and Commons were met, and among them, the Duke; neither thinking harm to others, nor ſuſpecting any to himſelf, the ſecond day of the Parliament, the

Lord *Beaumont*, then High Conſtable of *England*, accompanied with the Duke of *Buckingham*, and ſome others, arreſted this good Duke of *Glouceſter*, and put him into Ward, which cauſed much murmuring among the People, and the next night after, he was found dead in his Bed: being (as it was commonly reported) ſmothered between two featherbeds. But Gods heavy Judgments followed upon all the Actors and Contrivers of this wicked Murther. The Queen, who hereby thought to preſerve the honour of her Huſband, and her own ſtate; on the contrary, loſt her Huſband, and he loſt his Kingdom, and the Kingdome loſt *Anjou, Normandy, Aquitane*, and all that we held in *France*, except *Calice*. The year after, the Cardinal, the chief contriver of the Dukes death, was ſtricken by God with an incurable diſeaſe; who, hearing that he muſt needs dye, murmured and grudged at it exceedingly; that having ſo great riches, he muſt now leave all: ſaying, *That if the whole Realm would purchaſe his Life, he was able either by his Policy to procure it, or by his Money to buy it. Therefore, Fie,* (ſaid he) *will not death be bribed? Will Money do nothing?* &c.

13. The Duke of *Suffolk* alſo did not long eſcape unpuniſhed. For, in a Parliament not long after, he was accuſed as a Traytor to the Kingdom, a Murtherer of the Duke of *Glouceſter*, and a Robber of the Kings Treaſury: for all which, he was baniſhed for five years. He took ſhipping in *Suffolk*, intending for *France*, but, by the way, being encountred by a man of War, that belonged to the Tower, he was taken, and carried into *Dover Road*, where, on the ſide of a Ship-boat, one ſtruck off his head. *Anno Chriſti*, 1450. *Ibid.* p. 55, 56.

14. *Ambroſe* hath a very ſtrange ſtory, of a man that was ſlain in the night, at *Antioch*, by a Souldier, in hope of ſpoil: This mans Dog would not away from his Maſters dead Corps, but lay howling by it till day light. In the morning, many came to ſee that ſad ſight, and among the reſt, the Murtherer came alſo, that he might be the leſs ſuſpected. The Dog, no ſooner ſaw this Souldier, but he ran fiercely at him, and would never give over barking, and baiting at him, till he ſaw him apprehended, and carried to Priſon, where he confeſſed the fact, and for the ſame was deſervedly executed. *Amb. in Hexam.*

15. In *September*, *Anno Chriſti* 1618. there lived a man at *Perin* in *Cornwall*, who had been bleſſed with an ample poſſeſſion, and fruitful iſſue; unhappy only in a younger ſon, who, taking liberty from his Fathers bounty, joyned with a crew like himſelf, who, weary of the Land, went roaving to Sea, and in a ſmall Veſſel, Southward made prize of all whom they could maſter; and ſo encreaſed in wealth, number, and ſtrength, that in the *Streights* they adventured upon a *Turks* man of War, where they gat great booty: but their powder, by miſchance, taking fire, our Gallant, truſting to his ſkilful ſwimming, got to ſhore upon the Iſle of *Rhodes*, with the beſt of his Jewels about him: where, after a while, offering ſome of them to ſale, to a *Jew*, he knew them to be the Governours of *Algier*; whereupon he was apprehended, and, for a Pyrate, condemned to the Gallies, amongſt other Chriſtians, whoſe miſerable ſlavery, made them uſe their wits, to recover

their former liberty, and accordingly, watching their opportunity, they ſlew ſome of their Officers, and valiantly releaſed themſelves. After which, this young man got aboard an *Engliſh* ſhip, and came ſafe to *London*, where his former miſery, and ſome skill that he had gotten that way, preferred him to be ſervant to a Surgeon, who, after a while, ſent him to the *Eaſt Indies*: There, by his diligence and induſtry, he gat money, with which he returned home: and longing to ſee his native countrey, *Cornwall*, in a ſmall ſhip from *London*, he ſailed Weſtward; but, e're he attained his Port, he was caſt away upon that coaſt; where, once more, his excellent skill in ſwimming, brought him ſafe to ſhore: but then, having been fifteen years abſent, he underſtood that his Father was much decayed in his eſtate, and had retired himſelf to live privately in a place not far off, being indeed in debt and danger.

His Siſter, he finds, married to a Mercer, a meaner match, than her birth promiſed: To her, he at firſt appears as a poor ſtranger, but, after a while, privately reveals himſelf to her, ſhewing her what Jewels and Gold he had concealed in a Bow-caſe about him: and concluded that the next day he intended to appear to his Parents, yet to keep his diſguiſe, till ſhe and her husband ſhould come thither, to make their common joy compleat.

Being come to his Parents, his humble behaviour, ſuitable to his poor ſute of clothes, melted the old couple into ſo much compaſſion, as to give him ſhelter from the cold ſeaſon, under their outward roof, and by degrees, his ſtories of his travels and ſufferings, told with much paſſion to the aged people, made him their gueſt ſo long by the kitchin fire, that the Husband bad them *Good night*, and went to bed: And ſoon after, his true ſtories, working compaſſion in the weaker veſſel, ſhe wept, and ſo did he: But withall, he, taking pity of her tears, comforted her with a piece of Gold, which gave her aſſurance, that he deſerved a lodging, which ſhe afforded him, and to which ſhe brought him: and being in bed, he ſhewed her his wealth which was girded about him, which, he told her, was ſufficient to relieve her husbands wants, and to ſpare for himſelf: and ſo, being weary, he fell aſleep.

The old woman, being tempted with the golden bait that ſhe had received, and greedily thirſting after the enjoyment of the reſt, ſhe went to her husband, and awaking him, preſented him with this news, and her contrivance what farther to do: and though, with horrid apprehenſions, he oft refuſed, yet her pewling eloquence (*Eves* enchantments) moved him at laſt to conſent, and to riſe to be Maſter of all that wealth, by murthering the owner thereof: which accordingly they did, and withall, covered the Corps with clothes, till opportunity ſerved for their carrying of it away.

The early morning haſtens the Siſter to her Fathers houſe, where, with ſigns of great joy, ſhe enquires for a Saylor that ſhould lodge there the laſt night. The old folk at firſt denyed, that they had ſeen any ſuch, till ſhe told them that he was her Brother, and loſt Brother, which ſhe knew aſſuredly, by a ſcar upon his arm, cut with a ſword in his youth, and that they were reſolved to meet there the next morning, and be merry.

The Father hearing this, haſtily runs up into the room, and finding the mark, as his Daughter had told him, with horrid regret of this monſtrous murther of his own ſon, with the ſame knife wherewith he killed him, he cut his own throat. The Mother, anon after, going up to conſult with her Husband what to do, in a ſtrange manner beholding them both weltring in blood, wild, and agaſt, finding the Inſtrument at hand, readily rips up her own belly, till the guts tumbled out.

The Daughter, wondring at their delay in returning, ſeeks about for them, whom ſhe found out too ſoon, and with the ſad ſight of this bloody ſcene, being overcome with ſudden horrour and amazement, for this deluge of deſtruction, ſhe ſank down, and dyed: The fatal end of that Family. The truth of theſe things was frequently known, and quickly flew to King *James* his Court, clad with theſe circumſtances: but the imprinted relation conceals their names, in favour of ſome neighbour of repute, and kin to the Family. *Sanderſons Hiſt. of King James.*

16. *Manlius,* in his Common Places tells us, that at *Winſhem* in *Germany*, there was a man that had committed divers Murthers, ſome years before, who, about *Eaſter*, bought three Calves Heads, and putting them in a net, carried them along the ſtreets. As many as ſaw them, judged them to be mens Heads, all bloody: for ſo they ſeemed to them. Some that ſaw them, went, and informed the Senate, who immediately ſent Sergeants to apprehend him. When he was brought to the *Guild Hall*, and asked, where he had thoſe mens heads? He anſwered, that he bought them in the Shambles. The Butcher being ſent for, and examined, ſaid, that he ſold him Calves, not mens heads. The Senate being ſtricken into an amaze by this matter, ſent him to Priſon, to be examined by ſtrict puniſhment. And being ſo examined, he confeſſed his former murthers. When the Heads were taken out of the net, they were then ſeen to be but Calves heads.

CHAP. LXVII.

Examples of Old Age. Long Lives.

1. PRov. 16. 31. *The hoary head is a Crown of Glory, if it be found in the way of righteouſneſs.* God gave order that the Aged ſhould be honoured. *Lev.* 19. 32. Among the Heathen, the neglect of this was counted a great ſin.

Putabant hoc grande nefas, & morte piandum,
Si juvenis vetulo non aſſurrexerat---- And again,

Magna fuit quondam capitis reverentia cani,
Inque ſuo pretio, ruga ſemilis erat.

2. There is a certain Plant called by the *Herbaliſts*, *Herbam impiam*, the Wicked Cud-weed, whoſe younger Branches ſtill yield Flowers that over-top the elder. Such Weeds are too frequent every where.

3. *Canities tunc venerabilis eſt, quando ea gerit, quæ canitiem decent*, &c. ſaith old *Chryſoſtom*: Hoarineſs is only then honourable, when it doth ſuch things as become ſuch an age: elſe it is, *Mucor potius quam canities*: rather filthy mouldineſs, than venerable hoar-headedneſs. What can be more odious than an old Goat? an old Fornicator? What more ridiculous than *Puer centum annorum*: a Child of eighty, or an hundred years old? *Turpis & ridiculoſa res eſt elementarius Senex*; ſaith *Seneca*: An *A B C* old man is a ſhameful and riduculous ſight.

4. *Nectarius*, that ſucceeded *Nazianzen* at *Antioch*, had little elſe to commend him to the place, but a goodly gray Beard, and a graceful Countenance; *Baron.* Pluck out the gray hairs of Virtues, and the gray Head cannot ſhine with any great glory. Mr. *Trap.*

5. *Anno Chriſti* 1635. There was brought up to the Court of King *Charles* the firſt, by the Earl of *Arundel*, as a Miracle, one *Robert Parr*, a *Shropſhire* man, who was almoſt an hundred and ſixty years old, and might in all likelihood have lived ſome years longer, had not the incommodiouſneſs of ſo long a journey, to one who was ſo diſ-uſed from travel, and the removal of him from his native air, and change of his wonted courſe of Diet, haſtened on the period of his dayes. *Sir Rich. Bak. Chron.* p. 503.

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6. *VVilliam Pawlet*, from a private man, roſe by degrees to be Marqueſs of *VVincheſter*: he lived till he was ninety ſeven years old, and could reckon an hundred and three of his children, and their iſſue. *Ibid.* p. 371.

7. *Thomas Scroop*, of the Noble Family of the *Scroops*, in the Reign of King *Henry* the ſeventh, entred into divers Orders of Religion, and afterwards retired himſelf to his own houſe, where, for twenty years, he lived the life of an *Anchorite*, and afterwards coming abroad again, he was made a *Biſhop* in *Ireland*, and went to the *Iſle* of *Rhodes* upon an Ambaſſage: from whence, being returned, he went bare-footed up and down in *Norfolk*, teaching the People the ten Commandments. He lived till he was almoſt an hundred years old. *Ibid.* p. 270.

8. *Robert Conſtantine*, *Beza*'s great Friend, he lived till he was an hundred and three years old: his Senſes of Body and Mind being perfect, and his Memory ſtrong. *Leigh of Rel. and Learn.* p. 170.

9. It's ſaid of *Galen*, the famous Phyſician, that he lived till he was an hundred and twenty years old.

10. *Nicholas Leonicenus* was a learned Phyſician. He taught above ſixty years at *Ferrara*, and lived till he was ninety ſix. He ſaid, *Si viridi, ugetaque uti ſenecta, quia caſtam juventutem virili ætate tradidiſſet. Ibid.* p. 244.

11. *Patrick*, the ſecond Archbiſhop of *Ireland*, lived till he was an hundred twenty two years old. *Mat. Weſtm. Flor. Hiſt.* 93.

12. *Venice* is famous for the gravity of her Senatours, and the exact reverence the younger ſort bear, not only to the Perſons, but to the opinions of their Elders. It's not there, as in other places, where young men make Laws for old men to obſerve: they abhor that inverſion of the Law of Nature: but gray Heads ſway, and green heads obey. *Howels Surv.* p. 4.

13. *Kentigern*, Biſhop of *Glaſcow* in *Scotland*, about the year 1137. was certainly a man of rare Piety, and exceeding bountiful to the poor. It's recorded, that a Lady of good place in the Countrey, having loſt a Ring that her Husband gave her, as ſhe croſſed the River *Cluyd*, her Husband grew jealous, as if ſhe had beſtowed it upon one of her Lovers; whereupon ſhe went to *Kentigern*, intreating his help, for the ſafety of her honour; and after he had uſed his devotion, he went to the River, and ſpake to one that was a fiſhing, to bring him the firſt Fiſh that he caught, which he doing, the Ring was found in the Fiſhes mouth, and the Biſhop ſent it to the Lady, whereby ſhe was freed from her Husbands jealouſie. This good Biſhop lived till he was an hundred eighty five years old. *AB. Spotſ. Hiſt. of the Chu. of* Scotl. p. 112.

14. *Anno Chriſti* 1657. I had intelligence from an eye-witneſs, the ſame being atteſted by many others, that Mr. *John Macklain*, a *Scotchman*, and Rector of *Lesbury* in *Northumberland*, was then of the age of 116 years, who, for the fourty years laſt paſt, could not read without Spectacles, yet then he had his life ſo renewed, that he could read the ſmalleſt print, without the help of Spectacles: and whereas he had loſt moſt of his teeth, at that age, there came new in their rooms: and whereas, of a long time he had loſt his hair, it then came again, like the hair of a child: alſo, whereas before he was very weak and feeble, his ſtrength was then ſo renewed, that he was able to walk ſome miles, to ſtudy much, and to preach twice every Lords Day: How long he lived after, I wanted intelligence.

15. In the Reign of *Veſpaſian* the Emperour, in a Tax impoſed upon part of *Italy*, there were found in the Roll (ſaith *Pliny*) fifty four Perſons, that were an hundred years old: forty ſeven, that were an hundred and ten: two, of an hundred twenty five: four, of an hundred and thirty: as many of an hundred thirty five, and three of an hundred and forty.

16. *Anno Chriſti* 1570. there was preſented an *Indian* to *Solyman*, the General of the *Great Turks* Army, who had out-lived three hundred years. *Bnthony Fum.* an Hiſtorian of good repute.

17. *Neſtor* (ſay the *Greeks*) lived three Ages: and *Tyreſias* ſix: *Sybylla* three hundred years: and *Endimion* little leſs.

18. I my ſelf (ſaith Sir *Walter Raleigh*) knew the old Counteſs of *Deſmond*, of *Inchiquin* in *Munſter*, who lived in the year 1589, and many years after, who was married in the Reign of King *Edward* the fourth, and held her Joynture from all the Earls of *Deſmond*, for ſome Ages.

19. Whilſt I was Miniſter in St. *Bennet Fink, London*, I buried a Woman, who, as I was aſſured, was ſix ſcore years old. — 120 —

20. Mrs. *Honiwood* lived till ſhe was above ninety years old, and could reckon above three hundred and ſixty of her children, and her childrens children. *See my Lives of the Fathers.* p. 795.

21. Mr. *VVilliam Barneſley*, who lived many years in *Ruſſia*, after his return into *England*, lived till he was an hundred twenty and ſix years old, having married a ſecond wife when he was an hundred years old. *Ambaſſadours Travels.* p. 98. 126

22. *David*, Biſhop of *Llandaff* in *VVales*, a great Antagoniſt to the *Pelagians*, which ſprang up in thoſe times, lived till he was an hundred forty ſix years old. *Landavenſis.* — 145

CHAP. LXVIII.

Examples of Papiſts. Popes wickedneſs.

1. Thomas Becket, Arch-biſhop of *Canterbury*, who was an Arch-traytor to his King and Countrey, yet was Canonized by the *Pope* for a Saint; and whereas his Body at the firſt was buried in the undercroſt of the Cathedral Church of *Canterbury*, it was ſhortly after taken up, and laid in a moſt ſumptuous ſhrine in the Eaſt end, at the charges of *Stephen Lancton*, his Succeſſor. And to this new-ſhrined Martyr, People of all degrees, and from all parts, flocked in Pilgrimage: and they loaded his Shrine with ſuch large offerings, that the Church, all round about, did abound with more than Princely riches, whoſe meaneſt part was pure Gold, garniſhed with many precious Stones: whereof the chieſeſt was a Regal of *France*, or a rich Gem, offered by King *Lewis*, who asked, and obtained (you may be ſure, when he bought it ſo dear) that no Paſſenger, between *Dover* and *VVhiteſand*, ſhould periſh by Shipwrack.

Such preſſing there was to touch St. *Thomas*'s Body, and ſuch creeping and kneeling to his Tombe, that the prints of their devotion appear in the Marble Stones unto this day (ſaith *VVill. Lambert* in his Peramb.) every Pillar reſounded the Miracles of this reputed Martyr, and the Church it ſelf, which was dedicated to Chriſt, was forced to give place to the name of St. *Thomas*: His bloud was almoſt matched in virtue with the bloud of our bleſſed Saviour: and his old Shoo was devoutly kiſſed by all Paſſengers. *John Stow* thus deſcribeth his Shrine.

It was built (ſaith he) about a mans height all of Stones, then upward, of Timber, plain, within the which, was a Cheſt of Iron, containing the bones of *Thomas Becket*, skull and all, with the wound of his Death, and the piece cut out of his skull, laid in the ſaid wound. The Timber-work of this Shrine, on the out-ſide, was covered with Plates of Gold, Damasked, and Emboſſed with Gold-wire, Garniſhed with Brouches, Images, Angels, Chains, Precious Stones, and large Orient Pearls; the ſpoil of which Shrine, in King *Henry* the eighths dayes, in Gold, and Jewels of ineſtimable value, filled two great Cheſts, one of which, ſix or eight ſtrong men could ſcarce carry out of the Church, which was taken to the Kings uſe, and his bones were burnt to aſhes, *Anno Chriſti* 1538.

Divers Epitaphs were compoſed to the memory of this Martyr: and this *Anthem* was made to his honour.

Tu per Thomæ *ſanguinem, quem pro te impendit,*
Fac nos (Chriſte) *ſcandere quo* Thomas *aſcendit.*
For the blood of *Thomas*, which he for thee did ſpend,
Grant us (*Chriſt*) that we may climb whither *Thomas* did aſcend.

The *Pope* alſo wrote to the *Engliſh* Clergy, yearly to make a new Holy day for St. *Thomas*, as they expected pardon through his interceſſion to God for them. ***Hollinſh. in vit. Hen.*** 2.

2. At ***Halbaldown*** in *Kent*, there was an Hoſpital erected by Archbiſhop *Lanfrank*, in which was reſerved the upper leather of an old ſhoe, which (as they ſaid) had been worn by *Thomas Becket*, which, as a ſacred Relique, was offered to all Paſſengers to be kiſſed. It was fair ſet in Copper and Chryſtal. ***Lamb. Peramb. in Hurbal.***

3. The Knights of St. *John* of *Jeruſalem*, through the bounty of Princes and private perſons, aroſe to ſo high an eſtate, and great Riches, that they wallowed in wealth: for about the year of our Lord 1240. they had in Chriſtendome nineteen thouſand Lordſhips, or Manours, beſides nine thouſand more belonging to the Templers, the revenues and rents whereof, fell to theſe Hoſpitallers, who grew to ſo great a heigth, that the Prior of this Houſe was the prime Baron of this Kingdome; being able, with fulneſs and abundance of all things, to maintain an honourable Port: and this made way for their future down-fall, as is afore expreſſed. ***Cambden.***

4. At ***Walſingham***, within the Dioceſs of ***Norwich***, there was a Chappel, erected in the year 1061. which was dedicated to the Bleſſed Virgin *Mary*. This place was much renowned through all ***England***, for a Pilgrimage to our Lady of *VValſingham*, where he, who had not viſited, and preſented with offerings, was reputed irreligious: Hear the deſcription which *Eraſmus* (as an eye-witneſs) makes of this place.

Not far from the Sea-ſide (ſaith he) about four miles off, ſtandeth a Town, that lives almoſt on nothing elſe, but upon the reſort of Pilgrims to this place. There is a College of *Regular* Canons, which hath ſcarce any other Revenues, than from the liberality of the ſaid Virgin. For certain

tain of the greater Preſents and Oblations, are laid up, and preſerved: but if there be any money offered, or ought elſe of ſmall value, that goes to the maintenance of the Covent, and their Prior. The Church is fair, and neat, yet in it the Virgin dwells not, that honour (forſooth) ſhe hath done unto her Son. She hath her Church to her ſelf, yet ſo as that ſhe may be on the right hand of her Son. Neither doth ſhe dwell here for all this; For why? The building is not yet finiſhed, and the place hath a through-light, and air on all ſides, with open doors, and wide open windows, and in this Church, which was unfiniſhed, there was a ſmall Chappel, but all of wood, whereunto, on either ſide, at a narrow, and little door, entred ſuch as came with their Devotions and Offerings: Small light there was in it, and none other in a manner, but by Tapers or wax Candles, yielding a moſt dainty and pleaſant ſmell. But when you come into it, you would ſay that it were the habitation of Heavenly Saints indeed, ſo bright ſhining it was all over, with precious Stones, and Gold and Silver. *Camb. in Norf.*

5. We proteſt and proclaim, that we have very little hope of their Salvation, who, either out of negligence of ſeeking the truth, or unwillingneſs to find it, live and die in the impieties of the Church of *Rome*. *Chillingw.* chap. 3. ſect. 63.

6. The Church of *Rome*, when *Luther* aroſe, was not the Catholick Church, but only a part of it, & the moſt corrupt & incorrigible. *Ib.* ſect. 56.

7. Sir *Edw. Sands*, in his *Europæ Speculum*, ſhews how their State is ſtrangely compacted of infinite contrarieties. What Pomp (ſaith he) what riot, to that of their Cardinals? What ſeverity of life, comparable to their Hermits and Capuchins? Who wealthier than their Prelates? who poorer, by Vow and Profeſſion, than their Mendicants? On the one ſide of the ſtreet, a Cloyſter of Virgins: on the other ſide, a Sty of Courtezans, with publick toleration. This day all in Masks, with all looſneſs and foolery: to morrow all in Proceſſions, whipping themſelves, till the bloud follows. On one door an Excommunication, throwing to Hell all tranſgreſſours: on another, a Jubilee, or full diſcharge from all tranſgreſſions. It's a Proverb, (ſaith he) recorded in their own Books, *That the worſt Chriſtians of* Italy *are the* Romans; *of the* Romans, *the Prieſts are the wickedeſt: the lewdeſt Prieſts are preferred to be Cardinals: and the baldeſt man among the Cardinals is choſen to be* Pope.

8. One ſaith of the *Papiſts Liturgies*, that they are full of Idolatry and Blaſphemies, their Legends full of Lies, & their Ceremonies of Superſtition.

9. The *Pope*, in the beginning of the Council of *Trent*, being deſired to make a Reformation of the Church, to pleaſe the *Lutherans*; No (ſaith he) it is in vain: for a whole Reformation will undo the Church, and an half will not gratifie the *Lutherans*: therefore 'tis better to imbitter both parties.

10. In the vacancies of the See of *Rome*, the Cardinals uſe to compoſe certain Capitulations to reform the *Papal* Government, and each of them ſwears to perform the ſame, if he ſhall be choſen to the *Popedome*, though it appears by all precedent Examples, that every one ſwears with a mind not to keep them in caſe he ſhall be *Pope*. For ſo ſoon as he is elected, he ſaith, that he could not bind himſelf; and that he is at liberty, having gained the *Papacy*. *Hiſt. of the Counc. of Trent*, Q. 1. p. 71.

11. *Calvin* (an eye-witneſs) teſtifieth, that when *Geneva* received the Doctrine of the Goſpel, the Reliques were viſited by the authority of the Magiſtrate, and it was found, that what they had adored till then, as if it had been the brains of St. *Peter*, was found to be a Pumice-ſtone: and what they had believed to be St. *Anthonies* Arm, was the Sinew of a Stag.

12. The parts and parcels of wood, kept in *Europe*, which, they ſay, are parts of the Croſs whereon *Chriſt* dyed, are ſo many, that if they were all gathered together, they would be above ſeven great Ships load (ſaith *Polanus*) and yet it was no greater than a man could bear.

13. The pretended milk of the Virgin *Mary*, is ſo plentiful in many places, that ſeven of the beſt Kine in *Holland* are not able to give ſo much milk in ten years, (ſaith an other.)

14. They ſhew *Judas's* Lanthorn, at St. *Dennis* in *France*. At *Rome*, there is kept in St. *Johns* Church, in the *Lateran*, the circumciſed foreskin of Chriſt: and the Altar, at which *John Baptiſt* did ſay Divine Service in the Wilderneſs.

15. *Berengarius*, Deacon of St. *Maurice* in *Angiers*, in whoſe time, that Popiſh Doctrine was broached, that the Bread of the *Euchariſt* was the very Body of Chriſt, and the Wine his Bloud, ſubſtantially, or properly: This *Berengarius* oppoſed, and taught, that the Body of Chriſt is only in Heaven, and that the Elements are not tranſubſtantiated into it: wherefore *Adelman*, Biſhop of *Brixia*, who had been bred up with him, under *Fulbert* Biſhop of *Carnatum*, wrote to him, to reclaim him, but could not prevail. *Berengarius* wrote unto *Lanfrank*, declaring the abuſes of the Sacrament, and commending the Book of *John Scotus* upon that queſtion. He wrote expreſly, that the Body of Chriſt is not in the Sacrament, but, as in a ſign, or figure, or myſtery. In his Preaching, he ſpake againſt the *Romiſh* Church, in the Doctrine of marriage, and the neceſſity of Baptiſm: He called it, *the Malignant Church, the Council of Vanity, and the Seat of Satan*: and he called the *Pope*, *non Pontificem, vel Epiſcopum, ſed Pompificem, & Pulpificem.* When his Letter came, it happened that *Lanfrank* was not at home, and the Convent opened the Letter of *Berengarius*, and ſent it by a Clerk of *Remes*, to Pope *Leo* the ninth, who thereupon ſummoned a Synod at *Verceles*: unto which, *Berengarius* was adviſed by his friends not to go, but to ſend ſome Clerks to anſwer for him: but his two Clerks were clapt up in Priſon, and *Berengarius* his Doctrine was condemned, yet nothing was done againſt his Perſon at that time, becauſe many favoured him.

Lanfrank was at this time a pleader for him, but the *Pope* commanded him to anſwer, and confute *Berengarius*, upon pain of being accounted as great an *Heretick* as he; and *Lanfrank*, (who was afterwards made Archbiſhop of *Canterbury*) following the ſway of the world, did what the *Pope* had given him in charge. *Guitmund* alſo, Biſhop of *Averſa*, wrote more bitterly, and leſs truly againſt him: Nevertheleſs, *Berengarius* abode conſtant, and was in high eſtimation, both with the Nobility and People; and therefore Pope *Victor* the ſecond gave direction to the Biſhops of *France* to take order with him. Whereupon they aſſembled at *Toures*, *Anno Chriſti* 1056. But *Berengarius* rather eluded the Council, than opened his mind to them: for he profeſſed generally, that he followed the Sentence of the *Catholick Church*: that is (ſaid he) as the Scriptures, Fathers, and Primitive Church have taught.

16. Pope *Nicholas* the ſecond, hearing that *Berengarius* was highly honoured of many, he ſummoned him to a Synod at *Rome*, *Anno Chriſti* 1059. where, without any Diſputation (ſaith *Baronius*) he condemned his own errour. But, the Learned *Uſher* ſaith, that he defended his opinion, by many Arguments; with whom, *Cardinal Albericus* diſputed, both by word of mouth and writing; and when diſputation could not prevail, he was put to his choice, whether he would recant, or burn? The old man, for fear of death, choſe the former, and made a Recantation, in theſe words; *I* Berengarius *do conſent to the* Roman, *and* Apoſtolick See, *and with my mouth and heart confeſs, that the Bread and Wine which are laid on the Altar, after Conſecration, are the very Body and Blood of our Lord* Jeſus, &c.

17. *Berengarius*, when he was returned home, returned alſo to his former opinion, and wrote in defence of it; inſomuch as Pope *Gregory* the ſeventh, *Anno Chriſti*---- ſummoned him again to *Rome*, where alſo he ſubſcribed another Recantation: and an Act was then made, that thenceforth none ſhould diſpute of, or teach others, concerning the Body and Bloud of our Lord, in the Sacrament, except it were to reduce to the Faith them that were gone aſtray. At laſt *Berengarius* died, holding his former opinion, in *Towres* in the Iſle of St. *Coſina*, and was buried in St. *Martins* Church, where he had a Tomb erected for him: and *Hildebert* Biſhop of *Cenoman*, and them of *Towres*, made this Epitaph for him.

Quem modo miratur, ſemper mirabitur Orbis,
Ille Berengarius *non obiturus obit.*
Quem ſacræ Fidei veſtigia ſumma tenentem,
Huic jam quinta dies abſtulit, auſa nefas.
Illa dies, damnoſa dies, & perfida mundo,
Qua dolor, & rerum ſumma ruina fuit;
Qua ſtatus Eccleſiæ: Qua Spes: Qua gloria Cleri;
Qua cultor juris, jure ruente ruit.
Poſt obitum ſecum vivam precor, ac requieſcam,
Nec fiat melior ſors mea, ſorte ſua.

Platina ſaith, that *Berengarius* was famous for Learning and Holineſs: that he was an hearty friend to Learning, and that he bred up many Students of Divinity at his own charges; by means of whom, his Doctrine was diſperſed through all *France*, and the Countries adjacent, which provoked his enemies to envy him the more. And, though he did waver, as *Peter* did: and though his Doctrine was ſo often condemned by the Popes; yet could it not be rooted out of mens hearts. *Matthew Paris* ſaith, *that all* France *was tainted with his*

Doctrine: and *Matthew* of *VVeſtminſter* ſaith, *That it had corrupted all the* French, Italian, *and* Engliſh *Nations*: To which *Thuanus* adds, *the* German *alſo*.

19. *Anno Chriſti* 1531. began the Council at *Lateran*, which *Bellarmine* calls the ſeventeenth General Council. In the firſt Seſſions, the Bible was laid at the Popes feet, and he was called Prince of all the World: the Succeſſor of *Peter*, and not inferiour to St. *Peter*: yea, in their ſpeeches to him, they ſaid, *The reſpect of your Divine Majeſty*, &c. They called him *Prieſt, and King, moſt like unto God, and who was to be adored by all People.* The Pope was ſaid to have the *place of the everlaſting King on earth, albeit with unequal merits*: and when *Leo* the tenth was made Pope, Biſhop *Bignius* comforted the Church, ſaying, *VVeep not, Daughter* Sion, *for behold, the Lion of the Tribe of* Judah *cometh, the root of* David. *Behold, the Lord hath raiſed up unto thee a* Saviour *and Deliverer.* And turning his Speech to the *Pope*, he ſaid, *O moſt bleſſed* Leo, *we have waited for thee, our Saviour: we have hoped that thou our Deliverer waſt coming: Take thy Sword and Buckler, and riſe to our defence.* And again, *In thee, the only true and lawful Vicar of* Chriſt, *that ſaying ſhall be fulfilled*, All Nations ſhall ſerve him. *Nor are we ignorant, that all Power in Heaven and Earth is given unto thee.*

Popiſh Subtilty.

20. Cardinal *Allen*, at *Rheims*, inſtructed his Emiſſaries, whom he ſent over into *England*, in the Reign of King *James*, that they ſhould make it their work to divide the People, under the Names of *Proteſtant* and *Puritan*, provoking them thereby to real, and mutual hatred and contempt. *Divide, & impera.*

a great truth

21. It was a good anſwer which *Maximilian*, King of *Bohemia*, (afterwards Emperour of *Germany*.) gave the Pope, who perſwaded him to be a good *Catholick*, with many Promiſes of profit, and preferments. To which the King anſwered, I *thank your Holineſs, but my Souls health is dearer to me than all the things in the world.* This pleaſed not the Pope, who ſaid, that it was a *Lutheran* form of ſpeech. *Hiſt. Counc. of Trent.*

22. Of *Henry* the third, King of *France*, it's ſaid, *Proceſſiones religioſas non intermittit, at tepidius celebrat*: That he would not neglect their Religious Proceſſions, but ſhewed little Devotion in them. For, betwixt him and his Cardinal, there went at the ſame time a Jeſter, whoſe work was then to make them ſport, when the buſineſs required greater ſeriouſneſs.

Of the Popiſh Index Expurgatorius.

23. When that Politick Council of *Trent* perceived, that howſoever men might be ſilenced, yet Books would be blabs, and tell the truth, they deviſed this remedy: They directed a Commiſſion to a company of Inquiſitors, reſiding in ſeveral places, and thereby gave them power to

purge, and prohibit all manner of Books, both of Humanity and Divinity, ancient and modern, in ſuch ſort as they ſhould think fit. Upon this Commiſſion (which was renewed as occaſion ſerved) the Inquiſitors ſet forth their ſeveral Expurgatory and Prohibitory *Indices*, which were printed at *Rome*, in *Spain*, in the *Low Countries*, and in other places: and in theſe Tables (which are yet to be ſeen) they ſet down what Books were by them forbidden, and which to be purged, and in what places ought was to be left out, whenſoever the Works were to be printed anew: For, according to their Tables, or Corrections, Books were to be printed afreſh.

Now to make ſure work, they got as many of the former Editions of the Fathers Works, as they could, into their hands, and ſuffered no new Copy to come forth, but through their fingers, and purged, according to their receipt: Neither feared they that the *Proteſtants* would ſet forth the large Volumes of the Fathers Works, having not the means to vend their chargeable Impreſſions, ſeeing they were forbidden to be ſold in *Catholick* Countries. By this means, the *Roman* Cenſurers thought to ſtop all Tongues and Pens, that none ſhould hereaſter ſpeak or write otherwiſe than the *Trent* Council had dictated; and ſo in time, all Evidences ſhould have made for the *Roman* Cauſe.

But it ſo pleaſed God, that how ſecretly ſoever they carried the matter, yet at length their deſign was diſcovered, and their *Indices* came into the *Proteſtants* hands. The *Index* of *Antwerp*, was diſcovered by *Junius*; that of *Spain* and *Portugal*, was never known, till we took *Cales*, and then it was there found by the *Engliſh*.

The *Index* of *Antwerp*, diſcovered by *Junius*, was drawn up by the Warrant of *Philip* the ſecond King of *Spain*, and of the *Duke de Alva*, Governour of the *Low Countries*, under him. There, in the Kings Letters Patents, prefixed before the Book, charge is given, that in every City wherein any Bookſellers dwelt, there ſhould be ſome Prelates appointed to ſuperviſe all noted Books, and that they ſhould have with them privately, no other man knowing of it, one *Index Expurgatorius*, which they ſhould never communicate unto others, nor grant a Copy thereof unto any man; but only to take care of that, to enquire upon, to expunge, and reſtore places, according to that *Index*.

It is one of the Rules in the *Index Expurgatorius*, ſet forth by *Pope Clement* the eighth, in the year 1605. that all Books of Catholick *Authors*, written ſince the year 1575. may be corrected and amended, not only by taking away what is not conformable to the Doctrine of *Rome*, but alſo by adding to them.

24. *Anno Chriſti* 1559. *Francis Junius*, coming to a familiar Friend of his, called *Lewis Savatius*, who was corrector of a Preſs at *Leyden*, found him overlooking St. *Auſtins* Works, that were then in Printing; whereof, when *Junius* commended the Elegancy of the Letter and Print, the Corrector told him ſecretly, that of all Editions it was the worſt: and drawing out many Sheets of now waſte Paper from under the Table, told him that they had printed thoſe ſheets according to the ancient and authentick Copies: but two *Franciſcan* Friars had by their authority cancel-

celled, and rejected them, and cauſed others to be printed, and put into their rooms, to the great dammage of the Printer, and wonder of the Corrector. *Birk. Proteſtances Evidences.*

24. *Melancthon* is termed, a man famous for all kinds of Learning. *Bucer* is ſirnamed the *Divine*. *Beatus Rhenanus*, in his Notes upon *Tertullian*, calls *Pellican*, *A man of admirable Learning, and Holineſs of Life.* All theſe Epethites and Titles, the *Romiſh* Inquiſitors have commanded to be blotted out. Yea, whereas *Oecolampadius*, and Dr. *Humphrey* of *Oxford*, have taken very good pains in tranſlating ſome of *Cyrils* Works, they are but poorly rewarded. For *Poſſevine* ſaith, *That by all means their Names muſt be razed out of thoſe Tranſlations.* And another *Jeſuite* tells us, *That the* Proteſtants *names muſt not be ſuffered to ſtand upon Record: nor* Proteſtant *Writers once ſo much as to be named, either in their own VVorks or others, unleſs it be* per contemptum, *by way of ſcorn and reproach. Birk. Prot. Evid.* p. 16.

25. Neither do they deal better with Gods own word. For, in their Catechiſm, Prayer-books, and in their Office of the bleſſed Virgin, ſet forth by the command of *Pius Quintus*, they have left out the ſecond Commandment, as making againſt their Idolatry, and then to compleat the Commandments, they have cut the tenth into two. *Eodem.*

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26. *John Scotus*, our Countreyman, one of the Founders of the Univerſity of Paris, coming back into *England*, was publick Reader in *Oxford*, by the ſavour of King *Alfred*, and afterwards retired himſelf into *Malmesbury* Abbey, where he was by his own Scholars ſtabbed to death with Penknives: which probably was done (ſaith *Jo. Bale*,) by the procurement of the Monks, becauſe he oppoſed the carnal preſence of Chriſt in the Sacrament, which then ſome private Perſons began to ſet on foot. This was about the year 1050. *See his Life in my firſt vol. of Lives.*

27. *Robert Groſthead*, Doctor of Divinity in *Oxford*, and Biſhop of *Lincoln*, was termed *the Maul*, and *the Hammer of the* Romaniſts. He wrote a famous Letter to the Pope, (extant in *Matthew Paris*) wherein he proved the Pope, by his abominable Soul-murthering actions, to be an *Heretick*, worthy of death: yea, to be *Antichriſt*, and to ſit in the chair of Peſtilence, as next to *Lucifer* himſelf. Herewith the Pope was ſo incenſed, that he ſwore by St. Peter and St. Paul, he could find in his heart to make the doating Prelate a Mirror of confuſion to all the world, for his ſaucineſs. But ſome of the wiſer Cardinals diſſwaded him from ſuch courſes, telling him, *That it was true which he ſaid; that he was holier than any of themſelves: and therefore it was beſt to huſh the matter, and not to ſtir the coals; eſpecially ſince it was known that at length there would be a departure from their Church. Mat.* Paris, *Anno* 1253.

28. *Richard Fitz-Ralph*, Arch-biſhop of *Armagh*, and Primate of *Ireland*, in a Sermon at *Pauls Croſs* in *London*, *Anno Chriſti* 1356. taught that Chriſt did not undertake any ſuch voluntary poverty, as the Friars vowed: He diſcovered their Hypocriſie, in that, though they pretended Poverty, yet they had Houſes like the Stately Palaces of Princes, Churches more coſtly than any Cathedral Churches: more, and richer Ornaments, than all the Princes in the world: more, and better Books, than all the Do-

ctors of the world: Cloyſters, and walking places, ſo ſumptuous ſtately, and large, thai men at Arms might fight on Horſeback, and encounter one another with their Spears in them: and their Apparel was richer than that of the greateſt Prelates.

29. The contention between this *Armachanus* and the Friars, grew ſo hot, that he went in perſon to *Avignion*, where P*ope Innocent* the ſixth then kept his Reſidence; and therein, in the preſence of the Pope, and the four Orders of Friars, he declared his opinion, and maintained ſuch Propoſitions as he had formerly held, and publickly taught: The iſſue was this; The P*ope* had ſuch uſe of theſe Friars, and the Friars had ſuch ſtore of money (ſaith *Walſingham*) that they procured favour in the P*opes* Court, ſo that *Armachanus* could not prevail, though he proved the cauſe ſtoutly, and manifeſtly againſt them. W*alſing. in Edwardo tertio.*

30. P*apiſts* reckon Fornication to be but a venial ſin: and for *Rome* it ſelf, ---*Tota eſt jam* Roma *lupanar. Rome* is become a great Brothelhouſe, and her ſtench is come up to Heaven, (as *Matthew* P*aris* one of her ſons) long ſince ſaid.

31. The Whore of *Rome* forceth men to commit filthineſs with her by the cruel Inquiſition: others ſhe hireth with Preferment: L*uther* was offered a Cardinalſhip: B*eſſarion* of *Nice*, was won over to her by ſuch an offer. *Thomas Saranzius*, was, of a poor Shoomakers ſon, made Biſhop, Cardinal, and Pope, all in one year, and called *Nicholas* the fifth. The like may be ſaid of *Æneas Sylvius*, Canon of *Trent*, afterwards P*ope* P*ius* the ſecond. V*al. Max. Stratagema nunc eſt* P*ontificium ditare multos ut pii eſſe deſinant*: It's one of the Popes ſtratagems to enrich men, that he may oblige them to himſelf.

Godly

32. V*ergerius* the Popes *Nuncio*, came to L*uther*, to tempt him with prferment, telling him of *Æneas* S*ylvius*, who, following his own opinions, with much ſlavery and labour, could get no farther preferment than to be *Canon* of *Trent*; but being (ſaid he) changed to the better, he ſoon became Biſhop, Cardinal, and laſtly P*ope*. He minded him alſo of B*eſſarion*, who, of a poor Collier of *Trapezond*, became a great and renowned Cardinal, and miſſed but little of being Pope. *See Luthers Life, in my firſt vol. of Lives.*

33. In the Reign of Queen *Mary*, Doctor S*tories* rule to know an *Heretick* by (as they called the Proteſtants) was this, they will ſay, *The Lord*: and *we praiſe God*: and *the Living Lord*.

34. *Cicero* tells of the Image of *Hercules*, *cujus mentum oſculis adorantium attritam fuit*. And the *Papiſts* ſo kiſs their Images, that the hard Marble is worn thereby; ſaith Sir *Edw. Sands*, who was an eye witneſs of it: and I my ſelf have ſeen a ſtone at the upper part of *Winefrides* Well in *Flintſhire*, worn hollow with the kiſſes of thoſe that come on Pilgrimage to it.

35. *Rome* is become *ex aurea, argentea*; *ex argentea, ferrea*; *ex ferrea, terrea*; *ſupereſt jam ut in ſtercus abeat*; ſaid one of her own Sons, an *Auguſtine Friar, Anno* 1414. *Ren. de vit. Pontif.*

36. The common ſort of *Papiſts*, for want of better teaching, uſed to ſay, *When we have ſinned, we muſt confeſs*; *and when we have confeſſed,*

we muſt ſin again, that we may confeſs again, and make work for new Indulgences and Jubilees. Europ. Spec.

37. *John Hunt*, a blaſphemous *Papiſt*, in his humble *Appendix* to King *James*, chap. 6. was not afraid to ſay, *That the God of the* Proteſtants *is the moſt uncivil, and evil-mannered God, of all thoſe who have born the name of Gods upon the earth: yea, worſe than* Pan, *the God of the Clowns, which can endure no Ceremonies, nor good manners at all.*

38. In the Reign of King *Edward* the ſixth, the Rebels of *Norfolk* brought their Breaden God with them into the Field, neither was there lacking Maſſes, Croſſes, Banners, Candleſticks, with holy Bread, and holy Water plenty, to defend them from the Devil, and from all adverſary power; which, in the end, could neither help their friends that brought them, nor ſave themſelves from the hands of their enemies: but eſt ſoons both the conſecrated Hoſt, and all the trumpery about it, was taken in a Cart, and there lay all in the duſt. *See the Life of* Edward the *Sixth, in my ſecond vol. of Lives.*

39. *Henry* the fourth, Emperour of *Germany*, came, in the midſt of a very hard Winter, on his bare feet, to the Caſtle of *Canuſium*, and ſtood there faſting from morning till night, for three dayes together, waiting for the Judicial ſentence of the P*ope*, and craving pardon of him: which yet he could not obtain by his own, or others tears, or by the interceſſion of any Saint, ſave only of a certain Harlot, with whom the Pope was then taking his filthy pleaſure. *Imper. Hiſt.* The Emperour was miſtaken, who thought that the P*ope* could be pacified by Faſting, and Prayer. This God required another kind of Sacrifice than theſe.

40. The P*ope*, in the Reign of King *Henry* the eighth, gave *England*, *Primo occupatures*, to him that ſhall firſt ſeize it.

41. The P*ope* declared *John* King of *Navarre*, a *Schiſmatick*, an *Heretick*, and an enemy to the *See Apoſtolick*, and gave his Kingdome to the *Spaniard*, becauſe he took part with the *French*, and would not ſuffer the *Spaniard* to march through his Kingdome againſt the *French*. *Guichard.* lib. 11.

42. In the Reign of Queen *Mary*, the Inhabitants of *Cockram*, came to the Mayor of *Doncaſter*, and complained of the Carver, for making them an ugly *Crucifix*, to whom the Mayor ſaid, *that then, if they clapped but a pair of Horns upon his head, it might make an excellent Devil. Act. and Mon.*

43. In the Iſland of *Sardinia*, when *Maſs* was ended, the People uſed to fall to drinking and dancing: Singing in the mean time, Songs too immodeſt for an Ale-houſe. *Heyl. Geog.* 449.

44. In the year 1245. the P*ope* was denied entrance into *England*: it being ſaid, *That the* Pope *was but like a Mouſe in a Sachel, or a* Snake *in ones boſom, who did but ill repay the Hoſts for their lodging. Speeds Chron.*

45. *Lewis* King of *France*, caſt the Popes Bulls into the fire, ſaying, *He had rather they ſhould burn, than that himſelf ſhould fry in Hell for obeying them. Speeds Chron.*

O Monachi, Veſtri ſtomachi ſunt amphora Bacchi:
Vos eſtis, Deus eſt teſtis, certiſsima Peſtis.

46. The Rood of *Grace*, in King *Henry* the eigths time, had a man incloſed within it, with an hundred Wiers, to make the Image goggle with his eyes, nod with his head, hang the lip, move and ſhake his jaws, according as the value was of the gift that was offered. If it were but a ſmall piece of ſilver, he would hang a frowning lip; if a piece of Gold, then would his jaws go merrily. This forgery was at laſt ſhewed, by *Cromwels* means, together with all his engines, openly at *Pauls* Croſs, and there was torn in pieces by the People, who had been long deluded by it. *Act. and Mon.*

47. That paſſage in King *Henry* the eigths Proteſtation againſt the Pope, is very remarkable. *England* (ſaith he) *is no more a Babe; there is no man here, but now he knows that they do fooliſhly, that part with Gold for Lead, &c. Surely, except God take away our right wits, not only the* Popes *authority ſhall be driven out for ever, but his Name alſo ſhall ſhortly be forgotten in* England. *We, from henceforth, will ask counſel of him and his, when we liſt to be deceived; when we covet to be in errour, and when we deſire to offend God, Truth and Honeſty*, &c. *Act. and Mon.* 990.

48. *Brazutus*, being ſet on by *Hildebrand*, was the death of ſix *Popes*, ſucceſſively, within the ſpace of thirteen years.

49. *Pope John* the twenty ſecond, flead a Biſhop that had ſome way offended him, and then burnt him.

50. *Pope Paul* the third, poyſoned two Cardinals, *Fulgoſus* and *Contarenus*; as alſo a Biſhop; and *John Baptiſta Vergerius*, becauſe he ſuſpected them of *Lutheraniſm. Jac. Rev. de vit. Pont.* p. 119. 270. *Spec. Europ.*

51. In the Reign of King *Henry* the third, the *Popes* (ſaith *Matthew Paris*, who lived in thoſe dayes) firſt combined, and confederated with the King, to the utter undoing of all his Loyal Subjects. And then *Pope Alexander* the fourth put a trick upon the King himſelf: (a Prince more pious than prudent) which exhauſted his Treaſures, and left him a laughing-ſtock to all other Nations. This *Pope* (forſooth) inveſted *Edmund*, the Kings Son, with the Kingdomes of *Sicily* and *Apulia*, (*Conradus*, the King thereof, yet living) by a Ring, conditionally, that he ſhould bear the charges, and maintain the Wars that ſhould enſue thereupon. In which regard, he ſuck'd a maſs of money from our credulous King *Henry*, who had ſo deeply ſwallowed the Gudgeon, that (his heart being overjoyed, and raiſed even to the height of exultation) he ſwore by St. *Edward*, that he would make a preſent voyage into *Apulia*, and take poſſeſſion of theſe Dominions. But at length, this Ring, upon the touch, was diſcovered to be counterfeit, and the good King found himſelf deluded, his Exchequer emptied, and this titular King (his Son *Edmund*) abuſed.

52. *Tecelius*, the Popes pardon-monger, in *Germany*, having, by ſale of Indulgences, ſcraped together a huge maſs of money, as he was in his return to *Rome*, was met with by an odd fellow, and eaſed of his caſh, who, being afterwards proſecuted as a Felon for it, produced a pardon for future ſins, granted unto him by *Tecelius* himſelf; whereupon he was acquitted by the Judge.

Examples of Popiſh *cruelties againſt* Proteſtants.

53. *Anno Chriſti* 1657. At *Leſna* in *Poland*, a great and populous City, and the great refuge of the Reformed, who frequently came thither from other parts, for refuge, and in which there were three Congregations, of the *Bohemians*, of the *Polonians*, and of the *Germans*; this City the Popiſh Army firſt ſet upon, intending to put all to the Sword, and to deſtroy the City with fire: But the Citizens, having notice of their coming, quitted the City, leaving all their wealth behind them, and fled through the Woods and Bogs into *Sileſia*: ſo that the enemy entred without reſiſtance, and found none but aged and bed-rid Perſons, whom yet they barbarouſly ſlew, and after they had plundered the City, they reduced it to aſhes.

54. In other places, they cruelly murthered divers Miniſters of the Goſpel, and People of all Ages and Sexes, putting them to death by moſt exquiſite torments. The Paſtor of a Church at *Quirizin*, had his eyes firſt pulled out, becauſe he would not renounce his Faith: then with Pincers they pulled off the joynts of his fingers: but he ſtill remaining conſtant, they poured molten Lead into his Mouth: and laſtly, putting his Head between the ſhuts of a door, they ſevered it from his Body.

55. The Paſtor of the Church at *Dembnick*, and two others, after many villanous abuſes offered to their Perſons, had their Throats cut. Finding alſo a young Miniſter in the Field, they cut off his head with a ſithe, and afterwards mangled his Body.

56. The like cruelty they acted upon a Citizen of *Leſna*, and worſe upon many others, not ſparing either women or children. A pious Matron of *Leſna*, with her three children, not getting quick enough out of the Town, was murthered in the open ſtreet; her hands and her feet cut off, and two of her children, with their heads cut off, were laid to her breaſts, and the third by her ſide. Another, having her hands and feet chopt off, and her tongue cut out, was afterward tied up in a Sack, and lived ſo two dayes, in a lamentable condition. Nay their cruelty extended to the carkaſſes of the dead, whom they digged out of their Graves, and drag'd them up and down about the ſtreets. Some of thoſe carkaſſes, they chopt in pieces, and ſome they expoſed naked for ſpectacles; as they dealt with the Body of the *Landgrave* of *Heſſen*, who was firſt ſlain at *Kotzki*, in a barbarous manner, but buried at *Leſna*, who there was dis-interred, and ſo baſely uſed by them. The like uſage had the Body of *Arciſſeuski*, formerly Admiral for the *Hollanders* in *Braſile*.

57. Some they burnt alive, and caſt great numbers, with ſtones tyed about their necks, into Rivers. At *Skoki*, there was a Church of the baniſhed *Bohemians*, where ſixty men and women were miſerably maſſacred. *See many more ſuch like Examples, in my General Martyrologie*: In the Perſecution of *Poland* and *Piedmont*.

58. Touching the power of the Pope, in diſpoſing of the affairs of Princes, and their States, *John Gerſon*, a very learned man, ſaith, that

this power was attributed to the *Pope*, by ſuch as flattered him, and told him, That as there is no power but of God, ſo there is none, whether Temporal or Eccleſiaſtical, Imperial or Regal, but from ehe *Pope*, in whoſe Thigh Chriſt hath written, *King of Kings, and Lord of Lords*: Of whoſe power to diſpute, is ſacrilegious boldneſs: to whom, no man can ſay, Sir, Why do you ſo? though he alter, overturn, waſte, and confound all States. Let me be judged a Lyar (ſaith he) if theſe things be not found written by them that ſeem wiſe in their own eyes, and if ſome Popes have not given credit to ſuch lying and flattering words: Yea, he ſaith, that in imitation of *Lucifer*, they will be adored and worſhipped as Gods; whatſoever they do, not enduring that any ſhould ask them why they do ſo? they neither ſear God, nor reverence men.

59. This *Gerſon* was a good man, and much deſired a reformation of things amiſs, He was preſent at the Council of *Conſtance*, and for ſpeaking freely therein, againſt the diſorders of the *Roman* Church, he was deprived of his goods and dignities by the *Pope*, and expulſed the Univerſity of *Paris* by the *Sorboniſts*. He dyed at *Lyons*, on whom an Epitaph was made; thus Engliſhed:

The envious multitude do make him fly,
But flying, he finds reſt in Germany,
And after that at Lyons. *Birck. Prot. Evid.* p. 387.

60. *Bellarmine, Gregory de Valentia, Caſſander,* and ſome others of the chief writers among the *Papiſts*, are forced to yield, that for above a thouſand years after Chriſt, the *Popes* Judgment was not eſteemed to be infallible, nor his authority above that of a General Council; the contrary being not decreed till the late Councils of *Conſtance* and *Baſil.* That not one ancient Writer reckons preciſely ſeven Sacraments; the firſt Author that mentioned that number, being *Peter Lombard*, and the firſt Council that decreed it, that of *Florence*. That in former ages, for thirteen hundred years, the holy *Cup* was adminiſtred to the Laity. That Divine Service was celebrated for many ages, in a known, and vulgar Language, underſtood by the People. That Tranſubſtantiation was neither named, nor made an Article of Faith, before the *Council* of Lateran, which was above twelve hundred years after *Chriſt*. *Birck. Prot. Evid.* p. 462.

61. Pope *Adrian* the fourth, an *Engliſhman*, born and bred at St. *Albans*, uſed oft, in his familiar talk with *John* of *Salisbury*, his Countriman, to ſay, That to take the *Papacy*, is to ſucceed *Romulus* in Murther, and not *Peter*, in Sheep-feeding. None is more wretched than the *Roman* Biſhop; neither is any mans condition more miſerable than his. *Joh. Salisb. de nugis aulicorum.* l. 8. He was choaked with a Fly.

62. *Pope Adrian* the ſixth uſed to ſay, *Nihil ſibi imperio infelicius in vita accidiſſe*: that nothing befell him more unhappily in his life, than his Dominion. He purpoſed to reform corruptions, and ſaid, that he would begin with his Court, whereupon he was poiſoned. *Sleid. Com.* l. 3.

63. *Bonaventure*, to ſhew himſelf a devout Servant to his Lady, hath taken every Pſalm of *Davids Pſalter*, which he peculiarly made, and referred to Almighty God, and hath, in divers of the ſaid *Pſalms*, and Verſes, put out the Name of the Lord, and placed inſtead of it, the Name of our Lady. This being done through the whole *Pſalms*, and every one of them, whence it's now called, *Our Ladies Pſalter. Leigh of Rel. and Learn.* p. 256.

64. About the year 1190. God raiſed up divers perſons, who wrote againſt the abominable wickedneſs of the *Popes*. and *Popelings*. *Catherina Senenſis* ſaith thus of them; *The common people* (ſaith ſhe) *are ſeduced by blind guides, which* (*oh grief!*) *are ignorant ſots, preſumptuous hypocrites, covetous, ſimmoneous, luxurious, envious, who pretend to be ſpiritual, but indeed are carnal: And as for the Prelates, they ſeem to be lights ſet in a Candleſtick, but they live in darkneſs, and underſtand not the Scriptures; For they are void of all Divine ſavour, and are filled, and are full of all manner of uncleanneſs, ignorance, luſts, and covetouſneſs.*

65. *Johannes Pariſ.* in a Letter to *Pope Leo* the tenth, complains, that the ſacred Temples and Churches were committed to Panders, Catamites, and wicked Wolves.

66. *Chemenſis* ſaith, That in Churches, as well Cathedrals as others, eſpecially thoſe that belonged to Friars and Nuns, innumerable ſcandals uſed to be committed; and now (ſaith he) for the moſt part, they which are the very dregs of the world, have the Government of the Church put into their power. Biſhops attend not their Office, neither take care to admit ſuch as are worthy, but thruſt the moſt unworthy into Livings, without any examination or choice. Yea, the *Popes* themſelves pill and poll others, to ſpend upon Harlots. Unlearned men were made *Popes*. *Benedict* the ninth could not read Maſs. *Paris* adds, That the *Popes* were Blood-ſuckers, and uſed to buy the *Popedome*. *Felinus* ſaid, that the *Papacy* could not ſubſiſt without making Merchandize of Souls. *Innocent* the third ſaid, That the Popes uſed to ſell all Benefices, as if they were their own, to diſpoſe of at their pleaſures.

67. *Theodoricus Nien* ſaith, That the Court of *Rome* is like the Sea, into which all Rivers run, and yet it doth not run over. *Simon* and *Judas* reign there. *Linnacharius* ſaith, that the Popes do not meditate in the Law of God, but rather fight under the Enſigns of *Venus* and *Bacchus*. They ſet over the Church of Chriſt, Goats, Wolves, Adulterers, Raviſhers of holy Virgins. And *Trithemius* teſtifies, That Frieries and Nunneries were then built ſo near together, that they had daily converſe each with other.

68. The Maſs, which is the very foundation, and prop of *Popery*, is deſcribed to be the mirth of Stage-players, a Theatre of toyes and trifles, the Dream of *Popes*, the ſhame of the *Synagogues*, the Trophy of the Devil, the Abomination of Deſolation, the Corrupter of the Chriſtian Religion, a *Compendium* of all Superſtition and Idolatry. Yea, the Popes themſelves have made a mock of it, inſomuch as *Domitius Calderinus*, going to Maſs, ſaid, *Let us go to the Common Errours. Pez. Niel. Hiſt.* p. 605. 606.

69. Roma, *quid eſt? quod te doceat, præpoſterus ordo:*
Quid doceat? Jungas verſa elementa ſcies.
Roma, *Amor eſt. Amor eſt? Qualis? præpoſterus unde hoc?*
Roma *Mares: Noli dicere plura ſcio.*

70. *Anno Chriſti* 1534. the Siſter of Pope *Paul* the third, was a Concubine to *Alexander* the ſixth, by whoſe means: this *Paul* was made a Cardinal, and afterwards advanced to the Popedom.

71. *Anno Chriſti* 1550. Pope *Julius* the third, had a young man called *Innocent*, whom he kept as a Catamite, whilſt he was Legate in *Bononia*,, and when he had gotten the Popedom, he made this *Innocent* a Cardinal, in deſpite of all the reſt, and uſed him as formerly. Under this Goatiſh Pope, there roſe up one *Jerome Mutius*, who wrote in defence of *Sodomy*, which Book was Licenſed by the Pope: and one *John a Caſa*, a *Florentine*, Biſhop of *Beneventum*, in *Italian* Verſe, calls this unnatural ſin, a Divine work, impudently affirming, that he was pleaſed with no other Venery. He was a great imitater of the *Popes*. At this time a Libel was ſcattered up and down *Rome*, that *Jupiter* made much of his *Ganimede*, though he was a deformed one. *Chron. Germanicum.*

72. *Anno Chriſti* 1592. In a certain Commentary upon the Articles of the Maſters of *Paris*, we read, that Pope *Clement* the eighth was a Baſtard, a Baud, a Raviſher, a *Sodomite, &c.* whence a Poet brings him in ſupplicating unto Death, that if he muſt needs die, he might die in the arms of his Paramour: Thus,

C. *Hoc.* M. *Cedo.* C. *ut ſaltem peream ſuſceptus in ulnis*;
Quæ modo ab Hiſpanis, *vecta puella mihi eſt.*
M. *Hæc eſt illa, ſenem quæ te ſine fine coegit*
Inſanire. Furor, non Amor. Heus Morere.

73. To omit many other of the *Popes*, as *Steven* the eighth, *Victor* the third, *Urban* the ſecond, *Lucius* the third, *&c.* who were ſuch monſters of men, that *Zegedine* wrote, that Examples of all kinds of wickedneſs might be found in the *Popes* alone. *Beller.*

74. *Benedict* the ninth was made Pope *Anno Chriſti* 1033. being but twelve years of age: he was the ſon of *Albericus*, Marqueſs of *Tuſcia*, who preferred him to the Popedom by bribery, and he proved a Tyrant, a Monſter, and the ſhame of the Church: He was given to *Necromancy*, and the Doctrine of Devils. In the Woods and Mountains he cauſed Women to run after him, whom by *Magical* Arts, he forced to his wicked luſts. Car. *Benno* ſaith, that he was ſtrangled by the Devil in the Woods. *Baron. ad an.* 1033.

75. *John* the 21ſt. gat the Popedom, though he was not entred into Church-Orders. *Baronius* ſaith, This unworthy man entred unworthily, and came into the ſeat Tyrannically, and by evil means. For all things were then done at *Rome* by Inchanters and *Necromancers*.

76. *John* the twentieth, by Prodigious Arts attained the *Pope dome*, ſaith *Benno*: and died by poyſon.

77. *John de la Bear*, a Biſhop in *Wales*, would not put down his Prieſts that kept Whores, becauſe they yielded him a tribute of about ſorty Marks a year. *Tho. Gaſcoin, in Alphabeto ſuo Theologico.* And there were other Biſhops, who reckoned the price that they had from Prieſts that kept whores, amongſt their yearly revenues.

78. Biſhop *Eſpencæus*, upon *Tit.* 1. writes, that the Officials, Vicars, and Arch Deacons of Biſhops, rode about their Dioceſs, not with an intent to reform what was amiſs (which was the end of the firſt inſtitution of thoſe viſitations) as to gather up Procuration money (as they called it) which was a certain yearly penſion of Prieſts that kept Whores and Concubines: and if any Prieſt kept none, yet they made him pay, ſaying, *he might keep one if he would.*

79. So, in the time of King *Henry* the firſt, of *England*, they extorted money from all the Clergy, whether innocent or nocent, whether married, or not married, becauſe theſe Officials did not believe that they could live without Concubines. *Eadmer.* lib. 3. p. 83.

80. A certain Friar Minorite, being almoſt taken in Bed with a mans wife, ſhifting away haſtily, left his breeches behind him, on the bed: the womans husband coming in, and finding them, in a great rage asked his wife, whoſe breeches they were? Oh, Husband (ſaid the Woman) my good Angel, and St. *Francis* ſent them hither. *Zuinger.* p. 1990.

81. *Poggius* tells of a certain Monk called *Albert*, that fell in love with a noble *Venetian* Lady, whom he often ſollicited to lie with him, and was oft repulſed by her; till at length, he made her believe that he was commanded by St. *Michael* the Arch Angel to lie with her; by which means he got admittance. *Zuing.* p. 1941.

82. The *Germans*, in their Diet at *Norimberg*, *Anno Chriſti* 1561. preſented to the Popes Legat an hundred grievances, of which theſe were ſome:

83. We find by experience, that Prieſts being denied Marriage, are continually ſolliciting the chaſtity of Wives and Virgins, night and day: and partly by their ſollicitations, and partly by gifts and flattery, they often prevail: but eſpecially by ſecret Confeſſions. And it oft comes to paſs, that they detain wives from their husbands, daughters from their parents; threatning them with fire, water, and ſword, if they take them from them. *Gravamen* 31.

84. Alſo that they ſuffer Prieſts, and other Religious perſons, publickly to keep whores, and to beget children of them, if they pay but an yearly penſion for it. *Grav.* 75.

85. That in many places, Biſhops, and their Officials, do tolerate Prieſts to keep whores, paying them a yearly tribute; and if any live chaſtly, they force them to pay the ſame tribute; ſaying, That *the Biſhop hath need of Money, and they may keep Concubines if they will. Grav.* 91.

86. *Anno Chriſti* 1125. *John*, Biſhop of *Cremona*, was ſent from *Rome* into *England*, and in a *Synod* at *London*, he much urged the ſingle life of the Clergy; ſaying, that it was a vile crime, that a man riſing from the ſide of his Concubine, ſhould conſecrate the Body of Chriſt: and yet the ſame night himſelf was taken in bed with a Whore. *Matth. Paris.*

87. *Anno Chriſti* 1309. *Frederick* King of *Sicily*, a Religious Prince, told *Arnold de Villa nova*, that he was tempted to queſtion, whether the Goſpel came from Heaven, or were mans invention only; and that, firſt, Becauſe that he certainly knew by hearing and ſeeing, that Biſhops and Clerks made a ſhew of Religion, through cuſtom, not out of devotion: that they were earneſt for vain-glory and luſts, but they fed no ſouls to ſalvation. Secondly, Becauſe Monks and Regulars, profeſſing Apoſtolical ſimplicity and poverty, did yet aſtoniſh men with their lewdneſs: that they were ſo eſtranged from the wayes of God: that in compariſon of them, not only the Secular Clerks, but even the Laicks, were juſtified: that their wickedneſs was ſo vile, that no State could endure them: they indeed profeſſed humility, poverty, and perfection of virtue, but not the leaſt ſpark of virtue could be found in them. Inſtead of humility, they were preſumptuouſly proud, creeping into Kings Courts, Councils, and Commiſſions: intruding themſelves into ſecular affairs: and if they were refuſed or rebuked, they became furious, biting like Vipers. They attended Feaſts, and endeavoured by all means to enrich themſelves: they were falſe, ungrateful, deceitful, and affected Lyars: In hatred pertinacious: in preaching, peſtiferous: diſobedient to Superiours, and addicted to open, avowed uncleanneſs. Thirdly, Becauſe, whereas in former times the Biſhops of the *Apoſtolical* See, ſent their Legates unto the Nations, to know of their increaſe, or decreaſe of Religion, now no ſuch thing was heard of, but all their buſineſs was about worldly things. *Alex. Petries Hiſt. of the Church.*

88. To the bleſſed Virgin *Mary*, they uſe to pray thus:

Maria, mater Gratiæ,
Mater miſericordiæ;
Tu nos ab hoſte protige,
Et hora mortis ſuſcipe.
Mary, Mother of Heavens Grace,
Mother, where mercy hath chief place:
From cruel Foe, our Souls defend,
And them receive when life ſhall end.

89. The Croſs they devoutly ſalute in this manner:

O Crux, ave, ſpes unica,
Hoc Paſſionis tempore;
Auge Piis juſtitiam,
Reiſque dona Veniam.

All hail, O *Croſs*, our only hope
In this time of the Paſſion:
Increaſe thou Juſtice to the godly,
And give to Sinners pardon. *Birck. Prot. Evid.* p. 245.

90. King *William Rufus*, Son to the Conquerour, endeavouring to abate the tumerous greatneſs of the Clergy, reſtrained his Subjects from going to *Rome*, and with-held the annual payment of *Peter-pence*, often ſaying thus; *They follow not the ſteps of* St. Peter: *they greedily gape after gifts and rewards: they retain not his power, whoſe piety they do not imitate. Sir Joh. Heyw. in vita ejus.*

91. In theſe times, not only Simmony was very common, but the Popiſh Clergy in general gave over themſelves ſtrangely to worldly pleaſures, and pompous vanites: they wore gay and rich Garments, gilt Spurs, embroydered Girdles, and buſhy Locks. *Higden* in *Polychron.* lib. 7. c. 6.

92. The Monks of *Canterbury*, as, wel-nigh all other Monks in *England*, were wholly like to ſecular men, they uſed Hawking, and Hunting, playing at Dice, and great Drinking: One would have taken them to have been great *Magnifico's*, rather than *Monks*, they had ſo many ſervants and attendants of goodly array and dignity. *Idem.* lib. *eodem.* cap. 9.

93. In the Reign of King *Henry* the ſecond, the abuſes of Clergy-men were grown to a dangerous heigth (ſaith the Monk of *Newb.* l. 2. c. 16.) For it was declared (ſaith he) in the Kings preſence, that Clergy-men had committed above a hundred Murthers, in the firſt nine years of his Reign. And in the twenty third year of his Reign, the Nuns of *Amesbury*, were all thruſt out of their Houſe, becauſe of their incontinent living. *Rog. Hoved.*

94. In the Reign of King *Henry* the third, the Templers in *London*, being in great glory, uſed to entertain the Nobility, foreign Ambaſſadours, and the Prince himſelf, very often, inſomuch that *Mat. Paris*, Monk of St. *Albans*, who lived in thoſe dayes, cryed out upon them for their Pride, who, being at the firſt ſo poor, as that they had but one horſe to ſerve two of them, (in token whereof, they gave in their Seal, two men upon one Horſe back) ſuddenly they grew ſo inſolent, that they diſdained all other Orders, and aſſociated themſelves with Noble-men: but this their exceſſive Pride had as ſudden a downfall. For ſhortly after, *viz.* in the Reign of King *Edward* the ſecond, in the Council of *Vienna*, this, their ſo highly eſteemed Order, was, upon clear proofs of their general, odious, andabominable ſins, and incredible *Atheiſtical* impieties, by them practiced, utterly aboliſhed, through all Chriſtendom: And by the conſent of all Chriſtian Kings, depoſed all in one day; taken all, and committed to ſafe cuſtody. And thus, being politickly apprehended, their Lands and Goods were ſeized upon; and the Heirs of the Donors here in *England*, and ſuch as had endowed theſe Templers with Lands, entred upon thoſe parts of their ancient Patrimonies, after this diſſolution,

tion, and detained them, until, not long after, they were by Parliament wholly transferred unto the Knights of the *Rhodes*, or of St. *John of Jeruſalem*. *Stows Annals*. *Speeds Chron.*

95. And a little before the univerſal extinguiſhment of this Order, *Philip*, the *French* King, cauſed fifty four of that Order, with their Great Maſter, to be burnt at *Paris*, for their heinous wickedneſs. *Fox. Martyr.*

96. In the Reign of King *Edward* the third, the Clergy of *England* exceeded all other Nations, in heaping up many Benefices, and other ſpiritual Promotions: and beſides, at that time, they held the principal places of truſt and command in the Kingdome. Some of them had twenty Benefices with cure, and ſome more: and ſome of them had twenty Prebends, beſides other dignities. *William Wickam*, Biſhop of *Wincheſter*, beſides the Arch-deaconry of *Lincoln*, and Provoſtſhip of *Wells*, and the Parſonage of *Manihant* in *Devonſhire*, had twelve Prebends. *Stows Annals.*

97. The Abbot of *St. Albans* commanded his ſervant to go into the Town, and to deſire a certain mans Wife, to come unto him, with whom (he ſaid) he had an earneſt deſire to talk. The Servant obeyed, and (like a good truſty *Roger*) performed his Maſters commandment, in bringing her to his private chamber. Now, ſo ſoon as the Abbot and the Wife were together, the Servant (well-knowing his Maſters mind) withdrew himſelf out of the way, and left them together alone in the Chamber. The Abbot then began to accoſt the Wife, telling her, that her apparel was mean, poor, and baſe. To which ſhe anſwered, that her array was according to her poor ability, and the condition of her Husband. The Abbot (knowing in what moſt women take the greateſt delight) told her, that if ſhe would be ruled by him, ſhe ſhould have as good apparel to wear, as the beſt woman in the Pariſh where ſhe dwelt; and ſo began to ſollicit her chaſtity. The Woman, ſtopping her ears againſt his libidinous motions, the Abbot aſſaulted her with ſtruglings, and bawdy embracings, thinking to get that by force, which he could not obtain by fair means. But ſhe ſtill reſiſted all his encounters, promiſes, and perſwaſions, for which he detained her in his Chamber for a long time, againſt her will. The Husband, having notice of this abuſe offered to his Wife, began for to talk of the matter, and ſaid, that he would have an action of falſe impriſonment againſt the Abbot, for detaining his Wife, againſt her will, ſo long in his Chamber. The Abbot hearing of this, (adding one ſin to another) did ſue the innocent poor Husband in the *Eccleſiaſtical Court*, upon an action of defamation; becauſe (forſooth) the Husband had given out, and publiſhed abroad, that my Lord Abbot would have made his wife a diſhoneſt woman, *&c.*

98. *Francis Petrarch*, Archdeacon of *Parma* in *Italy*, in one of his Epiſtles to a nameleſs Friend, thus Anatomizes the *Roman* Clergy: Thus tranſlated;

Here Venus *with her wanton toyes,*
Is honoured with baſe bawds, and boys;
Adultery Whoredome, and Inceſt,
Is honoured here among the beſt:
And counted but for ſports and playes,
Even with the Prelates of theſe dayes.
The Wife is raviſh't from her Spouſe,
And to the Papal Seat *ſhe bows:*
The poor good man muſt leave the Town
Such Ordinances are ſet down:
And when her belly riſeth high,
By Cardinals, *who with her lye;*
The Husband muſt not dare complain,
But takes his Wife with child again.

Weevers *Fun. Monuments*, p. 76.

99. Sir *Thomas Moor* reports, how that a poor man ſound a Prieſt over-familiar with his Wife, and becauſe he ſpake of it abroad, and could not prove it by witneſſes, the Prieſt ſued him in the Biſhops Court, where the poor man, upon pain of curſing, was enjoyned, that on the Sunday following, he ſhould, in his Pariſh Church, ſtand up, and ſay, *Mouth, thou lyeſt*: Whereupon, for the fulfilling of his pennance, the poor ſoul was ſet up in a pew, to be a gazing-ſtock to the People, who were earneſt to hear what he ſaid, And the man, all alone (after he had rehearſed what he had reported of the Prieſt) ſet his hands on his Mouth, and ſaid, *Mouth, thou lyeſt*. And, after a while, he laid his hands on his eyes, and ſaid, *But eyne* (by the Maſs) *ye lye not a whit. Camb. Remains.*

100. In the dayes of King *Henry* the ſeventh, Religious Perſons did wallow in all kinds of voluptuouſneſs, to the no little grief of the King; who, by his breeding under a devout Mother, as alſo in his own nature, was alwayes a zealous obſerver of Religious Forms: To bridle therefore their Incontinent Lives, he cauſed an *Act* of *Parliament* to be made, bearing this Title; *An Act to puniſh Prieſts for their Incontinency. Anno* 3. *H.* 7. ch. 4.

101. In a Parliament held *Anno* 24. *Hen.* 8. ch. 22. it was affirmed, that there had been payed to the *Pope* of *Rome*, only for Buls, by our *Engliſh* Biſhops, and others of this Kingdome, ſince the fourth of King *Henry* the ſeventh, to that time, threeſcore thouſand pound *Sterling*, *Stows Annal.*

102. *Anno* 27. of *Henry* the eighth, the King gave a Commiſſion to the Lord *Cromwel*, and ſome others, to viſit all the Religious Houſes in *England* and *Wales*, and to make enquiry of their Orders, Founders, Values, Reliques, Pilgrimages, *&c.* and to inform themſelves of the abuſes practiſed among the Fraternities, and Siſterhoods, of each ſeveral Covent: which, with their Commiſſion, they returned, making a ſhameful diſcovery of the beſtial ſenſuality of the *Monaſtick* profeſſion. In *February*

bruary next following, a Parliament was held at *VVeſtminſter*, in which, theſe unſpeakable crimes of all the Covents, were certified by the Commiſſioners to the King, and that High Court. Upon the reading whereof, becauſe their offences were found to be many, and odious; it was enacted by that Parliament, that all Religious Houſes of, and under the yearly value of two hundred pounds, within *England* and *VVales*, ſhould be given to the King and his Heirs for ever, with all their Lands, Tenements, Rents, Reverſions, Goods, Cattel, Debts, Ornaments, and Jewels, *&c.*

103. The number of theſe Houſes then ſuppreſſed, was three hundred ſeventy ſix. The yearly value of their Lands, at old, and eaſie rates, was twenty nine thouſand, forty one pounds, odd money: the moveable Goods, as they were ſold at *Robin Hoods* penny worths, amounted to more than an hundred thouſand pounds: the Religious Perſons put out, were above ten thouſand: but they had all allowances made them during their lives. *Stows Annals.*

104. And by the example of ſome, all the reſt of the Abbots, Priors, Abbaſſes and Prioreſſes, with unanimous conſent of their Covents, in great compunction of ſpirit, contrition of heart, and confeſſion of their manifold enormities, did ſeverally give, and grant to the Kings Majeſty, and to his heirs, all right and intereſt, which they had in their Monaſteries, Lands, Goods, or Hereditaments, *&c.* which, not long after, was confirmed by Parliament.

105. *Anno* 37. of King *Henry* the eighth, all Chanteries, Colledges, and Hoſpitals, were likewiſe, by *Act* of *Parliament*, left to the diſpoſe and pleaſure of the King.

106. In the beginning of Queen *Elizabeths* Reign, Commiſsioners were appointed for eſtabliſhing Religion in the whole Realm. Then all Religious Houſes, that were re-edified, erected, or reſtored by Queen *Mary*, as the Priory of St. *Johns Jeruſalem*, the Nuns and Brethren of *Sion* and *Sheen*, the Black-Friars in *Smithfield*, the Friars of *Greenwich*, with all other of the like Foundation, were ſuppreſſed. All Roods, and Images ſet up in Churches, whoſe ſight had oft captivated the Senſes of the blind, ignorant People, were now themſelves conſumed in the fire, and with them, the Copes, Veſtments, Altar-cloths, Anniſees, Books, Banners, and Rood lofts, were many of them burned in the open ſtreets. *VVevers Fun. Mon.*

107. Many were the Altars here in *England*, that were conſecrated to the bleſſed Virgin *Mary*, more than to Chriſt: many the Pictures and Statues, many the Churches erected, and dedicated to her: and many were the exorbitant honours, due only to our bleſſed Saviour, attributed to her; as appeared by Inſcriptions, numberleſs, about her Altars.

108. Bells, in times of *Popery*, were baptiſed; they were annointed, *Oleo chriſmatis*: they were exorciſed; they were bleſt by the Biſhop; they had the names of Saints given to them in their Baptiſm; which ceremonies ended, it was verily believed, that they had power to drive the Devil out of the air, to make him quake and tremble, to make him, at

their ſound, to fly, as before, the ſign of the Croſs : to calm Storms and Tempeſts : to make fair weather : to extinguiſh ſudden fires : to recreate the dead *&c.*

109. *Alexander* the ſixth, having determined, from his firſt election to the *Popedome*, to appropriate all temporal greatneſs to his eldeſt Son, the Duke of *Candia*; the Cardinal of *Valence*, not enduring to ſuffer that place to be uſurped by his Brother, and withal, envying that he had a greater part than himſelf, in the love of Madam *Lucretia*, their common Siſter; inflamed with Luſt and Ambition, he cauſed him to be murthered one night, as he rode along the ſtreets of *Rome*, caſting his Body ſecretly into the River of *Tyber*. Yea, in the love of Madam *Lucretia*, were concurrent, not only the two Brethren, but the Father alſo, who, when he was choſen *Pope*, took her from her Husband, pretending that he was of too low a degree for her; and thereupon he married her to *John Sforce*, Lord of *Peſere* : and afterwards, not being able to ſuffer her Husband to be his corrival, he diſſolved the marriage, having made proof, before Judges and Delegates of his own creation, and by witneſſes ſuborned thereunto, which he afterwards confirmed by *Apoſtolical* Sentence, that her Husband was impotent, as to the act of generation.

110. The death of the Duke of *Candia*, much affected the *Pope*, who burned, above all other *Popes*, in a love to his children; and having never been acquainted with former afflictions, (for, from his infancy to that age, all things had faln out proſperouſly to him) he was the leſs able to bear this, which was ſo grievous and intolerable to him, that in the Conſiſtory, after he had, with great paſsion, and plenty of tears, bewailed his miſery, he confeſſed the wickedneſs of many of his former actions and evil converſation, which he had uſed to that day; and with vehement words, promiſed, that for the time to come, he would govern his Life better, and be more moderate in the exerciſe of his power : and for a beginning, he preſently appointed a certain number of the Cardinals, to joyn with him in the Reformation of the Court : wherein, after he had ſpent certain dayes, the Author of the former murther began to be known; whereupon he forgat his former good promiſes, his tears, and all his complaints, and became more diſorderly than ever, returning to thoſe practices wherein he had conſumed his age, till that day. *Guich. Ital. Hiſt.* p. 179.

111. *Anno Chriſti* 1505. in the City of *Ferrara* in *Italy*, there was Cardinal *Hypolito de Eſte*, who fervently loved a Kinſwoman of his, that for her part was no leſs enamoured with *Don Julio*, natural Brother to the Cardinal, to whom ſhe acknowledged, that that which made her ſo vehemently affected to his Brother, was, that lovely aſpect and beauty of his eyes. Hereupon, the Cardinal, envying that his Brother ſhould be his corrival, turned his brotherly love into jealous fury; and ſetting a watch upon *Don Julio*, when he ſhould go out of the Town, a hunting, ſet upon him in the Field, and with a crew of Cutthroats and tormentors, who, by the Cardinals command, in his own preſence, thruſt out both the eyes of his Brother, which oc-

caſioned many ſeditions, and quarrels between the Brethren, and much other miſchief. *Ibid.* p. 352.

112. It is ſaid of *Pope Alexander* the ſixth, that his few Virtues were ſtained with many Vices: For, touching his manners and cuſtomes, they were very diſhoneſt. In his adminiſtration he expreſſed little ſincerity: in his countenance no ſhame: in his words ſmall truth: in his heart little faith: and in his opinion, leſs Religion. And, on the contrary, all his actions were defiled with inſatiable Covetouſneſs: his ambition was immoderate, his cruelty barbarous, and he had a burning deſire to raiſe, and make great, by what means ſoever, his children, who were very many in number; and among the reſt, one, no leſs deteſtable than the Father; to whoſe curſed counſels, he became a wicked inſtrument. *Ibid.* p. 5.

113. Of this *Pope* and his Son, grew this Proverb, which was ordinary in *Rome*, That *the* Pope *never did that which he promiſed, and that the Duke, his Son, ſeldome ſpake that which he meant. Ibid.* p. 305.

114. Of *Pope Clement* the ſeventh, it is ſaid, that he died, hated of all the Court, ſuſpected to moſt Princes, and for the courſe of his Life, he left behind him a Fame, rather hateful than acceptable. For he was deſervedly accounted covetous, of little fidelity, and naturally far off from gratifying any man. *Ibid.* p. 1183.

115. *Pope Leo*, of the Family of the *Medicis*, was ſo profuſe, and prodigal, that his expences, exceeded all rate and meaſure. After he was advanced to the Popedome, he bore ſuch a magnificent port, and majeſtick carriage, as might be thought wonderful, even in one, that by long ſucceſſion, had deſcended from Kings and Emperours. And, as he was profuſe and prodigal of his money and treaſure, ſo alſo of all other Graces, and Diſtributions belonging to the Prerogative, and Power of a *Pope*. Theſe he diſtributed in ſuch an exceſſive manner, that he made vile and baſe the Authority ſpiritual, diſordered the ſtile and courſe of the Court, and, through his prodigal expences, reduced himſelf to a neceſſity alwayes of ſeeking money, by means baſe and unlawful. *Ibid.* p. 946.

115. *Anno Chriſti* 518. *Auſtin* the Monk was ſent into *Britain*, and *Gregory*, Biſhop of *Rome*, did chuſe this man for planting Religion among the *Engliſh Saxons*, who at that time had ſubdued the *Britains*, and driven them beyond the *Severn*. At his firſt arrival, he converted King *Ethelbert* to the Chriſtian Faith, and wrought much good. But whilſt he ſtrove to conform the *Britiſh* Church to the *Roman*, in *Eccleſiaſtical Rites*, and to have himſelf acknowledged for the only Archbiſhop of *Britain*, he did caſt the Church into a Sea of troubles. After divers conferences, and much pains taken by him to perſwade the *Britains* to this conformity: when he could not prevail, he made offer, that if they would yield to adminiſter Baptiſm, and to obſerve *Eaſter*, according to the Roman manner, and be aſſiſting to him in reforming the *Saxons*, for all other things they ſhould be left to their ancient cuſtoms. But they refuſing to make any alteration,

he fell a threatning, and ſaid, *That they who would not have peace with their Brethren, ſhould find war with their enemies*: and this falling out accordingly (for *Edelfrid* King of *Northumberland*, invading them with a ſtrong Army, ſlew at one time twelve hundred *Monks*, that were aſſembled to pray for the ſafety of their Country) made *Auſtin* to be ſtrongly ſuſpected to be guilty of their murther, by ſtirring up *Edelfrid* againſt them: and himſelf not long after died. *AB. Spotſ. Hiſt. of the Chu. of Scotl.* p. 12.

117. *Agnes Gebril*, Martyr, had twelve Articles put in againſt her, which ſhe denied, and put them upon the proof; then called they *John Grebil*, her Husband, and *Chriſtopher*, and *John Grebil*, her two Sons, who had before abjured their Religion, cauſing them to depoſe, the one againſt his Wife, the other againſt their own Mother. The woman was ſo grieved hereat, that ſhe repented the time that ſhe ever bare theſe Sons of her Body; and ſo ſhe was condemned, and burned. *See my Engliſh Martyrol.* p. 59.

118. In the Reign of King *Henry* the eighth, divers godly perſons, about *Amerſham*, were convented before the Biſhop, and their greateſt crimes were, for reading, and learning ſome part of the Epiſtle of St. *James* in *Engliſh*: and the Biſhop put them to their Oaths, and compelled Parents to accuſe their children, and children their Parents: yea, Husbands to accuſe their Wives, and Wives their Husbands. Some of theſe, the Biſhop, though he promiſed them favour, upon their detecting of others, yet, without all pity, he condemned them: and at the burning of one of them, called *John Scrivener*, his own Children were compelled to ſet fire to their Father. *Ibid.* p. 63.

119. The *Papiſts* pray to the Virgin *Mary*, to exhibit to them the Breaſts of her Grace, *&c.* And theſe frontleſs Blaſphemers ſay, That God the Father hath ſhared his Kingdome with her, keeping his Juſtice to himſelf, and giving his Mercy to her to diſpoſe of. As (ſay they) *Ahaſuerus* ſaid to *Eſther*: *I will grant thy requeſt, to the half of my Kingdom. Gab. Biel.*

Examples of Gods Judgments on many Monaſteries, for the wickedneſs of the Monks, Friars, and Nuns.

122. The Monaſtery of *Goldingham*, near *Berwick*, for the various wickedneſſes of the *Monks*, was burnt down by fire from Heaven, ſaith *Capgrave in vita Ebbæ. Johan. Maior.* l. 2. ch. 12.

The Monaſtery of St. *Gregory*, in *Canterbury*, was burnt down, *Anno Chriſti* 1145.

Another Monaſtery in *Canterbury*, was utterly conſumed with fire, *Anno Chriſti* 1174.

The Monaſtery of St. *Auſtin*, near *Canterbury*, was burnt down.

The Cathedral Church in *York*, with the Monaſtery: and the Church of St. *Mary*, without the walls of *York*, were all burnt down.

The Monaſtery of *Crowland*, was twice burnt down with fire from Heaven.

The Monaſtery of *Peterborough* was twice burnt down. *viz. Anno Chriſti* 1070, and 1116.

The Monaſtery of *VVorceſter* was burnt with fire from Heaven, *Anno Chriſti* 1113.

The Monaſtery of *Chicheſter* was burnt down, *Anno Chriſti* 1114.

The Monaſtery of *Glouceſter* was burnt by fire from Heaven, *Anno Chriſti* 1121.

The Monaſtery of *Glaſtenbury* was burnt by fire from Heaven, *Anno Chriſti* 1122.

The Monaſtery of *Beverly* was much defaced by Thunder and Lightning.

The Church of Canons of St. *Mary over Rye*, in *Southwark*, was almoſt wholly conſumed with fire.

The Monaſtery of *Newbery* was burnt by fire, which Judgment, *Nubrigenſis* aſcribes to the filthy lives, and drunkenneſs of the Monks. lib. 3. ch. 5.

If the Examples of the like Judgments of God upon Religious Houſes (as they were called) in other Nations, were gathered into one Volume, they would cauſe both horrour and amazement.

Chriſtianus Maſſæus writes, that about the year 1491. the Devils began to poſſeſs and inhabit the Monaſtery of the *Quercetenſian* Nunns.

Johannes Franciſcus Picus, Earl of *Mirandula*, took notice, that the deſtruction of ſo many Monaſteries was a juſt Judgment of God, for the wickedneſs of the Inhabitants; and writing to Pope *Leo* the tenth, he ſtirs him up to reform the ſame, complaining, that they were turned into receptacles of Bawds and Catamites.

121. In the time of King *Henry* the eighth, he appointed a Viſitation of the Monaſteries, by Dr. *Thomas Lea*, Dr. *Richard Layton*, Doctors of the *Civil Law*; Dr. *Tho Bedil*, Arch-deacon of *Cornwal*, *Thomas Barthlet*, a publick Notary, with ſome others, who, upon examination, found out theſe enormities;

In the Abbey of *Battel*, in the Dioceſs of *Chicheſter*, theſe perſons were found guilty of *Sodomy*:

John the Abbat, *Richard Salchurſt*, *Thomas Cutbert*, *VVilliam Marſh*, *John Haſting*, *Gregory Champion*, *Clement Weſtfield*, *John Croſs*, *Tho. Crambrook*, *Tho. Bayle*, *John Hamfield*, *John Hierom*, *Clement Grigg*, *Richard Tovey*, *John Auſtin*.

In the Abbey of *Benedictine Monks*, in *Canterbury*, theſe perſons were found to be *Sodomites*;

Richard Gomerſhem, *VVilliam* Lichfield, *Chriſtopher James*, *John Goldingſton*, *Nicholas Clement*, *John Cauſton*, *John Ambroſe*, *Tho. Chicheſter*, *John Champion*, *Roger Barram*.

In the Monaſtery of St. *Auſtin* in *Canterbury*, *Thomas Barram* was found to be a *Sodomite*.

VVilliam, Abbat of *Briſtow*, was found to keep four whores.

In the Caſtle of *VVindſor*, *Nicholas VVhyden*, Prieſt, had four whores; *George Whitburne* had five whores; *Richard Hun* had five whores; *Robert Daniſon* had ſix whores.

Richard, Prior of *Marden-Bedley*, had five whores.

In the Monaſtery of *Shulberd*, in the Dioceſs of *Chicheſter*, *George Welden*, *the* Prior, had ſeven whores; *Nicholas Duke* had five whores.

In the Monaſtery of *Bath*, *Richard* Lincomb had ſeven whores.

In the Cathedral Church of *Chicheſter*, *John Hill* had thirteen whores.

John White, Prior of *Bermondſey*, had twenty whores.

There were then in *England*, four hundred Covents of Friars and Nuns, and two hundred Monaſteries of Mendicant Friars, in which were multitudes of Religious Whore-maſters and Whores, whoſe names and crimes were preſented to the Parliament, which occaſioned the diſſolution of them, *Anno Chriſti* 1538. the viſitation of them was, 1536.

Hi in librum redegerunt numerum cucullatorum Peccantium, Qui Liber dicitur, Breviarium Compertorum in Monaſteriis, Conventibus, Collegiis, &c. *ex quo libro hæc depromuntur.*

122. *Nicholas de Clemangis*, Arch-deacon of *Baion*, about the year 1416. in his Book *De corrupto ſtatu Eccleſiæ*, complains, That in moſt Dioceſſes, the Pariſh Prieſts, paying a certain yearly rate to their Biſhops, had diſpenſations, openly to keep Concubines. And in the ſame Book, he ſaith, What elſe are Nunneries, but the very Brothel-houſes of *Venus*, and receptacles of wanton, impudent young men, who reſort thither to ſatisfie their luſts? ſo that now adayes, to make one a Nun, is the ſame as to expoſe her to whoredome. And in his Epiſtle *De Studio Theologiæ*, the Clergy (ſaith he) is grown ſo lecherous, that the People will not ſuffer a Prieſt to come into their Pariſh, except he have a Concubine, that ſo they may preſerve the chaſtity of their Wives and Daughters; and yet neither will that ſerve turn to keep them ſafe from defilement.

Of the Uncleanneſs of Popes.

123. *John* the thirteenth, committed fornication with *Stephana*, his Fathers Concubine; and with *Rainera*, a Widow; and with *Hannah*, another widow, and a Niece of hers.

124. *Alexander* the ſixth, committed fornication with *Fameſia*, the Siſter of *Paul* the third, upon condition, that he ſhould make the ſaid *Paul* a Cardinal, and Biſhop of *Hoſtia*; he committed Inceſt alſo with his own Siſter *Lucretia*: whence was ſet upon her Tomb:

> *Hoc jacet in tumulo* Lucretia *nomine, ſed re*
> Thais, Alexandri *filia, ſponſa, Nurus.*

125. *Guichardin* ſaith of this *Alexander*, that he had neither ſincerity nor ſhame, nor truth, nor faith, nor religion; but inſatiable covetouſneſs, immoderate ambition, more than barbarous cruelty, and an ardent thirſt after the advancement of his ſons, by any means, though never ſo

unjuſt and wicked, moſt of whom were no leſs deteſtable in wickedneſs than their Father.

126. *Paul* the third, who had proſtituted his Siſter to the ſaid *Alexander*, committed Inceſt with another of his own Siſters, and afterwards poyſoned her, becauſe ſhe loved others better than him. *Nicholas Quenaus* finding this *Alexander* committing uncleanneſs with his Wife *Laura Fameſia*, and *Alexanders* Neice, he gave him ſuch a wound with his Dagger, that he carried the mark of it to his grave. He alſo ſollicited another modeſt and beautiful Virgin, who was his Neice, to uncleanneſs: and that he might ſolely enjoy his Daughter *Conſtantia*, he poyſoned her Husband *Boſius Sfortia*.

127. Pope *John* the fourth, for his filthy life, was taken and clapt up in priſon, where he was kept, till by reaſon of the ſtink of the place he dyed. *Wernerus Rolowinkius.*

128. *Anno Chriſti* 854. *John* the eighth, for the filthineſs of his life, proved *Rome* to be that Whoriſh *Babilon* ſpoken of in the *Revelations*: concerning whom, hear what *Platina* ſaith. *Jollana*, an *Engliſh* Woman, but by Parentage of *Mentz* in *Germany*, changing her Sex, when ſhe was young, went in the company of her Sweetheart to *Athens*, where ſhe ſtudied under a good Miſtris, and profited ſo much in learning, that from thence going to *Rome*, ſhe met with few that were equal to her in learning: and by her publick Lectures and Diſputations, ſhe procured ſo much favour, that when Pope *Leo* was dead, ſhe was choſen *Pope*. But afterwards, committing Whoredom with one of her Servants, and the time of her delivery drawing nigh, as ſhe was going to the *Lateran* Church, ſhe fell in Travel, and brought forth a Child, between the Theatre, which is called *Nero's Coloſſus*, and St. *Clements*, and preſently dyed in the ſecond year of her *Popedome*, and in the fourth day of the firſt month, and was buried privately. Whence, whenſoever the *Pope* goes to the *Lateran* Church, he ſhuns this way, out of a deteſtation of this wicked fact: and whenſoever a new *Pope* is choſen, he is ſet in a Chair which hath a hole in the bottom, and the laſt Deacon that paſſes by, feels his Genitals. This is atteſted by fifty *Latin* Authors, and ſome *Greeks*. He that makes tryal, cries, *Mas nobis Dominus eſt*.

129. *John* the eleventh, a Baſtard, begotten by Pope *Sergius* the third, of an impudent Whore called *Marozia*: he was a notorious Whoremaſter: he kept his Whore publickly, for which he was depoſed by the Emperour *Otho*; but he cared not for it. At length as he was committing Adultery with an other mans wife, he was ſtricken by the Devil, and dyed without Repentance. *Werner. Rolow. Faſcum temporum.*

130. *John* the fourteenth, *John* the nineteenth, *John* the four and twentieth, were all branded for infamous Whoremongers, and Sorcerers.

131. *John* the four and twentieth, was accuſed in the Council of *Conſtance*, for being a Whoremonger, an Adulterer, and a Sodomite, for which he was depoſed, together with two other *Anti-Popes*, by that Council.

132. *Anno Chriſti* 1032. *Benedict* the ninth, after his death, appeared to a certain man, in an horrible and monſtrous ſhape: his head

and tayl were like an Aſſes, and the reſt of his body like a Bear. To whom he ſaid, Fear not; for I was a man, as thou art; but I now appear ſo ugly, becauſe of my monſtrous wickedneſs whilſt I was *Pope. Wer. Rolow. Faſic. Temporum*: & *Platina*.

133. *Anno Chriſti* 1394. *Benedict* the twelfth, or thirteenth, was depoſed by the Council of *Piſa*, for his abominable wickedneſs; Of whom this *Diſtich* was made.

Iſte fuit vero Laicis Mors, vipera Clero:
Verius à vero, tubba repleta mero.

134. *Gerard*, the Brother of *Francis Petrarcha*, proſtituted his Siſter to this *Pope*; for which cauſe, *Benedict* gave him this bleſſing, That he might marry his *Lauretta*, on whom he ſo much doted.

135. *Anno Chriſti* 1464. *Paul* the ſecond committed inceſt with his own Daughter; of whom theſe Verſes were made:

Pontificis Pauli *teſtes cur* Roma *requiris*?
Filia qua genuit ſat docet eſſe marem.
Sanctum non poſſum; Patrem te dicere poſſum,
Cum videam natam, Paule, *ſecunde, tuam.*

136. *Anno Chriſti* 1471. *Sixtus* the fourth built a moſt famous (or rather infamous) Stews in *Rome*, for both kinds of uncleanneſs. At the requeſt of *Peter Riverius*, and *Jerom* his brother, he ſuffered the whole family of the Cardinal of *Luca*, in the three hot Months in the year, *viz. June*, *July*, and *Auguſt*, to commit *Sodomy*: Adding to their Petition, this anſwer: *Fiat, ut petitur*. *Platina* ſaith, that he loved his Baſtards exceedingly, giving them whatſoever they deſired.

137. *Anno Chriſti* 1484. *Pope Innocent* the eighth, ſcraped together a mighty maſs of money, by Eccleſiaſtical Livings and Indulgences, pretending war againſt the *Turks*, but he divided it all amongſt his Baſtards. He (ſaith *John Stella*) publickly boaſted of his children, whom, by all means he ſought to enrich: Of him were made theſe Verſes.

Quid quaris teſtes, ſit Mas an Fœmina Cibo?
Reſpice natorum, pignora certa, gregem.
Octo, Nocens, pueros genuit, totidemque puellas,
Hunc merito poſſis dicere, Roma, *patrem.*

138. *Anno Chriſti* 1503. *Pope Julius* the ſecond had a daughter called *Falicia*, and a ſon, whom he made Duke of *Vrbin*, and for whom he bought of the Emperour, for thirty thouſand Ducats, the City of *Sienna*. The Maſters of *Paris* ſay, that he committed filthineſs with two youths, whom Queen *Anne* of *France* had committed to the tuition of the Cardinal of *Namet*.

139. *Pope Gregory the Great*, ſending to have a pool fiſhed, was preſented with the heads of ſix hundred infants, that had been drowned in it:

and no marvel (ſaith mine Author) when there were ſo many Monaſteries and Nunneries in *Rome*. *Huldericus Auguſtenſis Epiſcopus in Epiſtola ſua quam ad Papam* Nicholaum *ſcribit.*

140. *Rodulph Bourne*, Abbat of St. *Auſtins*, near *Canterbury*, teſtifies, that he ſaw taken out of a Fiſh-pond, belonging to a certain Nunnery, the bones of many Infants, and ſome whole bodies.

141. In the eighth year of Queen *Elizabeth*, in the Abbey of *Lexton* in the County of *Nottingham*, in that Chamber which formerly belonged unto the Prior, upon the breaking down of a Stone-wall, there was found a cheſt, wherein were the bones and ſkuls of many Infants. This was atteſted by *James Barret*, *John Lovelet*, and *VVilliam Lovelace*, Gentlemen of credit, who were eye-witneſſes of it.

142. *Pope Paul* the third had a Catalogue of forty five thouſand whores that paid him a yearly revenue for the enjoyment of their luſts. The whores in *Rome* uſed weekly to pay a piece of money called a *Julius*, to the Pope, which yearly amounted to above forty thouſand Ducats.

143. The Biſhop of *Argentine* exacted of every Prieſt that kept a Concubine, a Florens by the year, and if the Concubine had a child, he had four Florens.

144. Many Biſhops reckoned for a part of their ſtanding revenues, the rates which they had of all the Prieſts within the Dioceſs, for keeping of whores.

145. In the time of King *Henry* the firſt, money was yearly extorted of all the Clergy, whether married or unmarried, becauſe the Officials would not believe that ſuch as were not married lived without Concubines. *Eadmerus*, lib. 3. p. 63.

146. Captain *Barnaby Rich*, having lived forty years in *Ireland*, writes, that thoſe houſes of the *Iriſh* which were moſt frequented with *Popiſh* Prieſts, whatſoever other thing there wanted, yet they never wanted ſtore of children; whence grew that common Proverb, that *Pigeons and Prieſts defile mens houſes.*

147. It was commonly obſerved, that in the Gardens belonging to Monaſteries, eſpecially to Nunneries, that they had great ſtore of *Savin*, that they might alwayes have in readineſs wherewith to cauſe abortion.

148. Our King *Henry* the ſeventh gave leave to *John Alcock* Biſhop of *Ely*, to turn the Monaſtery of St. *Radegunt* near *Cambridge*, to better uſes, by reaſon of the infamous lives of the Nunns: who accordingly made it a houſe for Students, enlarging it with buildings, and enriching it with ample revenues, and then gave it the name of *Jeſus Colledge*.

149. *Alvarus Pelagius*, Biſhop of *Sylva*, and Scholar to *Johannes Scotus*, complained of the infamous lives of the Clergy; affirming, that the children of the Clergy were almoſt in number as many as the children of the Laicks: and that Prieſts every morning aroſe from their whores, and without ſo much as an hypocritical confeſſion, preſumed to go to the Altar, to conſecrate the dreadful Hoſt. He lived about the year 1320.

CHAP. LXIX.

Examples of Parents Good, and Bad.

1. SUch Parents as have an hand in undoing their children, either by evil Counſel, or by evil Example, are *Peremptores potius quam Parentes*, ſaith *Bernard*, Parricides, rather than Parents: and they ſhall give an heavy account to God for their Childrens miſcarriages.

2. *Plato* reports of *Protagoras*, that he gloried of this; that whereas he lived ſixty years in all, forty of them he had ſpent in corrupting young people: therefore Parents had need to watch againſt ſuch emiſſaries of Satan.

3. Of *Julian* the Apoſtate, it is reported, that, being of excellent parts, and proof, both in Religion and Learning, whilſt he was young; he was afterwards corrupted by his two Heathen Tutors, *Libanius*, and *Iamblicus*, through the careleſneſs of *Euſebius*, Biſhop of *Nichomedia*, who ſhould have ſeen better to it; and that this was a main cauſe of his Apoſtacy.

4. *Eckius Raſchachius*, a *German* Captain, at the Siege of *Buda*, *Anno Chriſti* 1541. whoſe Son (a valiant young Gentleman) being got out of the Army, without his Fathers knowledge, bare himſelf ſo valiantly in a fight againſt the *Turks*, in the ſight of his Father and the Army, that he was highly commended of all men, and eſpecially of his Father, who yet knew him not. And after a gallant fight, before he could clear himſelf, and make a retreat, he was compaſſed in by his enemies, and valiantly fighting, was ſlain. *Raſchachius*, exceedingly moved for the death of ſo brave a man (ignorant how near it concerned himſelf) turning about to the other Commanders, he ſaid; *This worthy Gentleman, whatſoever he be, is worthy of everlaſting commendations, and to be moſt honourably buried by the whole Army.* As the reſt of the Captains were with the like compaſſion approving his ſpeech, the dead body of the unfortunate Son, being reſcued, was preſented to the miſerable Father, which cauſed all that were there to ſhed tears. But ſuch a ſudden and inward grief ſurprized the aged ſorrowful Father, and ſtruck ſo to his heart, that after he had ſtood awhile ſpeechleſs, with his eyes ſet in his head, he ſuddenly fell down dead. *Turk. Hiſt.*

5. *Ptolomy Phiſcon*, having fetched his eldeſt Son out of *Cyrene*, put him to death, leſt the *Alexandrians* ſhould ſet him up King againſt him, whereupon the people pulled down his Statue, and his Images. And *Ptolomy*, ſuppoſing that this was done by the inſtigation of his Siſter and Wife, *Cleopatra*, and not well knowing how to be avenged any other way, he commanded his Son *Memphitis*, who was of an ingenuous countenance, and a very hopeful child, and whom he had by her, to be

ſlain before his eyes; and cutting off his head, hands and feet, put them into a cheſt, covered with a Souldiers coat, and gave it to one of his ſervants, to carry it to *Alexandria*, and to preſent it to *Cleopatra*, on the Feſtival of her Nativity, when ſhe was in the heigth of her jollity, for a Birth-day preſent. This was a ſad and grievous ſpectacle, not to the Queen only, but to the whole City; and it ſtruck ſuch a damp upon their merry-meeting, that the Court on a ſudden was overcaſt with a general ſadneſs. And the Nobles, turning their Feſtival into a Funeral, ſhewed the mangled limbs to the People, to let them ſee what themſelves were to expect from their King, who had thus murthered his own child. *AB. Uſh. Annal.* p. 494.

6. *Cleopatra,* upon regret that her honour was like to be impaired, by the Victory which her Son *Antiochus Grypus* had obtained over *Alexander Zebinas*, preſented him, as he came hot from the Army, with a cup of Poyſon: but *Grypus*, having had ſome intimation of the Treachery before hand, pretending reſpect to his Mother, deſired her to drink firſt; and upon her refuſal, urged her with much importunity. And at laſt he charged her with the deſign of poyſoning him, and ſet before her the party that diſcovered it to him: and told her that ſhe could no otherwiſe clear herſelf, than by drinking her ſelf, what ſhe had prepared for her Son. Thus the Queen was forced to yield, ſo that ſhe her ſelf periſhed by that ſame Poyſon which ſhe had tempered for another. *Ibid.* p. 499.

7. *Cleopatra*, Queen of *Egypt*, thinking by ſome ſecret plot to have circumvented her own ſon *Alexander*, and to have deſtroyed him, was her ſelf taken by him, and put to death. Neither was ſhe at all to be pitied, who had played ſuch notable pranks, as to drive her own Mother from her Marriage-bed: made her two daughters Widows, by forcing them to barter their Husbands: Engaged in a War againſt one of her Sons, and never left till ſhe had baniſhed him: and for her other ſon, ſhe deprived him of his Kingdome, and after plotted his deſtruction. *Ibid.* p. 516.

8. *Anno Chriſti* 1620. There was a young Gentleman, whoſe name was *Duncomb*, that fell in love with a Gentlewoman, to whom he vowed his heart, and promiſed Marriage: but her fortune not anſwering his Fathers humour, he threatned to dis-inherit him, if he married her; and the better to alienate him from her, he ſent him as a Souldier in the Earl of *Oxfords* Regiment into the *Pallatinate*, hoping that time and abſence might wear out thoſe impreſſions that his preſent fancy had fixed upon him, charging him at his departure, never to think of her more, leſt with the thoughts of her he loſt him for ever. The young man being now long abſent from her, and having his heart full with the remembrance of her, could not contain himſelf, but let her know, that no threats, or anger of Parents ſhould ever blot her memory out of his thoughts, which he illuſtrated with many expreſsions of love and affection. But the careleſs young man, writing at the ſame time to his Father, ſuperſcribed his Fathers Letter to his Miſtris, wherein he renounced her; and his Miſtreſſes Letter to his Father, wherein he admired

her. The Father, ſwoln with rage and anger againſt his ſon, ſent him a bitter Letter back again, full of menaces: and whether that, or the ſhame for his miſtake, that ſhe ſhould ſee that he renounced her whom he profeſſed to love, did overcome his Reaſon, is not known; but he, hereupon killed himſelf, to the great grief of all the *Engliſh* there. And by this example Parents may ſee what it is to be too rigid to their children. For it was not the young mans hand, but the old mans hard heart that killed him. *Hiſt. of Great Brit.* p. 140.

9. In the Reign of Queen *Mary*, there was a godly young man, named *Richard VVoodman*, who was betrayed, and brought to the Stake by his own Father. *See my Engliſh Martyrol.* p. 184.

10. King *Edward*, ſirnamed *the Martyr*, was a virtuous and meek Prince, very pitiful and liberal to the poor. In the fourth year of his Reign, he hunted in a Forreſt in the Weſt-country, where, having loſt his Company, he rode to an houſe where his Step-mother, Queen *Alfrith*, with her ſon *Egelred*, then lived. The Queen Mother, being informed by her Servants, that the King was come thither, called one of her men to her, whom ſhe knew to be fit for her purpoſe, acquainting him with her whole intent, and giving him inſtructions for the accompliſhment of the ſame. After which, ſhe went towards the King, and received him very courteouſly, deſiring him to tarry that night with her: but he, with the like courteſie, excuſed himſelf, deſiring only to ſee his Brother, and to drink a cup of Beer, as he ſate on horſeback: The Beer was brought, and as the King was drinking, this bloudy Villain, ſuborned by the Queen, ſtruck him into the body with a two-edged dagger. The King, feeling that he was wounded, ſet ſpurs to his horſe, and rode that way, wherein he ſuppoſed to meet with his Company: but having loſt much blood, he fainted, and fell from his horſe, one of his feet hanging in the Styrrop, by reaſon whereof, his Horſe drew him up and down the Fields till he died. *Ibid.* p. 31.

11. In the Reign of Queen *Mary*, Mr. *Julines Palmer*, a godly man, and afterwards a Martyr, being driven from the Town of *Redding*, where he taught School, went to *Eveſham*, where his Mother dwelt, hoping to obtain a Legacy which his Father had left him in her hands. His Mother, hearing before-hand what was the occaſion of his coming, when, upon his knees, he craved her bleſſing, ſhe ſaid, *Thou ſhalt have* Chriſts *curſe and mine, where-ever thou goeſt.* He, amazed at this heavy greeting, pauſed a while, and then ſaid, Oh, Mother! Your curſe you may give me, which, God knows, I never deſerved; but Gods curſe you cannot give me; for he hath already bleſſed me. *Nay* ſaid ſhe, *thou wenteſt out of Gods bleſſing, when thou waſt baniſhed out of* Oxford *for an* Heretick, *and now, for the like knavery, art driven out of* Redding. Alas, Mother, (ſaid he) you are mis-informed; I reſigned my Places of mine own accord: and *Heretick* am I none: for I ſtand not ſtubbornly againſt any truth, but defend it to my power. *VVell* (ſaid ſhe) *I am ſure thou doſt not believe as thy Father did, and as I do, nor as our Fore-fathers did; but as thou art taught by the new Law in King* Edwards *dayes; which is damnable* Hereſie. Indeed (ſaid he) I do ſo believe, but it is not *Hereſie*,

ſie, but the Truth, and not new, but as ancient as Chriſt and his Apoſtles. *VVell*, (ſaid ſhe) *Get thee out of my Houſe and ſight, and never take me for thy Mother more.* As *for Money I have none for thee: Thy Father bequeathed no Legacy to* Hereticks. *Faggots I have to burn thee, and more thou getteſt not at my hands.* Mr. *Palmer*, for her curſings returned bleſſings, and prayers for her, and ſo, weeping abundantly, he departed from her. This ſo mollified her hard heart, that ſhe threw an angel after him, ſaying, *Take that to keep thee a true man. Ibid.* p. 173.

12. In the Reign of Queen *Mary*, there was one *John Cornet*, who was an Apprentice to a Minſtrel in *Colcheſter*, and being ſent for to a Wedding, in a Town called *Roughedg*, was requeſted by ſome there preſent to ſing a Song againſt the Maſs, and mis-proceedings of the Queen: for which he was accuſed by a Prieſt, and firſt impriſoned by the Conſtable, and afterwards ſent to the Earl of *Oxford*, who cauſed him to be loaden with Irons and chains, and to be ſo manacled, that the bloud ſprang out of his Fingers ends. In this caſe his Maſter forſook him, and his Mother, inſtead of relieving and comforting, fell a curſing of him. Yet it pleaſed God ſo to order the matter, that the Earl, inſtead of ſending him to Biſhop *Bonner*, as his uſual manner was, who would certainly have burned him, commanded him to be ſent back to *Roughedg*, and there to be whipt till bloud followed, and ſo to be baniſhed the Town for ever. *Ibid.* p. 273.

Good Parents.

13. In the Reign of Queen *Mary*, there was one *VVilliam Hunter*, a young man of *Brentwood* in *Eſſex*, who being condemned by Biſhop *Bonner* to the fire for his Religion, and was ſent down to *Brentwood* to be burnt there. His Father and Mother came to him, deſiring heartily of God that he might continue conſtant to the end, in that good way which he had begun. His Mother added, *That ſhe thought her ſelf happy that ſhe had born ſuch a child, who could find in his heart to loſe his life for* Chriſts *ſake. VVilliam* anſwered: For the little pain that I ſhall have, which is but for a moment, Chriſt hath promiſed me a Crown of everlaſting Joy. His Mother kneeling down, ſaid, *I pray God to ſtrengthen thee, my Son, to the end. I think thee as well beſtowed as any child that ever I bore. Ibid.* p. 130.

14. It was a ſaying of *Ignatius*, that Parents ought to afford theſe three things to their Children: Correction, Admonition, and Inſtruction, both in Humane Arts, and Gods Word: all which preſerve them from Idleneſs and folly; give them Wiſdom, and learn them Subjection, and obedience to their Superiours. *See my Lives of the Fathers.* p. 3.

CHAP.

CHAP. LXX.

Examples of Patience : Meekneſs : Gentleneſs : Pity : Compaſsion : Returning good for evil.

1. CRatiſiclea in *Plutarch*, when ſhe ſaw her dear Children ſlain before her face, and her ſelf ready to be ſerved in the like kind uttered only theſe words, *Quo pueri eſtis profecti?* Poor children, what is become of you?

2. *Lewis* the twelfth, King of *France*, when he entred *Genoa* in his Triumphant Chariot, with his drawn Sword in his hand, reſolved to make a prey of their Riches and to make the chiefeſt among them Examples of his indignation, and to leave the reſt to the mercy of his Souldiers: but being met, firſt, by the chiefeſt Citizens, and afterwards by the multitude, who made great lamentations for their folly, with ſad cryes and abundance of tears, he had compaſſion on them, and forgave their offence. *Guicher.* lib. 7.

3. *Robert Holgat*, Archbiſhop of *York*, in the year 1541. obtained a Benefice in a place where one Sir *Francis Askew* of *Lincolnſhire*, lived, by whom he was much troubled and moleſted with Law-ſuits: Upon occaſion whereof, he was fain to repair to *London*, where being, he found means to become the Kings Chaplain, and by him was afterwatds made Archbiſhop of *York*, and Preſident of the Kings Council for the North. The Knight before mentioned, happened to have a Suit before the Council there, and doubted much of hard meaſure from the Archbiſhop, whoſe adverſary he had been: But he (remembring the rule of the Goſpel, to do good for evil) ſhewed him all the favour that with Juſtice he might; ſaying after merrily to his Friends, That he was much beholding to Sir *Francis Askew*, for that, had not he been, he muſt have lived an Hedg-Prieſt all the dayes of his life. *Act.* and *Mon.*

Frangitur ira gravis, quando eſt reſponſio ſuavis.

4. What is more boyſterous than the Winds? *Tamen iidem imbribus ſopiuntur*, ſaith *Pliny*: yet they are laid with ſoft ſhowers. How ſoon was *David* diſarmed by *Abigals* meek *Apology*, and made as quiet as a Lamb? So were the hot and haſty *Ephraimites*, by *Gideons* mild and modeſt anſwer. *Judg.* 8. beg. See *Pro.* 15. 1. & 25. 15.

5. As *Pompey* came out of *Syria*, and was come to *Rhodes*, he had a mind to hear *Poſſidonius*: but when he heard that he was very ſick, and in great pain with the Gout, yet he would needs ſee that famous *Philoſopher*, and as he was about to go into *Poſſidonius* his houſe, he forbad his Lictor (as the manner was) to knock at the door, and he himſelf laid

down the Lictors Rod at the door, to which both the Eaſt and Weſt ſubmitted. And when he had ſeen him, and ſaluted him, and had given him very great Complements,he told him, that he was very ſorry that he could not hear him. But you may, (ſaid *Poſſidonius*) neither will I ſuffer that the Pain of my Body ſhall not fruſtrate the coming of ſo great a man to me: and thereupon he diſputed very gravely and fully concerning this ſubject, *That there was nothing good but what was honeſt.* And whereas he was all on a fire with pain, as if ſo many Torches had been put to him, in the midſt of his pain he often ſaid, *All thou doeſt is nothing, although thou art troubleſome, yet I will never confeſs that thou art evil. AB. Uſh. Annal.* p. 665.

Patience in ſufferings.

6. In *France*, one *Peter Serre*, who ſometime had been a *Popiſh* Prieſt, being converted, became a zealous Profeſſor of the Truth: for which, being apprehended, he was condemned to be degraded, to have his Tongue cut out, and to be burned. In the fire he ſtood ſo quiet, looking up ſtedfaſtly towards Heaven, as if he ſelt no pain at all; all the ſpectators wondring at his admirable Patience. *See my Gen. Martyrol.* p. 323.

7. In the *French* Perſecution, there was one Captain *Dure*, who coming into the Houſe of a godly Widow, cauſed her to be bound with cords, and a Rope to be put about her neck, with which he haled her up and down, till he had almoſt ſtrangled her. Then he asked her, how oft ſhe had played the whore with thoſe of her Religion? She anſwered, *That in their Chriſtian meetings they had no ſuch villanies committed. Dure*, fretting, and fuming at this anſwer, took her by both the cheeks, and oft daſhed her head with ſuch violence againſt the wall,that he had almoſt beaten out her Brains. Then did he require her to give him the ſeven hundred pieces of Gold which ſhe had hidden. She anſwered, that ſhe was a poor woman, and had only one *French* penny. This more enraged him, whereupon he drew her again about by the neck, and applied burning hot Eggs to her Arm-pits, till they were all bliſtered, bidding her, in deriſion, to cry to her Father which was in *Heaven*: whereto ſhe replyed, *I will not cry aloud for thee: and yet my God can hear me well enough, and when his pleaſure is, he will deliver me out of thy hand.* This made him ſo to blaſpheme, that the poor woman was more afflicted to hear his Blaſphemies, than with all her pain: He called her *Huguenot* whore; telling her, that theſe were but the beginnings of her ſufferings, except ſhe fetched him out the Gold. Adding, that if ſhe did it not ſpeedily, he would draw her Cheeks and Breaſts with Lard, and ſo roaſt her quick, and afterwards threw her down from the higheſt Steeple in the Town. *Well*, (ſaid ſhe) *if you throw my Body never ſo low, you cannot hinder my Soul from aſcending into Heaven.* This her Patience, Courage, and Conſtancy did but farther enrage him, ſo that he opened her mouth with his dagger, and crammed Lime down her throat, and after it made her drink a Glaſs of his Urine, throwing the Glaſs, with the remainder into her Face, *&c. Ibid.* p. 338.

8. In the Reign of Queen *Mary*, there was one *Cuthbert Simpſon*, a godly man, apprehended, and carried before Biſhop *Bonner*. At his publick examination, *Bonner*, before all the people, ſaid thus of him. *You ſee this man, what a perſonable man he is: and for his* Patience, *if he were not an* Heretick, *I ſhould much commend him. For he hath been thrice wracked in one day: and in my Houſe he hath endured ſome ſorrow, and yet I never ſaw his Patience once moved. See my Engliſh Martyrol.* p. 201.

9. When Mr. *John Rogers* came to the Stake, he had a pardon profered him, if he would recant; but he utterly refuſed it. Then came to him his Wife, and nine ſmall children, and the tenth ſucking at her breaſts; yet this ſorrowful ſight nothing moved him: but waſhing his hands in the flames, he took his death with wonderful Patience, to the very great rejoycing of many of the Spectators. *See my Lives of the Fathers.* p. 489.

10. Mr. *Laurence Sanders,* when he came to the Stake, kiſſed it; ſaying, *Welcome the ſweet Croſs of Chriſt: welcome everlaſting life.* The fire, by his mercileſs enemies was made of green wood, and other ſmothering things, whereby he was put to grievous torments. But the Grace, and plentiful Conſolations of Chriſt, which never fail his Servants in their greateſt need, gave him ſuch admirable ſtrength and patience, that in the midſt of all his torments he ſtood quiet, till he reſigned up his ſpirit unto God. *Ibid.* p. 495.

11. When the fire was kindled about Archbiſhop *Cranmer*, he ſtretched out his right hand, wherewith he had ſubſcribed a Recantation, and held it ſo ſtedfaſt and unmoveable in the fire, (ſaving that once he wiped his face with it, being all on a ſweat) that all might ſee his hand burned, before the fire came to his Body. And when the fire came to him, he endured it with admirable patience, ſtanding ſtedfaſt alwayes in one place, moving no more than the Stake to which he was bound. *Ibid.* p. 551.

12. Mr. *John Calvin*, a little before his death, was tormented with many and violent diſeaſes, yet did never man hear him utter any one word unbeſeeming a valiant and Chriſtian man: only lifting up his eyes to Heaven, he uſed to ſay, *How long, Lord? Ibid.* p. 660.

13. *John Brentius,* in his laſt ſickneſs, was exceeding patient, neither by word nor geſture, ſhewing the leaſt diſcontent. Often ſaying, *That he longed for a better, even for an eternal life. Ibid.* p. 690.

14. *Henry Bullinger* fell into a grievous diſeaſe, which much tormented him: yet did he never break forth, either in word or geſture, into the leaſt impatience, but prayed the more fervently: and when he had any intermiſſion, and eaſe, he uſed to diſcourſe pleaſantly with his Friends: often ſaying, *If the Lord will make any further uſe of my Miniſtry in his Church, I am willing to obey him: but if he pleaſe (as I much deſire) to take me out of this miſerable life, I ſhall exceedingly rejoyce, that he pleaſes to take me out of this wretched and corrupt age to go to my Saviour Chriſt, &c. Ibid.* p. 744.

15. *David Chytræus* often turned a deaf ear to calumnies and lyes: uſing to ſay, *Qui neſcit ferre calumnias, obtrectationes, convitia, injurias*

jurias, ille vivere neſcit: He knows not how to live, that knows not how to bear wrongs, ſlanders, *&c. Ibid.* p. 839.

16. *Epiphanius*, though a man famous for his Life and Learning, was too violent and paſſionate in his carriage toward *Chryſoſtom*: for when he came to *Conſtantinople*, *Chryſoſtom*, with all his Clergy, went forth to meet him, and did him much reverence, and intreated him that he would partake with him both in his Houſe and Table, yea, and in the Church too: but pettiſh *Epiphanius* refuſed all his courteſies, except he would condemn the book of *Origen*, and Such as defended them, *&c. See my Lives of the Fathers*, p. 140.

17. *Fulgentius* having been baſely abuſed, and cruelly beaten by an *Arrian* Prieſt, many of his friends urged him to ſeek revenge; but he meekly and humbly refuſed, ſaying, *It is not lawful for a Chriſtian to meditate revenge: our Lord* Chriſt *well knoweth how to repay the injuries that are done to his* Servants. *If my cauſe be avenged here, then loſe I the reward of my Patience; eſpecially ſeeing it might ſcandalize many little ones, If I, a* Catholick, *ſhould require judgement at the hand of an* Arrian *Biſhop, who is to puniſh him. Ibid.* p. 171.

18. When Mr. *John Hooper* was delivered over to the Sheriff at *Gloceſter* to be burned, he ſaid to him, *My requeſt to you*, Mr. *Sheriff, is only that there may be a quick fire, ſhortly to make an end of me; and in the mean time I will be as meek and obedient to you as you can deſire. If you think I do amiſs in any thing, do but hold up your finger, and I have done.* Yet was he above three qnarters of an hour in the fire before he dyed; but, as a Lamb, he patiently abode the extremity thereof, neither moving forward, backward, or to any ſide. When his nether parts were conſumed, and his bowels faln out, he dyed as quietly as a Child in his bed. *Ibid.* p. 501. 504.

19. *Wallæus* was not eaſily provoked by injuries to caſt off his friends, as may appear by this inſtance: When Dr. *Rivet* was called to live in the Court of the Prince of *Orange*, *Wallæus* commended his old Maſter *Gomarus* to the Curators of the Univerſity, to ſucceed him in the Profeſſorſhip. Hereupon *Gomarus* acknowledged in the preſence of many, that *Wallæus* had overcome him with his kindneſs; and withall asked him forgiveneſs, for that he had oppoſed his Election to the Profeſſorſhip at *Middlebourg. Ibid.* p. 982.

20. *John James Grynæus* in his old age grew weak and ſickly, and his eye-ſight waxed very dim, and in the ſeventy ſecond year of his age, he was almoſt quite blind, yet his Intellectuals and Memory continued very good. He loſt almoſt all his friends, together with his Brothers, Siſters, Wife, and all his Children, but one Daughter, as alſo his Son-in-law *Polanus*, whom he much deſired to follow. He was oft tormented with the Collick: yet did he bear all theſe ſore afflictions with great patience; and in the midſt of his pains, he ſaid,

Ut nunc triſte mori eſt, ſic dulce reſurgere quondam.
Chriſtus ut in vita, ſic quoque morte lucrum eſt.

In terris labor eſt, requies ſed ſuavis in Urna;
In ſummo veniunt gaudia ſumma die.
As Death's ſweet, ſo to riſe is ſweet much more:
Chriſt, as in Life, ſo he in Death is ſtore.
On Earth are troubles, ſweet reſt in the Grave:
I'th laſt day we the laſting Joyes ſhall have. *Ibid.* p. 899.

21. Biſhop *Robert Abbot*, partly by reaſon of the care and burthen of his Office, and partly by reaſon of his ſedentary life, being a very hard Student, had a Stone that bred in his Kidneys, and put him to intolerable pain; yet did he bear the ſame with invincible patience, till God was pleaſed to put an end to all his miſery. *Ibid.* p. 898.

22. *Theodoſius ſenior* was of ſuch a meek diſpoſition, that he forbad the puniſhing of ſuch as reviled, or ſpake evil of him. For (ſaid he) *Si ex levitate proceſſerit, contemnendum eſt: Si ex inſania, miſeratione dignum: Si ab injuria, remittendum eſt.* If it procced of levity, it is not to be regarded: if of madneſs, it is to be pitied: if of any injury received, it is to be pardoned in them. *See my ſecond volume of Lives*, p. 48.

23. *Theodoſius junior* excelled all in his time in Patience, Meekneſs, and Clemency. He learned to bridle his anger: to bear afflictions patiently: and to revenge himſelf of none that did him injury. One of his familiar Friends asking him, why he would not put to death ſome that had baſely abuſed him? He anſwered, *I would to God it lay in my power rather to revive them that are dead: Indeed it's no hard matter to bereave a man of his life, but when that is done, be a man never ſo ſorry, he cannot revive him again. Ibid.* p. 54.

24. Our King *Edward* the Sixth, was eminent for Clemency, and ſo tender of ſhedding blood, that none in his time were executed for Religion, ſave only two blaſphemous *Hereticks*, *Joan Butcher*, and one *George*, a *Dutchman*. And for the execution of the firſt, all the Council could not procure him to ſet his hand to the Warrant, till Archbiſhop *Cranmer* over-perſwaded him to do it, to whom he ſaid, *That he would lay all the charge of it upon him, before God. Ibid.* p. 158.

25. Mr. *William Bretterg*, of *Bretterghold* in *Lancaſhire*, near *Leverpool*, lived in the midſt of ignorant and bruitiſh *Papiſts*, who were alwayes doing him ſome wrongs and injuries or other: He had his Horſes and Cattel divers times killed in his Grounds, in the night time by them, which was a great prejudice to him in his Eſtate: yet did his Wife (Mrs. *Katherine Bretterg*) not only bear theſe afflictions with admirable patience, but even rejoyced, and praiſed God, ſubmitting to his holy and wiſe Providence therein. She would oft ſay, *It's good that ſuch things ſhould ſhould be, but woe unto them that do them. It's good in God, thereby to chaſten his children, and to prevent ſome ſin that he ſaw them like to fall into. It's good in reſpect of Gods Church, that the weak may be confirmed in the Truth, and that* Popery *may be diſgraced, when the world ſhall ſee ſuch wickedneſs to flow from it, &c.* And in the midſt of ſuch vexatious practices, ſhe

would often ſay; *The mercies of the Lord are infinite, who doth, not only by his word, but by his Rod alſo, make us fit for his Kingdome. Little do our enemies know what good they do us by their malice, and what ruine they bring to their own Kingdome, while they thus ſet forth the wickedneſs thereof.* She often prayed, that God would forgive them, and ſend them repentance for the wrongs which they did them: and ſhe uſed to call upon her Husband to do the like, and to bleſs them that curſed him. *See my ſecond vol. of Lives.* p. 109, 110.

26. Mrs. *Jane Ratcliff* of *Weſt-cheſter*, was very exemplary for Patience. For though her apprehenſions were quick enough to conceive any thing tending to the diſturbance of Peace and Patience; yet did ſhe enjoy ſuch a calmneſs of ſpirit, as could hardly be turned to a Storm. If any were injurious towards her, her Tongue could more readily pray, and her eyes weep for them, than with looks, or words of indignation or diſdain, ſet upon them. If ſhe were angry with others (which was very ſeldome) it was ſin, their ſin that was the cauſe of it. If news came to her of any loſſes in her eſtate (ſometimes there did of great ones) yet was ſhe never put out of temper with thoſe ill tidings, having theſe conſiderations ready at hand to quiet her heart. It's that God that gave all, that now takes away ſome; Why ſhould I take it ill? He would not have me to be in love with, nor to relye upon *Vncertain Riches* (which were never true to any that truſted them) but upon himſelf. And I willingly renounce them, to reſt upon him. He can, if he ſee it good, recompence the loſs, in the like, or in ſome better kind. If he pleaſe to take away more, there will yet be many poorer than my ſelf; and if he take away all my goods, he can give me content without them: for he is *All-ſufficient*, and ſo, though I have nothing, I may be *as poſſeſſing all things*, 2 *Cor.* 6. 10. The World and I muſt part, and whether we be unſtitched by parcels, or torn aſunder by taking all at once, all is one to me. That which he chooſeth, is beſt for us, both for his own Glory, and my good, if I grudg not againſt him; but willingly (as I pray) give way to his will.

By bodily ſufferings, her Patience was exceedingly tried, both for the truth and ſtrength of it. For, of ſome of her children ſhe had long, painful, and very perillous labour: but that which exceeded all, was a long and ſore ſickneſs, to which were applied very rough and irkſome remedies; ſo that ſhe ſuffered, not only the anguiſh of her diſeaſe, but many things alſo of the Phyſicians, as that woman in the Goſpel, *Mar.* 5. 28. And, had it been only pain and torment, it had been the more tolerable: but it was accompanied with a ſtrange infirmity and deformity. Her nether Jaw being ſo faln, that ſhe could not bring it to her upper Jaw: Her Mouth was drawn awry towards her ear, ſo that with much difficulty, both to her ſelf and others, her food was conveyed through ſo crooked a paſſage to her Throat, which might have cauſed the greater diſcontent to her mind, becauſe it was the ſhipwrack of much beauty and comlineſs, which, until then, was ſeated in her countenance, and whereof ſhe kept remarkable impreſſion even to her dying day. Yet ſhewed ſhe admirable Patience under this ſore affliction, to which her heart was brought meekly to ſubmit; and concerning which ſhe ſaid, *That if it pleaſed the Lord ſtill to continue her a ſpectacle of deformed miſery, ſhe would not repine at his doing, or her own ſuffering, but would willingly abide it until he freed her Body from the diſeaſe, by health, er her ſoul from her body by Death. See her Life in my third vol. of Lives*, p. 440, *&c.*

27. An inconſiderate, and inconſiderable Fellow, having ſtricken *Cato* in the Bath, and afterwards cryed him mercy, he replied, *I remember not that thou didſt ſtrike me. Seneca.* It's a ſign of weakneſs to be too ſoft, and ſenſible of an indignity. *Pſa.* 38. 13. 14.

28. *Plutarch* tells us of one *Architas*, that, being diſpleaſed with his Servants for their ſloth, flung from them, ſaying, *Valete, quoniam vobis iraſcor.* Farewell; for I am angry with you, and therefore may not meddle with you now.

29. *Vapulares niſi iraſcerer.* I would pay thee ſoundly, but that I am angry with thee; ſaid *Plato* to one of his ſervants.

30. Of *Alphonſus* King of *Arragon*, it is reported, that being vexed at his Cup-bearers ſtubbornneſs, he drew his Dagger, and ran after him: but before he came at him, he threw away his Dagger, *ne jam prehenſum iratus feriret*: Leſt he ſhould overtake him, and kill him in the heat of his anger. *Val. Max.*

CHAP. LXXI.

Examples of Peace: Peace-makers.

1. I*Renæus*, when the great controverſie aroſe between the Eaſtern and Weſtern Churches about *Eaſter-day*, and *Victor* Biſhop of *Rome* would have Excommunicated the Eaſtern Churches as *Schiſmaticks*, for diſagreement with them therein, he, with other Brethren of the *French* Church, being ſorry to ſee ſuch great contentions about ſo ſmall a matter, met together in a Council, and by common conſent, wrote Letters to *Victor*, ſubſcribed by their Names, and intreated him to alter his purpoſe, and not to Excommunicate his Brethren for that matter: and although themſelves agreed with him in obſerving the ſame time, yet, by many ſtrong Arguments and reaſons, they exhorted him not to deal ſo rigorouſly with thoſe who did but follow the cuſtom of their Countrey, in obſerving another day. He wrote alſo diverſe other Letters abroad, concerning the ſame contention, declaring the Excommunication of *Victor*, to be of no force. *See my Lives of the Fathers.* p. 22.

2. *Chryſoſtom* alſo taking notice of that great Rent and Schiſm between the Eaſtern and Weſtern Churches, about ſuch a trifle, did all that poſſibly he could to promote the healing, and making up of the ſame, and prevailed ſomewhat therein, though he could not perfectly attain his deſire. *Ibid.* p. 136.

3. The ſpecial care of *Proſper* was, to take away all ſtrife and contentions from among his People. *Ibid.* p. 165.

4. It was given out, that when the Emperour *Charles* the fifth came into *Germany*, that he would tread the Goſpellers under his feet, whereupon the *Proteſtant* Princes met together, and conſulted whether it were better for them to go to the Diet, or to meet the Emperour in Arms, before he ſhould paſs the *Alps.* But *Luther* (who was alwayes a Counſellour of Peace) diſſwaded them from taking Arms about, and under the pretence of Religion: perſwading them rather by Faith and Prayer, to beg, and look for help from God: whoſe cauſe (ſaid he) himſelf will defend. *Ibid.* p. 242.

5. *Martin Bucer* took much pains to reconcile the difference between *Zuinglius* and *Luther* about the manner of Chriſts preſence in the Sacrament of the Lords Supper, fore-ſeeing the great miſchief that that difference would bring to the Church of Chriſt, though he could not perfectly attain his end. *Ibid.* p. 329.

6. *Juel* ſpent moſt of his time, while he was in Exile in *Peter Martyrs* houſe, bettering him, and being bettered by him: He took much pains alſo in compoſing the differences, and contentions among his fellow Exiles, ariſing from the difference of opinion concerning Ceremonies and Church-Diſcipline. *Ibid.* p. 697.

7. There aroſe great commotions in *Helvetia*, between the *Proteſtant* and *Popiſh* Cantons, both Parties betaking themſelves to Arms. Yet, for the compoſing of their differences, there was a meeting of the chiefeſt of both Parties at *Bremogart*, where *Bullinger* preached; at whoſe Sermons, not only the *Proteſtants*, but many of the *Papiſts* were preſent, to hear what, and how he taught. And indeed both ſides highly commended his labours for the preſerving of Peace. For he earneſtly exhorted them to compoſe their differences rather by the diſputations of their Divines, than by mutual blood-ſhed and ſlaughters, though God would not ſuffer this wholſome Counſel to take effect at that time. *Ibid.* p. 734.

8. *David Pareus* ſtrongly aſſerted the Truth of God againſt its Adverſaries, and yet was a greet ſtudier of, and promoter of the Churches peace, labouring that they which agreed in the Fundamentals, ſhould ſhould not jarr about matters of an inferiour nature, and of a lower ally. *Ibid.* p. 917.

9. At the command and requeſt of the Churches of *Zealand*, and at the importunity of ſome of the chief Magiſtrates of *Holland*, *Wallæus* was prevailed with to anſwer *Uten-Bogards* Book; and which he did accordingly, therein ſhewing, that the authority which was granted to the *Belgick* Churches, by the Magiſtrates, was agreeable to the Sacred Scriptures, and the practices of the Primitive Church. And not content

tent thus to have taken away the chiefeſt Pillar to the diſſention, he endeavoured alſo to quiet the People, and to moderate the Magiſtrates of *Holland*. Whereupon he publiſhed a Treatiſe, ſhewing the People how they ſhould demean themſelves, when any difference ſprang up among the Paſtors about Religion. *Ibid.* p. 966.

10. *VVallæus*, being called to *Leyden*, in the Government of that Univerſity, he neither made, nor nouriſhed Parties: but where any differences aroſe, he ſought by all means to compoſe them: as he did between *Polyander* and *Thyrſius*: between *Canæus* and *Burgerſditius*, among whom ſome emulations were ſprung up. *VVallæus* himſelf had no enemy, but only *Daniel Heinſius*, who alſo was a *Gantois*, and ſeemed ſomewhat to emulate him: yet would not *VVallæus* do any thing that might miniſter offence to *Heinſius*: neither would he mingle himſelf in the contention which aroſe between *Heinſius* and *Salmatius* about precedency. *Ibid.* p. 972.

11. A *Synod* of *South Holland*, being met together at *Leyden*, *Bogard*, and ſome other Miniſters from the *Synod* came to *VVallæus* (being now grown weak, and near his end) continually importuning him to come to their Meeting on *Munday* after, ſeeing his preſence might tend to the great good of the Church. For ſome chief Miniſters had of late years endeavoured to renew the controverſie about the power of the Magiſtrate in Eccleſiaſtical matters: whereupon they drew up a writing which they would have all the *Synods* to confirm: and they which ſought to impede and ſtop it, could not prevail with this *Synod* to reject it, becauſe of the authority of the Authors of it, which was like to breed a great fraction and diviſion in the *Synod*; and the *Munday* following was appointed for the debate of the buſineſs, which made them ſo importunate to have *Wallæus* preſent at that time. And accordingly he came to them. At his preſence all kept ſilence, and he perſwaded them, that in things which were not clearly determined by the Word of God, and were already in ſome tolerable manner ſetled, there ſhould no queſtions be moved: He told them alſo, that it was dangerous to contend with thoſe that were able to ſuppreſs them. This was *Wallæus* his laſt publick action, which, if it had been written in ſome mens minds, the Church had enjoyed more peace, and Magiſtrates had been more favourable to it.

The next day the Paſtors flocked to him, to give him thanks for that he had freed them from much trouble, and the Church from diſturbance: all whom he exhorted to bear with thoſe which differed in Judgment from them, and ſtill to love them, both Parties being equally neceſſary for the good of the Church: For, (ſaid he) *the Moderate would ſuffer all things to fall into confuſion, were it not for the more zealous: and the more zealous would diſturb all things, were they not reſtrained by the Moderate.* *Ibid.* p. 983, 984.

12. *Henry Alting* was very far from buſying himſelf in other-mens matters: He could never endure ſtrife and contentions. He ſhunned thoſe vain diſtinctions, and fooleries of *Sophiſters*, whereby they rather darken than explicate the myſteries of Salvation. He could not endure novelties

in Divinity, holding that of *Tertullian*, *Primum quodque veriſſimum*: That which is moſt ancient, is moſt true. He was a conſtant ſtudier of the Peace of the Church, yet alwayes ſo, as not to hazard the loſs of Truth, which he ever preferred before the former. *Ibid.* p. 994.

13. *Conſtantine the Great*, obſerving that there was much diſcord and various opinions about matters of Religion, he called a *Synod* of the Clergy, at which himſelf was preſent, and declared to them the controverted points about which they were to conſider, being very deſirous to ſettle Peace and Unity in the Church: and ſuch as he perceived to be of a quiet and peaceable temper, he made much of, and as much diſliked thoſe that were turbulent. *See my ſecond vol. of Lives.* p. 8.

14. *Jovianus* the Emperour, when the Biſhops of all Sects and Opinions poſted to him at his firſt election, every one hoping to find him according to their own minds, he ſent them away with theſe words; *I tell you truly, I cannot away with Contention: but ſuch as are for Concord and Unity, I willingly honour and embrace them. Ibid.* p. 30.

CHAP. LXXII.

Examples of Perfidiouſneſs: Treachery.

1. About the year of the World 3835. there was a wicked prank, and moſt abhorring from the inſtitutions of the *Greeks*, committed in the Iſle of *Creet*. For there being between the *Cydoniats* and *Apolloniats*, not only ſociety, but the common right of friendſhip; and when all the Laws and rights of ſociety, which are eſteemed ſacred among men, were common to them both: and when the Tables of that League, ratified on each ſide by Oath, being faſtened to the Image of *Jupiter Idæus*, were free for all men to look upon: The *Cydoniats* notwithſtanding, in the time of Peace, being received by the *Apolloniates*, as Friends, trampling upon the ſacred bond of the League, they ſurprized their City; and having put all the men to the Sword, and ſpoiled their Goods, they divided among themſelves their Wives and Children, and all their Lands. *AB. Uſh. Annal.* p. 418.

2. As *Antiochus* was beſieging the Temple at *Jeruſalem*, news was brought him, that *Philip* was coming out of *Perſia*, intending to make himſelf Lord and Maſter of the Countrey; whereupon he reſolved to break up his Siege, and to march againſt *Philip*: but firſt he ſent an Herauld to *Judas Macchabæus*, who, with others, was in the Temple, promiſing them peace, and liberty to live after their Religion, if they would ſurrender the Place. *Judas*, accepting the conditions, took an Oath of

the King for performance, & ſo delivered up the Temple unto him. Then *Antiochus*, entring into the Temple, and ſeeing what an impregnable piece it was, contrary to his Oath, he cauſed his Souldiers to beat down the wall that was about it, and ſo departed. *See my Gen. Martyrol.* p. 15.

3. At *Sevil* in *Spain*, was apprehended a godly Matron, with her two daughters, and a niece, who being brought into the Inquiſition, ſuffered moſt grievous and exquiſite torments, becauſe they would not betray each other, and other godly Perſons in the City, which they underwent with manly courage, and Chriſtian Conſtancy. Hereupon one of the Inquiſitors ſent oft for the younger Maid to his Chamber, pretending much compaſſion towards her, telling her what a grief it was to him to ſee her torments, and that he would adviſe her the beſt way to free her ſelf and the reſt from theſe troubles; promiſing that he would undertake ordering of their buſineſs, and bound himſelf by an Oath, that if ſhe would reveal the whole truth to him, he would ſtop all farther proceedings, and procure their diſmiſſion. The ſimple Maid, overcome by his flatteries, and giving too much credit to him, told him ſome points of Religion, which they uſed to confer of among themſelves: and when he had gotten out of her what poſſibly he could, like a Perfidious Villain, contrary to his Promiſes, Vows, and Oaths, he cauſed her to be wracked, to extort more: and ſhortly after, they were all burned. *Ibid.* p. 243.

4. In the Perſecution of the *Waldenſes*, a Gentleman of *Campillan* promiſed his Neighbours, that if they would give him thirty Crowns, he would ſecure them from all troubles. But when he had got the money, he cauſed ſome Souldiers to come into his Houſe; and in the night, ſending for the poor men, who ſuſpected no danger, he perfidiouſly endeavoured to deliver them into the hands of their mortal enemies. But God, who ſuccours his in their greateſt neceſſities, diſcovered to one of them the danger they were in, whereby they all fled, and eſcaped. *Ibid.* p. 122.

5. At another time, the L. of *Trinity*, (their mortal enemy) promiſed, that if they would pay him 8000 Crowns, he would withdraw his Army from them, and be gone out of their Countrey: and they, being deſirous of peace, ſold their Cattel, to raiſe the money. But when he had received it, he continued his Army among them ſtill. *Ibid.* p. 125.

6. *Valenciennes*, in *Henault*, having been beſieged by the *Spaniards*, after three months, was ſurrendred upon conditions: but *Noircarmes*, their General, being entred, kept the City gates guarded many dayes, and moſt perfidiouſly and barbarouſly hang'd up all the *French* Souldiers, with all the Miniſters, and *Proteſtant* Merchants, and confiſcated their goods. *Ib.* p. 299.

7. *Peter Gaudet*, who lived ſome time at *Geneva*, was, by a *Popiſh* Uncle of his trained into *France*, and treacherouſly apprehended, condemned, and after many and long torments in Priſon, was at laſt burned. *Ibid.* p. 316.

8. In the *French* Perſecution, there was a valiant Proteſtant Captain, who, upon good quarter, ſurrendred himſelf to his *Popiſh* enemies: but, contrary to their Oath and Promiſe, they broke him upon a Croſs, and ſo left him hanging in great miſery till he dyed. *Ibid.* p. 335.

9. In the City of *Orange*, they killed the *Proteſtants*, without diſtinction of Age, Sex, or Quality, and they ſtuffed the wounds of the ſlain with leaves

torn out of their Bibles; and whereas ſome of them were retreated into the Caſtle, who yielded upon promiſe and oath, for their ſafety; on the contrary they were moſt perfidiouſly ſtab'd, or thrown over the Caſtle walls, being an hundred and ninety of them. *Ibid.* p. 340.

10. In the *Valtoline*, they murthered ſundry perſons of good rank and quality, with great cruelty, and contrary to Promiſe made to them. *Ib.* p. 362.

11. *Anno Chriſti* 1553. one *Henry Forreſt*, in *Scotland*, was accuſed of *Hereſie*: but being brought to his tryal, nothing could be proved againſt him, whereupon they ſent him to Father *Langius* to be confeſſed by him. The Friar, among other queſtions, asked him, What he thought of *Patrick Hamilton*, (who not long before was burnt for Religion?) He anſwered, That he was a good man: and that his Articles might be maintained. The wicked Friar diſcovered this his Confeſſion, which was taken as a ſufficient proof againſt the poor man, who thereupon was condemned to be burnt: and as he went to execution, he complained of the Friar, who had thus betrayed him, ſaying, *Let no man truſt the falſe Friars after me: For they are deſpiſers of God, and deceivers of men. Ibid.* p. 378.

12. In the *Iriſh* Rebellion and Perſecution, the chief Gentlemen of the *Iriſh* perſwaded many of their Proteſtant Neighbours, that if they would bring their Goods and Cattel to them, they would ſecure them from the rage of the common people, by which means they got abundance of their Goods into their hands, and ſo cheated the owners of them. Yet at firſt the *Proteſtants* were ſo confident of their good dealing, in regard of their former familiarity with them, that they gave them Inventories of all they had; yea, digged up their beſt goods, which they had hidden in the ground, & depoſited them in their cuſtody. They alſo got much into their hands by Promiſes and Oaths, that if they would deliver their goods, they would ſuffer them and their wives and children, quietly to go out of the Country: yet having got what they could from them, they murthered them. *Ib.* p. 380.

13. In the County of *Mayo*, 60 *Proteſtants*, whereof 15 were Miniſters, covenanted with one *Edmund Burk*, with his Souldiers, to convey them to *Galloway*: but by the way this Traytor drew his ſword, teaching his Souldiers what to do, and ſo they all fell upon theſe poor *Proteſtants*, ſhooting ſome, ſtabbing others, running others through with their Pikes, drowning others: The women they ſtripped naked, who lying upon their Husbands to ſave them, were run through with pikes ſo that few eſcaped. *Ib.* p. 390.

14. Among theſe *Iriſh*, there was one *Fitz-Patrick*, who enticed a rich *Proteſtant* Merchant to bring all his Goods to his Houſe, promiſing to keep them, and to re-deliver them, when the danger was over. But when he had thus gotten them into his poſſeſſion, he took the Merchant and his Wife, and hanged them both. The like he did with divers others. *Ib.* p. 393.

15. *Canutus*, the *Dane*, being eſtabliſhed King over this whole Realm, called a Parliament of his Lords Spiritual and Temporal, at *London*; In which he propounded to them, whether, in the agreement made betwixt King *Edward* and him, there was any mention made of the ſucceſſion of *Edwards* Children? Theſe flattering Lords, againſt their own knowledge and Conſcience, anſwered, No: promiſing with an Oath, that to the utmoſt of their power they would reſiſt any claim that ſhould be made

by them to the Crown: hoping hereby to obtain great favour of the King: but by Gods juſt retribution, it fell out far otherwiſe. For *Canutus*, ſeeing the perfidiouſneſs, and perjury of thoſe who had been ſworn to King *Edward* and his Heirs, and their Treachery to their Native Country, ever after diſdained and hated them, baniſhing many of them, beheading others, and God himſelf plaguing others with ſudden death. And among the reſt, Earl *Edrick* eſcaped not his condign reward. For, on a time, coming to the King, he was boaſting what great ſervices he had done for him, and his ſake: as that he had forſaken and betrayed King *Egelred*, and had ſlain King *Edward*, with many other ſuch like pranks: To whom *Canutus* anſwered: Thou haſt condemned thy ſelf, and deſervedly thou ſhalt dye, for ſlaying thy natural Prince, and my ſworn Brother: and ſo he commanded him preſently to be bound hand and foot, and thrown into the *Thames*: or, as others write, to be beheaded. *See my Engliſh Martyrol.* p. 36.

CHAP. LXXIII.

Examples of Perjury.

1. IT was a foul blurr to the *Romans* of old, that *Mirrhanes*, the *Perſian* General, charged upon them, *Romanis promittere promptum eſt, promiſſis autem, quanquam juramento firmatis minime ſtare.* The *Romans* will preſently promiſe any thing: but perform no promiſe, though confirmed with an Oath. *Procop. l.* 1. *de bel. Perſ.*

2. Of the *Romiſts* at this day, it is written by an *Italian* (no ſtranger to the Court of *Rome*) that their Proverb is, *Mercatorum, non Regum, ſtari juramentis.* It is for Merchants, not for Princes, to ſtand to what they have ſworn. *Fides cum Hæreticis non eſt ſervanda,* is their Poſition; No Faith is to be kept with *Hereticks.* They play with Oaths, as the Monkey doth with his collar, which he ſlips on for his Maſters pleaſure, and ſlips off again for his own. *Paſcinius* ſcoffs at King *James* for the invention of the *Oath of Allegiance.*

3. Earl *Godwin*, juſtifying himſelf before King *Edward* the *Confeſſor*, about King *Alfreds* death, prayed to God, that if he were any way guilty of it, he might never ſwallow down one morſel of bread; and thereupon, by the juſt Judgment of God, was choaked by the firſt morſel that he offered to eat. Sir *Rich. Bak. Chron.* p. 19.

4. *Anno Chriſti* 1580. in *Scotland*, in the Reign of King *James*, certain Diſpenſations were ſent from *Rome* into that Kingdome, whereby

the *Catholicks* were permitted to promiſe, ſwear, ſubſcribe, and do what elſe ſhould be required of them, ſo as in mind they continued firm to the *Pope*, and uſed their diligence in ſecret to promote the *Roman* Faith. *AB.* Spot*ſ. Hiſt. of the* Church *of* Scot*l.* p. 308.

5. In the Reign of King *Henry* the eighth, *Teſtwood*, *Perſon*, *Filmer*, three godly Perſons in *Windſor*, were accuſed of *Hereſie*, for which they were condemned and burnt. A while after, King Henry, ſeeing the Sheriff of *Barkſhire*, and Sir H*enry Foſter* together, on horſeback, in *Guilford* Park, asked them how his Laws were executed at *Windſor*? They, beſeeching his Graces Pardon, told him plainly, that in all their lives they never ſat on a matter which went ſo much againſt their Conſciences, as did the death of thoſe three men. The King, turning his Horſe-head, rode away, ſaying, *Alas, poor Innocents*! A while after, he withdrew his favour from the Biſhop of *Wincheſter* [*Gardiner*] and cauſed Doctor *London*, and *Simonds* to be apprehended, and examined before the Council where it was proved to their Faces, that they were both of them Perjured Perſons, and falſe accuſers of the aforeſaid Martyrs, for which, they were adjudged to ride about *Windſor*, with their faces towards the horſes tails, and then to ſtand on the Pillory in *Windſor*, *Reading*, and *Newberry*, with Papers on their Heads containing their Crime. *See my Engliſh Martyrol.* p. 99, 100.

6. *Conſtantine* the Emperour, being deſirous to find out the opinion of *Arrius*, ſent for him to his Palace, and asked him, Whether he did agree to the Decrees of the Council of *Nice*? He, without any delay, ſeemed willingly and chearfully to ſubſcribe them, whereas, in the mean time, he cunningly and fallaciouſly evaded thoſe things which were determined about matters of Faith. The Emperour, wondring at his ready Subſcription, required him to ſwear to them, which he likewiſe did, but with the ſame fraud which he had uſed in ſubſcribing them. For, having privately written his own opinions, he put the Paper into his Boſome, and then ſwore, that he did truly, and from his heart believe what he had written. The good Emperour, giving credit to his Subſcription and Oath, commanded *Alexander*, the Biſhop of *Conſtantinople*, to receive him into Communion. This was on the *Saturday*, and *Arrius* expected the next day to be admitted into the Communion of the Church, but God prevented it: For *Arrius* going out of the Palace, with *Euſebius*, and a great number of his followers, in much pomp and pride, as having gotten the victory over his Adverſaries, he no ſooner came to the chief Market-place in the City, but his Conſcience began to accuſe and terrifie him for his Perjury and Wickedneſs, through the violence whereof, his Belly was looſened, which made him ask, whether there was any Jakes near? And being told, that they were hard by, he turned aſide into them to eaſe Nature, but whilſt he was doing it, firſt, his Fundament came forth, then did he void abundance of bloud, and at laſt came forth his Bowels, with his Spleen and Liver, whereupon he dyed immediately. *See my Lives of the Fathers*: p. 67.

7. *Mary Stewart*, ſole Daughter to King *James* the fifth of *Scotland*, was affianced to our King *Edward* the Sixth, while they were yet very

young, and to this all the Nobility and Parliament of *Scotland*, aſſented: all conditions and covenants were concluded upon, ſealed and ſworn to by both parties: yet afterwards, they would needs ſend her into *France*, to be married unto the young *Dolphin*; hereupon the *Engliſh* raiſed a great Army, marched into *Scotland*, fought the *Scots*, and gave them a very great overthrow; and purſuing them for five hours ſpace, did great Execution upon them, ſo that the River *Esk* was dyed red with their blood. Among theſe, divers of the *Scottiſh* Nobility and Gentry fell, beſides ten thouſand of the Common Souldiers, and of the *Engliſh* were ſlain only fifty two: but many were hurt and wounded. Thus the Lord revenged upon them their Perfidiouſneſs and Perjury. *See my ſecond volume of Lives.* p. 160.

8. *Anno Chriſti* 1603. a man that dwelt in *Wimble Stafford* in *Cheſhire*, ſeeing two godly Perſons going in the High-way near unto him, ſaid to one that was with him, *I will dance, and ſwear, and ſwagger, to anger yonder Puritans*: and ſo he did, to their great grief. But preſently the revenging hand of God fell upon him, ſo that immediately he was ſtricken with ſickneſs, was carried home in a cart, and three dayes after he died moſt fearfully. *See my ſecond vol. of Lives*, p. 188.

9. About the beginning of *April*, *Anno Chriſti* 1661. a woman in *Darbyſhire*, having cozened a boy of ſome money, was charged with it: but ſhe ſtifly denied it: and being farther urged to confeſs the truth, ſhe (in a fearful manner) prayed God that the earth might open and ſwallow her up quick, if ſhe had it: and immediately the Earth under her opened, and ſhe ſank into it. And being afterwards digged for, they found her nine foot within the earth, and that very money was found in her pocket. *This was atteſted by credible witneſſes.*

CHAP. LXXIV.

Examples of Perſecution: Perſecutors.

1. GOds hand was very heavy upon *Jeruſalem*, that ſlaughter-houſe of the Saints.

2. Alſo upon the ten Perſecuting Emperours of *Rome*. For, firſt, *Nero*, whom *Tertullian* calleth, the firſt bloody Perſecutor of the Chriſtian Religion, loſt thirty thouſand of his Subjects by the Peſtilence: Had his Army routed, and utterly cut off in *Britany*: Both the *Armenia's* revolted from him: The Senators of *Rome* roſe up againſt him, and compelled him to be his own Executioner. Secondly, *Domitian* was butchered by his own Souldiers. Thirdly, *Trajan* dyed of a Dropſie. Fourthly, *Severus* dyed miſerably here at *York*. Fifthly,

Maximinus, with his Son, was cut in pieces. Sixthly, *Decius* dyed in a far Country. Seventhly, *Valerian* was flayed alive, by *Sapores* King of *Perſia*, who took him Priſoner. Eighthly, *Aurelian* was ſlain by his own men. Ninthly, *Diocleſian* poiſoned himſelf. Tenthly *Maximilian* hanged himſelf. To theſe might be added, the miſerable ends of *Julian*, *Anaſtaſius*, *Heraclius*, *&c.*

3. The *French* Perſecutors, *Francis* the ſecond, *Charles* the ninth, *Henry* the third, the *Guiſes*, *&c.* died miſerably.

4. *Philip* the ſecond, King of *Spain*, when he returned out of the *Low Countries*, in a dreadful ſtorm, ſuffered Shipwrack, and hardly eſcaped with his Life. He ſaid, *He was delivered by the ſingular Providence of God, that he might root out* Lutheraniſm, which he preſently attempted with all his might. Afterwards he dyed miſerably of the lowſie diſeaſe.

5. Our Queen *Mary* died of a Timpany, or elſe through grief of heart for King *Philip's* unkind departure from her: as alſo for her foreign loſſes, *Callice* ſurrendred, hurt done by Thunder and Lightning from Heaven, and by fire in the Royal Navy, extream Famine raging, her Conceptions failing, *&c. Speeds Chron.*

6. *Charles* the fifth, Emperour of *Germany*, ſet at liberty his priſoner *Francis* King of *France*, upon this condition (among others) that they ſhould joyn their forces, and do their utmoſt to ſuppreſs, and root out the *Lutheran* Hereſie, that is, the truth of the Goſpel, out of both their Dominions: but ſoon after, they fell at variance again between themſelves, (the *Pope* blowing the bellows) whereby the Church had her *Halcyon* dayes. *Scult. Annal. Dec.* 2. p. 2.

7. In the Reign of the Emperour *Diocleſian*, was the eleventh Perſecution of the Church of Chriſt, after *Nero*, which was the cruelleſt of them all, and laſted longer than any of the other, for it continued ten years. The Chriſtians had enjoyed reſt and peace for many years after the Perſecution of *Aurelianus*, and the number of them, and of their Churches, was now ſo great, that in all the Cities of the Empire, and out of it there was a great concourſe of People, and their Churches were much frequented: with which reſt and tranquillity, the Diſcipline of the Church began to be corrupted, and fervent Devotion began to wax cold, much envy and contention riſing up between the Biſhops and Paſtors. For which cauſe God did juſtly ſuffer that Perſecution, which, in truth, was ſo cruel, as no tongue nor pen is able to expreſs the ſame. And, as *Paulus Oroſius* writeth, there were ſuch cruelties acted, as no heart could be ſo hard, which would not be grieved to hear or read the ſame. So that it's wonderful to conſider of the patience and conſtancy of the perſecuted, and of the rage and cruelty of thoſe that perſecuted them.

8. In general, *Diocleſian* endeavoured to deſtroy and demoliſh all the Churches and Temples of the Chriſtians, to the end, that they ſhould not aſſemble to pray and to enjoy the Publick Ordinances of Gods ſervice: and he burnt all the Books he could get of the Holy Scriptures, and would not permit that any man of what condition ſoever, if he were a Chriſtian, ſhould hold any Office, or Magiſtracy: and if he were already

ready advanced to any, he ſhould be held infamous, and be deprived of it, if he eſcaped with his life. The Souldiers, and Commanders in War, which would not renounce their Faith, were caſhiered, and deprived of all their military honour, and ſome, of their Lives. The Biſhops were ſpoiled of that which they had, and many of them ſlain and martyred, and a ſlave which was a Chriſtian, could by no means obtain his freedome.

This was common in all the Provinces of the Empire. But particularly in ſome of them were exerciſed more, and greater cruelties; as in *Phrygia*, in *Egypt*, in *Syria*, and ſome other parts. Some were flead alive, others were torn with iron Combs, and ſo their skins and fleſh being rent, they were returned to Priſons, where they were lodged upon tiles, and ſheards of broken pots, to the end that their reſt ſhould be more cruel and terrible than their Martyrdome. Honeſt, modeſt, and delicate women, but ſtrong and conſtant in the Faith, were hanged up by the feet, as naked as they were born, to the end that their life ſhould continue for a ſpace with ſhame, and double torment. Others had their ears, noſes, lips, hands, fingers, and feet cut off, having only their eyes left for a greater torment and Martyrdome to them. For others, they with great force bowed down great arms and boughs of trees, and faſtened the one leg to one bough, and the other leg to another, and then letting looſe the ſaid boughs, with the force thereof, their bodies were rent aſunder. Between the nails of the Fingers and Toes of others, which are the moſt ſenſible and tender parts, they thruſt up thornes, and ſplinters of canes. Upon others, being naked, they caſt melted Lead and Tin, wherewith they ſuffered moſt cruel torments. Finally, there were uſed againſt the Chriſtians ſuch torments and cruelties, as the like had never been ſeen nor invented: and the number of the martyred under this Perſecution, was infinite. *Imp. Hiſt.* p. 220. See many more of this kind in my *General Martyrol.*

9. About the year 1401. there was the greateſt Schiſm in the *Roman* Church, and of the longeſt continuance of any that we read of, there being ſometimes two, ſometimes three *Popes* warring one againſt another, and condemning each others Ordinances, and this Schiſm laſted above twenty years: by occaſion whereof, the mouths of many were opened againſt the corrupt Doctrine and Manners of *Rome*. *John Wickliff* in *England*, *John Huſs*, and *Jerome* of *Prague*, in *Bohemia*, did openly Preach againſt the Tyranny of the *Pope*, and the abuſes introduced into the Church. And in *Scotland*, *John Resby*, an *Engliſhman*, and a Diſciple of *Wickliffs*, was brought in queſtion for ſome points of Doctrine which he taught, for which he was condemned to the fire: He was charged with forty Heretical opinions, whereof we have two only mentioned. One, That the *Pope* was not Chriſts Vicar: The other, That he was not to be eſteemed *Pope*, if he was a man of a wicked life. For maintaining theſe two points, he ſuffered Martyrdome in the year 1407.

10. About twenty four years after, *Paul Cray*, a *Bohemian*, came into *Scotland*, and for venting certain opinions about the Sacrament of the Lords Supper, the Adoration of Saints, and Auricular Confeſſion,

ſion, he was alſo condemned, and burnt at St. *Andrews* in the year 1432. *AB. Spotſ. Hiſt. of the Chu. of Scotl.* p. 56.

About the year 1522. there was a Perſecution raiſed in *Scotland*, by *James Beaton*, Archbiſhop of *Glaſgow*: and the firſt that was called in queſtion, was Mr. *Patrick Hamilton*, Abbot of *Ferm*; a man Nobly deſcended (for he was Nephew to the Earl of *Arran*, by his Father, and to the Duke of *Albany* by his Mother) and not much above twenty three years of age. He had travelled into *Germany*, and falling into familiarity with *Martin Luther*, *Philip Melancthon*, and *Francis Lambert*, and ſome other Learned men, he was by them inſtructed in the true Religion: In the profeſſion whereof, he was ſo zealous, that he reſolved to go back into his own Country, and there to communicate the light to others which himſelf had received.

At his return, whereſoever he came, he ſpared not to lay open the corruptions of the *Roman* Church, and to ſhew the errours that were crept into the Chriſtian Religion, whereunto many gave ear, and he was much followed, both for his Learning, and courteous behaviour to all ſorts of People. The Clergy grudging at this, under colour of a Conference, they enticed him to the City of St. *Andrews*, and when he came thither, they appointed Friar *Alexander Campbel* to keep him company, and to uſe the beſt perſwaſions he could to divert him from his opinions Sundry conferences they had, wherein, the Friar acknowledging that many things in the Church needed to be reformed, and applauding his judgment in moſt of the Points, his mind was rather confirmed, than any point weakened thereby.

Thus, having ſtayed ſome few dayes in the City, whilſt he ſuſpected no violence to be uſed, in the night time he was apprehended, as he was in his Bed, and carried Priſoner to the Caſtle. And the next day he was brought before the Biſhop, and accuſed for maintaining theſe Articles following.

1. That the corruption of ſin remains in children after Baptiſme.

2. That no man, by the power of his free-will, can do any thing that is good.

3. That no man is without ſin, ſo long as he lives.

4. That every true Chriſtian may know himſelf to be in the ſtate of Grace.

5. That a man is not juſtified by Works, but by Faith only.

6. That good works make not a good man, but that a good man doth Good Works, and that an evil man doth evil Works: yet the ſame evil Works truly repented of, make not an evil man.

7. That Faith, Hope, and Charity, are ſo linked together, that he that hath one of them, hath all; and he that lacks one, lacketh all.

8. That God is the cauſe of ſin in this ſenſe, that God withdraweth his Grace from man, and Grace being withdrawn, he cannot but ſin.

9. That it is a Devilliſh Doctrine, to teach, that by any actual penance, remiſſion of ſin is purchaſed.

10. That Auricular Confeſſion is not neceſſary to Salvation.

11. That there is no Purgatory..
12. That the holy *Patriarchs* were in Heaven before *Chriſts* Paſſion.
13. That the *Pope* is *Antichriſt:* and that every Prieſt hath as much power as the *Pope.*

Being deſired to expreſs his mind touching theſe Articles, he ſaid, That he held the firſt ſeven to be undoubtedly true, whereunto he offered to ſet his hand. The reſt (he ſaid) were diſputable points, but ſuch as he could not condemn, unleſs he ſaw better reaſons than that he had heard. After ſome Conference held with him about each Article, the buſineſs was referred to the Judgement of twelve Divines, who, within a day or two, preſented their cenſure of the Articles, judging them all *Heretical,* and contrary to the Faith of the Church: whereupon ſentence was pronounced againſt him by the Biſhop: declaring him an *Heretick:* and giving him over into the hands of the Secular Power to ſuffer puniſhment due to *Hereticks.*

The ſame day (for the Execution was haſtened, leſt the King ſhould impede it) he was condemned by the Secular Judge, and in the afternoon, led to the place of his ſuffering, which was appointed to be at the Gate of St. *Salvators Colledge.* Being come to the place, he put off his Gown, and with his Bonnet, Coat, and other Apparel, gave it to his Servant, ſaying, *This ſtuff will not help in the fire, yet will it do thee ſome good. I have no more to leave thee, but the example of my death, which I pray thee keep in mind. For albeit, the ſame be bitter and painful in mans judgement, yet is it the entrance into everlaſting life, which none can inherit that denies Chriſt before this Congregation.* Then was he tyed to the Stake, and had a great quantity of Coal, Wood, and other combuſtible matter heaped about him, whereof he ſeemed to have no fear, but ſeriouſly commending his Soul into the hands of God, he held his eyes fixed towards Heaven. The Executioner, firing the Powder that was laid to kindle the Wood, his left hand, and the ſide of his face, was a little ſcorched therewith, yet did not the fire kindle: whereupon ſome were ſent to the Caſtle to bring more Powder: and whilſt it was fetching, he uttered divers comfortable Speeches to them that ſtood by. The Friars all this time moleſting him with their cryes, bidding him to Convert, to Pray to our Lady, and to ſay, *Salve Regina:* among theſe, none of them was more violent than Friar *Campbel,* who kept him company at his firſt comming to the City, whom he often beſought to depart, and not to diſquiet him: but when he would not ceaſe his brawling, he ſaid, *Wicked man, thou know'ſt that I am not an* Heretick, *and that it is the truth of God for which I now ſuffer. Thou didſt confeſs ſo much to me in private, and thereupon, I appeal thee to anſwer before the Judgement Seat of Chriſt.*

The Powder by this time was brought, and the fire kindled, after which, with a loud voice, he was heard to ſay, *How long, O Lord, ſhall darkneſs oppreſs this Realm? How long wilt thou ſuffer this Tyranny of men?*

And then cloſed his ſpeeches with theſe words, *Lord Jeſus, receive my ſpirit.* Within leſs than a year after, Friar *Campbel* fell into a phrenſie, and dyed as one deſperate: which made many ſay, that Mr. *Hamilton* dyed an innocent, and was indeed a true Martyr of Chriſt. *Ibid.* p. 63.

12. King *James* the fifth of *Scotland*, by the inſtigation of the Biſhops, was a great Perſecutor of the truth, which then brake forth in that Kingdome, giving Commiſſion to Sir *James Hamilton*, his Treaſurer, to call and convene all perſons ſuſpected of *Hereſie*, and to inflict the puniſhments which, after tryal, they ſhould be found to deſerve. The King alſo was heard to ſay, That none of that ſort ſhould expect any favour at his hands, nay, not his own ſons, if they ſhould be found guilty.

But this continued not long: For Sir *James Hamilton* was accuſed of a practice againſt the Kings Life, for which he was ſhortly after executed: and War breaking out with *England*, he found his Nobility averſe to thoſe incurſions which he intended to make into *England*, which greatly diſcontented him. Theſe thoughts, with ſome fearful Viſions, which he had by night, much terrified him, and withdrew his mind wholly from thoſe extremities which the Clergy had put him upon. For, at *Linlithgow*, on a night, as he ſlept, it ſeemed to him that *Thomas Scot*, Juſtice Clerk, came unto him, with a company of Devils, crying, *VVo worth the day that I ever knew thee, or thy ſervice; For ſerving thee againſt God, and againſt his Servants, I am now judged to Hell torments.* Hereupon awaking, he called for Lights, and cauſing his Servants to ariſe, he told them what he had heard and ſeen. The next morrow, by the light of day, news was brought him of the death of the Juſtice Clerk, which fell out juſt at the ſame time that the King found himſelf ſo troubled, and almoſt in the ſame manner: for he dyed in great terrours, often reiterating theſe words, *By the righteous Judgment of God I am condemned*: and this manner of his death anſwering the Kings dream ſo exactly, made it the more terrible.

Another Viſion he had in the ſame place, not many nights after, which did more affright him. Whilſt he lay ſleeping, he thought that Sir *James Hamilton*, whom he had cauſed to be executed, came unto him with a drawn ſword in his hand, and therewith cut off both his Arms; threatning alſo, within a ſhort time to return, and to deprive him of his life. With this he awaked; and as he lay muſing what this Dream ſhould import, news was brought him of the death of his two Sons, *James* and *Arthur*, the one dying at St. *Andrews*, the other at *Striuling*, at one and the very ſame hour. The next year, which was 1542. being overwhelmed with grief, he dyed at *Faulkland*, in the thirty ſecond year of his age. A little before he dyed, he had word brought him that his Queen was delivered of a Daughter; whereupon he burſt forth into a paſſion, ſaying, *It came with a Laſs* (meaning the Crown) *and will go with a Laſs: Fie upon it. AB.* Spotſ. *Hiſt. of the Church of* Scotl. p. 71.

13. At *Preneſte* in *Italy*, there was a youth of fifteen years old, called *Agapetus*, that was cruelly tormented ſundry wiſe, and at laſt ſlain, becauſe

he would not ſacrifice to Idols: But *Antiochus*, who inflicted theſe torments on him, ſuddenly fell down from the Judgment-ſeat, crying out, *that all his Bowels burned within him*, and ſo he dyed miſerably. *See my Gen. Martyrol.* p. 48.

14. In the time of the ſeventh Perſecution, divers of the Tormentors of the Chriſtians were taken with evil Spirits: others of them fell down ſuddenly, and dyed. *Ibid.* p 53.

15. *Cyrillus*, a Deacon in *Hieropolis*, in *Conſtantine's* time, brake in pieces the Idols of the *Gentiles*, whereupon, in *Julian* the *Apoſtates* Reign, they took him, ript up his belly, drew out his Liver, and with barbarous inhumanity, chawed it between their teeth: but the Lord ſuffered not this bruitiſhneſs to go long unpuniſhed: for ſhortly after, the teeth fell out of their jaw-bones, and their tongues rotted in their mouths, and they fell blind. *Ibid.* p. 44.

16. The *Arrian Vandals* in *Africk*, were cruel Perſecutors of the *Orthodox*, wherefore the Emperour *Juſtinian* ſent againſt them that brave Captain *Belliſarius*, who overthrew them in ſeveral Battels, took *Gallimer* their King Priſoner, freed the Chriſtians from Perſecution, and wholly ſubverted the Empire of the *Vandals* in *Africk*, after they had reigned there by the ſpace of ninety years, wherein, for the moſt part, they had been cruel Perſecutors of the true Church of Chriſt. *Ibid.* p. 100.

17. *Anno Chriſti* 1487. the Arch-biſhop of *Ambrun* was a great Perſecutor of the godly *Waldenſes*, putting many of them to cruel Deaths; but the Lord left not his cruelty long unrevenged. For ſhortly after, this Arch-biſhop died by a ſtroak of Gods Juſtice, and ſo, together with his Life, ended his Perſecution. *Ibid.* p. 112.

18. *Drahomira*, Queen of *Bohemia*, who was an implacable enemy to the Chriſtians, and had cauſed many of them to be ſlain; as ſhe was in that place where ſome godly Miniſters bones lay unburied, the Earth opened its mouth, and ſwallowed her up alive, together with the Chariot wherein ſhe was, and all that were in it, which place is to be ſeen before the Caſtle of *Prague* unto this day. *Ibid.* p. 168.

19. About the year 1488. ſome *Popiſh* Biſhops in *Bohemia*, ſtirred up the Queen, who was then great with child, to move the King [*Vladiſlaus*] ſeverely to puniſh the *Piccards*, as the godly Chriſtians were then called; and the Queen much pleaſed her ſelf, in thinking what grateful ſpectacles ſhe ſhould have, when ſhe ſhould ſee ſome of them burnt, ſome beheaded, and others drowned in the River. But it pleaſed God, that before ſhe could ſee it effected, ſhe fell in travel, and could by no means be delivered of her burden: whereupon the Phyſicians adviſed, that the child ſhould be cut out of her womb; which accordingly being done, the Child lived, but the Mother dyed. *Ibid.* p. 175.

20. Two years after, the Biſhops, by their importunity, prevailed with the King, to uſe ſharp remedies againſt thoſe growing evils, as they ſtyled them: whereupon an Edict was drawn up, that all the *Piccards*, without diſtinction of age, ſex, or quality, ſhould be ſlain. This Edict was brought to the Aſſembly of the States, met at *Prague*, to be

confirmed by them. Many of the Nobles oppoſed it; but by the ſubtilty of the Chancellour, and his bloudy aſſociates, it was at laſt agreed upon by the major part. And the Chancellor, as he returned from the Parliament, viſited a Noble man of his acquaintance, and there, with great rejoycing, told him what was agreed upon againſt the Brethren: The Noble man, having a ſervant by, that was a great favourer of them, asked him, how he liked this Decree? The ſervant anſwered, That all parties were not agreed. The Chancellour, ſuſpecting ſome conſpiracy, asked him, *Who durſt oppoſe the States of the Kingdome*? The ſervant ſaid, In Heaven there is one, who, if he were not preſent at your Counſels, you have conſulted but in vain. The Chancellour replyed, *Thou knave, thou ſhalt find that as well as the reſt*. And ſo riſing up in a fury, immediately a Carbuncle ariſing upon his foot, turned to a diſeaſe called *Ignis ſacer*, whereof he dyed in much miſery.

21. Another that was a great ſtickler in promoting this Decree, in his return homewards, as he was alighting out of his chariot, to make water, ſtruck his Member on a ſharp nail that was in the Boot, whereby as he went forwards, he drew out his entrails with him, and not long after gave up the Ghoſt.

22. Alſo one Doctor *Auſtin*, who by ſlanderous Libels had ſtirred up the King to this Perſecution, dyed ſuddenly as he ſat at Supper.

23. Another Noble man, who promoted the afore-named Decree, as he was a hunting, his horſe threw him, and his Arrow ran into his thigh, and came out at his loyns, whereby he dyed a very painful death.

24. Many other of them felt the like Judgments of God; whereupon it grew a Proverb, *If you be weary of your life, attempt ſomething againſt the* Piccards, *and you ſhall not eſcape a year to an end. Ibid.* p. 176.

25. The year after, two *German* Tradeſmen were apprehended at *Prague*, and by the Monks accuſed of *Lutheraniſm*, for which they were condemned, and burnt. But one of their chief Perſecutors, that wiſhed that all the *Piccards* were hanged, burned, or beheaded by his hands, it pleaſed God, that ſhortly after, all theſe evils fell upon himſelf: for, being exceedingly in debt, for very vexation he went and hanged himſelf: and when his Friends had privately buried him, the common people hearing of it, digged up his carkaſs, and caſt it away, which, by the Magiſtrates command, was ordered to be burnt: but when the wood was conſumed, and the body only ſcorched, his Head was by one ſtricken off.

26. Alſo one *Zahera*, an *Apoſtate*, when, under a pretence of an Inquiſition againſt the *Piccards*, he had raiſed up ſome Civil Commotions, he was baniſhed by the King, and dyed in Exile in much miſery. *Ibid.* p. 178.

27. In the laſt *Bohemian* Perſecution, one Doctor *Knapper*, a great Perſecutor, was ſlain by the conſpiracy of his Wife, who was an Adultereſs: for which ſhe was afterwards hanged. Another of them vomited out his ungodly Soul with his bloud.

28. Another ran mad, and threw himſelf down from the top of his houſe, and ſo roaring fearfully, breathed his laſt.

29. Another ſhot himſelf dead with his own Piſtol.

30. Another ran mad, and fell into ſo loathſome a diſeaſe, that none could come near him for ſtench, and at laſt was choaked in vomiting up abundance of blood.

31. Another being ſeized upon with a ſtrange Diſeaſe, his Body turned as black as a coal, and he uttered his ſpeech like to the barking of a Dog, and within three dayes, dyed in terrible pains.

32. Another, by the breaking of a Great Gun, was torn all in pieces.

33. Another was ſmitten with a terrible diſeaſe in his Throat, ſo that his Tongue rotted, and many holes were eaten in his Throat, at which, both his food and Phyſick came forth, whereby he died in much miſery. *Ibid.* p. 210.

34. Not long after the death of that famous Captain *Ziſca*, in *Bohemia*, *Pope Martin* taking notice how exceedingly the Goſpel proſpered, and the Profeſſors of it encreaſed in that Kingdome, he ſent the Cardinal of *Wincheſter*, an *Engliſh* man, into *Germany*, to ſtir up the Emperour, and the *German* Princes, to make war againſt the *Bohemians*: And the Cardinal played his part ſo well, that three Armies were raiſed againſt them, one under the Duke of *Saxony*, another under the Duke of *Brandenburgh*, and a third under *Other* Arch-biſhop of *Trevir.* Theſe three Armies entred *Bohemia* three ſeveral wayes: and at laſt, joyning all into one, ſat down before the City of *Miſna*, which was won but the night before by the *Proteſtants*. As the *German* Army lay there, news was brought them, that the *Proteſtants* were marching with an Army, for the relief of the place; whereupon they were ſtruck with ſuch a *Pannick* fear, that they ſpeedily fled before ever they ſaw any enemy, leaving all their engines of war, and a great booty behind them.

35. In their flight the Cardinal met them, and uſed all the Arguments he could invent, to the Nobles and Captains, to perſwade them to return back again, magnifying their great numbers and prowess, and vilifying their enemies: but when nothing could prevail, himſelf was fain to accompany them in their flight: and the *Bohemians* purſuing them, fell upon their Reer, and did great execution upon them; neither did they leave flying, till the *Bohemians* left purſuing.

36. The Emperour hearing of this ſhameful, and diſhonourable flight, went to *Noremberg*, and, by the aſſiſtance of the Cardinal, a new Army was raiſed, under the Command of *Frederick* Marqueſs of *Brandenburgh*, which entred *Bohemia* one way, and another great Army under *Albert* Arch-Duke of *Auſtria*, entred another way, wherein were the chiefeſt Nobles and Biſhops in all *Germany*, being above forty thouſand Horſemen, beſides Foot.

37. The *Bohemians*, as ſoon as they heard of the approach of their enemies, raiſed an Army, and marched to encounter them. And God marvellouſly fought for them. For before the *Bohemians* came near them, the *Popiſh* Army was ſtruck with ſuch a ſudden and terrible fear,

that they began moſt ſhamefully to run away. The Cardinal wondring at it, went up and down to the Commanders and Captains, exhorting and encouraging them; telling them, that they were to fight for their Lives, for their Honour, for their Religion, and the Salvation of their Souls: yet, notwithſtanding all that he could ſay, the Enſigns were ſuddenly ſnatched up, and every man ran headlong away, ſo that the Cardinal was forced to do the like, and the *Bohemians* overtaking their Reer, got a great booty from them. *Ibid.* p. 212.

38. Dr. *Ægidio*, a *Spaniard* in *Sevil*, preaching the truth boldly, and inveighing againſt the Adverſaries of it, was brought before the Inquiſitors, and by them caſt into Priſon: but it pleaſed God that three of his chiefeſt enemies among the Inquiſitors, preſently after fell ſick and dyed, by which good providence he was releaſed, and lived four or five years after. *Ibid.* p. 257.

39. *William Gardiner* an *Engliſh-man*, after cruel torments inflicted upon him for the cauſe of Chriſt, at *Lisbon* in *Portugal*, was at the laſt burned, juſt at the time when the King of *Portugals* Son married the King of *Spains* Daughter. But the Lord ſuffered not this great cruelty to go long unpuniſhed: for a ſpark of the fire wherewith he was burned, was driven by the wind into the Haven, where it ſet on fire, and burned one of the Kings greateſt Ships: and the new married Prince dyed within half a year; and the King himſelf not long after. *Ibid.* p. 277.

40. *Wolfgang Scuch*, a zealous Preacher of the truth, at *Hippolitus* in *Lorrain*, was for the ſame apprehended, and caſt into a ſtinking Priſon, where he was moſt cruelly handled by the churliſh Goalor, and at laſt condemned to be burnt. When he came to the place of Execution, they asked him, if he would have his pains ſhortned? He anſwered, No; *For* (ſaid he) *God that hath been with me hitherto, will not* (*I truſt*) *now leave, me when I have moſt need of him.* When faggots were heaped about him, he ſang the one and fiſtieth *Pſalm*, and ſo continued ſinging till the fire and ſmoak took away his voice and life. But ſhortly after, the Commendator that ſate as chief Judge upon him, dyed ſuddenly; and his fellow Judge, hearing the report of ſome Cannons that were diſcharged at the King of *Denmarks* coming into the Town, was ſo overcome with fear, that he immediately fell down and dyed. *Ibid.* p. 283.

41. *Charles Coninck*, a Friar in the City of *Gaunt*, was, through Gods mercy, converted to the truth: for which he was apprehended, and condemned: after which, one came to him, and perſwaded him to recant, and he would procure his pardon, and a Canonſhip for him: to whom he anſwered, *Sir, I thank you for your good will, and kind offer, but I cannot accept them without offending God, and that is no true reſt and quietneſs which is purchaſed by a breach of the peace of a good Conſcience.* Shortly after his Execution, one of his greateſt Adverſaries, which had a chief hand in procuring it, fell into grievous terrours and horrours of Conſcience, whereof within a few dayes he dyed. *Ibid.* p. 297.

42. *Anno Chriſti* 1568. there was in *Breda*, one *Peter Coulogue*, a godly man, who by his Popiſh Adverſaries was caſt into priſon, and his Maidſervant daily brought him his Food, confirming and comforting him out

of the Word of God, as well as ſhe was able: for which they impriſoned her alſo. Not long after, *Peter* was put to the torment, which he endured patiently. After him, the Maid was fetched to be tormented; whereupon ſhe ſaid, *My Maſters, wherefore will ye put me to this torture, ſeeing I have no way offended you? If it be for my Faith-ſake, ye need not torment me: For, as I was never aſhamed to make a confeſſion thereof, no more will I now be at this preſent before you: but will, if you pleaſe, freely ſhew you my mind therein.* Yet for all this, they would have her to the wrack. Whereupon ſhe again ſaid, *If I muſt needs ſuffer this pain, pray you give me leave to call upon my God firſt.* This they aſſented to: and whilſt ſhe was fervently pouring out her Prayers to God, one of the Commiſſioners was ſurprized with ſuch fear and terrour, that he fell into a ſwoon, out of which, he could never be recovered, by which means, the poor Maid eſcaped wracking. *Ibid.* p. 305.

43. In the Reign of King *Henry* the ſecond, of *France*, there was a godly Taylor burnt for Religion, and ſome about the King, would needs perſwade him to ſee the execution: and God gave the Taylor ſuch ſtrength and courage in the fire, as much aſtoniſhed the King: For, the poor man, having eſpied the King in a window where he ſate, fixed his eyes ſo ſtedfaſtly upon him, as they were never off, and the King was thereby conſtrained to leave the window, and was ſo wrought upon thereby, that he confeſſed, the ſhadow of the Taylor followed him whitherſoever he went, and for many nights after, he was ſo terrified with the Apparition thereof, that he proteſted with an Oath, that he would never hear, nor ſee any more of thoſe *Lutherans* burned. *Ibid.* p. 321.

44. A young Gentlewoman, of about twenty three years old, came from *Gaſcoin* to *Paris*, to joyn her ſelf with the Church of Chriſt in *Paris*: and, after a while, ſhe, amongſt others, was apprehended, impriſoned, and condemned to be burnt, which ſhe endured with admirable patience and conſtancy: But preſently after, two that bore witneſs againſt her, fell out, and one ſlew the other with a knife. *Ibid.* p. 326.

45. The Duke of *Guiſe*, a great Perſecutor of the People of God in *France*, in the time of the Civil Wars, marching with his Army to *Orleance*, boaſted, that within twenty four hours he would win the Town, and neither ſpare man, woman, nor child in it, and that he would ſo deſtroy the City, that the memory of it ſhould be extinct for ever. But man purpoſes, and God diſpoſes: For that very night, there was a young Gentleman, named *John Poltrot*, who, watching his opportunity, ſhot him with his Piſtoll laden with three bullets, whereof he ſhortly after dyed: and *Poltrot* declared at his death, that he did it to deliver *France*, and eſpecially the City of *Orleance*, from ſo violent an enemy. *Ibid.* p. 330.

46. *Anno Chriſti* 1573. *Rochel* was beſieged by the *French* Army: and the Beſieged oft ſallied forth, ſo that there were many hot skirmiſhes between them and the Beſiegers: In one of which, there was a young Gentleman, who, with horrible blaſphemies, boaſted, that he was one of thoſe that murthered the Admiral, ſhewing his Courtlace, which, he

ſaid he brought from the Maſſacre, and with it threatned to ſlaſh the *Rochellers*: yet, when it came to tryal, his heart ſailed him, and he ran away; but one of the City Souldiers purſuing, ſlew him, ſtript him, and left his naked body in the field, and before the next morning the Dogs had torn his face in pieces. *Ibid.* p. 354.

47. And this is further remarkable, that all the chief perſons that were employed in the Maſſacre of *Paris*, and other places, were by a ſecret providence drawn together to this Siege of *Rochel*, where they received the rewards of their former impieties, ſome of them being there ſlain, and others receiving thoſe mortal wounds, whereof they ſhortly after dyed. Among whom was the Duke *Aumale*, *Caſſeins*, the Marſhal of the field, who firſt entred the Admirals Lodgings; three Maſters of the Camp; many great Lords and Gentlemen; about ſixty Captains; as many Lieutenants, and Enſigns; and above twenty thouſand common Souldiers. *Ibid.* p. 355.

48. In the late Rebellion and Perſecution in *Ireland*, *John Nicholſon*, and *Ann* his Wife, were received into the protection of one *Fitz-Patrick*, who would have perſwaded them to go to Maſs; but they profeſſed, that rather then they would forſake their Religion, they would die upon the Swords point. They would perſwade the woman to burn her Bible; but ſhe ſaid, before ſhe would do it, ſhe would die the death, whereupon the *Sabbath* morning following, they were both of them cruelly murthered: But he that acted the villany, was ſo tormented in Conſcience, and dogged with their Apparitions, that he pined away and dyed. *Ibid.* p. 389.

49. The bloody *Iriſh* Perſecutors, confeſſed themſelves, that the Ghoſts of divers of the *Proteſtants* whom they had drowned at *Portendown Bridge*, were daily and nightly ſeen to walk upon the River; ſometimes ſinging of Pſalms; ſometimes brandiſhing naked Swords; ſometimes ſcreeching in a moſt hideous and fearful manner; ſo that many of their *Popiſh Iriſh*, which dwelt thereabout, were forced, through fears, to remove their habitations further off into the Countrey. *Ibid.* p. 392.

See divers other Inſtances, p. 393, 394, 395.

50. There was at *Bangor* in *Wales*, a great Monaſtery, in which were many godly Monks that lived by the ſweat of their brows, and labour of their hands, that ſort of men being far unlike to the Monk that lived in after ages. Out of this Monaſtery the Monks went to *Weſt-Cheſter* to pray for the good ſucceſs of their friends againſt the *Heathen Saxons*, and three dayes they continued in Faſting and Prayer. *Elfride* the *Saxon* King, ſeeing them ſo intent on their Prayers, asked what ſort of men theſe were? and being told that they prayed for his enemies; Then (ſaid he) though they bear no weapons, yet they fight againſt us, and with their Prayers, and Preaching, they Perſecute us. Wherefore, after he had overcome the *Britains*, he commanded his men to fall upon theſe unarmed Monks, of whom he ſlew eleven hundred, and only fifty of them eſcaped. But God left not their death long unrevenged; for this cruel King was ſhortly after ſlain in the field by the Chriſtian *Edwin*, who ſucceeded him in the Kingdom. *See my Engliſh Martyrol*, p. 13.

51. *Oſwald*, a Chriſtian King of the *Saxons*, having Reigned with much Prudence and Piety for the ſpace of nine years, was at laſt perſecuted, and ſlain by wicked *Penda*, King of the *Mercians*. But this cruel Perſecutor eſcaped not long the revenging hand of God: for *Oſwie*, ſucceeding his brother *Oſwald*, raiſed an Army, and though he had not a third part of the number of *Penda's* Souldiers; yet, through Gods mercy, he fought with him, overthrew him, and ſlew *Penda* himſelf. *Ibid.* p. 16.

52. In the 28*th.* of King *Allured*, the *Danes* here in *England*, divided themſelves into ſeveral parts: ſome went into *Northumberland*, ſome into *Norfolk*, ſome into *Weſt* Sax, and others of them ſailed into *France*; but Gods Judgements purſued theſe Heathen Perſecutors of his people in every place, for many of them were ſlain by the *Engliſh*, more periſhed in the Seas by Shipwrack, others were taken and hanged; thirty of their Ships being alſo taken. *Ibid.* p. 26.

53. About the year 1507. there was at *Chipping-Sadbury*, a godly woman, convented before the Chancellour [Dr. *Whittington*] by whom ſhe was condemned to be burnt: and againſt the day of her Execution, multitudes of people flocked to *Sadbury*, and among the reſt, Dr. *Whittington* came to ſee her burned. At the ſame time there was a Butcher in an other part of the Town that was killing a Bull; but the Butcher ſomewhat miſſing his blow, the Bull brake looſe, juſt as the people were coming from ſeeing the Execution of the Martyr. The people ſeeing the Bull coming, ſevered themſelves, and made a lane for him to paſs through. The Bull went on without hurting, Man, Woman, or Child, till he came to the place where the Chancellor was, againſt whom he ran very furiouſly, and with his horns hitting him on the belly, ran him through, and tearing out his guts with his horns, trailed them about the Streets, to the great aſtoniſhment of all that beheld it. *Ibid.* p. 58.

54. In the Reign of Queen *Mary*, one of the Sheriffs of *London*, called Mr. *Woodroſe*, uſed Mr. *Bradford* very churliſhly at the time of his Execution, as he had dealt with Mr. *Rogers* before. He uſed alſo to laugh, and make himſelf ſport at the ſufferings of theſe innocent perſons, and would beat away the people, who were deſirous to ſhake them by the hands: but the Lord (who uſually puniſhes ſuch bloody Perſecutors) ſhortly after ſtruck him with a lameneſs on one ſide, that he could never turn himſelf in his bed afterwards. He had alſo ſuch a Dog-like appetite, that he could never be ſatisfied with his food; and in this miſery he continued for the ſpace of eight years, even till his death. *Ibid.* p. 143.

55. *Adam Foſter* of *Mendleſham* in *Suffolk*, was apprehended by one *Thomas Mouſe*, and *George Rivet*, for not coming to Church, and by them was carried before Sir *John Tyrel*, who ſent him to the Biſhop of *Norwich*. But it pleaſed God that *Mouſe* was immediately

ly ſtricken with a grievous diſeaſe, whereof he ſhortly after dyed. And *Rivet* (not warned thereby but) perſiſting in his Perſecuting wayes, had a great ſwelling in his legs, which grievouſly vexed and troubled him, and at laſt, falling into a fearfull diſeaſe, he dyed miſerably, and in ſo impatient a manner, as terrified all that heard thereof. *Ibid.* p. 168, 169.

56. *George Eagles*, Martyr, who was hanged at *Chelmsford* in *Eſſex*, was cut down before he was dead, and ſadly mangled by one *William Swallow*, Bayliff of *Chelmsford*: his body being opened, they pulled out his heart, and quartered him, and ſet up his quarters in ſeveral places. But ſhortly after, Gods terrible Judgements fell upon this *Swallow*, inſomuch as his hair fell from his head, his eyes were ſo cloſed, that he could ſcarce ſee, the nails fell off from his fingers and toes, and a Leproſie overſpread his whole body, and his eſtate ſo waſted, that he fell into beggery, and dyed miſerably. *Ibid.* p. 189.

57. *William Seaman*, *Thomas Carman*, and *Thomas Hudſon*, were apprehended in *Norfolk*: their Perſecutors was Sir *John Tyrel*, who commanded his Servants to ſearch for *Seaman*: one of their names was *Robert Baldwin*, a Neighbour to *Seaman*, and one in whom he put much confidence. Yet this treacherous perſon, to gratifie his Maſter, ſearched *Seamans* houſe in the night, and finding him at home, carried him preſently to his Maſter. As they went, in the way a ſtrange light fell from Heaven betwixt them; after which, *Baldwin*, though at that time in the flower of his age, never enjoyed good day, but pined away till he dyed. *Ibid.* p. 202.

58. At the burning of *Alexander Goug*, and *Alice Driver*, Martyrs, there was one *Bate*, a Barber, that was a very buſie man about burning of them; but preſently after Gods Judgement fell upon him, ſo that within three or four weeks after he dyed in much miſery. *Ibid.* p. 211.

59. *VVilliam Brown*, Miniſter of *Little Stanham* in *Suffolk*, for Preaching boldly againſt the Maſs, was perſecuted by *Robert Blomefield*, Conſtable: but the terrible hand of God fell upon him both by ſickneſs, and a conſumption of his eſtate, ſo that being rich before, he became poor, his Wife alſo, and his eldeſt Son, dyed of a pining ſickneſs. And though he ſought to repair his eſtate marrying a rich Widdow, yet God blowed upon it; and his body alſo was full of botches, and ſores, and being thus waſted in body and eſtate, he dyed miſerably. *Ibid.* p. 262.

60. There was in *Lancaſhire* one Juſtice *Leland*, a great Perſecutor of the godly, who as he was ſitting in his Chair, and talking with his Friends, fell down ſuddenly, and dyed, never ſo much as once ſtirring after. *Ibid.* p. 271.

61. *Ralph Lardin*, the betrayer of *George Eagles*, was himſelf arraign-

ed and hanged. As he ſtood at the Bar, he ſaid publickly, *This is juſtly fallen upon me, for betraying the bloud of that good and juſt man,* George Eagles, *who, through my means, was condemned, and I ſold his Life for a little money.* Ibid. p. 299.

62. Mr. *Swingfield*, a Deputy in *Thames ſtreet*, hearing that Miſtris *Angel*, a Midwife, and a good woman, was at a womans labour in *Crooked-Lane*, he took three others with him, and beſet the Houſe, where he apprehended her, and carried her to ſome of Biſhop *Bonners* Officers, who put her into *Lollards* Tower. This Mrs. *Angel* was great with child, and by reaſon of the fright, and a fall ſhe caught in her apprehenſion, ſhe fell in labour the next day, and was delivered in Priſon, having no woman to help her in her extremity. But within ten weeks after, Deputy *Swingfield*, and the other three that came with him to apprehend her, all four dyed. *Ibid.* p. 299.

63. There was one *Burton*, Bayliff of *Crowland* in *Lincolnſhire*, who, in King *Edwards* time, was a ſeeming zealous *Proteſtant*; but when Queen *Mary* came to the Crown, he ſoon turned *Papiſt*, and endeavoured to perſwade his Neighbours to ſet up the Maſs: They not being forward in it, on the *Sabbath*, this *Burton* went to Church, and when the Curate was beginning to read the *Engliſh* Service, *Burton* went to him, and ſaid, *Sirrah, will you not ſay Maſs? Buckle your ſelf to it, you Knave, or, by God's bloud, I'le ſheath my Dagger in your ſhoulder:* The poor Curate, being affrighted herewith, betook himſelf to read Maſs: But ſhortly after, as this *Burton*, with one of his Neighbours, rode together upon the Fen-bank, a Crow flew over his Head, with her uſual note, and voiding her excrements, it fell on his noſe, and ran down upon his Beard, and ſtank ſo horribly, as ſet him into a vomiting, after a violent manner: whereupon, haſting home, he gat to his Bed, but could eat nothing; and the ſtink and vomiting ſtill continuing, with Oaths, and fearful execrations, he curſed the Crow, for thus poiſoning of him, and ſo continued in extream pain till he dyed. *Ibid.*

64. There was one *James Abbes* burnt at *Bury*. As he went to the ſtake, ſome poor people met him, craving his Alms, and becauſe he had no money to give them, he plucked off his Apparel, to his ſhirt, and diſtributed it among them, exhorting them to be ſtrong in the Lord, and, as faithful followers of Jeſus Chriſt, to ſtand ſtedfaſt in the Truth of the Goſpel, which (ſaid he) with Gods aſſiſtance, I will now in your ſight, ſeal with my bloud. Whilſt he was thus exhorting them, there came one of the Sheriffs men, who, hearing him, cryed out to the People moſt blaſphemouſly, ſaying, Good People, believe him not: He is an *Heretick*, and a mad man, and out of his wits. Believe him not: for it's *Hereſie* which he ſpeaketh: And as *Abbes* continued his godly Exhortations, ſo this wicked wretch belched forth his blaſphemous Exclamations till they came to the Stake. Aſſoon as the fire was kindled, Gods fearful ſtroke of Juſtice fell upon this wretch, who, immediately, in all the Peoples ſight, fell diſtracted, wherewith, a little before, he had charged this bleſſed Servant of *Jeſus Chriſt*: and in a furious manner, pulling off his clothes, he ſaid, *Thus did* James Abbes, *the true ſervant of*

God, who is ſaved, but I am damned: and ſo he ran about the Town, ſtill crying out, *James Abbes was a good man, and is ſaved, but I am damned.* Hereupon, his Maſter cauſed him to be clothed, bound, and kept in a dark room: but aſſoon as the company was departed, he tore off his clothes, ſtill raging, and crying out, *James Abbes was the true ſervant of God, and is ſaved, but I am damned*: and thus he continued till he dyed. *Ibid.*

65. *Dale*, a Promoter, and Perſecutor in Queen *Maries* Reign, was eaten up of Lice, and dyed.

66. *Alexander*, the Keeper of *Newgate*, a cruel enemy to thoſe that lay there for Religion, and who uſed to go to *Bonner*, and his Officers, crying out, *Rid my Priſon, Rid my Priſon*: *I am too much peſtered with theſe Hereticks*: by Gods juſt Judgment, fell into a grievous diſeaſe, his body being ſo ſwoln, that he was more like a Monſter than a Man, and his entrails ſo rotted, that none could abide the ſtink of him. And his ſon *James*, to whom he left a great eſtate, ſoon conſumed it all, jeeringly ſaying, *Ill gotten, ill ſpent*: and as he went through *Newgate* Market, he ſuddenly fell down, and dyed.

67. Alſo J*ohn Peter*, *Alexanders* Son in Law, an horrible Blaſphemer, who, upon every occaſion, uſed to ſay, *If it be not ſo, I pray God I may rot before I dye*: He was alſo very cruel to the poor Saints in Priſon: But God met with him for all: For, according to his wiſh, his body rotted away by piece-meal, till he dyed. *Ibid.* p. 300.

68. One *Paul*, Town-Clerk of *London*, who was a bitter enemy to the Profeſſors of the Goſpel, hanged himſelf.

69. One *Lever* of *Brightwell* in *Barkſhire*, ſaid, *That he ſaw that ill-favoured Knave*, Latimer, *when he was burned at* Oxford, *and that he had teeth like an horſe*: But the Lord ſuffered not this ſcorn to go unpuniſhed: For, about the very ſame hour that *Lever* ſpake theſe words, his Son hanged himſelf.

70. *Chryſoſtome*, being by the Emperour baniſhed from *Conſtantinople*, preſently after, *Cyrinus*, Biſhop of *Chalcedon*, one of his great enemies, who railed againſt him, had a ſore that brake out in one of his legs, which, deſpiſing all cure, was fain to be ſawed off: yet then did the ſore break out in his other leg alſo, which likewiſe they were forced to cut off. And not long after, there fell ſo violent a hail in the ſuburbs of *Conſtantinople*, as the like was never ſeen before, and four dayes after, the Empreſs (his implacable enemy) dyed. *See my Lives of the Fathers*, p. 143.

71. As *John Huſs* was going to the Council at *Conſtance*, *Staniſlaus Znoma*, a *Bohemian*, as he was travelling towards *Conſtance*, to accuſe him, was ſtricken by God, with a great Impoſtume, whereof he dyed in his journey. *Ibid.* p. 213.

72. This *Huſs*, notwithſtanding he had the Emperours ſafe conduct, was burnt at *Conſtance*, ſhortly after whoſe death, the *Bohemians*, under *Ziſca*, roſe in Arms, and had admirable ſucceſſes againſt the Emperour, and the *Popiſh* party: For, they maintained War againſt the Emperour *Sigiſmund*, for ſeventeen years together; wherein he ſpent an infinite

treaſure, loſt many brave Armies, and gallant men. And during theſe Wars, a thouſand Monaſteries were overthrown and deſtroyed, many Caſtles were demoliſhed, and Cities plundered and burnt: all which, was from the juſt revenging hand of God upon the Emperour for his Perfidiouſneſs and Cruelty. *Ibid.* p. 217.

73. *Auguſtine Marlorat* was excellently learned, and of a moſt unblameable life: Yet his malicious Adverſaries did not only condemn him to be hanged, and drew him on a Hurdle to the place of Execution, but the Conſtable of *France* loaded him alſo with a thouſand diſgraces and out-rages, as did alſo *M. Monbrure*, the Conſtables Son, who, ſhortly after, was ſlain in the battel of *Dreux*; One *Villebon* alſo gave him a ſwitch with a wand, adding many reproachful ſpeeches thereto, which *Marlorat* bore with admirable patience and meekneſs. And when he was executed, and dead, the rage of his Adverſaries ceaſed not there; for, one of the Souldiers, with his Sword, ſtruck at his legs. But ſpeedy vengeance from God purſued his Perſecutors; for, the Captain, who apprehended *Marlorat*, was ſlain within three weeks after, by one of the baſeſt Souldiers in all his Company. Two of his Judges alſo dyed very ſtrangely ſoon after, namely, the Preſident of the Parlament, by a flux of bloud, which could by no means be ſtenched: the other, being a Counſellor, voided his urine by his Fundament, which was accompanied with ſuch an intolerable ſtink, that none could come near him. The aforeſaid *Villebon* alſo, that ſwitched him, eſcaped no better. For, a while after, the Marſhal *Vielle Ville*, coming to *Roan* about publick affairs, invited *Villebon* to Dinner, and afterwards, lamenting the miſeries of that City, he exhorted *Villebon* to redreſs many abuſes, ſeeing he was the Kings Lieutenant there. *Villebon* took this ſo ill, that he ſaid, *If any man dare tax me for not behaving my ſelf as I ought in my place, I would tell him to his face that he lyed.* Theſe words he reaped over ſo often, that the Marſhal, being urged very much, ſtruck at him with his Sword with ſuch violence, that had he not received the blow with his Hand, his Head had been cleft to the teeth. Thus, for the preſent, he eſcaped with the loſs of that Hand, wherewith he had ſo diſhonourably ſmitten *Marlorat* at the place of execution. *Ibid.* p. 577.

74. Mr. *Calvin*, having, by the malice of his Adverſaries, been baniſhed from *Geneva*, it pleaſed God, that one of the *Syndects*, that had been a great promoter of the Decree for his Exile, did ſo miſdemean himſelf in his office, that being found guilty of Sedition, whilſt he thought to eſcape out at a window, he fell down, and being a fat man, ſo bruiſed himſelf, that within a few dayes after he dyed. Another of them loſt his head for a Murther. The other two, having done the Commonwealth much diſ-ſervice in an Ambaſſy wherein they were employed, were fain to fly their Countrey, and were condemned in their abſence. *Ibid.* p. 626.

75. ***Belizarius***, that Noble General under the Emperour *Juſtinian*, fought a great Battel againſt *Gilimer* and his *Vandals*, in *Africa*, and, having overthrown him in the field, purſued him to his Camp, which he alſo took, and put all to the Sword whom he found in Arms, leading

away the Women and Children into Captivity. In the Camp he ſound an infinite quantity of Gold, Silver, money, and Jewels. For the *Vandals*, having no place of refuge which they counted ſafe, carried all their Treaſures along with them, and thus, in one hour, they loſt all, which by pillage and plunder they had been getting in ninety five years before. Thus God juſtly plagued thoſe *Arrian Vandals*, who had cruelly perſecuted thoſe *Orthodox* Chriſtians, cutting out their Tongues, impriſoning their Godly Biſhops and Miniſters, making Stables of their Churches, and forcing them to do all their drudgery. *See my ſecond part of Lives*, p. 64.

CHAP. LXXV.

Examples of Plagues. Peſtilinces.

1. ANno *Chriſti* 1348. There was ſuch a raging Plague, as conſumed nine parts of ten, of the men of *England*. *See VVeevers Fun. Mon.* p. 222.

2. *Anno Chriſti* 1348. from the firſt of *January*, to the firſt of *July*, there dyed of the Plague, within the City of *Norwich*, fiſty ſeven thouſand, one hundred, and four perſons, beſides Religious Votaries. *Weevers Fun. Mon.* p. 807.

3. In the three and twentieth year of King *Edward* the third, there was a moſt grievous and lamentable Plague in the Town of *Yarmouth*, whereof there dyed (within the compaſs of one year) ſeven thouſand fifty and two perſons. *Stows Annals.*

This Plague began in *London* about *All-hallontide*, *Anno Chriſti* 1348. and continued till the year 1357.

4. In the thirty fourth year of his Reign, there was another Peſtilence in *England*, called *the ſecond Peſtilence*, in which dyed, *Henry* Duke of *Lancaſter*, *Reginald* Lord *Cobham*, and *Walter Fitz-Warren*, two famous men: and five Biſhops, namely of *London*, *Worceſter*, *Eli*, *Lincoln*, and *Chicheſter*. Sir *Rich. Bak. Chron.* p. 143.

5. In this Kings Reign, there was a Froſt that laſted from the midſt of *September*, till the moneth of *April*. *Ibid.*

6. In the ſeventeenth year of King *Edward* the fourth, there was ſo great a Peſtilence in *England*, that it ſwept away more people in four Months, than the Wars had done in fifteen years before. Alſo in his nineteenth year, there was another Peſtilence, which, beginning in the latter end of *September*, continued till the beginning of *November*, twelve months following, of which innumerable people dyed. *Sir Rich. Bak. Chron.* p. 231.

7. In the thirtieth year of King *Henry* the ſeventh, there was a great

Plague in many places, eſpecially in *London*, whereof there dyed in that year, thirty thouſand. *Ibid.* p. 268.

8. In the thirty ſixth year of King *Henry* the Eighth, there was a great Plague in *London*, ſo as *Michaelmas Term* was adjourned unto St. *Albans*, and there kept. *Ibid.* p. 317.

9. In the thirty ſixth year of Queen *Elizabeth*, there was a great Plague in *London*, ſo as that year there dyed in the City and Suburbs ſeventeen thouſand, an hundred, and ninety, beſides the Lord Mayor, and three Aldermen. And before this, in her ſixth year, when our Army returned from *New Haven* in *France*, the Peſtilence was brought over into *England*, but eſpecially into *London*, where, in one year, there dyed one and twenty thouſand and five hundred. *Ibid.* 421.

10. In the firſt year of King *James*, the Plague in *London* was ſo great, that from the twenty third of *December*, 1602, to the twenty ſecond of *December* following, there dyed in *London* and the Liberties, thirty eight thouſand, two hundred forty four, whereof, of the Plague, thirty thouſand five hundred ſeventy eight: and of them in one week, three thouſand and ninety perſons. *Ibid.* p. 448.

11. In the firſt year of King *Charles* the firſt, the Plague brake forth in *London*, more dangerouſly, than in the beginning of his Fathers Reign, inſomuch as the King was fain to adjourn the Parliament, becauſe of the thin appearance of the members, by reaſon of the raging contagion. *Ibid.* p 493. There dyed that year in *London*, one and fifty thouſand ſeven hundred fifty eight, whereof, of the Plague, thirty five thouſand four hundred and three.

12. In the Reign of the Emperour *Gallus*, who was a deadly enemy to the Chriſtians, God ſent a terrible Plague upon the *Roman* Empire, which by degrees ſpread it ſelf over the world, and conſumed the greateſt part of Mankind, inſomuch as many places were depopulated and left wholly waſte. This Plague continued ten years: upon which occaſion, wrote his Book *De Mortalitate, Pez. Mel. Hiſt.* p. 375.

13. In the ſecond year of the *Peloponeſian* War, there brake out a dreadful Plague in the City of *Athens*, which raged ſo exceedingly, that multitudes dyed of it; neither could the Art of *Phyſicians*, nor any other humane means, cure, or put an end to it. *Ibid.* p. 58.

14. In the Reign of the Emperour *Henry* the ſeventh, the Plague raged ſo exceedingly, that ſcarce the third part of men ſurvived it. *Ibid.* p. 642.

15. In the Reign of the Emperour *Charles* the fourth, about the year 1378. a general Plague, in a moſt miſerable manner, invaded the greateſt part of the world. It raged moſt among young perſons and children. In the City of *Lubec* only, it ſwept away ninety thouſand perſons. There dyed of it, in ſeveral places, of bare-footed Friars, one million, two hundred forty four thouſand, four hundred thirty four. The *Jews* were ſaid to have poyſoned the Fountains of water, for which they were every where ſeized upon, and burned. About the ſame time alſo, it rained blood, and in an Earthquake two Mountains were ſwallowed up. Strange fires, flames, and a burning Beam were ſeen in the air. *Ibid. 649.*

16. In the time of the ſeventh Perſecution, God avenged the bloud of his Saints upon the whole *Roman* Empire, by ſending a General Plague of Peſtilence upon it, which continued for ten years together. *Dionyſius* ſaith, that in *Alexandria* where he was Biſhop, there was ſcarce any houſe cleer: and though ſome Chriſtians alſo dyed of this Plague, yet it fell moſt heavy upon the *Gentiles*. The Chriſtians, in this Plague, ſhewed much brotherly love each to other, by viſiting, comforting, and relieving one another: whereas the Idolaters, being ſtricken with extream fear of the Infection, pitied not their Neighbours, but every man ſhifted for himſelf, as he could: and of thoſe that were infected, ſome they caſt out of doors, half dead, to be devoured by Dogs and wild beaſts: ſome they let lie in their houſes, without all ſuccour: others they ſuffered to lye unburied, not daring to come near them: yet, notwithſtanding their cautiouſneſs, the Plague followed them whitherſoever they went, and miſerably conſumed them; ſo that the greateſt part of the Inhabitants in every Country were devoured by it, eſpecially in thoſe of the *Roman Provinces* where the Perſecution had been moſt hot againſt the Chriſtians. *See my Gen. Martyrol.* p. 54.

17. In the time of the tenth Perſecution, God plagued the enemies of his Church and People, firſt, with a terrible Famine, and then with a dreadful Peſtilence, which, ſcattering through all houſes, killed very many, eſpecially thoſe of the Richer ſott, who had eſcaped the Famine, by which means, innumerable Princes, Preſidents, and Magiſtrates, were quickly deſtroyed; ſo that all places were filled with mourning, and nothing was ſeen or heard, but weeping and wailing in every place. Death ſo reigned in every Family, that two or three dead bodies were carried out of one houſe together. *Ibid.* p. 70.

18. *Anno Chriſti*, 1636. there dyed in *London*, of all diſeaſes twenty three thouſand three hundred fifty nine, whereof of the plague ten thouſand and four hundred. Yet in the years 1593, 1603, 1625, 1636, theſe Pariſhes were not printed in any of the Bills of Mortality: but were added ſince: *viz. Stepney, Redriff, Iſlington, Newington, Lambeth, Hackney, Covent Garden,* and *St. Margarets Weſtminſter.*

19. *Anno Chriſti* 1665. there dyed in *London*, and within the Bills of mortality, ninety and ſeven thouſand three hundred and ſix perſons, whereof, of the Plague, ſixty eight thouſand five hundred ninety ſix. And in one week, *viz.* from *September* the twelfth, to *September* the nineteenth, there dyed eight thouſand two hundred ninety ſeven, whereof, of the Plague, ſeven thouſand one hundred ſixty and five.

It was conceived, that this year dyed many more than the Bills mentioned, many being privately buried by the *Quakers* in the fields: and in ſome Pariſhes, both Clerk and Sexton dyed in a week, and ſo the account was neglected till there were new ones choſen. The night carts alſo buried many in pits, whereof there was no exact account kept.

CHAP. LXXVI.

Examples of Prayer, and the power of it.

1. IT is ſaid of *Athanaſius*, that by his Prayers and Tears, as by the bleeding of a chaſt Vine, he cured the Leproſie of the tainted age.

2. It is ſaid of *Luther*, that by his Prayers and Tears he had prevailed with God, that *Popery* ſhould not over-run his Countrey during his dayes. *When I am dead* (ſaid he) *let thoſe pray that can pray. Melancthon* writeth of him, that he conſtantly prayed with abundance of tears: for he knew, that as Muſick upon the waters, ſounds farther, and more harmoniouſly, than upon the land: ſo prayers joyned with tears, find much reſpect with Chriſt, who could not but look back upon the weeping women, and comfort them, though he was then going to his death.

3. *Jamblicus* a *Heathen* Author, hath ſuch a commendation of prayer, as might well beſeem an experienced Chriſtian. He calleth it, *Rerum Divinarum ducem & lucem, Copulam qua homines cum Deo conjunguntur*, The Guide and Light of Divine duties, the Band whereby men are united unto God. Nay, he proceeds, and ſaith, that prayer is, *Clavis inſtar, qua Dei penetralia aperiuntur*, Inſtead of a Key wherewith Gods Cabinet is opened; and much more to the ſame purpoſe. Mr. *Trapp.*

4. Queen *Elizabeth*, when ſhe was a Priſoner in *VVoodſtock*, prayed thus: *Lord look upon the wounds of thine hands, and deſpiſe not the work of thine hands. Thou haſt written me down in thy Book of preſervation with thine own hand: O read thine own hand-writing, and ſave me*, &c. *Act. and Mon.*

5. In the Reign of *Arcadius*, and *Honorius*, there was one *Gildus*, a Governour of *Africa*, who, hearing of the death of the Emperour *Theodoſius*, made himſelf Lord of all that Countrey, without acknowledging any ſubjection to *Arcadius* and *Honorius*.

6. This *Gildus* had a brother, whoſe name was *Maſtelzerius*, a godly man, and Loyal to his Soveraign, who, to the utmoſt of his power, reſiſted his brothers proceedings; but *Gildus* was ſo obſtinate, and grown ſo powerful, that *Maſtelzerius* was forced to fly into *Italy* to the Emperour, which *Gildus* hearing of (like a cruel Tyrant) he ſlew his two Sons whom he had left behind him. *Maſtelzerius* coming to *Honorius*, and acquainting him with theſe things, had an Army given him, and was ſent with it againſt his brother, as againſt a common enemy. With this, *Maſtelzerius* made all the haſt that he could into *Africa*, and though his Army was ſmall, yet he truſted in the equity of his cauſe, in that friendſhip that he had in the Countrey, and above all, in the help and power of God, which he daily implored with tears, and moſt devout prayers.

In his paſſage coming to an Iſland called *Capraria*, near to *Naples*, he carried along with him from thence, ſome Religious and devout men which lived there, in whoſe prayers he repoſed greater truſt than in the ſtrength of his whole Army. With theſe he Faſted and Prayed ſo often, that the Lord heard him, ſo that he prevailed without any battel or bloudſhed, which fell out in this manner;

Coming upon the Coaſt of *Africa* with his ſmall Army, with great courage he went to land, and entrenched and fortified his Army, and ſent abroad to give notice of his arrival, hoping that his Friends and Souldiers hearing of it, would have reſorted to him: but his brother came againſt him with an Army of ſeventy thouſand, well appointed. *Maſtelzerius* ſeeing himſelf in this diſtreſs, was no wayes diſcouraged, neither did he make any doubt of the victory, being well aſſured that the ſucceſs thereof, lay not in the multitude of men, but in the power of God. He reſolved to paſs by a certain Port, the better to avoid his enemy and brother; but well conſidering how difficult and hard a thing it was to be performed, he applyed himſelf by Prayer unto God for help; after which, he fell aſleep, and dreamed, that within three dayes he ſhould obtain the victory: whereupon he remained there until the third day, and then, with an invincible courage, led forth his little Army againſt his numerous enemies, who looked for no ſuch matter, but rather expected daily when they ſhould have him in their power. And when they advanced againſt him, he marched before his Troops, adviſing and perſwading them to yield obedience to the Emperours, by whom he was ſent thither to require it of them: and as an Enſign-bearer was about to charge him, he ſtept to him, and wounding him, threw his colours to the ground: and it pleaſed God, by that one only blow, ſo to aſtoniſh and diſhearten all the reſt, that there was not one of them that made any farther reſiſtance: but all the Enſign-bearers, and common Souldiers, came over to him, and yielded their obedience, and the Souldiers of that Countrey fled, and ſo did his brother, whereby he obtained this victory miraculouſly, as all men then judged it. *Imp. Hiſt.* p. 262.

7. *Marcus Aurelius*, and *Marcus Antonius*, the Emperours, going to Warr againſt the *Quads*, *Vandals*, *Sarmats*, and *Germans*, who were nine hundred ſeventy and five thouſand fighting men, the Imperialiſts were ſo cooped up by their numerous enemies, in ſtrait, dry, and hot places, that the Souldiers, having been deſtitute of water for five dayes together, were all like to periſh for thirſt. Hereupon a Legion of Chriſtian Souldiers being in the Army, withdrew themſelves a part from the reſt, and falling proſtrate on the earth, by their ardent Prayers obtained of God a double relief. For the Lord ſent the *Romans* ſuch ſhowers of rain as ſatisfied their neceſſities, and flaſhed ſuch dreadful Lightnings into the faces of their enemies, that thereby they were diſcomfited, and put to flight. This ever after was called, *The Thundring Legion*. See my *Gen. Martyrol*, p. 44.

8. In the Warrs againſt the *Waldenſes*, the Lord of *Trinity*, their Adverſary, had brought his Army into a Meadow near to *Angrogne*. They of the Town had ſent ſome to make good the Paſſes, that the enemies might not enter, and in the mean time retired into the Meadow of *Toure*, and not expecting the enemies ſo ſoon, the number of thoſe that guarded the Paſſes was but ſmall: but when thoſe few ſaw their enemies approaching, and preparing to fight, they all fell down upon their knees,

and made their earneſt prayers to God, and then perceived that their enemies were coming through the Vines to win the top of the Mountain, and thereupon the fight began in divers places. Theſe *Waldenſes* were but few, and only armed with Slings, and Croſs-bows, and yet they ſlew many of their enemies.

At Evening the enemies began to encamp themſelves, which the *VValdenſes* perceiving, they fell to prayer, deſiring God to aſſiſt and ſuccour them, at which their enemies flouted and laughed them to ſcorn: yet did they cauſe their enemies to retreat, and of the *VValdenſes* there were but three ſlain, but many of their enemies, and more hurt, whereof but few recovered. *Ibid.* p. 123.

9. Some Noble men in *Bohemia* being condemned to be beheaded, the night before their execution, they ſpent in prayer, ſinging of *Pſalms*, and mutual exhortations, that ſince it pleaſed God to call them before others to this honour of Martyrdome, they hoped by their conſtancy to confound the world, to glorifie God, and to leave a good example unto others: and then ſinging the ſixty eighth *Pſalm*, wherein *David* prayes that God would ſhew ſome token of good upon him; one of them ſaid, *Shew therefore ſome token of good upon us, O God, whereby thy ſervants may be ſtrengthned by thy goodneſs, and our enemies may be confounded.* And being full of Faith, he ſaid farther: Be of good cheer; for even in this God hath heard your prayer, and to morrow he will ſhew ſome wonderfull ſign, whereby he will witneſs that we ſuffer for his cauſe.

10. Before they went forth to execution, they prayed earneſtly unto God, that he would be pleaſed to confirm and ſtrengthen them, and the people alſo, concerning their innocency: and preſently after, a beautiful Bow appeared, and compaſſed the Heavens, the Miniſters, Souldiers, and many others looking upon it. The Martyrs alſo looking out at the window, ſaw a Rainbow of an unuſual colour, the Heavens being very clear, and no Rain of two dayes before; whereupon falling upon their knees, they lifted up their voices and hands, praiſing God for this Sign that he had ſhewed from Heaven. *Ibid.* p. 191.

11. *Oſwald*, the Son of *Ethelfride*, ſucceeding his Father in the Northern Kingdom, *Cedwalla*, and *Penda*, two Heathen Kings, raiſed a mighty Army, and went againſt him. *Oſwald* hearing of their approach, betook himſelf by prayer to God, the giver of Victory, meekly beſeeching him to ſhew his power in ſaving, and protecting his own people, from the rage of their potent enemies. After which, joyning battel with them, though their Army farr exceeded his in number, yet (through Gods mercy) he obtained a great and glorious victory over them, *Cedwalla* himſelf being ſlain in the fight. *See my Engliſh Martyrol*, p. 15.

12. *Oſrick*, King of *Denmark*, with a very great Hoſt landing in *England*, and encamping in *Aſhdon*, news hereof was carried to our King *Ethelred*, who taking his brother *Allured* with him, marched with his Army againſt the *Danes*. When they came near unto them, whilſt the King was long at his devotion, *Allured*, who led the Van, was joyned in battel with his enemies. Hereupon a Meſſenger haſted to the King, requeſting him to haſte on with the main battel: but he, being ſeriouſly

imployed in holy Meditation and Prayer, would not ſtir a foot till he had ended his ſervice of God. In the mean time, the *Danes* fiercely aſſaulted *Allured* and his men, and wan the Hill of them, ſo that the Chriſtians were in great danger. But the King, ſeaſonably bringing up the main battel (through Gods power and goodneſs) quickly recovered the Hill from the Infidels, and ſo diſcouraged the *Danes*, that he ſoon put them to flight, and ſlew the greateſt part of them, together with their King *Oſrick*, and five of his Dukes, the reſt flying into *Reading*. *Ibid.* p. 22.

13. In the Reign of Queen *Mary*, there was at the Town of *Stoke* in *Suffolk*, a great number of godly people, with whom, by reaſon of their number and unanimity, the Biſhops were afraid to meddle. Yet at laſt, an Order was ſent to them, requiring, that within ſixteen dayes after *Eaſter*, they ſhould all receive the *Popiſh* Sacrament, or elſe ſtand to the peril that would follow. Hereupon, they met together to conſider what to do, and ſoon reſolved not to obey the Order. Only there was one *John Fox*, who was very urgent with his Wife to ſubmit to it, and had procured a Prieſt to bring it unto her; but ſhe, going to their private Meeting the day before, with tears declared how violently her Husband had dealt with her. They bad her be of good cheer; for they would make their earneſt Prayers unto God both for her and her Husband: and accordingly they did ſo; and it pleaſed God that their Prayers proved ſucceſsful. For the very next day, *John Fox*, of his own accord, came to their Meeting, and confeſſed and bewailed his raſhneſs, and inconſiderateneſs, promiſing that (through Gods help) he would be more ſtrong in the Faith, and more wary for the time to come. *Ibid.* p. 267.

14. The City of *Hippo* was beſieged fourteen months by the *Arrian Vandals*, before it was taken, during which time, St. *Auguſtine*, with his fellow-Biſhops, who were fled thither for refuge, together with his *Presbyters*, exerciſed themſelves wholly in powring out Prayers and tears before God, intreating the Father of Mercies to be merciful unto them, and to preſerve his Church from the rage of their Adverſaries. And one day, as they ſate at Dinner together, *Auſtin* ſaid unto them, *You know, Brethren, that from the beginning of the Siege, my daily prayers have been, that either God would be pleaſed to free us from it, or to give his Servants patience and courage to undergo what he ſhall pleaſe to lay upon them, or to take me out of this preſent evil world; and I believe that God will anſwer my deſire.* And indeed accordingly, in the third month of the Siege, he fell ſick of a Feaver, which proved his laſt ſickneſs: for God would not deprive his Servant of the fruit of his Prayers. He was alwayes very powerful in Prayer, ſo that ſometimes thereby he caſt out Devils, and reſtored ſick men to their health. *See my Lives of the Fathers*, p. 160.

15. *Fulgentius* was very powerful in Prayer, as may appear by this example. Some time before his death the barbarous *Moors* invaded the Territories of *Ruſpa*, filling all places with Rapines, Murthers, Burnings, and Devaſtations, not ſparing the Churches themſelves, but inhumanely murthering ſuch as fled to them for refuge. Yet ſo long as *Fulgentius* lived, the City of *Ruſpa* remained in ſafety, and when all the reſt of the Province was under miſerable Captivity, that City alone enjoyed an happy peace. *Ibid.* p. 176.

16. In the time of *Gregory the Great*, it pleaſed God to ſend a dreadful Peſtilence upon the City of *Rome*, whereupon he called the People together, and ſhewed them the Juſtice of God in that Judgment, who uſed not to puniſh, till by ſin he was provoked thereto: telling them, that they might read the greatneſs of their ſin, in the greatneſs of the Plague: and thereupon he exhorted them to Repentance, by the Precepts of God, and by the example of *Nineveh*, appointing them to lay aſide all their worldly buſineſſes, and the next day to meet together to humble and afflict your ſouls by Faſting and Prayer, which accordingly they did. Yet, whilſt they were together, Gods hand was out againſt them, ſo that fourſcore of them fell down dead in the place.

But *Gregory* was not hereby diſcouraged: For, going on in his Sermon, he told them, that God at length would be ſound of them, if they would forſake their wicked wayes, and turn unto him with all their hearts, and with all their ſouls: and accordingly, not long after, the Peſtilence ceaſed. *Ibid.* p. 181.

17. When *Philip* Duke of *Pomerania* married *Mary*, Daughter to the Elector of *Saxony*, *Luther* was preſent, and prayed for a bleſſing upon them. After which, taking *Philip* by the hand, he ſaid, *The Lord God be with you, and keep your Poſterity from failing*: But, his Wife continuing barren for four years, all his Male-ſtock was like to be extinct: yet, at length, by the bleſſing of God, according to *Luthers* prayer, he had ſeven ſons by her, which wonderfully enlarged that Noble Family. *Ibid.* p. 246.

18. Not long after, there was a meeting appointed at *Haganaw*, upon the *Rhine*, where the Reformed Divines were to meet, and in a friendly manner, to debate their differences: But, as *Melancthon* was going thitherward, he fell ſick at *Vinaria*: *Luther* and *Cruciger* hearing of it, by long journeys haſted to him: and aſſoon as *Luther* ſaw how miſerably he was waſted with his diſeaſe, with ſighs and tears he brake out into this ſpeech: *Alas! How precious and profitable an Inſtrument of the Church, is miſerably weakened, and ready to periſh?* And therewithal, falling upon his knees, he prayed moſt earneſtly for his recovery. And afterwards *Melancthon* confeſſed, that if *Luther* had not come, he had died. *Ibid.* p. 247.

19. There was about *Wittenberg*, a young man, who, being by his Father kept bare and needy, which filled him with diſcontents, the Devil took advantage thereby to tempt him, to give himſelf Body and Soul to him, upon condition to have his wiſh ſatisfied with money: which he yielding to, an Obligation was written with his own bloud, by the young man, and delivered to the Devil. Preſently after, the man began to decay in his health, ſo that (the matter being ſuſpected) he was brought to *Luther*, who ſtrictly examined him about it. At firſt, through fear and ſhame, he could not be prevailed with to confeſs any thing: Yet at laſt (through Gods mercy) he revealed all to *Luther*, who, pitying his ſad and lamentable condition, called the whole Congregation together, where he prayed with ſo much earneſtneſs and affection, that the Devil at laſt was forced to throw in his Obligation at the window. *Ibid.* p. 253.

20. *Bernard Gilpin*, for his ſingular Learning, was one of the firſt that was choſen a Member of *Chriſt Church* in *Oxford*, by Cardinal *Wolſey*, at which time, he was not fully inſtructed in the true Religion, but held diſputations againſt *John Hooper*, afterwards Biſhop of *Worceſter*: as alſo, againſt *Peter Martyr*, who, at that time, was Divinity Lecturer in *Oxford*: and, that he might defend his cauſe the better, he examined the Scriptures, and ancient Fathers: but by how much the more he ſtudied to defend his Cauſe, the leſs confidence he began to have therein: and, whilſt he was zealouſly ſearching for the Truth, he began to diſcern his Errours. *Peter Martyr* uſed to ſay, *That he valued not his other Adverſaries: but* (ſaid he) *I am troubled for* Gilpin; *for he doth, and ſpeaketh all things with an upright heart.*: and therefore he often prayed, That God would be pleaſed to convert him, being ſo inclinable to the Truth: and the Lord anſwered his Prayer. For, preſently after, *Gilpin* reſolved more earneſtly to apply himſelf, both by reading and prayer, to ſearch out the Truth: and it pleaſed God accordingly to reveal it unto him; as alſo, the many errours in *Popery*, and the neceſſity of ſeparating from that *Apoſtatical Church. Ibid.* p. 758, 759.

21. Mr. *William Perkins*, uſed to go with the condemned Priſoners to the place of Execution, and what ſucceſs his labours were crowned with, may appear by this example;

A young luſty fellow, going up the Ladder, diſcovered an extraordinary lumpiſhneſs, and dejection of ſpirit: and when, at the upper round, he turned himſelf to ſpeak to the People, he looked with a rueful and heavy countenance, as if he had been half dead already.

Hereupon, Mr. *Perkins* laboured to chear up his ſpirit; but finding him ſtill in an Agony, and diſtreſs of mind, he ſaid unto him, *What man? what is the matter with thee? Art thou afraid of Death?* Ah no! (ſaid the Priſoner, ſhaking his head) but of a worſer thing. Sayeſt thou ſo, (ſaid Mr. *Perkins*) Come down again, man, and thou ſhalt ſee what Gods Grace will do to ſtrengthen thee. Whereupon, the Priſoner coming down, Mr. *Perkins* took him by the hand, and made him kneel down with himſelf, at the Ladder foot, hand in hand, where that bleſſed man of God made ſuch a fervent, and effectual Prayer, in confeſſion of ſins, and aggravating them in all the circumſtances thereof, together with all the dreadful puniſhments due to the ſame by Gods Juſtice, as made the poor priſoner to burſt out into abundance of tears. And Mr. *Perkins*, finding that he had brought him low enough, even to Hell gates, he proceeded to the ſecond part of his Prayer, and therein, to ſhew him the *Lord Jeſus*, (the Saviour of all penitent and believing ſinners) ſtretched forth his bleſſed hand of mercy and power, to ſave him in that diſtreſſed eſtate, and to deliver him from all the powers of darkneſs: which he ſo ſweetly preſſed, with ſuch heavenly Art, and powerful words of Grace, upon the Soul of the poor priſoner, as cheered him up, to look beyond Death, with the eyes of Faith, to ſee how the black lines of all his ſins, were croſſed, and cancelled with the red lines of his crucified Saviours precious blood: ſo graciouſly applying it to his wounded Conſcience as made him break out into new ſhowers of tears, for joy of the inward conſolations which he found in his ſoul, and gave ſuch expreſſions of it to the beholders, as made them to lift up their hands, and praiſe God, to ſee ſuch a bleſſed change in him. The man (when the Prayer was ended) aroſe from his knees cheerfully, and went up the Ladder again ſo comforted, and took his death with ſuch patience and alacrity, as if he ſaw himſelf actually delivered from that Hell, which before he ſo dreaded, and the Heavens opened for the receiving of his ſoul, to the great rejoycing of the ſpectators. *Ibid.* p. 852, 853.

22. *Anno Christi* 1658. in *April* there was a great mortality in *London*, and in moſt other places of the Kingdome, by reaſon of extream Colds, Agues, and Feavers. Hereupon, a Publick Faſt was appointed to be kept in *London*, *May* the fifth, and in all other places, *May* the nineteenth; and He, who is a Prayer-hearing God, was pleaſed immediately to anſwer the Prayers of his People; ſo that, whereas there dyed in *London* the week before, above five hundred, and yet none of the Plague, the week after the Bills decreaſed an hundred fifty one, and in a fortnights ſpace, the number was under three hundred, in the weekly bills of mortality. *This I obſerved my ſelf.*

23. Once, as *Theodoſius junior* was at the publick paſtimes, there happened an exceeding great Tempeſt: whereupon he commanded the Beadles to ſpeak to, and to tell the people, that it was far better to lay aſide thoſe Shews and Paſtimes, and with one heart and voice, to beſeech the Lord to ceaſe that violent Storm. This being ſpoken, the whole City was become as one Church: and it pleaſed God, that immediately the day cleared up, and became calm and fair: and, whereas before there was a great dearth, and ſcarcity of Victuals, through Gods mercy, they had ſoon after great ſtore and plenty. *See my ſecond vol. of Lives.* p. 55.

24. Queen *Elizabeth*, ſending a Fleet into *Spain*, when they were ready to hoiſe Sail, ſhe made this Prayer: *Moſt omnipotent Maker, and Guider of the worlds Maſs, that only ſearcheſt, and fathomeſt the bottom of our hearts, and in them ſeeſt the true originals of all our actions intended. That by thy fore-ſight doſt truly diſcern, how that no malice of revenge, nor requital of injury, nor deſire of bloudſhed, nor greedineſs of gain, hath bred that reſolution of ſetting forth this Army and Navy; but a careful providence, and wary watch, that no neglect* [illegible]*oes, nor over-ſurety of Haven, might breed either danger to us, or glory to them. Theſe being our true grounds, we humbly beſeech thee with bended knees, proſper this work, and with beſt fore-winds guide the Voyage, ſpeed the Victory and make the return to be to the advancement of thy Glory, the Triumph of their Fame, and a means of ſurety to the Realm, with the leaſt loſs of* English *bloud. To theſe devout Petitions, Lord give thou thy bleſſed grant,* &c. *Ibid.* p. 215. And accordingly they returned with Victory.

25. *Guſtavus Adolphus*, King of *Sweden*, when he firſt landed in the Iſle of *Rugen*, the Imperialiſts in all thoſe parts were aſſembled to bid him Battel, at his firſt landing; but God ſtruck them with ſuch a terrour,

that they durſt not do it. The King himſelf was the firſt man that leaped on ſhore, who immediately kneeled down, and prayed thus;

O moſt great God, who commandeſt whatever thou pleaſeſt, both in Heaven and Earth, and in the Surging Seas; what thankfulneſs am I bound to render unto thee, for that thou haſt preſerved me in ſafety in all this perilous voyage? Again, and again, do I, from the very bottom of my heart and Soul, give thanks unto thee. And now, I humbly beſeech thee, that ſeeing (as thou very well knoweſt) I have not undertaken this expedition for any private ends of mine own, but only for thy Glory-ſake, and to be a comfort and aſſiſtance to thine afflicted Church: So (if ſo be the time, which thou thy ſelf haſt appointed, be already come) thou would'ſt now be pleaſed to favour me, and to bleſs me hereafter alſo. And eſpecially, that thou would'ſt be pleaſed to ſend me a fair wind; and a proſperous gale, that the Army yet left behind, which hath been gathered out of ſo many Nations, and People, I may ſhortly, with joyful eyes, here behold, and, by an happy beginning with them, promote thy Holy Name. Amen. This humble Devotion of the King wrought ſo with his Counſellors, and Great Commanders, that it wrang tears out of their eyes; Whereupon, he ſaid to them, *Forbear to weep, but heartily conjoyn your Prayers with mine: for the greater the Army of Prayers is, the greater, and more aſſured ſhall be our Victory.* Which accordingly fell out. *Ibid.* p. 227, *&c.*

26. *Conſtantine the Great*, before he joyned Battel with *Licinius*, having choſen ſome godly Miniſters to attend him, with them, betook himſelf to fervent Prayer; after which, God gave him a glorious Victory over his enemies.

27. After this firſt Battel, *Licinius* eſcaping into *Aſia* the leſs, raiſed another Army; and *Conſtantine* purſuing him, before he came to a ſecond fight, cauſed a Tabernacle to be ſet up, at ſome diſtance from the other Tents, and, with the aſſiſtance of other Holy men, betook himſelf to Faſting and Prayer, after which, he marched againſt his enemies, fought them, and obtained a glorious Victory, wherein, *Licinius* himſelf was taken Priſoner. *Ibid.* p. 10, *&c.*

28. In the great and bloudy Battel between the King of *Sweden* and *Tilly*, the King, in the beginning of the fight, ſeeing his men furiouſly charged, allighted from his Horſe, and, with bended knees, prayed fervently to the Lord of Hoſts for Victory: which Prayer, the Lord graciouſly anſwered, by giving him a great and glorious Victory over them. *Ibid.* p. 241.

29. Whilſt *Galeacius Caracciolus* was at *Geneva*, *Anno Chriſti*, 1555. his Uncle [*Paulus Quintus*] was made *Pope*: Whereupon, the old Marqueſs, *Galeacius*'s Father, wrote a Letter, wherein he commanded him to meet him at *Mantua* in *Italy*; ſending him Monies to bear the charges of his Journey. He obeyed, and went thither, where his Father entertained him with more than ordinary kindneſs: and told him, that he had procured of his Uncle, the *Pope*, a Diſpenſation for him, to live freely in any City within the *Venetian* Territories, without being moleſted for his Religion and Conſcience: He added that this would be a

great ſolace to him in his old age, and make amends for the grief he had ſuſtained by his abſence, earneſtly intreating him, that he would gratifie him in this his requeſt: and in a moſt pathetical manner, beſeeching him, not to reject ſo great a favour offered him by the *Pope*: telling him, that hereby he might recover his Honours, Eſtate, Friends, and Eſtimation.

30. *Galeacius* was wonderfully perplexed with this motion and requeſt, conſidering the profers, promiſes, and authority of his Father, which he knew not well how to deny, nor how to embrace, the rather, becauſe he wanted the advice of his faithful friend Mr. *Calvin*. Being in this great perplexity, he durſt not truſt his own Judgment, but retiring to his Chamber, betook himſelf by fervent Prayer unto God, the Author of true Wiſdome, humbly craving the aſſiſtance of his Holy Spirit, that in this his extremity he might reſolve upon that courſe, which would tend moſt to Gods Glory, and the Comfort of his own Soul: and the Lord was pleaſed to anſwer his Prayers, by directing him in the way which he ſhould chuſe. For, conſidering that the *Pope*, *Antichriſt* like, directly oppoſed himſelf to Chriſt, to his Religion, and to the true Church, he might therefore, by no means, ſue for, or accept of any favour from him, nor be at all beholding to him for any thing. Beſides, Gods Spirit ſuggeſted to him, that it would carry with it an appearance of *Apoſtacy*, thus to forſake the fellowſhip of Gods Church: and to live among Idolaters. As alſo, how ſcandalous it would be to Profeſſors, who would be apt to think, that he had taken his farewel of Religion, and renewed his acquaintance with his old Friend, the World. And farther, that hereby he muſt forſake the ordinary means of Grace, the Word and Sacraments, and live in a place where there was nothing but Idolatry and Superſtition. He farther ſaw, that this was nothing but Satans Policy, to entangle him again in the affairs of the World, and pleaſures of *Italy*; and thereby, ſo to dazle his eyes with ſenſual delights, that, by degrees, the power of godlineſs might decay in him. And laſtly, Gods Holy Spirit taught him Wiſdom how to anſwer all his Fathers Arguments, and to confute his objections. And ſo, returning to his Father, he humbly beſeeched him not to perſwade him to that, which afterwards he might have cauſe to repent of, by making him a prey to his *Popiſh* Adverſaries, who held it for a *Maxime, That Faith was not to be kept with Hereticks.* Therefore, (ſaid he) *It's better for me, and will be more joy to you, that I live in this poor eſtate, than that I ſhould endanger mine own, and the lives of all my Poſterity. See his Life, in my ſecond volume of Lives,* p. 92, *&c.*

31. I have read of one, who, in Prayer, ſaid unto God, *Lord, if I were ſure to perſevere, I would pray, repent, read, hear, meditate, and do any thing that thou requireſt, and commandeſt.* And preſently he ſeemed to hear a voice, ſaying, *Would'ſt thou do ſo? Well: Go on: Do ſo, and fear not: Thou ſhalt perſevere.*

32. Doctor *Uſher*, Lord Primate of *Ireland*, uſed to pray four times a day in, and with his Family. In the morning, at ſix a clock; in the

evening, at eight; and before dinner and ſupper in his Chappel; at each of which, he was alwayes preſent. On *Fridayes*, in the afternoons, there was conſtantly an hour ſpent in his Chappel, in Catechizing, upon the Principles of Religion, for the inſtructing of his Family: and on *Sabbaths*, in the evening, the Sermon which he had preached in the forenoon, was repeated in his Chappel, by one of his Chaplains. *See his Life, in my third vol. of Lives.* p. 219.

33. Mr. *Richard Capel*, a very Learned and Godly man, was cleer in his opinion, for the lawfulneſs of the uſe of ſet Forms of Prayer, according to the Tenet of our beſt, and moſt judicious Divines, and according to the practice of all Churches, even the beſt Reformed, ſaith Mr. *Rogers*, now, and in all former Ages.

So ſaith Mr. *Hilderſam*: yea, and Mr. *Smith* himſelf ſaith, *upon the Lords Prayer* (though, as then, he was warping, and afterwards wandred far in the wayes of Separation) that it was the practice of the Ancient Church, and of all the Reformed Churches in Chriſtendome; of the Churches immediately after Chriſt, and the Apoſtles: Nay, (ſaith he) of the Church in the time of the Apoſtles, as may be probably gathered out of 1 *Cor.* 14. 26. This hath alſo been the practice of the beſt Lights that ever were ſet up in the Churches of Chriſt.

It's well known, that the Flower of our own Divines went on this way, when they might have done otherwiſe if they had pleaſed, in the Prayers before their Sermons. Mr. *Dod* would ſeldome end his Devotions in his own Family, but with the uſe of the Lords Prayer. Mr. *Tho. Cartwright* (*Hiſt. Chriſt.* p. 3. p. 535.) thinks it very probable, that Chriſt himſelf made uſe of a ſet Form at meals. *See my third vol. of Lives*, p. 255.

Of Prayer and Faſting.

34. The *Turks*, in their ſolemn Faſts, eat nothing all the day, till night: yea, ſo preciſe they are, that upon their Faſting dayes, they will not ſo much as waſh their mouthes with water, till the ſtarrs appear, which makes their Faſts, eſpecially in the Summer time, when the dayes be long, and the weather hot, very tedious unto them. *Turk. Hiſt.* Fol. 777.

35. There was an old Canon, that *Chriſtians Faſts ſhould continue, uſque dum Stellæ in Cœlo appareant*: till the Stars appeared in the Skie. Chriſtians hold and teach, that by Faſting, Nature is to be chaſtized and not diſabled for ſervice: and that ſuch as cannot faſt ſo long, but either they ſhall endanger their health, or be dis-fitted for the ſpecial Duties of the day, may eat. Provided, that they abuſe not this liberty to the ſatisfying of the Fleſh. *Col.* 2. 23. 1 *Tim.* 5. 23.

CHAP. LXXVII.

Examples of Predictions: Prophecies.

1. DAniel *Chamierus*, was killed at *Mountaban*, with a Cannon Bullet, which had a C on it. Being asked by one before, whether he intended to preach that day? He ſaid, *That it was the day of his repoſe, or reſt*: and ſo it proved, though he meant it in another ſenſe. *Leigh of Rel. and Learn.* p. 160.

2. *Hieronymus Savanarola* of *Ferrara*, by Profeſſion a *Dominican*, and a famous Preacher. He lived *Anno* 1499. and was at laſt burnt. Being a *Monk* in *Italy*, and ſingularly well learned, he preached much againſt the evil Lives of the Clergy, and eſpecially of his own Order, complaining greatly of them, as the Authors of all miſchief and wickedneſs: and, by the help of certain Learned men, he began to ſeek a Reformation in his own Order. He threatned *Italy* with the wrath and indignation of God, and prophecied before unto them, that the Land ſhould be overthrown for the pride and wickedneſs of the People, and for the untruth, hypocriſie, and falſhood of the Clergy, which (he ſaid) God would not leave unrevenged; as afterwards it came to paſs, when *Charles* the *French* King came into *Italy*, and to *Rome*, and ſo ſtraitly beſet *Pope Alexander*, that he was forced to make a compoſition with him. *Act. & Mon.*

3. When *Alexander* the *Great* returned from his Eaſtern Conqueſts, and had paſſed with his Army over the River *Tigris*, he marched ſtrait forward towards *Babylon*: and now, when he was come within three hundred furlongs of the City, the *Chaldean* Prieſts and Prophets which were therein, ſent to him, by one of their own company, called *Bellephantes*, to adviſe him, by no means to come into *Babylon*; for that, if he did, it would prove fatal to him.

Alexander, when he had underſtood by *Nearchus*, (for himſelf durſt not have ſpeech with *Bellephantes*) what theſe *Chaldeans* errand was, he ſent many of his Nobles thither, but would not himſelf go into it, but encamped about two hundred furlongs off, at a place called *Burſia*. There was he perſwaded by *Anaxarchus*, and other *Grecians*, with their *Philoſophical* reaſons, not to regard the Predictions of thoſe Prieſts and Magicians, but rather to reject and deſpiſe them, as vain and falſe; whereupon he advanced towards it. Then the *Chaldeans* deſired, that if he would needs enter that City, yet, at leaſt, that he would not enter it with his face towards the Weſt, but take the pains, and go about, that he might enter it with his face toward the Eaſt; this he conſented to, and the firſt day marched as far as the River *Euphrates*: but the next day, marching along the bank thereof, finding the way ſlabbery, and full of

Fens, and ſo cumberſome for his Army to paſs, he neglected their counſel, and entred with his face towards the Weſt.

When he came to the Walls of the City, he looked, and beheld a flock of Crows, fighting, and killing one another, whereof, ſome fell down dead hard by him: And when *Apollodorus* told him, that he had a Brother in that City, called *Pythagoras*, who was verſed in the Art of Southſaying, by looking into the bowels of Beaſts, that were offered in Sacrifice, and that he had already conſulted the Gods that way concerning him, he forthwith ſent for him, and asked him, what he found concerning him? *Sir*, (ſaid he) *I found the Liver of the Beaſt without ſtrings or fillets.* Without ſtrings (ſaid *Alexander*) what means that? *The meaning* Sir, (ſaid *Pythagoras*) *is, that ſome great miſchief hangs over your head, and you ſhall ſhortly dye.* And *Alexander* was ſo far from being offended at him, that from thence forward he made the more of him, becauſe of his free dealing with him in the way of his Profeſſion.

When the *Babylonians* had entertained his Army in all courteous manner, as they did at his former being there, all betook themſelves to eaſe and Luxury, for that there was wanting nothing that their hearts could wiſh for in that place. And *Alexander*, among the reſt, giving up himſelf to exceſſive drinking, fell into a Feaver, whereof he died. *AB. Uſh. Annal.* p. 280.

4. There is an old Propheſie, that *Venice* ſhall continue a Virgin, till her Huſband forſakes her: meaning the Sea, to whom *Pope Alexander* married her long ſince, and the Nuptials are confirmed, and ſolemnly revived every year. Now, ſome obſerve, that the Sea, in ſome places, doth not love her ſo deeply as he did: for he begins to ſhrink, and grow ſhallower in ſome places about her; nor are her Tides ſo high: neither doth the *Pope*, who was her Father, that gave her to the Sea, affect her ſo much as formerly he did, eſpecially after the expulſion of the *Jeſuits*, and that ſhe fell a clipping the temporal poſſeſſions of the Clergy, which makes ſome of her *Emulators* bode her downfall, ſince that Father and Huſband begin to abandon her. *Howels Survey*, p. 40.

5. *Anno Chriſti* 1279. there lived in *Scotland*, one *Thomas Lermouth*, a man greatly admired for his Predictions, and fore-telling of things to come. He foretold, many Ages before, of the union of the two Kingdoms of *England* and *Scotland*, in the ninth degree of the *Bruces* bloud, with the ſucceſſion of *Bruce* himſelf to the Crown, being yet a child, and divers other particulars, which the event hath ratified, and made good. He foretold King *Alexander*'s death to the Earl of *March*, the day before it fell out, ſaying, *That before the next day at noon, ſuch a Tempeſt ſhould blow, as* Scotland *had not felt of many years before.* The next morning, the day being clear, and no change appearing in the air, the Earl challenged *Thomas* of his ſaying, calling him an Impoſtor, *&c.* To whom, he replied, *That Noon was not yet paſſed*: about which time, a Poſt came, to advertiſe the Earl of the Kings ſudden death. Then ſaid *Thomas, This is the Tempeſt that I foretold, and ſo it ſhall prove to* Scotland. *AB. Spotſ. Hiſt. of the Chu. of* Scotl. p. 47.

6. In the late *Bohemian* Perſecution, one *Jeſſenius*, a Doctor of *Phyſick*, famous

ſamous for Piety and Learning, all over *Europe*, having heard his Sentence, ſaid, *You uſe us too cruelly, and diſgracefully: But know, that our Heads, which you ignominiouſly expoſe for a ſpectacle, ſhall certainly be buried.* And this came to paſs, *Anno Chriſti* 1631. when the King of *Sweden*, [*Guſtavus Adolphus*] took *Prague*, and cauſed theſe Martyrs Heads to be taken down from the Tower, and ſolemnly and honourably buried. *See my Gen. Martyrol.* p. 195.

7. *Anno Chriſti* 1550. there was at *Ferrara* in *Italy*, one *Fanius*, who, by reading of good Books, was, through Gods Grace, converted to the knowledge of the Truth, wherein he found ſuch ſweetneſs, that by conſtant reading, meditation, and prayer, he grew ſo expert in the Scriptures, that he was able to inſtruct others: for which, at laſt, he was apprehended, caſt into Priſon, and condemned to be burnt. But he told his Judges, *that his time was not yet come*: and ſo it fell out: for he lived ſome years after, wherein he did much good, before his Martyrdome. *Ibid.* p. 265.

8. *Anno Chriſti* 1557. there was in *France*, one *Philbert Hamlin*, a Prieſt, who, through Gods Grace, came to the knowledge of the truth, and became a zealous Preacher of it: till at laſt, he, with his Hoſt, a Prieſt, whom he had inſtructed in the Goſpel, were apprehended, and caſt into Priſon at *Bourdeaux*, and, after a while, *Hamlin* was put into the Dungeon: The Prieſt, his Hoſt, being terrified with the Priſon, and fear of Death, renounced *Chriſt*, and his Truth, and ſo was ſet at liberty: whereupon, *Philbert* ſaid unto him, *O unhappy, and more then miſerable man! Is it poſſible that you ſhould be ſo fooliſh, as for to ſave your Life for a few dayes, you ſhould ſo ſtart aſide from, and deny the truth? Know you therefore, that although you have hereby eſcaped the corporal Fire, yet your life ſhall be never the longer: for you ſhall dye before me, and yet ſhall not have the honour to dye for the cauſe of God, and you ſhall become a dreadful Example to all* Apoſtates. Having thus ſpoken, and the Prieſt going out of Priſon, he was preſently ſlain by two Gentlemen, who had a former quarrel againſt him. *Philbert* hearing of it, profeſſed, that he knew of no ſuch thing before, but ſpake as it pleaſed God to guide his tongue. *Ibid.* p. 324.

9. About the year 1544. there was in Scotland, one Mr. *George Wiſchard*, a man of admirable graces, and ſingularly Learned, who firſt preached in *Roſs*, then in *Dundee*, where, to the great admiration of his Hearers, he went over the Epiſtle to the *Romans*, till, at the inſtigation of the Cardinal, one *Robert Miſle*, a chief man in that Town, inhibited him from preaching, and required that he ſhould trouble their Town no more, for he would not ſuffer it: and this was ſpoken in the Publick Congregation. Whereupon, Mr. *Wiſchard*, muſing a ſpace, with his eyes lift up to Heaven; after a while, looking ſorrowfully upon the Speaker and People, he ſaid, *God is my witneſs, that I never minded your trouble, but your comfort: yea, your trouble is to me more dolorous, than it is to your ſelves. But, I am aſſured, that to refuſe Gods Word, and to chaſe from you his Meſſenger, ſhall not preſerve you from trouble, but ſhall bring you into it. For God ſhall ſend unto you Miniſters, that ſhall neither fear burning,*

nor baniſhment. I have offered you the word of Salvation, with the hazard of my life. And now ye your ſelves refuſe me, and I muſt leave mine innocency to be declared by my God. If it be long proſperous with you, I am not led by the Spirit of Truth; but if unlooked for troubles come upon you, acknowledge the cauſe, and turn to God, who is gracious and merciful; and if you turn not at the firſt warning, he will viſit you with Fire and Sword: and ſo he came down from the Pulpit, and went out of the Town. And whilſt he was Preaching up and down in the Countries, news was brought him that the Plague was broken out in *Dundee*, which begun in four dayes after he was prohibited Preaching there, and raged ſo extreamly, that it's almoſt beyond credit, how many dyed in twenty four hours ſpace, *&c. Ibid.* p. 368.

10. The Cardinal very eagerly ſought Mr. *VViſehearts* death, and for that end, cauſed a Letter to be ſent unto him, as if it had been from his familiar Friend, the Laird of *Kinnur*, deſiring him with all poſſible ſpeed to come unto him, for that he was taken with a ſudden ſickneſs. In the mean time, he had provided ſixty men armed to lye in wait by the way to Murther him. The Letter being brought unto him by a Boy, who alſo brought him an horſe to ride on, accompanied with ſome honeſt men, his Friends, he ſet forwards on his Journey: But as he was Riding, ſtopping on a ſudden, and muſing a while, he turned back, and ſaid to his Friends, *I will not go. I am forbidden of God. I am aſſured there is Treachery. Let ſome of you go to yonder place, and tell me what you find*: they went accordingly, and diſcovering the Ambuſh, they came back, and told Mr. *VViſeheart*; whereupon he ſaid, *I know that I ſhall end my life by that blood-thirſty mans hands; but it will not be on this manner. Ibid.* p. 370.

11. At another time, as he was Preaching, among others that came to hear him, there were two Grey-Friars, who ſtanding at the Church-door, whiſpered to ſuch as came in; which Mr, *VViſeheart* taking notice of, ſaid to the people; *I pray you make room for thoſe two men, it may they come to learn*: and turning his Speech to them, he ſaid, *Come near, for I aſſure you, you ſhall hear the word of truth, which this day ſhall ſeal unto you either your Salvation, or Damnation*: and ſo he proceeded in his Sermon, ſuppoſing that they would be quiet: but when he perceived that they ſtill continued to diſturb the people that were near them, he ſaid unto them, the ſecond time, with an angry Countenance; *O Miniſters of Satan, and deceivers of the Souls of men! will you neither hear Gods Truth your ſelves, nor ſuffer others to hear it? depart, and take this for your Portion: God ſhall ſhortly diſcloſe and confound your Hypocriſie within this Kingdome: you ſhall be abominable unto men, and your places, and your habitations ſhall be deſolate.* Which accordingly came to paſs not long after. *Ibid.* p. 371.

12. Not long after, as he was Preaching at *Haddington*, ſeeing what a thin Auditory he had; he ſaid, *O Lord, how long ſhall it be that thy Holy word ſhall be deſpiſed, and men ſhall not regard their own Salvation? I have heard of thee,* O Haddington, *that in thee, there uſed to be two or three thouſand perſons at a vain and wicked Play; and now to hear a Meſſenger of*

the Eternal God of all the Pariſh can ſcarce be numbred one hundred preſent. Sore and fearful ſhall be the Plagues, which ſhall enſue upon this thy contempt; with Fire and Sword ſhalt thou be plagued: Yea, thou Haddington *in ſpecial, Strangers ſhall poſſeſs thee; and you the preſent Inhabitants ſhall either in bondage ſerve your Enemies, or elſe you ſhall be chaſed from your own Habitations, and that becauſe you have not known, nor will know the time of your Viſitation.*

This Prophecy was accompliſhed not long after, when the *Engliſh* took *Haddington*, made it a Garriſon, enforced many of the Inhabitans to fly, and oppreſſed others. And after a while, a great Plage brake forth in the Town, whereof multitudes died, which forced the *Engliſh* to quit it, who at their departure, burnt, and deſtroyed a great part of it: and preſently after it was ſeized upon by the *French*, who came as *Auxiliaries* into *Scotland*, and but few of the antient Inhabitants returned to it: ſo that *Haddington*, to this day, never recovered its former beauty and populouſneſs. *Ibid.* p. 372.

13. Mr. *Wiſeheart*, being condemned by the Cardinal of St. *Andrews*, and his Biſhop, to be burnt; as he was at the Stake, he ſaw the Cardinal ſitting in one of his Caſtle windows to ſee execution done upon him: whereupon he ſaid: *He who in ſuch State, from that High place, feeds his eyes with my torments, within a few dayes ſhall be hanged out at the ſame window, to be ſeen with as much Ignominy, as he now leans there with Pride:* which accordigly came to paſs. *Ibid.* p. 375.

14. At a *Synod* held between *Auſtin* the Monk, and the *Britiſh* Biſhops here in *England*, after ſome heat of words between them, the *Britains* roſe up and departed; whereupon *Auſtin* ſaid, That if they would not have Peace with their Brethren, they ſhould have War with their Enemies: And if they refuſed to joyn with them in preaching the Goſpel to the *Engliſh*, they ſhould ſuffer death by their hands: which alſo came to paſs not long after. *See my Eng. Mart.* p. 12.

15. *Edward*, ſurnamed the *Martyr*, being ſlain by his Step-mother, Queen *Alfrith*, *Egelred* her Son ſucceeded in the Kingdom, at whoſe Coronation, *Duſtan* Arch-Biſhop of *Canterbury*, ſaid, That ſeeing he came to the Crown by horrid conſpiracy, and the murther of his Half-Brother, the Land ſhould not be without Murther, and Blood-ſhed, till there came a People of an unknown Language, which ſhould bring the *Engliſh* into thraldom: Neither ſhould this wickedneſs be cleanſed without long vengeance from God upon the Nation for it. This was fulfilled, partly by many Invaſions of the *Danes*, and laſtly by the *Norman* Conqueſt. *Ibid.* p. 31.

16. In the reign of King *Henry* the 8th, there was in *Calice*, one *William Smith*, a Miniſter of one of the Churches in that City, who preached, and earneſtly envyed againſt *Popery*, exhorting all, to hear the Word obediently, and no longer to oppoſe or contemn the ſame. Some of the Council there perſwaded him that he ſhould not be ſo violent, but with patience to wait till God ſhould change mens hearts, *&c.* The *Sabbath* following, in the Pulpit, he ſaid, *Some there are that adviſe me that* I *ſhould not be ſo earneſt againſt the Contemners of Gods holy Word,* &c. *But let all ſuch take heed, for I fear, that God, for their contemning of his Word, will*

not long bear with them, but make ſome of them that they ſhall not have an Head left upon their ſhoulders, wherewithal to bear up their Caps. This not long after came to paſs. *Ibid.* p. 102.

17. About the ſame time there was one Mr. *Damlip*, another Godly Preacher in *Calice*, who by the procurement of *Steven Gardiner*, Biſhop of *Wincheſter*, was ſent for over into *England*, and kept long a priſoner in the *Marſhalſey*: At laſt he reſolved to write a *Latine* Epiſtle to the Biſhop, and procured his Keeper to preſent it to him. The Keeper performed his requeſt, and coming home late at night, the Priſoners, who ſtayed Supper for him, and ſeeing him to look very ſad, deemed ſomething to be amiſs. At laſt caſting his eyes upon Mr. *Damlip*, he ſaid, *I can tell you tidings; this next day, you and I muſt go to* Calice, and withal he, pulled out a peice of Wax with a Label hanging down: Mr. *Damlip*, when he ſaw it, ſaid, *well, well;* I *now know what is the matter:* I *muſt dye at* Calice. Nay, ſaid the Keeper, I truſt it is not ſo. *Yes, Yes,* ſaid Mr. *Damlip*, I *know it is ſo; and* I *praiſe God for his goodneſs therein:* and accordingly the *Saturday* following he was executed there. I*bid.* p. 106.

18. Alſo a poor Labourer in *Calice*, one of Mr. *Damlips* hearers, in ſome company, ſaid, That he would never believe that the Prieſt could make the Lords Body at his pleaſure. For this he was accuſed to, and condemned by one *Harvey*, a Commiſſary, who railed upon him, calling him *Heretick*, and ſaying, that he ſhould dye a vile death. The poor man anſwered, that he was no *Heretick*, but one that held the true Faith of *Jeſus Chriſt*: *And* (ſaid he) *whereas thou ſayeſt that* I *ſhall dye a vile death, thou thy ſelf ſhalt dye a vile death, and that ſhortly.* The poor man was burned: and *Harvey*, within half a year after was hang'd, drawn, and quartered at *Calice*, for Treaſon. *Ibid.* p. 107.

19. *Anno Chriſti* 1439. one *Richard VVhite*, or *Wich*, a Godly Miniſter, was apprehended, and examined, and when they could not prevail with him to renounce his opinions, he was condemned to be burnt at *Tower-Hill.* At the place of his execution, he fore-told, that the Poſtern of the Tower ſhould ſink: which alſo came to paſs not long after. *Ibid.* p. 54.

20. Some Godly perſons being brought before Biſhop *Bonner*, one of them, called *Rogger Holland*, ſaid thus unto him: *God hath heard the Prayers of his Servants which have been poured forth, with many tears, for the afflicted Saints, whom you have daily perſecuted, as you do us now. But this I dare be bold in God to ſpeak (which by his* Spirit I *am moved to ſay) that God will ſhorten your cruelty, ſo that for a time you ſhall not moleſt his Church: And, dear Brethren, that you may perceive the truth of this, know, that after this day, in this place, there ſhall not any, by him, be put to the tryal of fire, and faggot:* and accordingly they were the laſt that ſuffered in *Smithfield* for the Truth. I*bid.* p. 205.

21. Our K. *Richard* the firſt, and *Philip* the 2*d.* K. of *France*, in their voyage towards the Wars in the *Holy-Land*, coming into the Iſle of *Sicily*, and there hearing of the Abbot *Joachim* (who was eſteemed to have the gift of Prophecy) they went to him, and deſired to know of him what ſhould be the event of this their Expedition? The Abbot anſwered, that they ſhould not then recover it: and therein (ſaith *Paulus Æmilius*) he proved too true a

Prophet. They heard him alſo expound the Viſion of St. *John* in the *Apocalyps*, about the Churches afflictions, and *Antichriſt*, who (as he ſaid) was then born, and in the City of *Rome*, and ſhould be advanced in the *See Apoſtolick*; of whom the Apoſtle *Paul* ſaid, *That he ſhould exalt himſelf above all that is called God.* And that the ſeven Crowns were the Kings of the Earth that obeyed him: but in the end, the Lord ſhould conſume him with the Spirit of his mouth.

22. St. *Hildegardis* alſo foretold the utter extinguiſhing of Religion among them of the *Romiſh* Order. The *Roman* Empire (ſaid ſhe) ſhall decay, and thoſe Princes who did cleave unto it, ſhall ſeparate themſelves from it, and be no longer ſubject to it. This Empire in the Weſt thus decaying, without hope of repairing, the Mitre of the *Apoſtolick honour* ſhall alſo periſh, becauſe that neither Princes nor other ſhall find *ullam Religionem*, any Religion in the *Apoſtolick Order*, that is, in the *Popes*: therefore they ſhall take away the honour of the *Pope*, who ſhall ſcarce have *Rome*, and a few bordering places, under his Mitre. All worldly Princes (ſaid ſhe) as alſo the common people, ſhall fall upon you Prieſts, who hitherto have abuſed me: and they ſhall take away your ſubſtance and riches: for the Holy Church is polluted by them. This was about the year 1149. *Birck. Prot. Evid.* p. 305.

23. *Robert Groſthead*, Dr. of Divinity, and Biſhop of *Lincoln*, about the year 1253. prophecied, that the Church of Chriſt would never be ſet free from her *Egyptian* bondage, under the *Papacy*, but by the edge of the Sword: which we have ſeen in part accompliſhed. *Mat. Paris.*

24. *John de Rupe Sciſſa* was famous for Prophecies and Predictions, for which he was accuſed of Sorcery, and by the order of *Pope Innocent*, burnt at *Avignion*, becauſe he was too ſharp in his Sermons againſt the See of *Rome*, and becauſe he had prophecied many things to come concerning the *Popes*: and, among others, he ſaid, in plain terms, *That the* Pope *would be one day, like unto that Bird, which, being naked, was fledged, and feathered, by borrowing a feather of every bird, and that ſeeing her ſelf ſo bravely furniſhed, fat, and fair-liking, ſhe began to make a great fluttering, and to ſtrike at other birds, with her beak and claws: The other birds that had made her ſo gay, ſeeing her pride and inſolency, remanded their own feathers, and ſo left the poor bird naked, and ſtarved with cold: The like* (ſaid he) *will one day befall the* Pope. And for this he was taken, and pronounced to be an *Heretick*, and burned. He began to prophecy from the year 1345. in the dayes of Pope *Clement* the ſixth, and divers of thoſe things which he foretold came to paſs. *Birk. Prot. Evid.* p. 357.

25. *John le Maire*, in the third part of the difference of *Schiſm*, puts *Reynard Lollard* in the rank of thoſe holy men, that have foretold, by Divine Revelation, many things that came to paſs in his time. This *Reynard Lollard*, was at firſt a *Franciſcan Monk*, and an enemy to the *Waldenſes*, but yet a man carried forth with a ſanctified deſire, to find out the truth, which the Lord was pleaſed to reveal unto him: ſo that he taught the Doctrine of the *Waldenſes*, and at laſt was apprehended in *Germany*, by the *Monks Inquiſitors*, and being by them condemned, and delivered over to the Secular Power, he was burnt at *Cologne*. He wrote a Commentary

upon the *Apocalyps*, wherein he applyed many things to the *Pope*, as to the *Roman Antichriſt*. This was he, of whom the ſaithful in *England* were called *Lollards*: witneſs that Tower in *London*, called *Lollards-Tower* wherein many of the Godly were impriſoned.

26. *Fulgentius* being ſent for by *Thraſamund*, King of the *Vandals*, into *Africk*, the *Arrians* complained of him, for that he gained from them ſome of their Miniſters, and that the People fell apace to him, ſo that their whole Religion ſtood in great hazard by reaſon of his preſence: The King, to quiet them, ſent him back into *Sardinia*, and by night they carried him aboard the Ship, that his departure might be the better concealed from the People; but it pleaſed God, that by contrary Winds, the Ship was kept long in the Harbour, ſo that, for many dayes the whole City almoſt flocked to him to take their farewel: And when great lamentation was made for his departure, he took one *Juliates* (a very Godly man) apart, and told him, *That he ſhould ſhortly return to them again, and that the Church ſhould enjoy peace*: Both which came to paſs. *Ibid.* p. 174.

27. *John Huſs*, at his Death, told the People, *That out of the aſhes of the Gooſe* (for ſo *Huſs* in the *Bohemian* Language ſignifies) *a Hundred years after, God would raiſe up a Swan in* Germany, *whoſe ſinging ſhould affright all thoſe Vultures.* This was exactly fulfilled in *Luther*, juſt a Hundred years after. *Ibid.* p. 217.

28. In *Luthers* youth, it pleaſed God that he fell into a violent diſeaſe which threatned him with Death; at which time there came an old Prieſt to him, that ſaid, *Sir, be of good courage, your diſeaſe is not mortal, God will raiſe you up again, to afford comfort to many others*: Which alſo came to paſs. *Ibid.* p. 225.

29. *Luther* uſed often to ſay; *That through Gods goodneſs, there would be no warres in* Germany *ſo long as he lived: But* (ſaid he) *let the Survivours look to it after my Death*: and ſhortly after the Wars brake out between the Emperour *Charles* the fifth, and the *Proteſtant* Princes. *Ibid.* p. 255.

30. Mr. *John Frith*, being intreated by ſome to moderate his opinion, that he might ſave his Life, anſwered; *Well*, (quoth he) *I know aſſuredly that this Doctrine about the Sacrament is very hard meat to be digeſted, both by the Clergy, and Laity: But this I will ſay unto you, that if you live but twenty years more, you ſhall ſee this whole Realm of mine opinion, though haply ſome particular perſons ſhall not be ſatisfied therein; and if this come not to paſs, then count me the vaineſt Perſon that ever ſpake with a Tongue.* Which accordingly came to paſs, in the bleſſed reign of Queen *Elizabeth. Ibid.* p. 278.

31. One of the charges laid againſt Mr. *Bilney*, for which he was condemned to be burned, was, That he had Prophecied that there would come others beſides him that would Preach to the People the ſame Faith, and manner of living that he had done, which (ſaid he) is the very true Goſpel of *Chriſt*, and agreeable to the minds of the antient Fathers. *Ibid.* p. 282.

32. When King *Edward* the ſixth, of bleſſed memory, came to the Crown, Mr. *John Hooper*, and many other exiles, returned into *England*, and when Mr. *Bullinger*, and his Colleague took their leaves of him, and intreated

him not to forget them when he ſhould be in his proſperity ; he anſwered : *Though* (ſaid he) *I cannot deny that God hath bleſſed our Countrey of* England *with many great Commodities; Yet neither they, nor new Friends, nor any thing elſe ſhall cauſe me to forget ſuch Friends, and benefactors as ye have been unto me; and therefore you ſhall be ſure to hear oft from me, and* I *will ſend you word how it goeth with me : But the laſt news* I *ſhall not be able to write, for where* I *ſhall take the moſt pains, there you ſhall hear of me that* I *am burned to aſhes.* Which accordingly came to paſs in Queen *Maries* reign. *Ibid.* p. *499*.

33. *Savanarola* was a very Religious man, of the order of Friars Preachers, or *Dominicans*, in *Florence*. This man (ſaith *Guichardine*) having been continually exerciſed for many years in the publick preaching of Gods Word at *Florence*, and having to his ſingular Doctrine joyned holineſs of life, he had gotten in the opinion of moſt part of the People the name and authority of a Prophet: For, that in thoſe times wherein in *Italy* there was no appearance of any other things in humane reaſon, than of common tranquility, he uſed in his Sermons to prophecy of the coming in of foreign Armies, (as ſhortly after there did) and would ſometimes fore-tell the mutation of the State of *Florence*, which alſo came to paſs.

34. He told the *French* King *Charles* the *8th* (ſaith *Philip de Comines*) that he ſhould have great proſperity in his expedition into *Italy*, and that God would give the Sword into his hand, and that for this end, that he ſhould reforme the corrupt State of the Church, which, if he did not perform, he ſhould return back with diſhonour, and God would reſerve the honour of this great work to another: and ſo (ſaith *Comines*) it fell out.

35. *Guichardine* ſaith, that he was accuſed to the *Pope*, for preaching ſlanderouſly againſt the manners of the Clergy, and Court of *Rome* ; that he nouriſhed diſcord in *Florence*, and that his Doctrine was not fully *Catholick*. Hereupon he and two of his Brethren [*Dominick*, and *Silveſter*] were firſt ſilenced by the *Pope*, then excommunicated, and at length ſentenced to be burned, which accordingly was executed. And (as *Guichardine* ſaith) they conſtantly endured their Death.

36. The Earl of *Mirandula* accounted him a holy Prophet, and defended him, and his writings. The like alſo did that rare Scholar *Marcilius Ficinus*, and *Philip de Comines*, that excellent Stateſman and *Hiſtorian*; was well acquainted with him, and had often conference with him ; and he accounted him to have had the Spirit of Prophecy, inaſmuch as he foretold many things, which in event proved true ; yea, ſuch things as no mortal man could naturally have foreſeen : For he foretold the *French* King my Maſter (ſaith *Comines*) that after his Sons death, the King himſelf ſhould not long ſurvive him, (as it came to paſs) and theſe his Letters to the King my ſelf have read.

37. *Flaminius*, a famous *Poet* of *Italy*, honoured *Savanarola* with this *Epitaph*.

Dum fera flamma tuos, Hieronyme *paſcitur artus,*
Religio flevit, dilaniata comas :
Flevit, &, O, dixit, crudeles parcite flammæ,
Parcite, ſunt iſto viſcera noſtra rogo.

Thus *Engliſhed.*

Whilſt *Hierom* to the fiery ſtake was led,
Religion tore her hair, and wept, and ſaid,
You cruel flames, Oh! ſpare this tender heart:
For whilſt he burns, Religon ſeels the ſmart.

Birk. Prot. Evid. p. 399.

38. In the reign of *Etheldred*, commonly called, *The Unready*, it was foretold by an holy *Anchorite*, that foraſmuch as the People of this Nation were given over to all drunkenneſs, treaſon, and careleſneſs of Gods worſhip, and ſervice, firſt by the *Danes*, then by the *Normans*, and laſt of all by the *Scots*, they ſhould be overcom. *Hen. of Hunt* Lib. 6.

39. *Edward* the *Confeſſor*, while he lay ſick of that ſickneſs whereof he dyed, after he had remained ſpeechleſs for two dayes, on the third day, lying for a time in a ſlumber, when he awaked he fetched a deep ſigh, and ſaid thus, *O Lord God Almighty, if this be not a vain fantaſtical illuſion, but a true Viſion which I have ſeen, grant me ſpace to utter the ſame, unto theſe here preſent, or elſe not*: and herewith, being perfectly reſtored to his ſpeech, he declared how he had ſeen two *Monks* ſtand by him, as he thought, whom in his youth he knew in *Normandy*, to have lived holily, and died Chriſtianly. Theſe Religious men (ſaid he) proteſted to me, that they were the Meſſengers of God, and ſpake theſe words: Becauſe the chief Governours in *England*, the Biſhops and Abbots, are not the Miniſters of God, but of the Devil, the Almighty God hath delivered this Kingdom for a year and a day into the hands of the Enemy, and wicked Spirits ſhall walk abroad through the whole Land: And when I made anſwer, that I would declare theſe things to the People, and promiſed on their behalf that they ſhould do Penance in following the example of the *Ninevites*; they ſaid again, that it would not be, for neither would the People repent, nor God take any pitty upon them, *&c.* with theſe words of the dying King, though many that ſtood by were ſtruck with fear, yet the Arch-Biſhop of *Canterbury* (ſaith mine Author) made but a jeſt thereof, ſaying, that the old man doted, and now raved in his ſickneſs: *Will. Malmſ. Mat. VVeſt. Holling. in vita Edwardi*: Nevertheleſs (ſaith Sir *Jo. Haywood*, in the Life of *Will.* the *Conq.*) within the ſpace of that year, the truth of this Prophetical Dream, or Viſion, did plainly appear, and was made good, when the *Conquerour William*, ſeized into his hands, to give to the *Normans*, the moſt part of every mans poſſeſſions in *England*: and took from the Biſhops Sees all their antient priviledges and freedoms, and bereaved all the Monaſteries, and Abbeys of their Gold and Silver, ſparing neither Shrine, nor Challice, appropriating the ſaid Religious Houſes, with their Revenues to himſelf: Degrading and depriving, as well Biſhops, as Abbots of their ſeats and honours, and detaining many of them in Priſon during their Lives, that others of his own followers might be placed in their rooms: By which means there was ſcarce left any man of the *Engliſh* Nation in Authority to bear rule over the reſt, inſomuch that it was counted a reproach to be called an *Engliſh-man*.

40. In the reign of Queen *Mary*, an honeſt poor woman in *Cornwall*,

on a time, going into a Church, ſaw a *Dutchman* making new noſes to many Images which had been defaced in King *Edward* the ſixths time: To whom ſhe ſaid, *What a mad man art thou, to make new noſes to thoſe Images, which, in few dayes, will loſe their heads?* Which came to paſs ſhortly after, in the beginning of Queen *Elizabeths* Reign. *See my Engliſh Martyrol.* p. 211.

41. When Dr. *Rowland Taylor* was ſent for by the Biſhop of *Wincheſter* [*Stephen Gardiner*] many of his Friends adviſed him to fly, and reſerve himſelf for better times: to whom he anſwered; You may do as your Conſciences ſhall ſerve you: but I am reſolved not to fly. God ſhall hereafter raiſe up Teachers, which ſhall, with much more diligence and fruit, teach, than I have done. For God will not forſake his Church, though, for a time, he tryeth, and correcteth us, and that not without juſt cauſe. *See my Lives of the Fathers.* p. 506.

42. In the Reign of King *Edward* the ſixth, Biſhop *Ridley*, as he was croſſing the *Thames*, on a ſudden there aroſe ſuch a violent tempeſt, that all in the Boat were aſtoniſhed, looking for nothing but preſent death; to whom the Biſhop ſaid, *Take heart, and be not diſmayed; for this boat carrieth a Biſhop that muſt be burned, and not drowned*: which alſo came to paſs in the Reign of Queen *Mary*. *Ibid.* p. 523.

43. Father *Latimer*, in the Reign of King *Edward* the ſixth, evidently foreſaw and foretold all thoſe Plagues which *England* afterwards felt and found under Queen *Mary*. He foretold alſo concerning himſelf, that his Preaching the Goſpel would coſt him his Life: and that *Wincheſter* was kept in the Tower for the ſame purpoſe: which afterwards proved ſo. *Ibid.* p. 527.

44. When the Wars about Religion brake forth in *Germany*, *Philip Melancthon* foreſaw in a dream, the overthrow of the *Proteſtant* Army, and the captivity of the Elector of *Saxony*, and of the Lantgrave of *Heſſe*, fifteen dayes before it came to paſs. *Ibid.* p. 565.

45. Whilſt Biſhop *Juel* was in baniſhment, he took much pains with thoſe of his Countreymen who groaned under their heavy afflictions, exhorting them to patience in bearing their part of Chriſts Croſs: ſhutting up all, with that ſweet cloſe, often repeated by him; *Hæc non durabunt ætatem.* Bear a while; theſe miſeries will not endure an Age. *Ibid.* p. 697.

46. *Anno Chriſti* 1566. the Regent of *Scotland* [the Earl of *Murray*] being ſlain on the Saturday, *John Knox* preached the next day at *Edenborough*, and among the Papers given in by thoſe which deſired the Prayers of the Church, he found one with theſe words, *Take up the man whom ye accounted another God.* At the end of his Sermon, he bemoaned the loſs which both the Church and State had by the loſs of that virtuous man; concluding thus: *There is one in this company, which makes this horrible Murther the ſubject of his Mirth, for which all good men ſhould be ſorry: But I tell him, he ſhall dye, where none ſhall lament him.* The man that had written theſe words, was one *Thomas Metellan*, a young Gentleman of excellent parts, but bearing ſmall affection to the Earl of *Murray*: He hearing this threatning of *John Knox*, went home to his Siſter, and ſaid,

that *John Knox* was raving, thus to ſpeak of he knew not whom. His Siſter replied with tears, If you had taken my advice, you had not written thoſe words: Adding farther, That none of *John Knox* his threatnings fell to the ground without effect. And ſo indeed this came to paſs: For, ſhortly after, this Gentleman, going to travel, dyed in *Italy*, having none to aſſiſt, much leſs, to lament him. *Ibid.* p. 721.

47. In Mr. *Knox* his laſt ſickneſs, many came to viſit him; and among the reſt, the Earl of *Morton*, to whom he ſaid, *My Lord, God hath given you many bleſſings, as Wiſdom, Honour, Nobility, Riches, many great, and good Friends, and now he is about to prefer you unto the Government of the Realm; In his Name, I charge you, uſe theſe bleſſings better than formerly you have done, ſeeking firſt the Glory of God, the furtherance of his Goſpel, the maintenance of his Church, and Miniſtry, and alſo be careful of the Kings Majeſty, to procure his good, and the welfare of the Realm. If you do thus, God will be with you, and honour you: if otherwiſe, he will deprive you of all theſe bleſſings, and your end ſhall be ſhame and ignominy.* Theſe ſpeeches the Earl called to mind, about nine years after, at the time of his execution, ſaying, That he had found *John Knox* to be a Prophet. *Ibid.* p. 722.

48. Immediately after Queen *Maries* death, Mr. *John Fox* at *Baſil*, preaching to comfort the *Engliſh Exiles*, did, with confidence tell them, that now was the time come for their return into *England*, and that he brought them that news by command from God: for which words, the graver Divines did, for the preſent, reprove him ſharply: but afterwards excuſed him by the event, when it appeared that Queen *Mary* dyed but the very day before he ſo ſpake to them. *Ibid.* p. 793.

49. The Lady *Anne Henage*, lying ſick of a violent Fever, which her *Phyſicians* deemed to be mortal, Mr. *Fox* was ſent for, to be preſent at her ending: and when, by Inſtructions and Prayer, he had prepared her for death, he told her, that ſhe had done well, in thus fitting her ſelf for her diſſolution, yet, that ſhe ſhould not dye of that ſickneſs. A Knight, her Son-in-law, being by, told him in private, that he had not done well, in thus diſcompoſing her mind, with hopes of Life, when her *Phyſicians* had given her up for dead: To whom Mr. *Fox* anſwered, *That he ſaid no more than what was commanded him: for it ſeemed good to God that ſhe ſhould recover*: which alſo came to paſs. *Ibid.* p. 794.

50. Archbiſhop *Whitgift* had an Uncle, whoſe name was *Robert Whitgift*, Abbot of the Monaſtery of *Wellow*, in the County of *Lincoln*, who would often tell him, when he was a boy, that neither he, nor his Religion could ſtand long; for that he had often ſearched the Scriptures, but could never find there, that his Religion was of Divine Inſtitution, and therefore, according to the ſaying of our Saviour Chriſt, *Every plant which his heavenly Father had not planted, muſt be rooted up*: which alſo came to paſs ſhortly after, when King Henry the eighth demoliſhed the Abbeys. *Ibid.* p. 862.

51. *Theodoſius ſenior*, when he was marching with his Army into *Italy*, againſt the two Tyrants, *Eugenius*, and *Argobaſtes*, like a good Chriſtian, began with Faſting and Prayer: He ſent alſo to ſome Holy men, deſiring their Prayers for his ſucceſs. One of theſe ſent him word, *That he ſhould pro-*

proſper, and have the Victory: but that afterwards he ſhould dye in Italy, *and never return again to* Conſtantinople. *See my ſecond part of Lives*, p. 41.

52. *Philip de Mornay*, L. *du Pleſſis*, was in *Paris*, upon black St. *Bartholomews* day; when news was brought him, that the Admiral was ſlain, he leaped out of his bed, and whilſt he was putting on his clothes, he felt an extraordinary motion in himſelf, which cauſed him to ſay, *God will deliver me out of this danger, and I ſhall live to ſee it revenged.* On the contrary, Monſieur *Rameny* (his Tutor) preſently anſwered, *And I ſhall dye in it*; both which came to paſs. *See his Life, in my ſecond vol. of Lives*, p. 138.

53. Mr. *John Carter*, ſometimes Miniſter of *Belſtead* in *Suffolk*, having long ſtudied the Book of the *Revelations*, ſome of his Friends asked him, What he thought concerning the future eſtate of our Church, here in *England*? *You ſhall not* (ſaid he) *need to fear fire and faggot any more: but ſuch dreadful diviſions will be among Gods people, and Profeſſors, as will equallize the greateſt Perſecutions.* Herein we have found him a true Prophet. *See his Life in my third vol. of Lives.* p. 10.

54. It may happily ſeem incredible to ſome, to relate how many years agon, Dr. *Vſher*, L. *Primate* of *Ireland*, confidently foretold the changes which ſince are come to paſs, both in *Ireland* and in *England*, both in Church and State, and of the Poverty which himſelf ſhould fall into, which he oft ſpake of in his greateſt Proſperity. Some took much notice of that Text, on which he preached in St. *Maries* in *Cambridge*, *Anno Chriſti*, 1625. upon the late Kings Coronation day, out of 1 *Sam.* 12. 25. *If you ſtill do wickedly, you ſhall be conſumed, both you and your King.* Others, of the laſt Text that he preached on at Court, immediately before his return into *Ireland*, on 1 *Cor.* 14. 33. *God is not the Author of Confuſion, but of Peace, as in all the Churches of the Saints.* In his Application, he ſpake of the confuſions and diviſions, which, he was confident, were then at the Doors.

55. *Anno Chriſti*, 1624. he ſpake before many witneſſes, and oft repeated it afterwards, that he was perſwaded, that the greateſt ſtroke to the Reformed Churches, was yet to come. And that the time of the utter ruin of the *Roman Antichriſt*, ſhould be when he thought himſelf moſt ſecure: according to that Text, *Rev.* 18. 7. *VVhen ſhe ſhall ſay, I ſit as a Queen, and ſhall ſee no ſorrow, &c.* *Ibid.* p. 225. *&c.*

56. When, in the Reign of Queen *Mary*, Dr. *Sands* was forced to fly out of *England*, he was conveyed to the Houſe of one *Mower*, a Maſter of a Ship, at *Milton Shoar*; and, when the wind ſerved, he took his leave of his Landlord and Landlady, who had been married eight years, and had no Child: and when he took his leave of the woman, he thanked her kindly for his entertainment, and gave her his handkerchief, with an old Royal of Gold in it, ſaying, *Be of good comfort, e're an year be paſt, God will give you a Son*; and it came to paſs accordingly. For, when there lacked but one day of a Twelvemonth, ſhe was brought to bed of a fair ſon. *See his Life, in the end of my Martyrol.* p. 12.

CHAP. LXXVIII.

Examples of Pride: Vain-Glory: Ambition.

1. *Nimrod*, and his companions, would build them a City, and a Tower, to make them a Name. *Gen.* 11. 4.

2. *Hoc ego primus vidi*: This I found out firſt, was *Zabarels* boaſt.

3. *Epicurus* would have us believe, that he was the firſt that ever found out the truth of things.

4. *Palæmon* gave out, that all Learning was born, and would dye with him.

5. *Aratus* the *Aſtrologer* gloried, that he had numbred the Stars, and written of them all.

6. *Archimedes*, the *Mathematician*, ſaid, that if he had but where to ſet the foot of his Engine, he could move the earth out of its place.

7. *Tully* tells us, that *Gracchus* did all for popular applauſe: and obſerves, that thoſe *Philoſophers* that have written of the contempt of glory, have yet ſet their names to their Books, which ſhews an itch after that glory, which themſelves perſwaded others to deſpiſe.

8. Theſe two things (ſaith *Tully*, of himſelf) I have to boaſt of, *Optimarum Artium ſcientiam, & maximarum rerum gloriam.* My learned Works, and Noble Acts.

9. *Julius Cæſar* had his Picture ſet upon a Globe of the world, with a Sword in his right hand, a Book in his left, with this Motto, *Ex utroque Cæſar.* As being famous both for Arts and Arms.

10. *Vibius Rufus* uſed the chair wherein *Cæſar* was wont to ſit, and wherein he was ſlain. He married alſo *Tullies* widow, and boaſted of them both, as if, either for that ſeat, he had been *Cæſar*, or for that wife, an *Orator*.

11. Many of the *Popiſh* Clergy, have, with great care and coſt procured a Cardinals hat, when they have lain a dying, that they might be entituled Cardinals in their *Epitaph. Eraſ.*

12. The ſeven Wonders of the World were made meerly for a Name.

13. *Pharos*, a Watch-tower in *Egypt*, (being one of the ſeven, was built by *Ptolomy Philadeph*, all of white Marble: the chief Architect was *Soſtratus* of *Gnidos*, who engraved therein this Inſcription: *Soſtratus* of *Gnidos*, Son of *Dexiphanes*, to the Gods Protectors, for the ſafeguard of Sailors. This he covered with Plaſter, whereon he engraved the Name and Title of the King, the Founder, knowing that that would ſoon moulder away, and then his own, which was engraven in the Marble, would appear, and be eternized to Poſterities.

14. The *Hague* in *Holland*, containeth above two thouſand houſholds,

which the Inhabitants will not Wall, deſiring rather to have it accounted the Principal Village in *Europe*, than a leſſer City.

15. *Sextus Marius*, being offended with one of his Neighbours, invited him to be his Gueſt for two dayes together: In the firſt of which, he pulled down his Neighbours Farm-houſe, and in the next, ſet it up again, far bigger, and better than before: and this he did for a Name, that his Neighbours might ſee what good or hurt he could do them at his pleaſure.

16. *Sylla* cauſed it to be regiſtred in the publick Records, that he had proſcribed, and put to death, four thouſand ſeven hundred *Romans*.

17. *Stokeſly*, Biſhop of *London*, comforted himſelf upon his death-bed with this, that in his time, he had burned fifty Hereticks, as he called them. *See my Engliſh Martyrology.*

18. *Hab.* 1. 16. The *Chaldeans*, as *Sejanus* did, ſacrificed to their own net, and drag: *i. e.* to their Weapons.

19. As *Ajax* called his Sword, his God, and thanked it for all his brave atchievements. As *Mezentius* is brought in, ſaying;

Dextra mihi Deus, & telum quod Miſſile libro.

20. *Seſoſtris*, King of *Egypt*, would needs be called, *The King of the whole world*: and accordingly, when he had conquered any Countrey, he cauſed theſe words to be engraven upon Pillars of Marble: *This Countrey have I gained by mine own ſtrength.*

21. *Antiochus* is ſaid, *Dan.* 11. 38. to worſhip his God *Mauzim*; that is, his Forces, and Armies.

22. *Dan.*4.39. *Nebuchadnezzar* boaſted, as if he (and not *Ninus*) had built *Babylon*; whereas he only enlarged it, and built the Palace.

23. We read of one *Lampadius*, a Nobleman in *Rome*, who, *per omnia Civitatis membra*, through all parts of the City, where other Great men had beſtowed much coſt in building, he would ſet up his own Name, and that, not as a repairer of the work only, but as the chief Builder. *Ammian. Marcel.*

24. *Auguſtus* the Emperour uſed thus to boaſt, *Vrbem ego lateritiam inveni, Marmoream reliqui.* I found *Rome* built of Bricks, and leave it built of Marble.

25. *Timotheus*, the *Athenian* General, was ſo ſucceſsful in his Wars, that Towns were ſaid to come into his toyles, even while he was aſleep. This he vain-gloriouſly aſcribed to his own Proweſs and Policy; often interlacing this proud Speech; *Herein Fortune had no part. Plut. in Syll.*

26. *Eſth.* 1. 4. *Ahaſuerus* made a great Feaſt, to ſhew the Riches of his glorious Kingdome. This ſets forth the Pride and Vanity of this Great Monarch, abuſing Gods gifts, to his own ambition; and priding himſelf in that wealth which had been gotten by the hard labour of his poor Subjects, from whom (haply) his Exactors had received no leſs ſums of curſes, than of Coin.

27. *Hezekiah* ſmarted for his folly in this kind. Hence *Claudian* ſaith,

Deſinat elatis quiſquam confidere rebus:
Magna repente ruunt, ſumma cadunt ſubito.

28. *Attilas*, King of the *Hunns* proudly boaſted, that the Stars fell before him, that the Earth trembled at his preſence, and that he would be the ſcourge of all Nations. But not long after he dyed ſuddenly by a Flux of bloud breaking out at his mouth, and choaking him, and that on his wedding day at night. *Paul. Jovius.*

29. *Darius* King of *Perſia*, in his proud Ambaſſage to *Alexander*, ſtiled himſelf the King of Kings, and Couſin of the Gods, and called *Alexander* his Servant: But *Alexander* ſoon after became his Lord. *See his Life in my 4th vol. of Lives.*

30. *Arius* proudly boaſted, that God had revealed ſomething to him, which he had hid from his Apoſtles.

31. *Eunomius*, as proudly, and fondly imagined, that he was taken up to Heaven as *Elias* was; and had ſeen Gods face, as had *Moſes*; and was wrapt up to the third Heaven, as P*aul* was.

32. *Prov.* 16. 18. P*ride goes before deſtruction.* A bulging Wall is neer a downfal. S*equitur* S*uperbos ultor a tergo Deus.* Surely as the ſwelling of the Spleen is dangerous for health, ſo is the ſwelth of the heart by Pride: Many are the Examples that we have hereof: P*haraoh*, *Adonibezek*, *Agag*, *Haman*, *Herod*, &c.

33. *Xerxes* having covered the Seas with his Ships, and with two Millions of men, paſſed over into *Grecia*, was afterwards (by the juſt Judgement of God upon him for his Prodigious Pride) forced to flye back in a poor Fiſhers-boat, which, being over-burthened, had ſunk with them all, if his Nobles, by caſting away themſelves, had not ſaved his Life. Pe*zel. Mel. Hiſtor.*

34. The ſame Senator that acccompanied proud S*ejanus* to the Senate, conducted him the ſame day to the Priſon: They which ſacrificed to him as to their God, while they kneeled down to adore him a little before, ſcoffed at him, when they ſaw him dragged from the Temple to the Goal, from the heigth of honour, to extream miſery. *Dio.*

35. *Sigiſmund*, the young King of *Hungary*, beholding his brave Army, in great jollity, hearing of the coming of the G*reat Turk* againſt him, proudly ſaid, *VVhat need we fear the* Turk, *who need not at all to fear the falling of the Heavens, which, if they ſhould fall, yet are we able to ſupport them with our* Spears, *and Halberts. Turk. Hiſt.*

36. *Bajazet*, the terrour of the World, and as he thought, ſuperiour to Fortune, yet, in an inſtant, in one Battel againſt *Tamerlain*, he was overthrown, and caſt into the bottom miſery, and deſpair, and that in the midſt of his greateſt ſtrength. S*ee my Life of Tamerlain the Great.*

37. *Abbas* the So*phy* of *Perſia*, ſtiled himſelf Emperour of *Perſia*, *Parthia*, *Media*, *Baſtria*, *Ortiſpana*, *Choroſan*, and *Harja*: King over the *Ouzbeg*, *Tartar*, *Hyrcania*, *Draconia*, *Evergeta*, *Parmenia*, *Hydaſpia*, *Sogdiana*, &c. and as far as the ſtately *Indus*: Sultan of *Ormus*, *Chorra*, *Arabia*, *Suſiana*, *Chaldæa*, *Meſopotamia*, *Georgia*, *Armenia*, *Iberia*, and *Mengrellia*: Prince of the Imperious Mountains of *Ararat*, *Taurus*, *Caucaſus*, and *Periardo*: Commander of all Creatures from the

Caſpian Sea, to the *Gulph* of *Perſia*: Lord of the four Rivers of *Paradiſe*, *Euphrates*, *Tygris*, *Araxis*, and *Indus*: Of true deſcent from King *Mortis-Ally*: Governour of all *Sultans*, Emperour of *Muſſulmen*: Bud of Honour: Mirror of Virtue: Roſe of delight. *&c.*

38. *Domitian* the Emperour, in all his Proclamations began thus; *I am your Lord God* Domitian.

39. *Caligula* wrote himſelf *Deus Optimus Maximus, & Jupiter Latialis.*

40. *Sapores,* the *Perſian* Monarch, *Anno Chriſti,* 315. began his Letter to the Emperour *Conſtantine*; *I* Sapores, *King of Kings, equal to the Stars, and Brother to the Sun and Moon.*

41. *Coſrhoes,* in his Letter to the Emperour *Mauritius,* blows himſelf up with this ſwelling proem: *I* Coſrhoes, *Great King of Kings, Lord of Lords, Ruler of Nations, Prince of Peace, Salvation of men: Among Gods, a man good, and ever: Among men, a God moſt glorious: the Great Conquerour, ariſing wiah the Sun: giving luſtre to the Night: a Hero in deſcent.*

42. *Solyman the Great Turk,* thus entitled himſelf; *King of Kings, Lord of Lords, moſt huge* Emperour *of* Conſtantinople *and* Trepizund, *Ruler of* Europe, Africa, *and* Aſia, *Commander of the Ocean, Conquerour of* Aſſyria, Arabia, *&c.*

43. *Amurath,* his Grandſon, ſtiled himſelf *God of the Earth: Captain of the Univerſe: Moſt ſacred Angel:* Mahomets *beloved, &c.*

44. The King of *China* ſent an Ambaſſadour to *Abbas,* with an Epiſtle thus directed: To his Slave, the *Sophy* of *Perſia,* the undaunted Emperour of the whole world, ſends greeting. But neither the Ambaſſadours brags, that his Maſter had ſix hundred great Cities, two thouſand walled Towns, a thouſand impregnable Caſtles, ſixty millions of Slaves, and an hundred and twenty thouſand millions of Crowns, yearly revenue, could make his King admired, or priviledge himſelf from dirty welcome: For, the haughty *Perſian* ſpurned him back again, to aſſure his Maſter, that he neither believed him to be the beauty of the whole Earth, nor (as he ſtiled himſelf) heir apparent to the glorious Sun.

45. The *Great Cham of Tartary* proclaimed himſelf, *Son to the Higheſt God, and Quinteſſence of the pureſt Spirits.*

46. The *Monarch* of *Pegu* hath ſo good a conceit of his radiant beauty, and Majeſty, that Ambaſſadours, and others, who have any buſineſs with him, muſt creep like worms, and hide their faces, and grovel on the ground, leſt their eyes ſhould be forfeited, by gazing on ſo much luſtre.

47. The Emperour of *Monomatapan* ſeldome goes abroad, or ſhews himſelf to his People, in compaſſion to them, leſt they ſhould be ſtruck blind, from the glory of his black face.

48. *Preſter John,* (whom they call the *Neguz*) glories in his fifteen Provincial Titles, ſaying, *That he is the Head of the Church, the Favorite of God, the Pillar of Faith; iſſued from* Solomon, David, Judah, *and* Abraham: *the prop of Sion, extracted from the Virgins hand; Son of* St. Peter, *and* St. Paul, *by the Spirit, and of* Nahu, *by the fleſh. Herberts Travels.* p. 208, *&c.*

49. *Diocleſian*, and *Maximilian*, having obtained many Victories, were ſo puffed up with Pride, that they ordained a ſolemn Triumph in *Rome*: After which, *Diocleſian* would needs be worſhipped as a God, ſaying, *That he was brother to the* Sun *and* Moon: and, adorning his ſhooes with Gold and precious Stones, he commanded the People to kiſs his feet, *See my Gen. Martyrol.* p. 62.

50. *Inguar*, and *Hubba*, with an huge Army of *Danes*, landing in *Norfolk*, marched as far as *Thetford*: *Edmund*, the Viice-Roy of that Kingdome, hearing of it, raiſed an Army, and gave them battel; but, being over-powered by their numbers, was forced to forſake the field, and himſelf, with ſome few of his Friends, retired into *Framingham* Caſtle: and preſently after, there came one to him with this proud Meſſage; *Inguar*, Prince of the *Danes*, is come moſt vigorouſly, with innumerable Legions, ſubduing, both by Sea and Land, many Nations; and, being now arrived in theſe parts, requireth thee to be ſubject unto him; to yield up to him thy hid Treaſures, and all other the Riches of thine Anceſtors, and ſo to Reign under him: Which thing, if thou refuſeſt to do, he adjudges thee unworthy both of Life and Kingdom. *Edmund* hearing this proud Meſſage of the *Pagan*, after conſultation had with his Friends, returned this anſwer. *Go* (ſaid he) *and tell thy Lord theſe words: That* Edmund, *a Chriſtian King, for the love of a temporal life, will not ſubmit himſelf to a* Pagan *Duke, unleſs he will before become a Chriſtian.* **See my** *Engliſh Martyrol.* p. 21.

51. *Proſper* uſed to ſay, *Thou boaſteſt of thy wealth, ſtrength, honour, beauty, &c. Conſider what thou art, by ſin, and what thou ſhalt be in the grave, and thy Plumes will fall; For every proud man forgets himſelf. See my Lives of the Fathers*, p. 166.

52. *Iſidore* uſed to ſay, *He that begins to grow better, let him beware leſt he grow proud: leſt vain-glory give him a greater overthrow than his former vices. Ibid.* p. 184.

CHAP. LXXIX.

Examples of Prodigality: Waſtfulneſs: Luxury.

1. ALciſthenes the *Sabarite*, had a Garment, which was ſold by *Dionyſius* to the *Carthaginians*, for an hundred and twenty Talents. *Athenæus.*

2. *Demetrius*, King of *Macedonia*, had ſuch a rich Garment, as none of his Succeſſors would wear; *propter invidioſam impendii magnificentiam*, for the exceeding coſtlineſs thereof.

3. *Lionel*, the ſecond ſon of King *Edward* the third, when he was to

marry *Violenta*, the daughter of *Galeaſius*, the ſecond of that Name, Duke of *Millain*, with whom he was to receive a wondrous great Dowry; in that regard, he made a journey to *Millain*, attended with a choſen company of the *Engliſh* Nobility, at whoſe coming thither, ſuch abundance of Treaſure was, in a bountiful manner, ſpent by the Duke of *Millain*, in making moſt ſumptuous Feaſts, ſetting forth ſtately Sights, and honouring with rare gifts, above two hundred *Engliſh* men, which accompanied the Duke of *Clarence*, as it ſeemed to ſurpaſs the greatneſs of the moſt wealthy Princes. For, in one banquet, (wherein *Francis Petrarch* was preſent) among the chiefeſt Gueſts, there were above thirty courſes of ſervice at the Table, and betwixt every courſe, as many Preſents of wondrous price, intermixed: All which, *John Galeaſius*, the chief of the choice youth, bringing to the Table, did preſent to D. *Lionel*.

4. There were in one only courſe, ſeventy goodly Horſes, adorned with ſilk and ſilver furniture: and in the other, ſilver Veſſels, Falcons, Hounds, harneſs for Horſes, coſtly Coats of Mayl, gliſtering Breaſt-plates of maſſy ſteel, Helmets and Corſlets, decked with coſtly Creſts; Apparel diſtinguiſhed with coſtly Jewels, Souldiers Girdles: and laſtly, certain Gemms, by curious Art ſet in Gold: and of Purple, and Cloth of Gold for mens Apparel, in great abundance. And ſuch was the ſumptuouſneſs of that Banquet, that the meats which were brought from that Table, would ſufficiently have ſerved ten thouſand men. *Stows Annals.*

5. *Antiochus Sidetes*, marching with his Army againſt *Phraates*, King of *Parthia*, made no leſs preparation for Luxury than for that War. For thirty thouſand Scullions followed his Army, which conſiſted of eighty thouſand men. The greater number of them were Cooks, Bakers, and Stage-players. And *Antiochus* entertained conſtantly every day ſuch a multitude of Gueſts, that beſides what was eaten at Table, and taken off by heaps, every one of the Gueſts carried away with them whole joynts of meat, untouched. Fleſh of four-footed Beaſts, Fowls, Sea-fiſh ready dreſſed. There was alſo provided many ſweet meats, made of candied Honey, many Coronets of Frankincenſe and Myrrh, with Knots and Ribbands of Gold, which being let down at length, were as high as a man. And the Souldiery, imitating this his blind and mad profuſeneſs, drave ſilver nails into the ſoles of their ſhooes. They prepared alſo Silver Veſſels for the ſervice of their Kitchins, and adorned their Tents with woven Imagery. All which, rather ſeemed a booty to encourage an enemy, than to be a means to retard, and ſlacken the hands of a valiant man to purſue a Victory. *A.B. Uſh. Annal.* p. 490.

6. *Alexander* King of *Egypt*, being blinded with the inſinuations and flatteries of his familiar acquaintance, and living in continual Luxury, could not walk a ſtep, unleſs he were ſupported by two men: but in dancing, at their Feaſts, he would leap bare-footed, from their higher beds, and move his Body in dancing, as nimbly, and with as great activity as the beſt. *Ibid.* p. 503.

7. *Pompey* admired the wonderful rich Apparel and Arms, which King *Mithridates* uſed to wear, the Scabbard of whoſe Sword coſt four hundred Talents, and his Hat was of wonderful workmanſhip. *Ibid.* p. 603. In

the Wardrobe of *Mithridates*, were found two thouſand Cups of Onyx Stones, and faſtened together with Gold: Many Cups alſo for hot and cold drinks, Beds, Chairs, all moſt rich and ſplendid: Bridles for Horſes, and Trappings, all beſet with Gold and precious Stones; in receiving, and reckoning of which, the Treaſurer ſpent thirty dayes.

8. *Lucullus*, after he had finiſhed the *Methridatick* war, was the firſt that brought into *Rome*, profuſe Luxury in Buildings, Diet, and Houſhold-ſtuff. *Ibid.* p. 604.

9. After the firſt victory which *Alexander the Great* had againſt *Darius*, there were taken three hundred twenty nine of *Darius*'s women, which were skilful in *Muſick*: Forty ſix weavers, or knitters of Crowns: Paſtry women, two hundred ſeventy ſeven: Cook-Maids, twenty nine; Whitmeat makers, thirteen: makers of Drinking Cups ſeventeen: Wine Cellar men ſeventy: Apothecaries and Confectioners forty. *Ibid.* p. 210.

10. *Heliogabalus*, being choſen Emperour of *Rome*, aſſumed the Name of *Antonine*. His Apparel was extream brave, and gorgeous, and yet he never wore one Garment twice. His ſhooes were embelliſht with Diamonds, and Oriental Pearls, of the greateſt price. His ſeats were ſtrewed with Musk and Amber. His Beds were covered with Cloth of Gold, tiſſued on Purple, and emboſſed with Gems of ineſtimable value. His way was ſtrewed with filings of Gold and Silver. His Veſſels, even of baſeſt uſe, were of the pureſt Gold. His Lamps burned with precious Balms, and Gums of *India* and *Arabia*. His Fiſh-ponds were filled with Roſe-water. His Ships, in their Theatrical Sea-fights, floated in Rivers of Wine. His Baths, moſt magnificently built, when he had once uſed them, were pulled down, and new built. His Plate was of refined maſſy Gold; but never ſerved twice to his Table. His Rings and Jewels infinitely rich, yet never worn twice. His Concubines numberleſs, yet never lain with twice. Every Supper in his Court coſt a thouſand pound Sterling. When he lay near to the Sea, he would eat no Fiſh; when he was fartheſt in the Continent, he would eat no Fleſh. Whole Meals were furniſhed with Tongues of ſinging Birds, and Brains of the rareſt Creatures. All *Aſia*, *Europe*, and *Africa*, with the adjacent Iſlands; In a word, the whole Globe of Earth and Sea (whereof he was L. Paramount) was not able to fill this Gulph. In his Progreſſes, he was attended with ſix hundred chariots, fraught with Concubines, Catamites, and Panders: for whom he built a Seraglio in his Court, where himſelf (in the habit of a Courtezan) uſed to make ſolemn ſpeeches unto them, terming them his brave Fellow-ſouldiers, and Companions in Arms. He cauſed to be gathered in *Rome* ten thouſand weight of Spiders, ten thouſand Mice, and a thouſand Pole-cats, which he exhibited to the *Roman* Peers and People, in a publick Shew, and Solemnity, profeſſing, that now he perfectly underſtood how mighty a City *Rome* was. Laſtly, he ſummoned a Parliament of Women, to conſult about Tires, Faſhions, Dreſſes, Tinctures, and the like weighty and important affairs. *Herodians Imper. Hiſtory.*

CHAP. LXXX.

Examples of Prodigies: Prodigious Judgments.

1. IN the ſame year, that that *Great Mithridates*, King of *Pontus*, was born, there appeared a great Comet, at the firſt, indeed it ſeemed but ſmall, but afterwards it elevated, and ſpread it ſelf, and came as far as the *Equinoctial Circle*, ſo that its extent equallized that Region of the Heavens, which we call the *Milky way*. *Arch-biſhop Uſhers Annals*, p. 486.

2. Juſt before the taking of *Ariſtonicus*, (a dangerous enemy to the *Romans*) news was brought to *Rome*, that the Image of *Apollo* at *Cuma*, had wept for four dayes together. The South-ſayers were ſo appalled at the Prodigie, that they had thrown the Image into the Sea, had not the old men at *Cuma* interceded for it: But the more expert Southſayers anſwered, that thereby the fatality of *Greece* was portended, from whence that Image was brought. *Ibid.* p. 492.

3. As there appeared a Comet in the year wherein this *Mithridates* was born, ſo there appeared one alſo in the firſt year of his Reign, which ſhined ſo, night and day, for ſeventy dayes together, that the whole Heavens ſeemed all to be on a light fire. For, both the Tail of it covered the fourth part of Heaven, and out-vied the Sun in brightneſs: and alſo its riſing and ſetting, took up the ſpace of four hours. *Ibid.* p. 498.

4. *L. Junius* Syllanus, going *Proconſul* into *Aſia*, he, with his company, ſaw a ſpark fall from a Star, which encreaſed in bulk, as it came nearer the Earth. And being grown to the bigneſs of the Moon, it gave as much light, as if it had been a cloudy day; and when it drew up towards Heaven again, it grew into the faſhion of a Lamp. *Ibid.* p. 540.

5. A little before the Civil War between Pompey and *Cæſar*, brake out, a little before noon, there happened an horrible Eclipſe of the Sun, of ten parts and an half; of which *Lucan* thus ſpeaks

——————— Titan *hides*
(when mounted in the midſt of Heaven he rides)
In Clouds his burning Chariot, to enfold
The world in darkneſs quite. Day to behold
No Nation hopes.— ——————— Ibid. p. 631.

6. A little before *Charles* the eighth, King of *France*, marched with his Army into *Italy*, for the Conqueſt of the Kingdome of *Naples*, there were many ſtrange Prodigies, whereby many men foreſaw and foretold

told that there would be more great changes, and more ſtrange and horrible accidents, than from many ages before had happened in any part of the World: For there were ſeen in the night, in *Poville*, three Suns in the midſt of the Firmament, and many clouds about them, which ſent forth moſt dreadful Thunders and Lightnings.

7. In the Territory of *Aretzo*, were manifeſtly ſeen in the Air, infinite number of Armed men, upon mighty Horſes, with a terrible noiſe of Drums, and Trumpets.

8. The Images of the Saints did manifeſtly ſweat in many parts of *Italy*.

9. In very many places were brought forth many Monſters, both of Men, and other Creatures: with many other things againſt the order of Nature, concurring all at one time, though in divers places. *Guich. Ital. Hiſt.* p. 40.

10. Whilſt the *French* Army was in the City of *Milan*, there happened a matter of no leſs wonder than fear, which brought to the *Frenchmen* no ſmall aſtoniſhment, as if the Heavens by manifeſt ſignes, had given them a forewarning of their future calamities. For upon the day that is ſolemnly conſecrated to the memory of the death of the Apoſtle Peter, the Sun being ſet, and the Air and firmament clear, there fell down from Heaven a Light, and a Fire before the Gate of the Caſtle, where were brought many Barrels of Gunpowder, drawn out of the Caſtle, to be ſent to other places for ſervice. This flaſh of Fire ſeized upon the powder, with an horrible noiſe, by the violence whereof, the fair Tower of Marble which was over the Gate, in the top whereof, was a ſtately Clock, was caſt down, and razed from the foundation to the top of it, in which fury alſo the Walls, and Chambers of the Caſtle, with other Buildings adjoyning to the Tower, ran the ſame Fate. Yea, in one inſtant, the whole Body of the Caſtle, and the whole City of *Milan* trembled, and ſhak'd with the fury of the blow, which blew into the air, from ſundry places many great, and huge Stones, which in the fall, hurt, and ſlew many Perſons.

And, as in a Common Calamity, every one hath his ſhare, ſo it fell out here, that many which had eſcaped the fall of the Stones, were overwhelmed by the ruines of the Walls, under which they were ſmothered, or preſſed to death: With theſe ruines, the Caſtle-Green was ſo overſpread and covered, that it was a terrour to behold ſuch a ſuddain alteration: But eſpecially it brought aſtoniſhment even to thoſe that were moſt aſſured, to ſee the Stones of ſuch an incredible bigneſs, with the fury of the Fre, to be caſt more than five hundred paces from the place. This happened in the very hour, wherein people of all ſorts were gone for their recreation to take the air upon the Caſtle-Green, by which means there were ſlain about five hundred men, that belonged to the Caſtle. *Ibid.* p. 785.

11. *Anno Chriſti* 1336. there happened a fearful Earth-quake in the City of *Venice*, which overturned divers Steeples, and Palaces, and among other direful effects it produced, it cauſed that many hundreds of women miſcarried in Child-birth: and a terrible Plague followed it, which reduced the City to ſuch an height of miſery, that it was almoſt depopulated:

ted : whereupon, the Senate made a Decree, that as many as would come to dwell at *Venice*, ſhould, after they had ſojourned two years, be free Citizens. *Howels Survey*, p. 76.

12. *Anno Chriſti*, 1567. the Arſenal of *Venice* was ſet on fire, which, falling among the Pitch and Tarr, with other combuſtible ſtuff, made a moſt hideous noiſe far and near. After which, followed an intolerable Dearth, inſomuch, that for the Peoples relief, they were forced to make uſe of the Magazine which was provided for their Fleets. *Ibid.* p. 96.

13. A little before the late revolt of *Portugal* from the Crown of *Spain*, there was a portentous ſtrange accident, that happened near the *Tercera* Iſlands, which are ſubject to the Crown of *Portugal*. For in one of them, there was a Town built upon the Sea-ſide, under divers Cliffs, and Rocks, among which, there was a great Lough, which ſuddenly one day brake out into a fearful fire, proceeding (probably) from ſome *Bituminous* matter in the bottom : The flakes of fire and ſmoke did ſo darken the whole Region of the circumambient air for many dayes, that they of the Town below thought verily that the Day of Judgment was come : for they could go ankle-deep in the aſhes which the fire had thrown into their ſtreets. At laſt the huge Lake came tumbling down the Hills, and carried many of the People, with part of the Town, into the Sea. This was held to be an ominous thing, and to portend ſome great change. But the year following, there happened a ſtranger thing ; for a new Iſland popped up out of the Sea thereabouts, and peeped above water, which was never ſeen before. *Howels Hiſt. of Naples*, p. 43.

14. In the year 1618. a mighty Blazing Comet appeared in *Libra*, whoſe bearded beams covered the *Virgin Sign*. It firſt appeared on *Wedneſday* morning, *November* the eighteenth, and vaniſhed away on *Wedneſday*, *December* the ſixteenth following, in twenty eight dayes motion, making its circumgiration over moſt parts of the known World : extending its radiant locks (by obſervation of *Aſtronomers*) ſometimes forty five Degrees in length. And, as Dr. *Bambridge* obſerved, towards the Declination of it, about the eleventh of *December*, in the morning, it paſſed over *London*, and ſo haſted more Northwards, even as far as the *Orcades*. What miſerable effects of War, Ruin, and devaſtation, in moſt parts of the known world, followed at the heels of this ſtupendious Harbinger, is obvious to all. *Hiſt. of Great Brit.* p. 128.

15. *Anno Chriſti* 1556. a little before the marriage of the young Queen of Scots with the Daulphin of *France*, many Prodigious ſigns in *Scotland* were obſerved. As, a Comet, vulgarly called, a *fiery Beſome*, ſhone the whole Months of *November*, *December*, and *January*. Great Rivers, in the midſt of the Winter dryed up, and in Summer ſwelled ſo high, as divers Villages were therewith drowned, and numbers of Cattel, feeding in the Valleys, were carried into the Sea. Whales of a huge bigneſs, were caſt into ſundry parts of the River *Forth*. Hail-ſtones, as big as Pidgeons eggs, falling in divers parts, deſtroyed abundance of Corn : And, which was moſt terrible, a fiery Dragon was ſeen to fly low over the Earth, vomiting

forth fire both day and night, which neceſſitated the people to watch their Houſes, and Corn-yards. *AB. Spotſ. Hiſt. of Church of Scotl.* p. 94.

16. *Anno Chriſti* 1669. *July* the one and thirtieth, being *Saturday*, there was a great dark Cloud ſeen to ariſe in the Eaſt, not far from *Litchfield* in *Staffordſhire*, which drawing nearer to the City, about Noon came over it, which then appeared to be a huge number of Ant-flyes, ſo thick, as that they darkened the Skies: and it being the Market-day there, they fell down in great abundance, filling the very houſes, and the people both within, and without doors, were much bitten or ſtung with them, yea, the very horſes were forced to run about as if they had been wild. The Market-people were ſo plagued by them, that they were fain to pack up and be gone. People were driven out of the Field from their Harveſt work: and thus they continued two or three hours, multitudes of them falling dead, and lying ſo thick in the Streets, that they might be taken up by whole handfuls, and the people ſwept them up on heaps. The remainder took their flight Northward, and moleſted other places. *This was atteſted by many eye-witneſſes.*

17. Shortly after the Coronation of King *Egelred*, who came to the Crown by the murther of his elder Brother, there was a Cloud ſeen hanging over this Land, the one half of it looking like Blood, the other half like Fire. And not long after, the *Danes* arrived in ſundry parts of the Land, Plundering, Burning, and Murthering without any Mercy, and carrying away multitudes into miſerable Captivity. *See my Engliſh Martyr.* p. 31.

18. When *Ambroſe*, Biſhop of *Millain*, was an Infant, lying in his Cradle, a Swarm of Bees came and ſetled on his Face, and after a while flew away without hurting of him; whereupon his Father ſaid, *Si vixerit Infantulus iſte, aliquid magni erit*: If this Child live, he will be ſome great and eminent man. *See my Lives of the Fathers*, p. 112.

19. *Gregory the Great*, having been ſent to the Emperour *Tiberius*, at *Conſtantinople*, about ſome Eccleſiaſtical affairs, at his return to *Rome*, the River *Tyber* did ſwell to ſuch an unmeaſurable height, that it ran over the Walls of the City, and drowned a great part of it, and brake into many great Houſes; overthrew many antient Monuments; flowed into the Granaries belonging to the Church, and carried away many thouſand meaſures of Wheat. Preſently after which Inundation, there came down the River an innumerable company of Serpents, and among them, one monſtrous great one, as big as a great beam, all which, ſwimming down the River into the Sea, were there choaked; and their Carkaſſes being caſt upon the Shoar, rotted, by the ſtink whereof, the Air was infected, ſo that a dreadful Plague followed, whereof there dyed many thouſands. Yea, Arrows were viſibly ſeen ſhot from Heaven, and whoſoever was ſtricken with them, dyed immediately; among whom, *Pelagius* Biſhop of *Rome* was one. And this Judgement ſo raged in the City, that many houſes were wholly emptyed of their Inhabitants. *Ibid.* p. 180, 181.

20. *An. Chriſti* 1382. AB. *Courtney* appointed a Convocation to be held in *Lond.* principally againſt *Wickliff*, at which time this memorable accident

fell out. When they were all gathered together at the *Gray-Friars* in *London*, juſt at that very inſtant wherein they were beginning their buſineſs againſt *Wickliff*, there fell out a wonderful and terrible Earthquake throughout all *England*, whereupon, divers of the *Suffragans*, being affrighted with the terrour of it, thought good to leave off their further proceeding therein. *Ibid.* p. 208.

21. *Anno Chriſti* 1548. upon the ſixth of *November*, there was a great *Chaſm*, or opening in the Heavens, and in ſome places, fire fell to the Earth, and flew up into the Air again. This *Jaſper Cruciger* ſaw, and thereupon much bewailed the great commotions and diviſions in the Church, which he foreſaw by this Prodigie, which alſo came to paſs. *Ibid.* p. 320.

22. Seven dayes before the death of *Philip Melancthon*, many perſons worthy of credit, betwixt nine and ten a Clock at night, ſaw in the Clouds, over the Town of *Wittenberg*, five Rods, bound together; after which, two of them vaniſhing, the other three appeared ſevered, in divers places; the branches of the Rod were turned towards the *North*, and the handles towards the *South*; of which Prodigie, when *Philip* was told, he ſaid, *Herein is our comfort: Gods Fatherly puniſhments are not Swords, but Rods, wherewithall Parents uſe to correct their Children: And I fear a Dearth. Ibid.* p. 566.

23. *Anno Chriſti* 1562. *December* the nineteenth, Mr. *John Calvin*, lying in his bed, ſick of the Gout, it being the *Sabbath-day*, and the *North* wind having blown ſtrongly for two dayes together, ſome Friends comming to viſit him, he ſaid unto them, *Truly I know not what is the matter; but I thought this night that I heard Warlike Drums beating very loud, and I could not perſwade my ſelf but it was ſo. Let us go to Prayer, for ſurely ſome great buſineſs is in hand.* And indeed this very day, there was a great battel fought between the *Guiſians* and the *Proteſtants*, not far from *Paris*, news whereof came unto *Geneva* within a few dayes after. *Ibid.* p. 658.

24. *Anno Chriſti* 1538. was made famous for divers things. For then the Kingdome of *Denmark* embraced the Goſpel. The Emperour, and King of *France* met together to treat of Peace. The Bible was Printed in *Engliſh* at *Paris*, the overſeer of which work was Biſhop *Bonner*. The Univerſity of *Strasbourg* was erected. The Sect of the *Antinomians* was detected. The Marqueſs of *Brandenbourg* embraced the *Auguſtane Confeſſion*. And the Sea, by the Kingdome of *Naples*, was wholly dry for eight miles together, out of which place, fire and aſhes brake forth ſo abundantly, that many places were miſerably deſtroyed thereby. *Ib.* p. 831.

25. *June* the third, 1658. a Whale came up the *Thames* as high as to *Deptford*, and being diſcovered at *Greenwich*, many boats made out after him, and at laſt a Marriner ſtruck him with an Harping-Iron, whereupon he ſpouted forth much water and blood, and roared like a Lyon, and ſo beating himſelf up and down till he came about *Blackwall*, he there turned up his belly and dyed. Many thouſands went to ſee him. He was fifty nine foot long, and fifteen foot high, as he lay on his belly. *June* the eighth enſuing, Sir *Henry Slingsby*, and *Dr. Hewit*, being Condemned by an High Court of

Juſtice (as they then called it) loſt their Heads at Tower Hill. And *September* the third following, which uſed to be a great day of Triumph at *Olivers* Court, for the two great Victories obtained by them againſt the *Scots*, the one at *Dunbar*, the other at *Worceſter*, was turned into a day of mourning to them, by the death of their Protector, who dyed about four or five a clock that day, 1658. On the *Munday* before, there was ſuch a tempeſtuous and violent wind, as overthrew divers Houſes, brake, and overturned many Trees by the roots, and did much other miſchief.

26. About the beginning of *Auguſt*, in the year 1669. there came two *Whales* and a *Grampas*, up the River of *Thames*, whereof, one of the *Whales*, and the *Grampas* were killed: and the other *Whale*, which was the bigger, returned back into the Sea. *September* the fourth following, news was brought to our Kings *Majeſty*, of the Death of our Queen Mother, who dyed in *France*, *July* the one and thirtieth, in the ſixtieth year of her age.

27. I have a Letter by me, written by a Merchant of good credit, dated from *Bilboa*, *September* the 14*th*. 1651. wherein this Prodigious Judgment is thus related.

Sir, I preſume, that before this comes to your hands, you will hear of Gods great Judgment upon this Town, which hath cauſed ſuch a deſtruction, as is impoſſible to be deſcribed, and, at preſent, 'tis not throughly known what dammage it hath done. Vpon the 8th of this Month, it pleaſed God (not by any extraordinary rains from Heaven, to our ſeeming) to open the Mountains, like Fountains, and to cauſe the Sea ſo to ſwell, that, in leſs than four hours, it overflowed the Town throughout, ſixteen foot high, which prevented us, not only from ſaving our Goods, but alſo, with great hazard of our Lives, have we eſcaped, yet many loſt their lives, with great deſtruction both of the Houſes and walls. For my own part, I feared my life; for my Houſe trembled under me extreamly; ſo that, not only my ſelf, but my whole Family had been deſtroyed, had it continued but a ſmall time longer, though the water ebbed not of twenty four hours. Many Iron Mills were deſtroyed, many thouſand loads of Charcole were carried away, many bags of Wool ſpoiled; all the Shops, with their Goods, marred; God knows the trouble we underwent; and ſtill, I am every day in the mud, half my heigth, looking after my Goods, and am fain to keep many men digging, to find my Goods, and am looking out for bread to maintain my Family: a little chicken coſts us two ſhillings in Spaniſh *Plate. In brief, neither Horſe, Mule, Hog, nor any other living Creature, that goes upon the ground, hath eſcaped drowning, but only ſuch as fled to the tops of the Mountains. The deſtruction, and loſſes of this Town, are unſpeakable; the very pavement, and ground being carried away, at leaſt ten foot deep, and the River hath altered its channel. The firſt work that we now ſet upon, (by command of Authority) is, to throw away the Fiſh, which the water brought with it, which, being tainted, ſmells ſo abominably, that we fear it will bring the Plague among us: but, we hope, by to morrow night, to throw it all into the River, ſo to be cleer of this ſtink; and our next work muſt be cleanſe the River, &c.*

28. A little before the Mother of *John Picus*, Earl of *Mirandula*, was

brought to bed of him, there appeared in her Chamber, a round flame of fire, hanging on the wall, for a little while, and then vaniſhed away, about which, there were many conjectures. *See his Life*, in my *ſecond vol. of Lives*, p. 25.

29. The Biſhop of *Eureux* [*du Perron*] in a Sermon which he preached before King *Henry* the fourth, and at the Court at *Paris*, would needs be the Trumpet of his own Praiſes, pretending that he had gotten a victory over *du Pleſſis*, in a Diſputation: but that very week, a flaſh of Lightning brake into the Church, and ſhattered in pieces the Pulpit wherein the Biſhop had preached, burnt ſome Images, and, at the ſame time, fell likewiſe in the Kings Garden.

The *Thurſday* following, the Biſhop preached again, in a Church by the *Loure*; upon which Church, two nights after, fell another flaſh of Lightning, which uncovered part of the Steeple, and beat down ſome Images, and at the ſame inſtant, falling again in the Kings Garden, burned ſome Orange Trees there. In theſe Prodigies, even the Adverſaries of *du Pleſſis*, acknowledged the Finger of God, neither would they ſuffer the Biſhop to preach any more in their Churches. Himſelf alſo made an Oath, that he would preach no more that Summer. *See Du Pleſſis Life, in my ſecond vol. of Lives.* p. 150, 151.

30. In the Reign of the Emperour *Juſtinian*, the Sun, for the greateſt part of a year, gave ſo little Light, that it was but equal to the Light of the Moon, the Sky being cleer, without clouds, or any thing to overſhadow it. After which there followed a great Famine, and much War and Bloodſhed. *See Juſtinians Life, in my ſecond vol, of Lives.*

31. Before the Wars between *Pompey* and *Cæſar*, the Sea ſeemed to be bloudy.

--------- Superique minaces
Prodigiis Terras implerant, Æthera, Pontum.
Ignota obſcuræ viderunt Sydera noctes,
Ardentemque Polum flammis, Cœloque volantes
Obliquas per inane faces -------
Fulgura fallace micuerunt crebra ſereno,
Et varias ignis denſo dedit aere formas. Lucan.

-------- The threatning Gods
Fill Heaven, and Earth, and Sea, with Prodigies.
Unheard of Stars by night adorn the skies:
Heaven ſeems to flame, and through the Welkin fire
Obliquely flyes: State-changing Comets dire
Diſplay to us their bloud-portending hair:
Deceitful Lightnings flaſh in cleereſt air:
Strange-formed *Meteors* the thick air had bred
Like Jav'lins long, like Lamps more broodly ſpread.
Lightning, without one clap of Thunder, brings
From the cold North, his winged fires, and flings

Them 'gainſt our Capitol: Small Stars, that uſe
Only by Night their luſtre to diffuſe,
Now ſhine in midſt of Day, *&c.*

32. Before the death of *Julius Cæſar,* not only drops of blood fell from Heaven, but alſo Pits and Pools were turned into blood.

33. Not many years ſince, a ſhower of bloud fell about *Glouceſter*, as was teſtified by good hands.

34. *An. Ch.* 1668. in *Autumn*, a great part of *Aſia*, and ſome parts of *Europe*, were infeſted with extraordinary Earthquakes. The Cities of *Conſtantinople* and *Adrianople* felt its ſad effects, but not with that violence and continuance as ſome other places. In ſome parts of *Perſia*, it continued for above eighty dayes. *Torqueto* and *Bolio*, two conſiderable Cities, were by its great violence laid even with the ground, and all, or moſt of the Inhabitants, were buried in the ruines: above ſix thouſand perſons periſhing in the firſt of them, and above one thouſand eight hundred in the latter. And, in all the adjacent Cities, it raged with extraordinary fury, deſtroying, and ruining their Buildings, killing many of the People, and the reſt were forced to quit the Towns, and to take up their lodgings in the Fields.

35. *July* the 30th. 1662. was a very ſtormy and tempeſtuous day, in many parts of *Cheſhire* and *Lancaſhire*. At *Ormskirk* in *Lancaſhire*, there was ſuch a ſtorm of Hail, as brake the Glaſs-windows, and did much hurt to their Corn. Mr. *Heywood*, the Miniſter, meaſured an Hail-ſtone, after ſome of it was waſted, and found it four inches about, others being judged greater. The ſame day, in the afternoon, in the Forreſt of *Maxfield*, in *Cheſhire*, there aroſe a great Pillar of ſmoke, in heigth like a Steeple, and twenty yards broad, which, making a moſt hideous noiſe, went along the ground, for ſix or ſeven miles, levelling all before it. It threw down fences, which were ſtone-walls, and carried the ſtones to a great diſtance from their former places: but it lighted upon Mooriſh ground, not inhabited, and ſo did the leſs hurt. The terrible noiſe that it made, ſo affrighted the Cattel, that they ran away, and ſo were preſerved. Paſſing over a Corn-field, it laid all as even with the ground, as if it had been troden down with feet.

It went through a Wood, and turned up above an hundred Trees by the roots. Coming into a Field full of cocks of Hay, ready to be carried, it ſwept it all away, ſo as ſcarce an handful of it could afterwards be found: only it left a great Tree behind it, in the midſt of the Field, which it had brought from ſome other place. From the ſaid forreſt, it went by a Town called *Taxhall*, and thence to *Waily-Bridge*; where (and no where elſe) it overthrew an houſe or two: yet the People that were in them received not much hurt; but the Timber was carried away, no one knew whither. From thence it went up the Hills, into *Darbyſhire*, and ſo vaniſhed.

This Information came from Mr. *Hurſt*, Miniſter of *Taxhall*, who had the relation from eye-witneſſes: and from Mr. *Sa. Aſhherſts*, Miniſter of *Heaton-Gate*.

36. *October* the thirteenth, *Anno Chriſti, 1666.* there was in *Lincolnſhire*, an extraordinary, and dreadful ſtorm of Thunder, accompanied with Hail-ſtones, much bigger than Pidgeons eggs, and in ſome places, ſome fell as large as Pullets eggs. Immediately after, there followed a Storm and Tempeſt, attended with ſuch a ſtrange noiſe, as hath not uſually been heard, and it came with ſo great violence, and force, that, at a place called *Welbourn*, it threw moſt of the Houſes to the ground; brake down ſome, and tore up other Trees by the roots, ſcattering abroad much Corn and Hay: but, by Gods good Providence, only one Boy in that Town was killed.

From thence, paſſing on to the next Town, called *Willingore*, it overthrew ſome Houſes, which, with their fall, killed two children. Thence paſſing only by the skirts of *Nanby*, it did ſome hurt to ſome few Houſes; but moving on to the next Town, it fell ſo violently upon the Church, that it preſently daſhed the Spire Steeple in pieces, ſo furiouſly tearing, and rending the Church it ſelf, both in the Stone and Timber-Work, that, but a little of the wall of it was left ſtanding, and only the Body of the Steeple. In this Town, it threw down many trees, and out-houſes, as it did alſo ſeveral Houſes, at two other Towns far diſtant. What other hurt it hath done, we yet know not. It was obſerved to move only in a Channel, which, had it held any conſiderable breadth, could not but have ruined a great part of the Country. To ſome that ſaw it at a diſtance before it came near them, it had the appearance of fire, and was by ſome obſerved to move in a kind of Circle, though it kept its general courſe ſtrait on, at the ſame time.

37. It paſſed alſo through *Nottinghamſhire*; ſome of the Hail-ſtones being meaſured, were nine inches about. This Whirlwind extended about ſixty yards in breadth. In the *Forreſt* of *Sherwood*, in *Nottinghamſhire*, it brake down, and overthrew at leaſt a thouſand Trees. One it brake ſhort off in the Body, that was three foot in the *Diameter*. It alſo overthrew divers Wind-mills: ſome Boats in the River: and in one Town, conſiſting of fifty houſes, it left but ſeven ſtanding.

38. The ſame evening, over *Derby* Town, and ſome other places, there appeared a firy Sword, hanging in the air over them.

39. The *Thurſday* after, in the Evening there were ſtrange fires ſeen hanging over *Nottingham* Town, inſomuch as ſome of the Inhabitants, coming homeward, from a Countrey Market, judged the Town to have been on fire, in three ſeveral places. *Theſe Informations I had from eye-witneſſes, that were* Fide digni.

40. In the eleventh year of the Reign of King *William Rufus*, at *Finchamſtead*, in the County of *Barkſhire*, a Spring, for the ſpace of fifteen dayes, caſt up a Liquor, for ſubſtance and colour, like bloud; and after, by the ſpace of fifteen dayes, great flames of fire were ſeen in ſundry places, and at ſundry times. *Sir Rich. Bak. Chron.* p. 40.

41. A brief Narrative, of an Apparition of a great number of Horſemen, ſeen on a Common, called *Keſen-y-Cood*, near unto *Monigomery*, upon the twentieth of *December*, *Anno Chriſti*, 1661. agreeable to the firſt Relation of one of the Spectators, to *Francis Fitz-Herbert* Eſq;

Capital Bayliff of the Burrough of *Montgomery*, and to the Depoſitions of the ſaid Informer, and ſeveral other Perſons examined before the Right Honourable *Edward* L. *Herbert*. Baron of *Cherbury* ; *Francis Fitz-Herbert*, and *Rob. Griffith*, Eſqs; Juſtices of the Peace of the County of *Montgomery*.

The Perſons examined, related, That upon the day aforeſaid, about Sun-ſetting, they being Inhabitants of *Weſton*, a mile from *Montgomery*, diſcovered a great number of Horſemen, about four hundred paces diſtant from them, in a Martial Order, marching two by two, upon the road leading from *Guern-y-gow*, towards *Montgomery Leaguer*, upon the ſaid Common, and that they, obſerving how long they marched in their view, judged, that the ſaid Horſemen, continuing (ſtill to march without any ſtand) were at leaſt half an hour before the Reer of them came to the place where they firſt ſaw the Front, ſo that the Deponents (though differing in their Judgments about their number, ſome judging them to be about a thouſand) yet all aſſented, that they were about 500 horſe at leaſt.

The Deponents being amazed at ſo ſudden an appearance of ſuch a number of Souldiers (as they apprehended them) concluded, that they were an Army of Roundheads, going to releaſe the Priſoners at *Montgomery*, (there being at that time ſeveral Gentlemen, and Miniſters of that County, under reſtraint, in a Priſon in the ſaid Town) and therefore reſolved that one of them, namely, the Informer, ſhould follow after them, (the Horſemen being by that time gone into a Valley, out of their ſight) to make a more full diſcovery of them, and which way they went ; who, when he came to the top of the ſaid Hill, (with ſome other of his Neighbours, whom he called to atteſt the truth with him) having the advantage of a fair Proſpect, had a ſecond full view of them, and then could diſtinguiſh their Horſes to be of ſeveral colours ; as White, Gray, Black *&c.* and diſcovered, that they marched in three ſeveral Companies, and betwixt every Diviſion, they had two Horſe Colours flying ; but as he drew toward them, they ſtill marched fromwards him, ſo that he could not come nearer them than within an hundred yards.

And farther, the Deponent related, that there was a man thatching all that day, till night, upon an houſe, which the Deponent judged that the Horſemen marched by, who being asked, Whether he ſaw all thoſe Souldiers which marched by him ? ſaid, *That he ſaw none.* And there was no tract of the Horſes to be ſeen, either that night, or the next morning, by ſuch as went purpoſely to look for it ; whereupon they concluded it to be a wonderful Apparition, which was matter of great admiration to the whole Countrey.

42. The ſame day and year, a certain Woman, coming from *Biſhops-Caſtle*, over the ſame Common, which the Horſemen ſeemed to march over, near unto an Houſe upon the ſame Common, fell off her Horſe, being much terrified with the ſight of a great *Blazing ſtar*, which ſhe, and ſix men with her ſaw, ſometimes of a light colour, ſometimes of a red, with a Tail like an Arrow, which continued *Perpendicularly* over them, from *Biſhops Mount*, to the ſaid Common, being three miles. The People of the houſe alſo, where the woman fell, when they came out, ſaw the ſaid Star.

The Perſons that depoſed the truth of the Viſion of the Horſe-men, were, *Moſes Cadwallader*, his Son in Law, and his three Daughters, with ſome others.

43. *Anno Chriſti* 1660. in the Winter time, there were many dreadful Storms, and Tempeſts in *England*, which did much hurt in divers places: in the midſt of Winter in ſome places was much Thunder and Lightning.

44. Alſo in the midſt of the ſame Winter, a River in *Derby-ſhire*, which had a Cauſey over it to turn the Water to a Mill; the Water above the Cauſey on a ſuddain fell ſix Foot, and the Waters beneath, running away, the River remained dry for ſome miles, for a good ſpace. Alſo, not long after, there was an Earthquake in *Leiceſter-ſhire*, *Nottingham-ſhire*, and in the places adjacent.

45. *Anno Chriſti* 1665. in *February*, there was a great Tempeſt, accompanied with Thunder, Lightning, and an Earthquake in divers places: at which time, the ſtately Spire of *Trinity* Church in *Coventry* fell down, and beat down a great part of the Church, killing onely one man: And in *Hampſhire*, a Juſtice of Peace riding by the way, was ſlain, and burnt by Lightning.

46. In the reign of K. *VVilliam Rufus*, all the Lands in *Kent*, ſometimes belonging to Earl *Godwin*, were, by breaking in of the Sea, ſwallowed up, and covered with Sands, which are called, *Godwin Sands* to this day. *Sir R. Bak. Chron.* p. 40.

47. In the reign of K. *H.* I. by the breaking in of the Sea, a great part of *Flanders* was drowned: whereupon a great number of *Flemings* became ſuiters to uor King for ſome places to inhabit in, and he accordingly aſſigned them *Pembroke-ſhire* in *VVales*, where their poſterity inhabit to this day. *Sir R. Bak. Chron.* p. 47.

48. Alſo upon the tenth of *October*, the River *Medway* in *Kent*, for many miles together, did ſo fail of Water, that in the midſt of the Channel, the ſmalleſt Veſſel could not paſs: And the ſame day alſo in the *Thames*, betwen the Tower of *London*, and the Bridge, men waded over on foot for the ſpace of two dayes. Alſo at another time, the River of *Trent* by *Nottingham* was dryed up for a whole day. *Ibid.*

49. Alſo in this Kings reign, the Earth moved with ſo great violence, that many houſes were ſhaken down; and *Malmsbury* ſaith, that the houſe wherein he was ſitting, removed, and was liſted up twice, and the third time ſetled again in its proper place. Alſo in divers places the Earth ſent forth a hideous noiſe, and caſt forth flames at certain riſts, for many dayes together, which, neither by water, nor any other means could be ſuppreſſed. *Ibid.*

50. About the ſame time in *Lombardy* in *Italy*, there was an Earthquake which continued 40. dayes, and removed a Town from the place where it ſtood, a great way off. *Ibid.*

51. In the 13*th* year of this Kings reign, the Sun was ſo deeply Eclipſed, that by reaſon of the darkneſs, many Stars did plainly appear. *Ibid.*

52. In 11*th* year of K. *Hen.* II. *Jan.* 26. there was ſo great an Earthquake in the Iſle of *Ely*, in *Northfolk*, and *Suffolk*, that it overthrew them which, ſtood upon their feet, and made the Bells to towl in the Steeples.

53. In the ſeventeenth year of his Reign, there was ſeen at St. *Oſyths* in *Eſſex*, a Dragon of a marvellous bigneſs, which, by moving, burned Houſes. And the ſame time, almoſt the whole City of *Canterbury* was burned down. And, in the eighteenth year of his Reign, the Church of *Norwich*, with the adjacent Houſes, were burned down, and the *Monks* diſperſed.

54. At *Andover*, a Prieſt, as he was praying at the Altar, was ſlain with Thunder; and one *Cleark* and his Brother, were burned to death by Lightning.

55. In the twenty third year of his Reign, a ſhower of bloud rained in the *Iſle of Wight*, which continued two hours together.

56. In his twenty fourth year, a great part of the City of *York* was burned.

57. The ſame year, on *Chriſtmas day*, in the territory of *Derlington*, in the Biſhoprick of *Durham*, the Earth lifted up it ſelf in the manner of an high Tower, and ſo remained unmoveable, from morning till evening, and then fell with ſo horrible a noiſe, that it much frighted the Inhabitants thereabout; and the Earth ſwallowed it up, and made there a deep pit, which is ſeen at this day, ſaith *Leland*, who ſaw the pits there, commonly called *Hell Kettles*.

58. Alſo, in the ſame year, the Church of St. *Andrew* in *Rocheſter*, was conſumed with fire. In the 28th year of his Reign, *Barnwel*, with the Priory, a mile from *Cambridge*, was burnt down. And, in his 30th year, the Abby of *Glaſtenbury* was burnt, together with the Church of St. *Julian*.

59. *Anno Chriſti*, 1180. a great Earth-quake threw down many buildings, among which, the Cathedral Church of *Lincoln* was rent in pieces by it, upon the twenty fifth of *April*. And on the twentieth of *October*, the Cathedral Church of *Chicheſter*, and the whole City was burnt down. And, in the year 1188. *Septem.* 20. the Town of *Beverley*, with the Church there, was burnt down. *Sir R. B. Chro.* p. 65.

60. In the Reign of King *Richard* the firſt, the Town of *Mawling* in *Kent*, together with the Nunnery, was conſumed by fire. *Ibid.* p. 74.

61. In the Reign of King *John*, were great Thunders and Lightnings, and Showers, with Hail-ſtones, ſome as big as Gooſe Eggs. Fiſhes of ſtrange ſhapes were taken upon our Coaſts, armed with Helmets and Shields, and were like unto armed Knights, ſaving that they were far greater in bulk. About *Maidſton* in *Kent*, a certain *Monſter* was found, ſtricken with the Lightning, which had an Head like an Aſs, a Belly like a man, and all other parts far differing from any other Creature. *Ibid.* p. 84.

62. In the Reign of King *Henry* the third, at one time, there was no Rain in *England*, from the firſt of *March* to the *Aſſumption* day: and, at another time, there fell ſo much rain, that *Holland*, and *Holderneſs*, in *Lincolnſhire*, were overflowed, and drowned. *Ibid.* p. 200.

63. In the ſeventeenth year of his Reign, there were five Suns ſeen together, after which, there followed ſo great a Famine, that People were fain to eat Horſe-fleſh, and Bark of Trees: and in *London* twenty thouſand were ſtarved for lack of food.

64. Alſo in his time, the Church of St. *Mildred* in *Canterbury*, and

the Town of *Newcaſtle* upon *Tine*, were burnt down, together with the Bridge thereof. And, in his time, the Sea, by the ſpace of four or five dayes, flowed not up to its uſual heigth, which was never known any time before. *Ibid.* p. 200. And in the Iſle of *VVight* was a child born, that at eighteen years of age was ſcarce three foot high.

65. In the ſeventeenth year of the Reign of King *Edward* the firſt, the City of *Carlile*, and the Abbey, together with all the Houſes belonging to the *Friars Minors*, were conſumed with fire. In his one and twentieth year, a great part of the Town of *Cambridge*, with St. *Maries* Church, was burnt down. In the twenty ſeventh year of his Reign, his Palace at *VVeſtminſter*, and the Monaſtery adjoyning, were conſumed with fire, and the Monaſtery of *Glouceſter* was burnt down alſo. *Ibid.* p. 212.

66. In the fourth year of the Reign of King *Edward* the ſecond, the Church of *Middleton* in *Dorcetſhire*, with all the Monuments in it, were conſumed with Lightning, the *Monks* being at *Mattins*. *Ibid.* p. 224.

67. In the twelfth year of King *Edward* the third, a ſudden inundation of water, at *Newcaſtle* upon *Tine*, bore down a piece of the Town Wall, and ſix pearches in length, near to a place called *VValkenew*, where an hundred and twenty men and women were drowned. *Ibid.* p. 143.

68. In the third year of King *Richard* the ſecond, ſo great a Mortality afflicted the North parts of *England*, that the Countrey became almoſt deſolate. In his ſixth year, upon *May* the 24th, there was ſo great an Earthquake, as made Ships, in ſome Havens, to beat one againſt another. In *July, Anno Chriſti*, 1389. whilſt this King was at *Sheen*, there ſwarmed in his Court, ſuch multitudes of Flyes and Gnats, skirmiſhing with one another, that, in the end, they were ſwept away with Brooms, and Buſhels were filled with them.

69. In his twelfth year, in *March*, firſt, there were terrible Winds; afterwards followed a great Mortality; and after that, a great Dearth; ſo that a Buſhel of Wheat was ſold for thirteen pence, which was then thought a great price, it being formerly ſold for ſix pence, and Wool was ſold for two ſhillings a ſtone.

70. In his fourteenth year, on *Chriſtmas Day*, a Dolphin was taken at *London Bridge*, that was ten foot long, and a monſtrous grown Fiſh.

71. In his eighteenth year, a fiery Exhalation, in the night, appeared in many places of *England*, ſometimes like a wheel, ſometimes like a barrel, and ſometimes like a timber-log.

72. In his thirty firſt year, a River not far from *Bedford*, ſuddenly ceaſed its courſe, ſo that its channel remained dry for the ſpace of three Miles.

73. In his time, about the year 1280. the invention of Guns was firſt found out in *Germany*, and they were firſt uſed by the *Venetians* againſt the Inhabitants of *Genoa*. *Ibid.* p. 166, 167.

74. In the third year of King *Henry* the fourth, in the month of *March*, appeared a Blazing Star; firſt, between the Eaſt and North, and then ſending forth fiery Rayes towards the North; haply portending the great effuſion of bloud that followed after in *VVales* and *Northumberland*.

75. In the ſame year, at *Danbury* in *Eſſex*, the Devil appeared in the likeneſs of a Gray-Friar, who, entring the Church, put the people into a great fear, and preſently, with a Tempeſt of a Whirlwind and Thunder, the top of the Steeple was broken down, and half the Chancel was thrown abroad.

76. In his ſeventh year, the water violently breaking over the Banks in *Kent*, drowned an innumerable company of Cattel.

77. The ſame year, the Town of *Royſton* in *Hartfordſhire* was burned down.

78. In his ninth year, there was ſuch a ſharp Winter, Froſt and Snow continuing all *December*, *Jan. Febr.* and *March*, that almoſt all ſmall Birds died of hunger. *Ibid.* p. 178.

79. In the fifth year of King *Henry* the fifth, a great part of the City of *Norwich* was burnt, with all the Houſes of the Friars Preachers, together with two Friars of that Order.

80. In his third year, on the Feaſt of the *Purification*, ſeven *Dolphins* came up the River of *Thames*, whereof four were taken. *Ibid.* p. 190.

81. In the fifth year of King *Henry* the ſixth, the weather was ſo unſeaſonable, that from *Eaſter* to *Michaelmas* it rained almoſt continually. In his ſeventeenth year, there was ſuch a dearth of corn, that People were glad to make them Bread of Fern roots.

82. In his eighteenth year, all the Lions in the Tower dyed. Alſo, in this year, *July* 18*th* the *Poſtern* Gates of *London*, by Eaſt *Smithfield*, againſt the Tower of *London*, ſank by night above ſeven foot into the Earth.

83. In his twenty ſecond year, on *New-years-day*, near unto *Bedford*, a deep River, that ran between the Towns of *Swelſtone*, and *Harſlewood*, ſtood ſuddenly ſtill, and divided it ſelf, ſo that, by the ſpace of three miles, the channel remained dry.

84. In the thirty third year of his Reign, beſides a great Blazing Star, there happened a ſtrange ſight; a monſtrous Cock came out of the Sea, and, in the preſence of a multitude of people, at *Portland*, made an hideous crowing three times, each time turning about, and clapping his wings, and beckning towards the North, the South, and the Weſt. There were alſo many Prodigious Births.

85. In his thirty ſixth year, in *Bedfordſhire* it rained bloud, whereof the red drops appeared in Sheets hung out to dry. *Ibid.* p. 215.

86. In the ſecond year of King *Richard* the thirds Reign, at that time, when the Duke of *Buckingham* meant to paſs with his Army over the *Severn*, there was ſo great an inundation of Water, that men were drowned in their Beds, Houſes were overturned, Children were carried about the Fields, ſwimming in their Cradles; Beaſts were drowned upon Hills: which rage of Waters continued ten dayes; until this day, called in thoſe parts, *The Great VVater*. *Ibid.* p. 251.

87. In the firſt year of King *Henry* the ſeventh, hapned the Sickneſs, called the *Sweating Sickneſs*, which, though it continued not long, yet it ſwept away many thouſands of People.

88. And, in his twenty ſecond year, the like *Sweating Sickneſs* happened again; but by reaſon of Remedies found in the former, it took away fewer

89. In his ſecond year, Wheat was ſold for three ſhillings the Quarter, Bay Salt at the like price; but in his ſeventh year, Wheat was ſold at *London*, for twenty pence the buſhel, which was counted a great Dearth.

90. *Anno Chriſti* 1485. *Auguſt* the 22*d*. the very day that King *Henry* got the Victory over King *Richard*, a great fire was in *Breadſtreet* in *London*, in which, was burnt the Parſon of St. *Mildreds*, and another man with him in the Parſonage houſe there.

91. In his twelfth year, on *Bartholomew* day, at St. *Needs* in *Bedfordſhire*, there fell Hail-ſtones that were meaſured eighteen inches about.

92. In his thirteenth year, *December* the twenty firſt, there brake out ſuddenly a fire in the Kings Lodgings, he being then at his Mannor of *Sheen*, by the violence whereof, a great part of the old buildings were burnt down, together with his Hangings, Apparel, Beds, Plate, and many Jewels.

93. In his fifthteenth year, the Town of *Braham* in *Norfolk*, was burnt. In his twenty ſecond year, the City of *Norwich* was well near conſumed with fire.

94. In a great Tempeſt, the Golden *Eagle*, which ſtood upon the Spire of St. *Pauls* Church, was blown down, and in the fall, it fell upon the ſign of the Black *Eagle* in *Pauls Churchyard*, which was judged to be ominous to the Imperial Family, as indeed it fell out. For, King *Philip*, the Emperours ſon, arriving in *Spain*, ſickned ſoon after, and, being but thirty years old, dyed; whereupon, his Wife, Queen *Joan*, fell mad. *Ibid.* p. 268.

95. In the ninth year of King *Henry* the eighth, there was a *Sweating Sickneſs*, whereof infinite multitudes, in many parts of *England* died, eſpecially in *London*: and it was ſo violent, that in three, ſometimes in two hours, it took away many mens lives. It ſpared neither Rich nor Poor; for, in the Kings Court, the Lord *Clinton*, the Lord *Gray of Wilton*, and many Knights, Gentlemen, and Officers died of it. It began in *July*, and continued till the midſt of *December*.

96. In his twentieth year, in the end of *May*, began in *London* another *Sweating Sickneſs*, which afterwards ſpread it ſelf through the whole Realm, which occaſioned the adjournment of the Term, and Aſſizes. Many dyed in the Court, as Sir *Francis Poynes*, Sir *William Compton*, and *William Carew*, Eſq; of the Kings Privy Chamber. And the King himſelf for a time, removed almoſt every day, till he came to *Tittinghanger*, a place of the Abbat of St. *Albans*, where he, with the Queen, and a ſmall retinue, remained till the Sickneſs was paſt.

97. In his thirteenth year, was a great Mortality in *London*, and other places of the Realm, in which, many Perſons of Honour and Worſhip died.

98. In his fifteenth year, after great Rains and Winds, there followed ſo ſore a Froſt, that many died of cold, and ſome loſt their Fingers and Toes, and ſome their nails.

99. In his nineteenth year, by reaſon of immoderate rains in Seedſtime, there followed a great dearth of Corn, which calamity would have

been much worſe, but that the Merchants of the *Stilyard* brought over great quantities out of *Germany*, and a thouſand Quarters were ſupplied out of the Kings Proviſion.

100. In his thirty third year was a great Mortality in the Realm, by reaſon of Fevers and Fluxes; and withal, ſo great a drought, that ſmall Rivers were clean dryed up; much Cattel dyed for lack of water, and that the *Thames* were grown ſo ſhallow, that the Salt water flowed above *London Bridge*, till Rain had encreaſed the freſh waters.

101. In the firſt year of the Reign of Queen *Mary*, *Auguſt* the twenty ſeventh, the goodlieſt Ship in *England*, called *The Great Harry*, being of the burthen of a thouſand Tun, was burnt at *Woolwich*.

102. In her ſecond year, *February* 15. appeared in the Skie, a Rainbow reverſed, the Bow turned downwards, and the two ends ſtanding upwards.

103. Alſo two Suns ſhined at one time, a good diſtance aſunder, which were taken for ill ſigns.

104. In her fourth year, Fevers, and other ſtrange diſeaſes, took away many people; ſo as between the twentieth of *October*, and the laſt of *December*, there died in *London* ſeven Aldermen. And this year, before Harveſt, Wheat was ſold for four Marks the Quarter: Malt at two pound four ſhillings the Quarter, and Peaſe at two pounds ſix ſhillings and eight pence: whereas, after Harveſt, Wheat was ſold at five ſhillings the Quarter; Malt at ſix and eight pence; Rye at three ſhillings four pence the Quarter. In the Countrey, Wheat was ſold for four ſhillings the Quarter; Malt at four ſhillings eight pence: and in ſome places, a Buſhel of Rye for a pound of Candles, which was four pence.

105. In her fifth year, within a mile of *Nottingham*, there was ſuch a dreadful Tempeſt of Thunder, that it beat down all the Houſes, and Churches, in two Towns thereabout: caſt the Bells into the outſides of the Churchyards, and ſome ſheets of Lead, four hundred foot into the Fields, writhen, as if they had been of Leather: the River of *Trent* running between the two Towns, had the Water with the mud carried a quarter of a mile, and daſhed againſt Trees: with the violence whereof, the Trees were torn up by the roots, and caſt twelve ſcore off. Alſo a child was taken out of a mans hand, and carried two ſpears length high, and then let fall two hundred foot off; of which it dyed: five or ſix men thereabout were ſlain, and neither skin nor fleſh periſhed: and there fell ſome Hailſtones which were fifteen inches about.

106. This year alſo was a great Mortality, and eſpecially of Prieſts, ſo as many Churches were left unſerved, and much Corn was loſt in the Fields, for want of Workmen; whereupon enſued a great dearth, ſo that Corn was ſold for fourteen ſhillings a Quarter. And on the laſt of *September* this year, there fell ſo much rain, that *Weſtminſter Hall* was full of water, and Boats were rowed over *VVeſtminſter Bridge*, into *Kings Street*. *Ibid.* p. 346, 347.

107. In the fifth year of King *Edward* the ſixth, the *Sweating Sickneſs* again brake out, firſt, in *Shrewsbury*, and then in the North, and after it grew moſt extream in *London*, ſo as the firſt week there died eight hun-

dred Perſons: and it was ſo violent, that it took men away in twenty four hours, ſometimes in twelve, ſometimes in leſs. Among others of account that died of this Sickneſs, were the two Sons of *Charles Brandon* Duke of *Suffolk*, who died within an hour one after another, ſo that both of them died Dukes, This Diſeaſe was proper to the *Engliſh*; and it followed them whereſoever they were in foreign Parts, but ſeized upon none of any other Countrey.

108. In this year, one Mr. *Ardent* of *Kent* was murthered in his own houſe, by the procurement of his wife, and his Body was laid upon the ground, in a Cloſe hard by; where, for two years after, the Earth where his Body lay bore no graſs, but repreſented, as it were, the Picture of his Body: only, in the ſpace between his Legs and Arms, the Graſs grew: but where any part of his Body touched, none at all.

109. In his ſixth year, *Auguſt* the third, at *Middleton Stony*, eleven miles from *Oxford*, a woman brought forth a child which had two perfect Bodies, from the Navel upward: the Legs for them both grew out at the midſt where the Bodies joyned, and it had but one iſſue for the excrements of them both; they lived eighteen dayes, and were females.

110. This year alſo, three *Dolphins* were taken at *Quinborough*, and and ſix more at *Blackwall*, the leaſt of which was bigger than any horſe. *Ibid.* p. 332.

111. In the firſt year of Queen *Elizabeths* Reign, Sir *Thomas Cheyney* died, who was Lord Warden of the *Cinque Ports*; of whom it is certainly reported, that his pulſe did beat above three quarters of an hour after he was dead, as ſtrongly as if he had been ſtill alive.

112. In her third year, the Spire of *St. Pauls* Church in *London*, being five hundred and twenty foot from the ground, and two hundred and ſixty from the ſquare Steeple, upon which it ſtood, and was of Wood, covered with Lead, was burnt down with Lightning, together with the Roofs of that large Church; and all within the ſpace of five hours. The Queen gave towards the re-edifying of the Roofs, a thouſand Marks in Money, and a thouſand Loads of Timber.

113. Alſo this year there were many monſtrous Births. A Mare brought forth a Foal with two Heads, and a long tail growing forth between the two Heads. A Sow farrowed a Pig with two bodies, eight feet, and but one head. A man-child was born at *Chicheſter* in *Suſſex*, having arms and legs like a *Skelleton*, the breaſt and belly monſtrous big, about the neck a great collar of fleſh and skin, growing like the ruff of a Shirt.

114. This year alſo in *December*, there was driven on the ſhore at *Grimsby* in *Lincoln-ſhire*, a monſtrous Fiſh, nineteen yards long, his tayl fifteen foot broad, and it was ſix yards between the eyes. Twelve men ſtood upright in his mouth.

115. In her ſeventh year, there was ſuch an extream Froſt, that on *Newyears* Eve People paſſed over the *Thames*, on the Ice: ſome played at foot-ball: ſome ſhot at pricks. *Jan.* the third, it began to thaw, and by the fifth day there was no Ice at all to be ſeen.

116. In her eighth year, within the ſpace of ten months, there died ſeven Aldermen within the City of *London*.

117. Alſo, in the ſame year, in the Town of *Oſſeſtry in VVales*, two hundred houſes in two hours ſpace, were conſumed with fire.

118. In her tenth year, were taken in *Suffolk*, at *Downham Bridge*, near to *Ipſwich*, ſeventeen monſtrous fiſhes, ſome of them being twenty ſeven foot in length.

119. In her thirteenth year, there was a Prodigious Earthquake in the Eaſt parts of *Herefordſhire*, at a Town called *Kinnaſton*.

120. And *February* the ſeventeenth, the Earth began to open, at ſix a clock in the evening, and an Hill, with a Rock under it, (making at firſt a great bellowing noiſe, which was heard a great way off) lifted it ſelf up a great heigth, and began to travel, bearing along with it the Trees that grew upon it, the ſheep-folds, and flocks of ſheep abiding there at the ſame time. In the place from whence it firſt moved, it left a gaping diſtance forty foot wide, and eighty ells long. The whole Field was about twenty Acres. Paſſing along, it overthrew a Chappel, ſtanding in its way, removed an Ewe-tree, growing in the Churchyard, from the Weſt into the Eaſt. With the like force, it thruſt before it High-wayes, Houſes, and Trees: it made tilled ground Paſture, and again, turned Paſture into Tillage. Having thus walked from *Saturday* in the evening, till *Munday* noon, it then ſtood ſtill, and moved no more.

121. In her fifteenth year, in *November*, a New Star appeared in *Cathedra Caſſiopeæ*, exceeding *Jupiter* in brightneſs, and in that place was carried with the *Diurnal* motion of the Heavens, for ſixteen months together, though, after eight monhts, it was percceived to grow leſs and leſs.

122. In her ſixteenth year, there was a great Dearth, ſo as Wheat was ſold for five ſhillings and ſix pence the Buſhel, and other things in proportion.

123. In her ſeventeenth year, a mighty *VVhale* was caſt upon the Iſle of *Thanet* in *Kent*, that was twenty Ells long, and thirteen foot broad, from the belly to the back-bone, and eleven foot between the eyes. One of his eyes being taken out of his Head, was more than a Cart with ſix Horſes could draw. His Head yielded very much *Parmacittee*.

124. This year alſo, *February* the twenty fourth, being a great Froſt, after a Floud which was not great, there came down the River of *Severn*, ſwarms of Flies and Beetles, that they were judged to be above an hundred Quarters. The Mills thereabout were dammed up with them, for the ſpace of four dayes, and then were freed, by throwing them out with ſhovels. In *November*, the ſame year, the Heavens ſeemed to have been all on a fire.

125. In her twenty ſecond year, there was a ſtrange Apparition in *Somerſetſhire*: Sixty Perſonages all cloathed in black, a Furlong in diſtance from thoſe which beheld them; and after their appearing, and a little while tarrying, they vaniſhed; but immediately, another ſtrange company, in like manner, colour and number, appeared in the ſame place, and they encountred one another, and ſo vaniſhed. And the third

time appeared that number again, all in bright Armour, which likewiſe encountred one another, and ſo diſappeared. This was ſworn by four honeſt men, that ſaw it, to be true, before Sir *George Norton*, who examined it.

126. In her twenty third year, in the beginning of *April*, about ſix a clock in the Evening, there was an Earthquake not far from *York*, which, in ſome places, ſhook the very ſtones out of the buildings, and made the Bells in Churches to jangle.

127. The night following, the Earth trembled once or twice in *Kent*, as alſo it did the firſt of *May* following.

128. In this year alſo, in the Town of *Walſham* in *Suſſex*, a child of eleven years old, named *William Withers*, lay in a Trance for ten dayes together, without any ſuſtenance; and when he came to himſelf, he uttered many ſtrange things, to the ſtanders by, inveighing againſt many groſs ſins.

129. In her twenty ſixth year, being the year 1$\overset{5}{6}$88. in *Dorſetſhire*, a Field of three Acres, in *Blackmore*, with the Trees and Hedges removed from its place, and paſſed over another Field, travelling in the High way that goeth to *Hern*, and there ſtayed.

130. In her thirty fifth year, there was ſo great a drought, that not only the Brooks, but the Springs themſelves were dried up, and many Cattel every where died for want of Water. The River *Thames* alſo did ſo fail, that a Horſeman might ride over at *London Bridge*. *Ibid.* p. 421, 422.

131. In the third year of King *James*, *January* the nineteenth, a great *Porpus* was taken at *VVeſt Ham*, in a ſmall Creek, a mile and an half within the Land: and within a few dayes after, a *VVhale* came up the *Thames* within eight miles of *London*, : He was oft ſeen, and judged to be bigger in length than the longeſt Ship in the River: but when he taſted the freſh Water, and ſmelt the Land, he returned back into the Sea. *Ibid.* p. 448.

132. In his fourth year, *Anno Chriſti* 1607. a mighty *Weſt* wind brought in the Sea into the River of *Severn* with ſuch violence, that in ſome places of *Somerſet*, and *Gloceſter-ſhires*, the water in divers Towns, and Villages, grew higher than the tops of their Houſes; ſo as (notwithſtanding all the courſes could be taken) there were drowned in *Somerſet-ſhire* eighty Perſons, and other dammages done, to the value of twenty thouſand pounds.

133. Alſo at *Coventrey*, *April* the ſeventh, ſo ſudden a floud came into the Suburbs and City, that in one hour, in ſome places, it roſe above three yards, in heigth, to the great dammage and hurt of many. And that which is as ſtrange, as it ſuddenly came, ſo it as ſuddenly abated, and in four hours and an half, it came, and went away.

134. In his ſixth year, *Anno Chriſti* 1608. a Froſt began in *December*, and continued till *April* following, with ſuch violence, that not only the *Thames* was ſo frozen, that loaden Carts were driven over it, as on dry Land, but many Fowls and Birds periſhed, and Herbs in Gardens were killed.

135. This year alſo, *April* the eleventh, a Malt-houſe in St. *Edmunds-*

munds-bury, being ſet on fire, it continued burning, till it had conſumed an hundred and ſixty houſes.

139. *Anno Chriſti* 1613. *April* the ſeventh, in the Pariſh of *Standiſh* in *Lancaſhire*, a female child was born, that had four Legs, four Arms, two Bellies, joyned to one Back: and one Head, with two Faces, the one before, the other behind.

137. The ſame year, *June* the 26th, in the Pariſh of *Chriſt Church* in *Hampſhire*, one *John Hitchel*, a Carpenter, lying in Bed with his wife, and a young child by them, was himſelf, with his child, burnt to death by a flaſh of Lightning, no fire appearing outwardly upon him, and yet lay burning for the ſpace of almoſt three dayes, till he was quite conſumed to aſhes.

138. This year alſo, *Auguſt* the ſeventh, the Town of *Dorcheſter* was quite conſumed with fire. It began in the Houſe of a Tallow-Chandler, deſtroying all the Houſes, ſave a few near the Church; and all their wares and goods, to the value of two hundred thouſand pounds, yet not any man or woman periſhed therein.

139. About the ſame time alſo, a Play-houſe, called the *Globe* upon the *Bank-ſide*, near *London*, was quite conſumed with fire; and, about four years after, a new-built Play-houſe, near *Golding Lane*, called the *Fortune*, was clean burnt to the ground. In the year 1614. moſt of *Stratford* upon *Avon* in *VVarwickſhire*, was burnt down.

140. About this time, ſuch inundations of Water were, that in *Norfolk* and *Lincolnſhire*, the Sea entred twelve miles into the Land.

141. *Anno Chriſti*, 1618. *November* the eighteenth, a blazing Star began to be ſeen in the South-Eaſt, about five a clock in the morning, the fiery Tayl whereof enclined towards the Weſt. Infinite devaſtations and ſlaughters ſoon followed after, in *Germany*, and other Countries.

142. *Anno Chriſti*, 1623. on *Friday*, *October* the twenty fourth, a *Roman* Prieſt preached in *Hunſdon* Houſe, in *Black Friars, London*, in an upper Chamber, where were aſſembled above three hundred men and women: and about the midſt of the Sermon, a great part of the Floor brake, and fell down with ſuch violence, that it brake down the next floor under it: In its fall, were ſlain the Preacher, and almoſt an hundred of his Auditors, beſides as many more hurt. *Ibid.* p. 448, 449. I have publiſhed a long Narrative hereof, together with *The Hiſtories of Eighty eight, and the Powder Plot.*

143. *Anno Chriſti* 1668. *March* the eleventh, were thrown out by *Mount Ætna* in *Sicily*, exceeding great flames of fire, which was accompanied with an extraordinary Earthquake, by which many Villages were ruined, and the City of *Caſtania* put into ſo great a fright, the fire and aſhes being caſt in great abundance, within half a mile of them, that the whole City made a Proceſſion, expoſing their Reliques, as in a time of the greateſt danger and calamity.

144. In the ſecond year of King *Charles* the firſt, there was a great Earthquake. In his ſixth year, *May* the 29th. appeared a Star, viſible at Noon, the Sun ſhining bright; at which time, the King rode to St. *Pauls* Church,

to give thanks for the Queens ſafe delivery of her ſecond ſon, Prince *Charles*. *Ibid*. p. 493.

145. In his eighth year, a fire brake out on *London-Bridge*, by which, moſt of the Houſes that were built upon it (which, when they were all ſtanding, made up a moſt beautiful ſtreet) were burnt down to the ground.

146. In his ſixteenth year, the Earl of *Haddington* in *Scotland*, having recovered thoſe pieces of Ordnance, which the Garriſon of *Berwick* had ſeized at *Dunſe*, returned back to *Dowglaſs*, and there, ſitting merry at Dinner, with about twenty Knights and Gentlemen, on a ſudden, the Magazine of Powder, that lay in a vaulted Room, took fire, and blew them all up.

147. The ſame year, a Pond in *Cambridge* became red as blood, the water whereof, being taken up in Baſons, remained ſtill of the ſame colour. And many ſtrange ſights were ſeen in the air: as Armies fighting one againſt another, *&c.* which were looked upon as ſad preſages of our enſuing troubles.

148. Alſo, in the fourteenth year of his Reign, at *Whitecomb* in the County of *Devon*, was a dreadful ſtorm of Thunder and Lightning, at which time, a Ball of Fire was ſeen to come into the Church, in the time of Divine Service, whereby three Perſons were killed, and threeſcore and two hurt; divers of them having their Linnen burnt, though their outward garments were not ſo much as ſinged: moſt of the Seats were turned upſide down, the Pillars, Steeple, and Church, were more endammaged, than three hundred pound would repair. *Ibid*. p. 493, 494.

149. It was more fully informed, by Letters from *Meſſina* in *Sicily*, that *March* the 11th, 1668. there happened an extraordinary Tempeſt of Thunder and Lightning, which was immediately followed with ſuch violent tremblings of the Earth, that many buildings were thrown down thereby, and the Mountain above *Malpaſſo* opening at the ſame time, threw up ſuch quantities of Brimſtone, Fire, Smoke, and Aſhes, as infinitely terrified the Neighbourhood, and ſeemed to threaten the whole Iſland with deſtruction. This great Body of Fire, in a little time, divided it ſelf into three parts: one part of it falling upon the Lands of the *Anunciata di Buorpileri*, *di Maſſa Lucia*, and *di Santo Pietro*, every where deſtroying all things in its way, together with ſeveral of the People, who had not timely enough conveyed themſelves to a great diſtance. The ſecond drove with as great fury upon *la Guardia di Putielli*, the Tower of *Malpaſſo*, and *Campo Rotundo*, and the *White Monaſtery*, within three miles of *Catania*. The third, coming on with as much violence, as far as the Plain of *Catania*, exceedingly affrighted the whole City; and to add to their calamity, and to drive them farther into deſpair, ſome few nights after this firſt eruption, the Mountain above *Buonpeleri* ſent forth as great a Flame as the other, with ſuch a Prodigious quantity of Aſhes, as covered the whole Countrey; then, and the dayes following, ſo filling the Air, that the day could ſcarcely be diſtinguiſhed from the night; and all this was accompanied with ſuch terrible Thunders and Earthquakes, that the Sea near *Catalonia*, all the time roared, and did

beat againſt the Shoars, with extraordinary violence: and thus it continued for divers dayes together.

159. In the laſt week of *April, Anno Chriſti* 1669. in the night there was a cry made in *Lichfield*, Fire, fire, and the Bells rang backward (as they call it) which frighted many: This was occaſioned by the ſight of a Sheet of fire, which did hang over the City for the ſpace of half an hour, and then diſappeared. *This I had from one that lay that night in the Town*

151. In the Reign of *Gallienus*, the *Roman* Emperour, ſtrange Nations entred, and invaded the Empire, with Fire and Sword. On one ſide, the *Germans* came down into *Italy*, and paſſing the *Alps*, came as far as *Ravenna*. The *Goths* robbed, and ſpoiled all *Pontus*, and a great part of *Aſia minor*; and in *Europe* they did the like to all *Grecia*, *Macedonia*, and their Confines. The *Sarmates* ſubdued, and robbed all *Auſtria* and *Hungaria*. The *Germans*, paſſing through *France*, entred *Spain*, to the City of *Tarragona*, which they ruined. The *Perſians* and *Parthians*, already poſſeſſing *Meſopotamia*, ſeized upon the greateſt part of *Syria*: and all things went ſo to wrack, that the Heathen, Perſecuting, *Roman* Empire, had then ended, and come to confuſion, had not thoſe Tyrants, which roſe in many places, and called themſelves Emperours (ſome of which were valiant and worthy men) holpen to defend, and pluck the Empire out of the hands of thoſe barbarous Nations.

152. Yea, the *Roman* Empire at this time, was not only thus moleſted by men, whom God raiſed up to perſecute theſe Perſecutors, but, even the very Heavens and Elements did ſeem to conſpire againſt it, and to plague it: For, the Heavens were darkened in ſuch ſort, that for many dayes ſpace, they never ſaw the Sun: and therewithal, the Earth did oft times ſhake in *Rome*, in all *Italy*, and in *Africa*, and other Countries: and with thoſe Earthquakes, many fair, and ſtately buildings were overthrown, which ſlew an infinite number of People. In *Aſia*, many Cities were deſtroyed, and the Earth opened in many places, and diſcovered great Vaults and Caves, out of which, there ſprang great ſtreams of Salt Water. There were heard thundrings and roarings in the bowels of the Earth, without any thundring in the Air, whereat, many were ſo amazed, that they died with fear. The Sea brake over his bounds, overflowing, and drowning many Cities, and many other Prodigious and wonderful things happened. After this, there fell out the moſt cruel Peſtilence that was ever writ or heard of, ſo as in *Rome* there died of it in one day five thouſand perſons. *Imper. Hiſt.* p. 188.

153. *Anno Chriſti* 1669. in *April*, the Mount *Veſuvius*, not far from *Naples*, in *Italy*, caſt up more ſmoke and aſhes than formerly, and for ſeveral nights, the neighbouring places were much affrighted with the great Flames that iſſued from it, accompanied with unuſual noiſes.

154. At the ſame time, they write, that the Vice-Roy of *Sicily*, having compaſſion upon the miſerable condition of about thirty thouſand poor people, which by their flight had ſaved themſelves from the fire

which was thrown out from the Mount *Ætna* (mentioned before) which had deſtroyed ſeventeen or eighteen Towns, and Villages, and by its daily approaches to the City of *Catania*, ſeems to threaten it with inevitable ruine, ſo that the Inhabitants are leaving the place, and he hath ſent one of his Officers to take order for the maintenance of thoſe diſtreſſed People, and diſpoſing of them to places of ſafety.

155. A little before the beginning of the *Peloponeſian* War in *Greece*, *Delus*, one of the *Cyclad* Iſlands, famous for the Temple of *Apollo*, and the great trading there, was grievouſly ſhaken with an Earthquake. which was the fore-runner of the great changes that befell all *Greece* by that War. As *Pliny* teſtifies, that *Rome* was never ſhaken with an Earthquake, but it proved the fore-runner of ſome great miſchief to the City.

156. Alſo a Stone of a vaſt bigneſs was brought to the Iſland of *Ægoſpotamos*, where *Lyſander* afterwards, in a dreadful Battel, overcame the *Athenians*, and ſhortly after took *Athens* its ſelf, and overthrew the Walls of it.

157. Alſo a dreadful Comet aroſe, which continued ſeven and fifty dayes together. Alſo in Summer, the ſame year, there was ſuch a great Eclips of the Sun, that the Stars apeared at noon day. This happened juſt at the ſame time, when the *Athenian* General, *Pericles*, was ready to go to Sea with a great Navy, whereupon, aſcending his Gally, he commanded them to ſet forward, but the Pilot refuſed, being affrighted with the Eclips: whereupon *Pericles*, either contemning the threats of Heaven, or intending to keep up the ſpirits of his Souldiers, put the skirt of his Garment before the eyes of his Pilot, and asked him whether this hiding of his eyes for a little time, without hurting them, did portend any evil? So (ſaid he) neither Sun, nor Nature ſuffer any prejudice, though, by the interpoſition of the Moon, the light of it be for a time obſcured. *Pezel. Mel. Hiſt.* p. 57.

158. In the time of rhe Wars between the *Athenians*, and *Lacedemonians* in *Sicily*, the Mount *Ætna* threw out ſuch abundance of Fire, and aſhes, that thereby, a great part of the Country belonging to the *Cataneans* was overwhelmed and deſtroyed. The like fell out alſo fifty years after. *Ibid.* p.62.

159. *January* the twentieth, *Anno Chriſti* 1665. about ſix a clock at night, there was an Earthquake in ſome parts of *Buckingham-ſhire*, which was attended with an unuſual kind of noiſe in the air, but quickly over. It much frighted ſome people on the ſuddain, to feel their chairs, and ſtools to quake under them, and to hear tables, and ſuch things to clatter in the Rooms, and the whole houſe to ſhake. *This information I had from a godly Miniſter that lived in thoſe parts.*

160. About the year of the World 3694. on the fifteenth day of our *Auguſt*, there fell ſo great an Eclips of the Sun, that the Stars appeared every where in the firmament, and the day was turned into night. *AB. Uſh. Ann.* p. 323.

In the year of the World 3782. in the parts of *Caria*, and in the Iſle of *Rhodes*, there was a fearful Earthquake, which overturned their houſes every where, and overthrew that huge *Coloſſus* of Braſs, that was one of the ſeven wonders of the World. *Ibid.* p. 361.

161. In the year of the World 3807. between the two Iſlands of *Thera*, and *Theraſia*, and in the midſt of the Sea lying between them, there was an Earthquake, by which, there aroſe a new Iſland, with ſprings of hot water in it. And in *Aſia*, upon the ſame day, an Earthquake ſhook *Rhodes*, and many other Cities, and overturned ſundry houſes in them, and ſome other Cities it ſwallowed up whole: Hereupon their Prieſts, and South-ſyaers foretold, that the then riſing *Reman* Empire ſhould ſwallow up, and devour the Kingdoms, both of *Macedonia*, and *Aſia*. *Ibid* p. 380.

162. As *Tryphon*, with his victorious Army (having overcome King *Demetrius*) marched along the Sea Coaſts from *Ptolemais* to *Tyre*, on a ſuddain, a wave of the Sea, riſing to a prodigious heighth, ruſhed with great violence upon the Land, and choaked many of his men, hurried ſome of them into the Sea, and left others dead, daſhed into hollow places; and upon its receſs back into its channel, multitudes of Fiſhes were diſcovered, mixed with the dead carkaſes. This *Tryphon* had been a deadly enemie to the *Jewes*. *Ibid.* p. 472.

163. Upon the death of King *Demetrius*, a little before the *Achaick* War, there appeared a Comet, not leſs then the Sun: at firſt the Orb of it was very fiery and red, caſting a clear light, whereby the night was enlightned: but afterwards it began to leſſen in its bigneſs, and its brightneſs vaniſhed, and at laſt it quite diſappeared. *Ibid.* p. 466.

A Narrative of a moſt Prodigious Judgement in the Iſle of Sicily, *by reaſon of a River of Fire that brake out of the* Mount Ætna, *now* Monte Gibello.

164. This Mountain hath been very famous for its heigth and greatneſs, but eſpecialy for the Flames, Smoak, Aſhes, and Stones that it hath uſed to caſt out from the top, whilſt, in the midſt of the Summer, other parts have been covered with Snow. And about once in fifteen years, this eruption hath been more ordinary, and though the abundance of Aſhes at ſuch times caſt forth, hath been dreadful to the Inhabitants there about, and ſomwhat prejudicial to the ground for the preſent, yet afterwards they have rendered it more fruitful.

But on *Friday*, *March* the eighth, *Anno Chriſti* 1668. the Sun, a little before its ſetting, appeared of an unuſual pale, and dead colour, which much affrighted the Inhabitants, all other Objects appearing alſo of the ſame colour, by reaſon of the paleneſs received from that of the Sun. That night there was a great Earthquake in the antient City of *Catanea*, and all the Countrey round about, whoſe violent, and unequal motions, joyned with horrible roaring from *Ætna*, exceedingly affrighted the Inhabitants, and in ſome places made the People run out of their Houſes, and to fly into the Fields for ſafety. A Village of *Nicoloſi*, had its Houſes, and other Buildings ſhaken all in pieces, and buried in their own ruines, the poor Inhabitants thereof, being fled into the Fields, with ſome ſmall quantities of their Goods, beheld this with grief and aſtoniſhment: but, obſerving that the Earth by this Earthquake began to open in divers places, they fled, though with much trouble, and amazement, to *Catanea*, yet reeling, and ſcarce able to ſupport one another, by reaſon of the motions of the Earth under them; ſo that, what for want of ſleep, wearineſs of travel, and affrightment, they were like perſons diſtracted when they came to that City.

Munday, *March* the eleventh, about ten at night, there were three dreadful Eruptions out of *Ætna*, about the ſame time, and at a little diſtance each from other; they came out of the ſide of the Mountain, and thence threw up their flames with much fury and violence, about an hundred yards in heighth; its noiſe, not roaring onely from the belly of the Mountain, but ſending out cracks like peals of Ordnance, or the noiſe of Thunder, and withall, it threw out vaſt Stones, ſome of them, of three hundred pound weight, which fell ſeveral miles diſtant from the place, all the air in the mean time was filled with Smoak, burning Cinders, and Aſhes, which fell like Rain of fire upon the Countrey: and with all, there iſſued from the ſide of this Mountain, a vaſt torrent of melted burning matter, which like an Inundation, or Flood of Fire, drowned, and deſtroyed all the Countrey towards *Catenea*.

This River of Fire running down upon the Mountain *Montpileri*, oppoſed its direct courſe, it divided it ſelf into two ſtreams, which encompaſſed the ſaid Mountian, which in their way deſtroyed ſome Towns, and a Convent, which in few hours were ſo conſumed, that there was no ſign left remaining of them: they alſo deſtroyed ſeveral leſſer Villages and Farms, and a famous Image of our Lady, to which multitudes came on Pilgrimage.

This burning Torrent immediately ſpread it ſelf to above ſix miles in breadth, in colour like melted, and burning Glaſs: but as it cooled, it became hard as a Rock, and every where in its paſſage, left Hills, and *Pyramids* of that matter behind it. At the ſame time, *Ætna*, from its top, raged with dreadful Flames, which, with its noiſe, and violent ſhaking of the Earth ſtill continuing, added much to the terrour of the People, who ran with cries, and ſad lamentations both about the City, and Countrey, expecting continually either to be ſwallowed up by the Earth or conſumed by the fire, having no other apprehenſions but of preſent death, and a general Conflagration.

The two Torrents of Fire, deſtroyed all things in their way, and by *VVedneſday*, *March* the thirteenth, had on the *VVeſt* ſide branched it ſelf into ſeveral ſtreams, and over-ran five Towns: and that on the *Eaſt*, ruined the lower part of *Maſcalucia*, and *Le Plaechi*, taking its way towards *Catanea*.

On *Thurſday*, *March* the fourteenth, the wind came into te the *E*aſt, and there fell abundance of Rain, which nothing abated the progreſs of the Fire, which on the *E*aſt ſide had made its way to Saint *Giovanni di Galermo*, the lower part whereof, it deſtroyed; and paſſing on, ſeemed to threaten *Catanea* on one ſide, as did that on the Weſt ſide, the other.

As the Fire approached, the Religious Perſons appeared every where, carrying in Proceſſion their Reliques, wherein they repoſed too ſmall confidence; ſome of them mortifying themſelves with Whips, and other ſigns of Penance, with great eyes, ever expreſſing their dreadful expectation of the events of thoſe Prodigious Fiery Inundations: and whilſt the People were thus buſied, news was brought to the Magiſtrates of *Catanea*, that a conſiderable number of Thieves had taken the advantage of this general diſtraction, to make a prey of the already diſtreſſed People, and that they had murthered ſeveral of them for their Goods: and that it was to be feared, that *Catanea* it ſelf might be in ſome danger by reaſon of the great number of theſe Villains: Wherefore to prevent farther miſchief, the Governour of the Caſtle was ordered with a conſiderable number of Horſe, and Foot, to ſecure both the Countrey, and City againſt them; who, accordingly ſent forth, and ſecured all ſuſpected perſons, and ſuch as could not give a good account of themſelves, and for ſuch as were taken robbing, they were executed by Marſhall-Law, and for that end, three pair of Gallowes were ſet up, ſtrong Guards were ſet upon the Gates of the City, and all ſuſpected Houſes were ſearched, *&c.*

The poor Countrey people, that by this Prodigious calamity were ſtript of their Eſtates, fled for refuge, and relief to *Catanea*, with great lamentations, moving the Magiſtrates to Charity, who readily afforded them the beſt aſſiſtance they were able: and the Citizens, moved with their complaints and ſufferings, received as many of them into their houſes as poſſible they could. The Biſhop alſo, and all Perſons of quality, contributed largly towards their relief.

All the Elements at this time ſeemed to War againſt them, and to conſpire for the puniſhment of the Inhabitants. The Air was continually darkned by clouds of Smoak, driven by great and violent Winds, oft accompanied with great Rains, ſo that the Sun ſeldom appeared, and when, for a little while it did, it was very pale, ſoon hiding its Face again under a thick Cloud. The Sea ran higher than ordinary, and by its unuſual roarings, and in ſome places overflowing its Banks, added much to their conſternation. The Land was every where infeſted with Thieves, ſo that, till ſevere execution was done upon ſome of them, none could ſtir abroad without danger of his Life, the Fire in the mean time threatned to take poſſeſſion of all.

On *Friday*, *March* the fifteenth, the ſtream of Fire which had deſtroyed the lower part of *Giovanni di Galermo*, divided it ſelf into two parts, one taking its way towards *Moſterbianco*, the other threatned the City of *Catanea*, but this moved more ſlowſy than before, having ſcarce gained one mile in twenty four hours ſpace.

On *Munday*, *March* the eghteenth, the Torrents of Fire ſtill drawing neerer to *Catanea*, the Senate, and Biſhop, followed by all the Clergy, Secular and Regular, with an infinite number of people, went out, in a Solemn Proceſſion, carrying out their choiſeſt Reliques, and ſet them upon an Altar erected in the view of the Mountain, and uſed Exorciſms; but all the while that Mountain ceaſed not, with exceſſive roarings to throw out Smoak, and Flames with extraordinary violence, and abundance of great ſtones, carried through the air, and ſome falling within their view, though at ten miles diſtance from their firſt eruption. The Aſhes from thence alſo were carried, and ſcattered all over both City and Countrey, accompanied with Cinders, the heat whereof, ſo burnt up the Graſs, that they were fain to drive the Cattel to a farre diſtance, which otherwiſe would have periſhed for want of food.

Theſe devouring ſtreams of fire crept nearer and nearer to the City of *Catanea*, but by uneven, and irregular motions, as it was more or leſs ſupplied from its Fountain: but on *Wedneſday*, *March* the 20th. that branch of it that ſeemed moſt to threaten that City, from St. *Giovanno di Galermo*, was wholly extinguiſhed, and that other which bent its courſe towards *Moſter-bianco*, ran but ſlowly; but the other Torrent, which had before overflown *Moſter-bianco*, continued its motion with as much violence as ever, being in breadth above a Musket ſhot over: Yet, probably, it could not eaſily overflow to the Weſtward, becauſe it was of a Rocky ſituation. Another branch, which ran by *Santo Pietro*, was much larger than the reſt, and its ſtream more quick and active: but meeting with ſome oppoſition in its way, it made ſome ſtop, only it ſent forth a Rivolet towards the Eaſt, of about three or four yards wide, of its moſt ſubtile and active matter, which directed its courſe towards a ſmall Village, about a furlong off from its main ſtream. Another Stream threatned *Campo Rotundo*, but bent its courſe Weſtward, towards a certain Farm, where its fiery body was ſcattered into ſeveral deep and Rocky places, without any conſiderable dammage.

About this time, they hoped that the violence of that eruption had been over, the Mountain not throwing out its flames as before. And ſome that were neareſt to the Mountain, found, that the top of it was fallen in, and the Mountain ſuppoſed to want near a mile of its former heigth. That the largeſt of the Mouths from whence theſe fiery Streams iſſued, was about half a mile in compaſs, but the view of this dreadful inundation carried ſo much terrour in it, as they were not able to expreſs. From all theſe Mouths were vomited Rivers of a thick, and fiery ſubſtance, of Stones, and Metals melted, whoſe depth was various, according to the ſeveral places it filled in its paſſage; in ſome places four, in other eight, twelve, or fifteen yards, and upwards. Its breath, in ſome places, ſix miles, in others, much more. Its flame, like that of Brimſtone: and its motion like that of *Quick-ſilver*; ordinarily moving ſlowly, unleſs where it was quickened by the addition of a freſh Torrent, or ſome conſiderable deſcent. Whereſoever it paſſed, it left large heaps of its congealed matter, with which it covered, and burnt the earth, melting the Walls of Caſtles and Houſes; throwing down, and conſuming all before it, nothing being found able to reſiſt its force, nor any thing able to quench its burning, Water being obſerved rather to inrage it: Whereſoever it paſſed, it left dreadful Marks behind it, levelling ſome Hills, and heigthening others: and ſo much changing the ſituation, that not the leaſt Tract of any place or Town remained; nothing appearing but confuſed heaps of ragged Stone, which yielded a noiſome fume, and ſtruck terrour and aſtoniſhment into all that beheld it.

On *Friday*, *March* the twenty ſecond, the Mountain again roared with much loudneſs, and threw out of its Mouths a vaſt quantity of Matter, which formed two Hills, higher and larger than that of *Montpilori*, with a large bank of the ſame matter, towards the Eaſt, ſending down a violent ſtream of its liquid matter towards *Malpaſſo*, much enlarging the former Current: and paſſing thence to *Campo Rotundo*, and *Santo Pietro*, compleated the ruines of thoſe Towns; driving furiouſly towards *Moſter-bianco*; the other ſtream towards St. *Giovanni de Galermo*, being wholly diverted and extinguiſhed.

From hence, till *March* the twenty fifth, the Mountain continued ſilent; but then it burſt forth again with more violence than ever before. Its noiſe was much louder, like peals of Ordnance, and of ſuch continuance, that four and twenty hours it cauſed a trembling and ſhaking in the Buildings of *Catanea*, and the air was ſo filled with Smoak and Aſhes, as darkened the face of the Sky. The Birds and Fowls, either for want of food, or rather through the ſtench of the corrupted air, lay dead in all places.

March the twenty eighth, the Grand Current came near to *Catanea*, as far as the old Capuchins, which ſtruck ſo great a terrour into the Citizens, that moſt of them left the City, only ſome Officers remained with ſuch as were under their command, who ſecured, and ſent away the Magazine, and all the Artillery from the Caſtle.

This dreadful inundation of Fire from *Ætna*, having deſtroyed many Cities and Towns, with an infinite loſs, and utter ruine to the Inhabitants, arrived at laſt at *Moſter-bianco*, which it wholly ruined; and from thence paſſing on to *Albanelli*, in four dayes ſpace it deſtroyed all the Gardens and Vine-yards, with ſixty three thouſand Vines.

On *Wedneſday*, *April* the ſixteenth, with an impetuous fiery Torrent, it came towards *Sardanello*, where all the remainders of the Inhabitants of *Catanea* were Spectators of it, and it reſembled a River of moulten, burning Braſs, about ten ells wide, running ſwiftly to the Arch of *Marcus Marcellus* (a famous piece of *Antiquity*) and paſſing under it, it ruined about ſixty ells of it, which was the breadth of the Current in that place.

From thence it ran to *Madonna di Monſerrato*, which it wholly deſtroyed. Then paſſing down to *Madonna delle Gratie*, it entred in at one Gate, and paſſed through at another, without any conſiderable hurt, and running through the Gate *Dello Decima*, it filled all the plain *di Schiara Viva*, where it was above ſix ells deep. Then taking its way towards the Bulwark, on the Sea-ſide, under the Caſtle of *Catanea*, it ran by, two ells deep into Sea, in which, (to the great wonder of all that ſaw it) it made its Progreſs a mile in length, and as much in breadth, drawing towards the Gate of the Channel, which gave the Inhabitants of *Catanea* great apprehenſions that it might invade the City that way. Nor is there leſs danger on that ſide, *Del Tendaro*, where there ran a great Torrent of the ſame active matter, which drew near, and ſeemed to threaten the City Walls, and was in that place about a mile broad, having overflowed all the Gardens, from the Gate *Della Decima*, as far as *Madonna delli Amellati*.

The Right Honourable, the Earl of *Winchelſea*, his Majeſties late Ambaſſadour at *Conſtantinople*, in his return from thence, viſited *Catanea*, and was an eye-witneſs of this Prodigious Judgment, whereof he gave this account to our Kings Majeſty, ſo ſo ſoon as he came to *Naples*.

In my return (ſaith he) *I touched at Catanea, and was there kindly invited by the Biſhop, to lodge in his Palace, which I accepted, ſo that I might be the better able to inform your Majeſty of the extraordinary fire that comes from* Mount Gibel, *fifteen miles diſtant from* Catanea, *which, for its horridneſs in the aſpect, for the vaſt quantity thereof (for it is fifteen miles in length, and ſeven in breadth) for its monſtrous devaſtations, and quick progreſs, may be termed an inundation of Fire; a Floud of Fire, Cinders, and Stones, burning with that rage, as to advance into the Sea about ſix hundred yards, and that to a mile in breadth, which I ſaw: and that which did augment my admiration, was, to ſee in the Sea this matter, like ragged rocks, burning in four fathom water, two fathom higher than the Sea it ſelf: ſome parts liquid and moving, and throwing off, not without great violence, the ſtones about it; which, like a cruſt of a vaſt bigneſs, and red hot, fell into the Sea every moment, in ſome place or other, cauſing a great and horrible noiſe, ſmoke, and hiſſing in the Sea; and thus, more and more coming after it, making a firm foundation in the Sea it ſelf.*

I ſtayed there from nine a clock on Saturday morning, *to ſeven the next morning, and this Mountain of Fire, and* Stones, *with Cinders, had advanced into the* Sea, *twenty yards at leaſt, in ſeveral places. In the middle of this Fire which burned in the* Sea, *it hath formed a paſſage like unto a River, with its Banks on each ſide, very ſteep and craggy: and in this channel moves the greateſt quantity of this Fire, which is almoſt liquid, with ſtones of the ſame compoſition, and Cinders all red hot, ſwimming upon the fire, of a great Magnitude. From this River of Fire doth proceed, under the great maſs of the* Stones, *which are generally three Fathom high, all over the Countrey where it burns, and in other places much more, there are ſecret Conduits, or Rivulets of this Liquid matter, which communicate Fire and Heat into all parts, more or leſs, and melts the* Stones *and Cinders by fits in thoſe places where it toucheth them, over and over again.*

Where it meets with Rocks, or Houſes of the ſame matter, they melt and go away with the fire: where it finds other compoſitions, it turns them to Lime, or Aſhes. The compoſition of this Fire, Stones, *and Cinders, are* Sulphur, Nitre, Quick-ſilver, Sal-Armoniac, Lead, Iron, Braſs, *and all other Metals. It moves not regularly, nor conſtantly down hill. In ſome places, it hath made Valleyes Hills, and the Hills that were not high, are now Valleyes.*

When it was night, I went upon two Towers, in two ſeveral places, and could plainly ſee, at ten miles diſtance, the fire to begin to run from the Mountain, in a direct line, the flame to aſcend as high, and as big, as one of the higheſt and greateſt Steeples *in* England, *and to throw up great ſtones into the air. I could diſcern the River of Fire to deſcend from the Mountain, of a terrible fiery, or red colour, and* Stones, *of a paler red, to ſwim thereon, and ſome of them to be as big as an ordinary Table. VVe could ſee this fire to move in ſeveral other places, and all the Countrey covered with fire, aſcending with great flames, in many places, ſmoking like to a violent furnace of Iron melted, making a great noiſe, with the great pieces that fell down, eſpecially thoſe which fell into the Sea.*

A Cavalier of Malta, *that lives there, and attended me, told me, that the River was as liquid where it iſſues out of the Mountain, as water, and came out like a Torrent, with great violence, and is five or ſix fathom deep, and full as broad, and that no* Stones *do ſink therein. I aſſure your Majeſty, no Pen can expreſs how horrible it is, nor can all the Art and Induſtry of the world, quench, or divert that which is burning in the Countrey. In forty dayes ſpace, it hath deſtroyed the habitations of twenty ſeven thouſand Perſons, made two Hills of one, a thouſand paces high apiece, and one of them is four miles in compaſs. Of twenty thouſand Perſons that inhabited* Catanea, *three thouſand did only remain, the City being almoſt ſurrounded with Mountains of Fire. All their goods are carried away, the Cannons of Braſs are removed out of the Caſtle, ſome great Bells taken down, the City Gates walled up next the fire, and preparation made for all to abandon the City.*

The night that I lay there, it rained Aſhes all over the City, and ten miles at Sea *it troubled mine eyes.*

This Fire, in its progreſs, met with a Lake of water, four miles in compaſs, and it was not only ſatisfied to fill it up, though it was four fathom deep, but hath made of it a Mountain, &c.

The moſt conſiderable Towns and places ruined and deſtroyed, by the dreadful Earthquake, and eruptions of fire, are, the Town of Nicholoſi, *wholly ruined by the Earthquake, the Towns of* Padara, *and* Tre-Caſtang, *the greateſt part of them deſtroyed by Earthquake. Eleven other Towns, wholly overflowed, conſumed, and loſt in this fiery inundation, with all the Lands belonging to them, no footſteps of them remaining. The Towns of* Maſcalucia, *and* S. Giovanni de Galermo, *ruined in part. The large Gardens and Vineyards of* Albanelli, *overflown and deſtroyed. The famous piece of Antiquity of* Marcus Marcellus *much ruined.* Madonna de Monſerrato *deſtroyed. Beſides many Caſtles, Farms, and other places, whoſe Names for brevity are omitted.*

165. *July* 10*th*. 1669. at *VVeymouth*, the Sea was obſerved, betwixt ſix and nine of the clock in the morning, to ebb and flow ſeven times, of which, the greater notice was taken, in that the weather at that time was fair and calm, and without any conſiderable wind, and that this happened at the time when the Tides were low: the like accident having never been obſerved there but once only, about three years ſince.

166. *June* the twentieth, *1669.* At *Inſpurg*, a little after noon, there was a very violent Tempeſt, with extraordinary Rain, Hail, Thunder, and Lightning, accompanied with an Earthquake, which had ſuch violent effects at *Schwatz*, a Town about three Leagues diſtance from *Inſpurg*, where the Emperour of *Germany* had ſome Silver Mines, that the River which runs through it, overflowing, drowned all the adjacent fields, driving down, and deſtroying above thirty houſes, and endammaging many more, and drowning above two hundred people.

167. In *July 1669.* from *Holſtein* came Intelligence of Prodigious Tempeſts, accompanied with ſuch dreadful Thunder and Lightning, as affrighted the Cattel out of the fields, and drave ſome hundreds of them into the Sea, where they were all drowned.

168. Alſo from *Mecklenburgh* they wrote, that there were ſundry fires kindled by Lightning in ſundry parts of that Country.

169. In the Reign of *Thodoſius ſenior*, there was much hurt done by Earthquakes in ſundry places. In the Imperial City of *Conſtantinople*, fifty ſeven Towers, that ſtood upon the Walls of the City were thrown down at one time, though they had been built but a little before. This Earthquake endured by fits, for ſix months together, inſomuch as many fair and goodly Churches and Fortreſſes were overthrown by it, and the Citizens were fain to forſake their Houſes, and to lie in the Fields. It raged by Sea alſo, ſo that many Ships, yea, ſome whole Iſlands, were ſwallowed up by it.

170. After theſe Earthquakes, a great Famine enſued, and the air was ſo infected, that many thouſands of People periſhed by the contagion thereof, together with many Beaſts alſo. And in *Cherſoneſus*, whole Pariſhes ſunk into the ground.

171. In the laſt year of his Reign, in *Epyrus*, there was a Dragon ſeen of a vaſt bigneſs, that when he was dead, eight yoke of Oxen could ſcarce draw him. *See my ſecond vol. of Lives.* p. 48.

172. In the Reign of the Emperour *Juſtinian*, there happened great Earthquakes which did much hurt: after which, there was a terrible Famine, and many other calamites. *Ibid.* p. 78.

173. A little before the great Battel which was fought between *Conſtantine the Great* and *Licinius*, in ſome of thoſe Cities which were ſubject to *Licinius*, the Citizens thought that they ſaw Troops, and Companies of *Conſtantines* Souldiers, marching at Noon-day through their Cities, as if they had already gotten the Victory. *Ibid.* p. 11.

174. In the Reign of the Emperour *Juſtinian*, there was ſeen ſo prodigious a ſight about the Sun, as the like had never been heard of before. For the Sun, for the greateſt part of a year, gave ſo little light, that it was but equal to the light of the Moon: yet was the sky clear, without clouds, and any apparent thing to overſhadow it. After this there enſued a great Famine, and much War and bloudſhed. *Ibid.* p. 67.

175. A while before the death of our bleſſed King *Edward* the ſixth, in *Oxfordſhire* there was a child born, that had two bodies, from the Navel upward, which lived eighteen dayes, and then they both died together. Alſo at *Quinborough* three great Dolphins were taken: and preſently

ſently after, ſix more at *Blackwall*. At *Graves-end*, three great Fiſhes, called *VVhirlpools*, were taken. *Ibid.* p. 167, 168.

176. The night before the dreadful Battel between the King of *Sweden*, and *Monſieur Tilly*, *Papenheime*, one of *Tillies* great Officers, being lodged in an Houſe at *Hall*, ſaw blood, Prodigiouſly dropping from the Houſe, whereupon he ſaid, *VVhat? Muſt we bleed? Will the King of* Sweden *beat us? That's impoſſible. Ibid.* p. 239.

177. Alſo, ſome few dayes before the Battel, two flocks of Birds met, and ſought in that very place, the one killing, and beating away the other. The Victorious Birds remained on the place, which being ſprung by the Kings Vaunt-curriers, took their flight to *Tillies* Army, and there, ſetching a Circle about, returned to the Kings Army again: as who would ſay, *VVe went to fetch you Victory. Ibid.* p. 241.

178. In the Reign of the Emperour *Commodus*, there appeared in the Sky divers fearful Signs. Stars were ſeen continually in the day time, and blazing Comets of a huge length, hanging (as it were) in the midſt of the air. All ſorts of Creatures, contrary to their kinds, brought forth monſtrous, and deformed Births. But that which moſt grievouſly afflicted the City of *Rome*, and amazed them with an ominous preſage, was this moſt hideous diſaſter. That the Temple of *Peace* (the moſt ſtately and dainty Monument in *Rome*) was on a ſudden, without any Tempeſt preceeding (but only a little Earthquake) quite burnt to the ground; whether by Lightning, or by fire out of the Earth, was uncertain. That Temple was the richeſt of all others, becauſe of its ſtrength: being curiouſly adorned with gifts of maſſy Gold and Silver. Yea, every Perſon of quality had ſtored there his principal Treaſure. But the fire happening in the night, made many rich men ſuddenly poor.

When the fire had conſumed that Temple, it burned down alſo many of the moſt beautiful buildings in the City; among which, was the goodly Fane of *Veſta*, inſomuch as the Image of *Pallas*, which the *Romans* kept in ſecret, and ſacred veneration, was now firſt ſeen in publick, being carried by the *Veſtal Virgins*, through the *Sacred Street*, to the Emperours Palace. Moſt of the faireſt Pieces in all the City periſhed in theſe flames, which raged many dayes together. *Herodians Imp. Hiſt.*

CHAP. LXXXI.

Examples of Providences, ſtrange, and unuſual.

1. IN the memorable fight between the *Switzers* and the *Dolphin*, near unto *Baſil*, when *Burcardus Monk*, a Noble man, and a great Souldier, grew proud of the Victory, and put up his Beaver, that he might

ſee what a great ſlaughter they had made; one of the half-dead *Switzers* riſing up upon his knees, threw a ſtone at him, which hit him ſo right that gave him his Deaths-wound. *Levat. in Prov.* 27. 1.

2. *Nichodemus Friſchline* (that famous *Poet, Orator,* and *Philoſopher*) endeavouring to eſcape out of cloſe Priſon crept out at a Window, but the Rope breaking, he periſhed by falling headlong upon a Rock. *Alſted. Chron.*

3. *Prov.* 16. 33. Gods Providence extendeth unto all things, even unto thoſe, which in regard of us, ſeem moſt contingent, and caſual. Lottery is guided by Providence, as we ſee in the diſcovery of *Achan*: the deſigning of *Saul* to be King: dividing the Land among the Tribes of *Iſrael*. *Cambyſes*, alighting from his Horſe (as he returned from *Athens*, where he had ſhewn great cruelty) his Sword flew out of its Scabbard and ſlew him. *Diſponit Deus membra pulicis, & culicis,* (ſaith *Auſtin*) God diſpoſes of Gnats, and Fleas.

4. *July* the eighth, *Anno Chriſti* 1657. I received this account from a godly Miniſter out of *Cheſhire*, wherein he thus writes;

This is to give you an account of a ſtrange Providence, which, I went to ſee this day. Betwixt Whitchurch, *and* Tattenhall, *not far from* Hampton Poſt, *in* Bickler, *there is a parcel of Land about eight or nine yards every way, ſwallowed up into the bowels of the Earth, with two or three high Trees that grew upon the ſame, which now are all covered with Water, which appears in the Gulph, riſing higher, and higher, by reaſon of a current of Water falling into it from a Spring, and not having (as I ſuppoſe) any ſubterraneous iſſue: It is certainly very deep, but none can, or dare ſtand neer to fathom it, becauſe the Earth round about it is full of gapings, which with ſeveral other Trees ſeem ready to fall in. I ſtepped neer to the brim, taking hold of ſome boughs, and ſaw the Water, which I gueſs to be about eighteen or nineteen yards from the top, but no Trees could be ſeen. The Water within is very ſalt, like Brine.*

This breach was very ſuddain, and the fall terrible, like the noiſe of Thunder at a diſtance, which much amazed the Neighbourhood, not ſeeing any clouds, nor imagining (till they found it) what the cauſe ſhould be. It was to me a very awful and terrible ſight, and the more, becauſe the Earth round about it was ſo full of clifts, and chinks, ſo that none dare ſtay to ſearch, or pry into it.

5. I have Letter by me dated *July* the ſeventh, 1606. written by one Mr. *Ralph Bovy*, to a godly Miniſter in *London*, wherein he thus writes;

Touching News, you ſhall underſtand, that Mr. Sherwood *hath received a Letter from Mr.* Arthur Hilderſam, *which conteineth this ſubſequent Narrative*; viz. *That at* Brampton *in the Pariſh of* Torkſey, *neer* Gainſborough *in* Lincoln-ſhire, *an Aſh-tree ſhaketh in Body, and Boughs thereof, ſighing and groaning like a man troubled in his ſleep, as if it felt ſome ſenſible torment. Many have climbed to the top of it, who heard the groans more eaſily than they could below. But one among the reſt, being on the top thereof, ſpake to the Tree, but preſently came down much agaſt, and lay groveling on the Earth three hours ſpeechleſs: in the end, reviving, he ſaid,* Brampton, *thou art much bound to pray. The Author of this News is one Mr.* Vaughan, *a Miniſter, who was there preſent, and heard and ſaw theſe paſſages, and told Mr.* Hilderſam *of it. The Earl of* Lincoln *cauſed one of the Armes of the Aſh to be lopped off, and a hole to be bored into the Body, and then was the ſound, or hollow voice, heard more audibly than before, but in a kind of ſpeech which they could not comprehend, nor underſtand.*

6. *Anno Chriſti* 1659. at *Brightling* in *Suſſex*, there was a ſtupendious, and amazing piece of Providence, containing many ſtrange paſſages. A wonderful hand of God, by what Inſtrument, or Inſtruments ſoever, which was, a Fire ſtrangely kindled, which burnt down a mans Houſe, and afterward kindled in another, to which the mans Goods were carried, and to which, Himſelf, his Wife, and Servant-Girle were removed: and ſeveral things were thrown by an inviſible hand, powerfully convincing, and thereby diſcovering the Hypocriſie, and Theft of the man, and for a warning to others to take heed of the like.

November the ſeventh in the evening, the Fire firſt kindled in this mans Milk-houſe: and *November* the ninth there was duſt thrown upon this man, and his wife, as they lay in Bed together, and there was knocking ſeveral times: and the ſame morning divers things were thrown about, and the Fire again kindled in the Milk-houſe, which was yet put out by the Woman herſelf; then it kindled in the Eves of the houſe in the Thatch, which was put out by a man which was their next Neighbour. That night, as the man had a Pot of Beer in his hand, a ſtone fell into the Pot: then did he ſet down the Pot on the Table, and there came a piece of a Brick, and brake it, then another piece of a Brick was thrown, which pieces the woman took up, and laid them upon the Table. When ſome men came to be with them that night, they were ſpeaking how convenient it would be to have a Tub filled with water, to ſtand ready, in caſe they ſhould have occaſion to uſe it, and as they were going out of the door to prepare it, the Fire again kindled in the Milk-houſe, and ſuddainly the whole houſe was on fire, but moſt of the Goods and Houſhold-ſtuff, were carried out and preſerved: The Fire was a ſtrange Fire, very white, and not ſindging their hands, when they pulled the things out of it.

The next day the Houſhold-ſtuff was carried to another Houſe, wherein was a Family: but thoſe were to be in one end of the Houſe, and the other, in the other end. But before the Man and his Wife went to Bed, there was duſt thrown upon them, which ſo troubled them, that the Man, having another Man with him, and a Candle and Lanthorn in his hand, came up to me (ſaith mine Author) who was in Bed, and aſleep, but when I was awakened, I heard him ſay, The Hand of God ſtill perſues me, and ſo he intreated me to go down with him, and accordingly, I, and my Brother went down, where we found them in the Houſe, greatly troubled by reaſon of things that were thrown about, and ſome things were thrown preſently after we came in. Hereupon we went to Prayer, and as I was kneeling down, duſt was thrown upon me, but afterwards, all was quiet ſo long as we were at Prayer.

When we aroſe from Prayer, I applyed myſelf to the reading of a portion of Scripture, which was *Pſal. 91.* the man ſtanding by me, and holding the Candle; but preſently ſomething did beat out the Light; whereupon the Man ſaid, *That ſome body elſe muſt hold it.* Preſently a Knife was thrown at me, which fell behind me; my Brother ſaid, that he ſaw it come. Then a chopping-knife was thrown (I think at the mans wiſe) whereupon the man ſaid, *Things are thrown at others for my ſake.* At length he fell down upon his knees, and confeſſed that he had been an Hypocrite, and a pilfering fellow, and that he had robbed his Maſter, *&c.* and he was willing to ſeparate the things which he had taken wrongfully, from the reſt, which he did accordingly, laying forth ſeveral things which he ſaid, were none of his, naming the Perſons from whom he had taken them: and as a great Cheſt was carrying forth, Trenchers, Platters, and other things were thrown about in ſo dreadful a manner, that one, not much noted for Religion, ſaid, *Pray you let us go to Prayer*, and indeed that was our onely refuge, ſo to go to God, and ſo we ſpent our time as well as we could, in Prayer, reading ſome portions of Scipture, and ſinging of *Pſalms*, and though divers things were thrown, as a Diſh ſeveral times, ſo that once I had a ſmart blow on the Cheek with a Diſh, and the man that lived in the Houſe, had his Boots thrown, a chopping-knife twice, Crabs out of a Tub ſtanding in the midſt of the room, a Fire-brand, though without Fire, and a Hammer thrown twice, and a Bible. The mans wiſe who lived in the Houſe, uſually took up the things thus thrown; yet ſtill in time of Prayer, all was quiet.

In the morning, after I had Prayed (before which Prayer I was hit with a Diſh) my Brother, and I came away, and as we were coming neer home, we turned aſide to ſpeak with a Friend, but before we got home, we heard that the Houſe was on fire: hereupon they ſent for me again, and in the mean time, they carried out their Goods, pulled off the Thatch, and quenched the Fire; yet (as I heard) it kindled again, and again, till all the mans Goods were carried out: and when theſe People, whoſe Houſe was burnt down to the Ground, together with all their Goods, were removed into the Field, all as quiet in this ſecond Houſe: But ſome things wereo thrown in the Field, and in the afternoon, when another Miniſter and I went to them, ſome aſſured us, that ſome things had been thrown. This was *November* the eleventh. The night following, ſome noiſe was heard among the Houſhold-ſtuff, as was teſtified to me.

Thus theſe poor Creatures were diſtreſſed, their Houſe was burned down, that, to which they were removed, ſeveral times fired, ſo that neither they, nor their Goods might ſtay any longer there, nor durſt any other receive them, but they, with their Goods, were forced to lye in the open Fields for divers dayes, and nights together, being made a ſad ſpectacle to all ſorts of People that came far and neer, to ſee and hear of the buſineſs. Hereupon I ſent to ſome Neighbour Miniſters, to joyn with us in keeping a Faſt, on *November* the fifteenth: and four ſpent the time in Prayer and Preaching. The Sermons were upon theſe Texts; *Job* 11. 13. &c. *If thou prepare thine heart, and ſtretch out thine hands*

hands towards him: If Iniquity be in thine hand, put it far away, and let not Wickedneſs dwell in thy Tabernacles. For then ſhalt thou lift up thy Face without ſpot, yea, thou ſhalt be ſtedfaſt, and ſhalt not be affraid, Becauſe,&c. Amos 3.6. *Shall a Trumpet be blown in the City, and the People not be affraid? Shall there be evil in a City, and the Lord hath not done it?* Luke 13.2,3,*&c. Suppoſe ye that theſe* Galileans *were ſinners above all the* Glileans, *becauſe they ſuffered ſuch things? I tell you nay: But except ye repent, ye ſhall all likewiſe periſh. Or thoſe eighteen,* &c. Iſa. 33. 14, 15, 16. *The ſinners in* Sion *are afraid, fearfulneſs hath ſurpriſed the Hypocrites. Who among us ſhall dwell with devouring fire? Who among us ſhall dwell with everlaſting burnings? He that walketh righteouſly, and ſpeaketh uprightly: He that deſpiſeth the gain of Oppreſſion, that ſhaketh his hands from holding Bribes, that ſtoppeth his ears from hearing of bloud, and ſhutteth his eyes from ſeeing of evil: He ſhall dwell on high: His place of deſire ſhall be the munitions of Rocks: Bread ſhall be given him: His VVaters ſhall be ſure.*

The diſtreſſed Perſons attended diligently, and a great Congregation was aſſembled. Theſe Providential diſpenſations were not ordinary. yet was there a ſeeming blur caſt, though not on the whole, yet upon ſome part of it; for their Servant-Girle was at laſt found throwing ſome things: and ſhe afterwards confeſſed, that an old Woman came to her, *November* the ſeventh, a little before theſe things came to paſs, and told her, that her Maſter, and Dame were bewitched, and that they ſhould hear a greet fluttering about their Houſe for the ſpace of two dayes: ſhe ſaid alſo, that the old Woman told her, that ſhe muſt hurle things at her Maſter, and Dame, and with all, bad her not to tell, for if ſhe did the Devil would have her: and ſhe confeſſed, that ſhe hurled the Fire-brand, an Hammer, and an Iron-tack, and ſaid, that ſhe did it becauſe the old Woman bad her, and ſaid to her, that if ſhe hurled things about the houſe it would be the better.

As for this Girles throwing of ſome things, it might be the Devils Policy, that ſo the reſt might be queſtioned, and the whole neglected, and not improved. The Girle threw not all, as many can teſtify. My Brother ſaw a Stick riſe from the Ground, flye up, and fall down again. Crabs were ſeen to leap out of the tub, and to flye about, no body ſtanding neer the tub: and the Woman that gathered up the things was confident that the Girle neither did, nor could throw them.

But beſides the throwing of the things about, there were other paſſages of Providence very obſervable, and remarkable. One Houſe was at ſeveral times ſtrangely fired, and, notwithſtanding the warning they had, at laſt quite burned down: and another Houſe to which they removed, greatly moleſted, and at length fired. Beſides, the efficacy of Prayer is moſt obſervable, for the encouragement of the Duty, and Gods Omniſcient, and Omnipotent Providence wonderfully magnifyed, thus to diſcover the Hypocriſie, and Theft of man, and yet withall, graciouſly and mercifully delivering them. For though they were not wholly delivered when the Faſt was firſt appointed, yet after the Faſt, they were fully freed, and not at all troubled any more in that manner.

Within a few dayes after, I drew up this Narrative, for the ſubſtance of it, read it to ſome, and ſo laid it by me: I indeed was written to for the Relation of theſe things; yet, through continual employment, multitude of buſineſſes, and mine own weakneſs, it was neglected, for which I have been much troubled: and therefore, having been lately again urged for a Relation, by a Gentleman, who (I hope) aims at Gods Glory therein, I have given forth this. The good Lord give us to obſerve his Providences, and to learn by them what he would have us to do.

Drawn up by the ſaid Joſeph Bennet, *Miniſter at the ſaid* Brightling *in Suſſex.*

7. In the Reign of King *VVilliam the Conquerour*, a great Lord, ſitting at a Feaſt, was ſet upon by Mice, and though he was removed from Land to Sea, and from Sea to Land again, yet the Mice ſtill followed him, and at laſt devoured him. *Sir Rich. Bak. Chron.* p. 31.

8. In the ſecond year of the Reign of King *Edward* the firſt, there happened the greateſt rot of Sheep in *England*, that ever was known, which continued twenty five years together, and came (as was then thought) by one infected Sheep, of an incredible greatneſs, brought out of *Spain* by a *French* Merchant, into *Northumberland*.

9. In the ſixteenth year of his Reign, in *Gaſcoin*, as the King and Queen ſat in their Chamber, upon a Bed, talking together, a Thunderbolt, coming in at the Window behind them, paſſed betwixt them, and ſlew two of their Gentlemen that ſtood before them. *Ibid.* p. 212.

10. In the tenth year of King *Henay* the ſeventh, in digging a new foundation for the Church of St. *Mary Hill, London*, the Body of *Alice Hackney*, which had been buried there an hundred ſeventy five years before, was found, whole of skin, and the joynts of her arms plyable, which Corps was kept four dayes above ground, without annoyance, and then buried.

11. In the twenty ſecond year of his Reign, in *July*, a Gallery, which was newly built at *Richmond*, wherein the King and his Son had walked not an hour before, ſuddenly fell down, yet hurt no man. *Ibid.* p. 208.

12. In a Rebellion in the North, in the Reign of King *Henry* the eighth, when the Duke of *Norfolk* was ſent with an Army againſt the Rebels, it fell out, that the night before the two Armies were to joyn Battel, a ſmall Brook, called *Dun*, that ran between the two Armies, upon the fall of a ſmall ſhower, ſwelled to ſuch a heigth, that it was not paſſable either by Horſe or Foot: a thing which had never happened before, even upon a great rain, and was accounted no leſs than a miracle.

13. In his thirty ſeventh year, upon *Tueſdy* in *Eaſter week*, one *William Foxly*, Potmaker for the Mint in the Tower of *London*, fell aſleep, and could not be awaked by ſhaking, pinching, or burning, till the firſt day of the next Term, which was full 14 dayes: and when he awaked, he was found in all points, as if he had ſlept but one night, and he lived forty years after. *Ibid.* p. 317.

14. *Anno Chriſti 1619. July* the ſeventeenth, there was one *Bernard Calvert* of *Andover*, that rode from St. *Georges* Church in *Southwark*, to *Dover*, and from thence paſſed by Barge to *Calice* in *France*; and from thence returned back to *Dover*, and to St. *Georges* Church the ſame day, ſetting out about three a clock in the morning, and returning about eight a clock at night, freſh and luſty. *Ibid.* p. 441. *I was at* London *the ſame time, and ſaw the man.*

15. In the Reign of King *Richard* the ſecond, the Lord *John Haſtings*, Earl of *Pembroke*, as he was practiſing to learn to Juſt, was wounded in the privy members, by Sir *John St. John*, of which hurt he ſoon after died. In whoſe Family this is memorable, That for many Generations together, no Son ever ſaw his Father, the Father being alwayes dead before the Son was born. *Ibid.* p. 158.

16. In the Reign of King *Edward* the fourth, one Sir *VVilliam Hawksford*, one of the Lords Chief Juſtices, who dwelt at *Annory* in *Devonſhire*, a man of great Poſſeſſions, and having no Son, fell into a deep Melancholy; and one day, calling to him the Keeper of his Park, charged him with negligence, in ſuffering his Deer to be ſtoln: and thereupon commanded him, that if he met with any one in his Night walk, that would not ſtand or ſpeak, he ſhould not ſpare to kill him, whoſoever he were. Having thus provided aforehand, and meaning to end his doleful dayes, in a dark night he conveyed himſelf ſecretly out of his Houſe, and walked alone in his Park. The Keeper in his circuit, hearing one ſtirring, and coming towards him, asked, who was there? But no anſwer being made, he willed him to ſtand, which, when he would not do, the Keeper ſhot him dead, and coming to ſee who it was, found him to be his Maſter. *Ibid* p. 223.

17. King *Edward* the firſt, being but young, and playing on a time at Cheſs with a Friend, in the midſt of his Game, without any apparent occaſion, removed himſelf from the place where he ſate, when ſuddenly there fell from the roof of the Houſe a great ſtone, which, if he had ſtayed in the place never ſo little longer, had beaten out his brains.

Afterwards, he having prepared a great Fleet of Ships, for a journey into *Flanders*, and being at W*inchelſea* where the Ships were to meet; it happened, that riding about the Harbour, his Horſe, frighted with the noiſe of a Wind-mill, which the wind drove violently about, skambled up, and leaped over the Mud-wall of the Town, ſo as neither the King, nor the Horſe was to be ſeen, but every one judged, that the King could not chooſe but be thrown, and killed: yet ſuch was the Divine Providence over him, that the Horſe lighted upon his feet, and the King, keeping the Saddle, returned ſafe. I*bid.* p. 105.

18. A man in the City of *Baſil*, by calculation, noted a certain day, which he miſtruſted ſhould be fatal to him, by ſomething that ſhould at that time befall him. Whereupon he determined, all that day to keep himſelf ſure and ſafe within his Chamber: yet, reaching up his hand, to take down a great Book from a ſhelf, the Book falling down upon his head, gave him his deaths-wound, whereof he ſhortly after dyed. *Act. and Mon.*

19. *Æſchylus* the *Athenian,* being told, that he ſhould dye by a ſtroke coming from above, he ſhunned Houſes, and was wont to remain in the open air: yet he was killed by a Tortoiſe falling from an Eagle, upon his bald Head. *Plin. l.* 10. *c.* 3.

20. I have read of a woman, that by fixing the ſtrength of her imagination upon a *Blackamores* Picture hanging in her Bed-chamber, brought forth a black and ſwarthy child: ſo, doubtleſs, there is a kind of ſpiritual imaginative power in Faith, to make us like to Chriſt, by looking on him.

21. In the Reign of the Emperour *Anaſtaſius*, there was a certain *Arrian* Biſhop, named *Deuterius*, who, being about to baptize one *Barbas*, contrary to the rule of the Orthodox Faith, and to propagate his *Arrianiſm*, uſed theſe ambiguous words, *I baptize thee in the Name of the Father, by the Son, in the Holy Ghoſt*; when, immediately, the water wherewith he ſhould have baptized him, vaniſhed out of the Font: which Miracle being obſerved by *Barbas*, he preſently went to the *Orthodox Church*, and was there baptized. *Pez. Mel. Hiſt.* p. 428.

22. In *Chaldea* (ſaith *Marcellinus*) there is an huge number of Lions, which were like enough to devour, and eat up both men and Beaſts, through the whole Countrey: but that (by reaſon of the ſtore of water and mud) there breed yearly an innumerable of Gnats, whoſe property it is, to fly into the eyes of the Lions, which are bright and ſhining, where, biting and ſtinging the Lion, he tears ſo violently with his paws, that he puts out his own eyes, by which, many of them are drowned in the Rivers, others are ſtarved for want of prey: and many are the more eaſily killed by the Inhabitants.

23. When *Lyſimachus* was ſlain in a Battel againſt *Seleucus*, a Dog of his kept by the Body, and did beat off all the Birds and Beaſts from preying upon it, continuing ſo to do, till one *Thorax* of *Pharſalia*, having long ſought for it, found it out, when it was almoſt putrified, and knew it principally by his Dog that lay by it, and ſo buried it. *AB. Uſh. Annal.* p. 343.

24. About St. *James's* day, *Anno Chriſti* 1663. in a Town near *Portſmouth*, there ſprang up, and grew to maturity, a Crop of Wheat, in a Field that was in the occupation of one *Francis Antrem.* The field was about eighteen Acres, and the Wheat grew in parcels, all over the field: but near to the midſt of the field, it grew together, as if it had been ſown, to the quantity of about eight Buſhels. The field had not been ſown of fifteen years before. It had not been lately dunged, nor had any Beaſts fothered upon it; only ſome ſheep the Winter before, were there fothered with Hay. Upon ſome of the roots were ſixteen, yea twenty ſtalks and ears of fair Corn. *This I had from au eye-witneſs.*

25. *Juſtin* tells us, that *Seleucus*, the laſt, and greateſt of all *Alexanders* Captains, his Sons, and Grand-children after him, were all born with the ſign of an Anchor in one of their Thighs, as a natural badge, and token of that Race. And *Auſonius*, ſpeaking of the City of *Antiochia*, ſaith thus;

She for her Founder did Seleucus *praiſe,*
Who ware a native Anchor in his Thigh:
A true impreſs of his nativity,
And cognizance of all his Progeny. *AB. Uſh. Annal.* p. 344.

26. In the end of the year one thouſand ſix hundred, Mr. *John Craig*, who had been Miniſter to King *James* in *Scotland*, but through age, was compelled to quit the charge, departed this Life. Whilſt he lived, he was held in great eſteem, a great Divine, and excellent Preacher, of a grave behaviour, ſincere, and inclining to no Faction: and, which encreaſed his reputation, he lived honeſtly, without oſtentation, or deſire of outward glory. Many toſſings and troubles he endured in his Life-time. For, in his younger years, having paſſed his courſe in Philoſophy, in the Univerſity of St. *Andrews*, he went into *England*, and, as a Tutor, waited on the Lord *Dacres* his children, for two years. But Wars then ariſing between the two Kingdomes of *England* and *Scotland*, he returned home, and became one of the *Dominican* Order: but he had not lived long among them, when, upon the ſuſpicion of *Hereſie*, he was put into Priſon. And, being cleared from that charge, he went back into *England*, and, hoping by the Lord *Dacres* his means to have gotten a place in *Cambridge*, his expectation being fruſtrated, he went into *France*, and from thence to *Rome*. There he won ſuch ſavour with Cardinal *Pole*, as, by his recommendation, he was received among the *Dominicans* of *Bononia*, and by them was firſt appointed to inſtruct the Novices of the Cloyſter. Afterwards, when they perceived his diligence, and dexterity in buſineſſes, he was employed in all their affairs throughout *Italy*, and was ſent in Commiſſion to *Chios*, an Iſland in the *Ionick* Sea, to redreſs things that were amiſs among thoſe of their Order.

Herein, he diſcharged himſelf ſo well, that at his return he was made *Rector* of the School, and thereby had acceſs to the Libraries, eſpecially to that of the Inquiſition; where, meeting with *Calvins Inſtitutions*, he was taken with a great liking thereof: and one day, conferring with a Reverend old man of the Monaſtery, he was by him confirmed in the opinion he had entertained; but withall, he was warned, not in any caſe to diſcover himſelf, or to make his mind known, becauſe the times were perillous. But he, neglecting the Counſel of the old man, and venting his opinions too freely, was accuſed of *Hereſie*, and being ſent to *Rome*, after examination, he was impriſoned nine months, where he endured much miſery; and, at the end thereof, being brought before the Judge of the Inquiſition, and making a clear confeſſion of his Faith, he was condemned to be burnt the next day, which was the nineteenth of *Auguſt*.

It happened that the ſame night *Pope Paul* the fourth died, upon the noiſe of whoſe death, the People came in a tumult unto the place where his Statue in Marble was erected, and pulling it down, did for the ſpace of three days drag the ſame through the ſtreets, and in the end, threw it into the River of *Tiber*. During the tumult, all the Priſons were broken open, and the Priſoners were ſet free, and among them, Mr. *Craig* had his Liberty. And, as he ſought to eſcape, (for he held it not ſafe to abide in the City) two things happened unto him, not unworthy of relation. Firſt, in the Suburbs, as he paſſed along, he met a ſort of looſe men, whom they call *Banditi*: One of the company, taking him aſide, demanded, if at any time he had been in *Bononia*? He anſwered, that he had been ſometime there. Do you not remember (ſaid he) that walking on a time in the fields, with ſome young Noblemen, there came unto you a poor maimed Souldier, intreating ſome relief? Mr. *Craig* replied, that he did not well remember it. But I do (ſaid he) and I am the man to whom you ſhewed kindneſs at that time: be not afraid of us, for you ſhall incur no danger. And ſo conveying him through the ſuburbs, and ſhewing him what was his ſafeſt courſe, he gave him ſo much money as might bear his charges to *Bononia*: for he intended to go thither, truſting to find ſome kindneſs among his acquaintance there. Yet, at his coming, they looked ſtrangely upon him: Whereupon, fearing to be entrapped by them, he ſlipped away ſecretly, intending his courſe for *Millain*.

By the way, another accident befell him, which he afterwards oft related to many Perſons of Quality, as a ſingular teſtimony of Gods Providence, and care over him. And thus it was:

When he had travelled ſome dayes, declining the High-wayes for fear of diſcovery, he came into a Forreſt, a wild and deſert place, and being ſorely tired, he lay down among ſome buſhes, on the ſide of a little Brook, to refreſh himſelf: and lying there penſive, and full of thoughts (for he neither knew where he was, nor had money to bear his charges) a Dog, with a Purſe in his teeth, came fawning upon him, and laid it down before him. He, being ſtrucken with fear, roſe up, and conſtruing it to proceed from Gods favourable Providence towards him, he followed his way, till he came to a little Village, where he met with ſome who were travelling to *Vienna* in *Auſtria*; whereupon, changing his former intentions, he went in their company to that City.

Whilſt he was there, profeſſing to be one of the *Dominican* Order, he was brought to preach before the Emperour *Maximilian* the ſecond, who, liking the man, and his manner of teaching, would have retained him, if by Letters from *Pope Pius* the third, he had not been required to ſend him back to *Rome*, as one that was condemned for Hereſie. The Emperour being unwilling to deliver him, and, on the other part, not willing to fall out with the *Pope*, ſent him quietly away, with Letters of ſafe Conduct. And ſo travelling through *Germany*, he came into *England*, where, being informed of the Reformation begun in his own Countrey, he went into *Scotland*, and made offer of his ſervice to the Church: but his long diſuſe of his Native Language (having lived abroad for the ſpace of four and twenty years) made him unuſeful at the firſt: only now and then to the Learned he preached in *Latine*, in *Magdalens* Chappel in *Edenburgh*, and in the year one thouſand five hundred ſixty one, having recovered the uſe of the Language, he was appointed the Miniſter at *Halirudhouſe*.

The next year he was removed to *Edenburgh*, and was joyned, as Colleague with Maſter *Knox*, for the ſpace of nine years. Then, by order of the General-Aſſembly, he was removed to *Montroſs*, where he continued two years: and upon the Death of *Adam Heriot*,

riot, was removed from thence to *Aberdeen*, having the inſpection of the Churches of *Marr* and *Buchan* committed to his care. In the year 1579. he was called to be King *James* his Miniſter, and ſerved in that charge, till, born down with the weight of years, he was forced to retire himſelf: after which time, forbearing all Publick Exerciſes, he lived privately at home, comforting himſelf with the remembrance of the mercies of God, that he had taſted in his life paſt: and this year, on the twelfth day of *December*, without any pain, he dyed peaceably at *Edenbourgh*, in the eighty eighth year of his age. *AB. Spotſ. Hiſt. of the Church of Scotl.* p. 461.

28. The day before our King *Charles* the firſt was ſo barbarouſly before his own Gates, a great Whale ran himſelf on ſhore three miles from *Dover*. He was ſixty ſix foot long.

29. *Aurelian* the Emperour, by the ſiniſter ſuggeſtions of ſome about him his nature alſo being inclinable to ſeverity, intended to raiſe the Ninth Perſecution againſt the Church of Chriſt: But it pleaſed God juſt at that time when he was about to Sign a Proclamation againſt the Chriſtians, that a Thunderbolt fell ſo near him, that all men thought he had been ſlain thereby, which ſo terrified him, that he gave over his cruel purpoſe, *Ibid.* p. 61.

30. In the Perſecution under *Julian* the *Apoſtate*, *Athanaſius* was forced to fly from *Alexandria*, and entring into a little Ship, upon the River *Nilus*, he intended to paſs to *Thebais*: But *Julian* ſent an Earl after him to bring him back again, The Earl, purſuing with ſails and oars, had almoſt overtaken the Ship wherein *Athanaſius* was; whereupon the Mariners would have run her aſhore, and fled into a Wilderneſs that was hard by. But *Athanaſius* ſaid, *My Sons, VVhy are you thus affrighted? Let us rather turn, and meet our Purſuer, that he may be convinced, that greater is he that defends us, than he that follows to apprehend us.* Hereupon the Mariners turned back again, and the Earl ſuppoſing nothing leſs than that *Athanaſius* was in that Ship, he only called to them, and enquired, Whether they had not heard of *Athanaſius*? They anſwered, that they had ſeen him a little before; whereupon he haſted forward to overtake him, and *Athanaſius* returned privately into *Alexandria*, and lay hid there till the ſtorm was overpaſt. *Ibid.* p.85.

31. The Lord of *Trinity*, a great Perſecutor of the *Waldenſes*, came with his Army to *Angrogne*, the poor people being fled out o it, where he burnt, and deſtroyed all before him. He alſo oft ſet fire upon their two Churches, and upon the Miniſters houſe, which yet he could by no means burn down. *Ibid.* p. 128.

32. In a great fight between the L. of Trinity and theſe W*aldenſes*, there were but two of theſe W*aldenſes* ſlain; whereas they never ſhot at their enemies, but they killed ſome, yea, ſometimes two at one ſhot. *Trinitie's* Souldiers confeſſed, that they were ſo aſtoniſhed, that they could not fight Others ſaid, That the Miniſters by their Prayers conjured and bewitchec them. It was indeed a wonderful Providecne of God, that Shepherds and Cowherds ſhould encounter with ſo mighty a power of ſtrong, & brave Soldiers, furniſhed with plenty of Ammunition, and themſelves having nothing but ſlings, ſtones, & a few Harquebuſhes, ſhould yet ſo often beat them. *Ibid.* p.130.

33. In the *Bohemian* Perſecution, the *Popiſh* party fetched a godly Miniſter out of his Houſe, and miſerably tortured him by twiſting a cord about his Head, binding his hands behind him, and his legs with ſmall cords, intending the next morning to torture him with fire: but in the night, as he was making his fervent Prayers to God, and repeating theſe words, *In thee, O Lord, do I put my truſt*, he perceived, that in a wonderful manner his cords were looſed: whereupon, getting up, he went to the gate, where were three Watchmen, one of them ſtanding with his hand on his ſword, yet he paſſed by them undiſcovered, and thereby eſcaped miraculouſly. *Ibid.* p. 184.

34. There was in the City of *Sevil* one *Juliano*, called *the Little*, becauſe he was of a ſmall and weak Body, who, going into *Germany*, was there converſant with divers Learned and Godly men, by which means he attained to the knowledge of the Truth, and became a zealous Profeſſor of it; and earneſtly longing after the Salvation of his Countrymen, he undertook a very dangerous work, which was, to convey two great Dry Fats full of Bibles, printed in *Spaniſh*, into his own Countrey. In this attempt, he had great cauſe of fear, the Inquiſitors had ſo ſtopped every Port, and kept ſuch ſtrict watch, to prevent the coming in of all ſuch Commodities: yet, by Gods ſpecial Providence, he brought his burden ſafely thither: and, which was almoſt a Miracle, he conveyed them ſafe into *Sevil*, notwithſtanding the buſie ſearchers, and wary Catchpoles that watched in every corner. Theſe Bibles being diſperſed among the Faithful, were joyfully, and thankfully received, and, through Gods bleſſing, wrought wonderfully for the preparing of them to a great Perſecution, which enſued not long after. *Ibid.* p. 251.

35. *Francis Encinus*, a very learned, and godly man, as any was in *Spain*, being at the Emperours Court in *Bruxels*, preſented the Emperour [*Charles* the fifth] with a New Teſtament, Tranſlated into *Spaniſh*, for which he was caſt into Priſon, where he remained, enduring great miſery by the ſpace of fifteen months, expecting nothing but a cruel death: but at laſt, through the marvellous Providence of Almighty God, about eight a clock at night, he ſaw the Priſon doors ſtanding wide open, and a ſecret motion in his mind to make an eſcape: whereupon, going out of Priſon, with a leiſurely pace, he paſſed without interruption, and from thence went ſtrait into *Germany*. *Ibid.* p. 264.

36. *Anno Chriſti* 1540, one *Stephen Brune*, at *Rutiers*, in *France*, for his conſtant profeſſion of the Faith of Chriſt, was condemned to be burnt. When the fire was kindled, a great Wind did ſo drive the flame from him, that he ſtood for an hours ſpace inſtructing and exhorting the People. Hereupon, they brought oyl Veſſels, and more Faggots, yet ſtill was the flame driven from him. The Hangman ſeeing this, took a ſtaff, and ſtruck him on the Head; to whom he ſaid, *I am condemned to be burnt, and do you ſtrike me with ſtaves like a Dog*? With that the Hangman, with a Pike, thruſt him through the Belly, and threw him down into the fire, where he ended his miſery. *Ibid.* p. 317.

37. *Edwin*, being quietly ſetled in the Kingdom of *Northumberland*, ſtill

continued a *Pagan*, though *Ethelburga*, his Queen, and *Paulinus*, a godly Biſhop, ceaſed not to perſwade him to embrace the Chriſtian Faith. One time, being by himſelf alone, and ſolitary, there appeared one to him who ſaid, *I know well the cauſe of thy heavineſs. What wouldſt thou give to him that would deliver thee from this fear?* I would (ſaid *Edwin*) give unto him all that ever I could make. *And what* (ſaid the other) *if I make thee a mightier King than any of thy Progenitors?* *Edwin* anſwered as before. Then (ſaid the other) *And what if I ſhew thee a better way, and kind of life, than ever was ſhewed to any of thine Anceſtors? wilt thou obey, and do after my Counſel?* Yea, (ſaid *Edwin*) with all my heart, I will do it. Then the other, laying his hand on his head, ſaid, *When this token happeneth unto thee, then remember this time of thy tribulation, and the Promiſe that thou haſt made, and the words which I have ſaid unto thee.* And ſo he vaniſhed out of his ſight. This was before he came to his Kingdom. But afterwards, being over perſwaded by the Counſel of his Nobles, he was hard to be drawn to the Chriſtian Faith.

Hereupon, by a new affliction, the Lord ſought to humble, and to bring him home to himſelf, which was this; *Quicelinus*, and *Kinegilſus*, Kings of the *VVeſt-Saxons*, envying, and hating *Edwin*, ſuborned a Cut-throat privily to murther him, who, watching his opportunitie when the King had but a few with him, ran at him with an Envenomed Sword: but one of his Servants, ſuddainly ſtepping between the King and the thruſt, received the Sword through his own Body, the King alſo being ſomewhat wounded by the Swords point. The King lay long of this wound: but when he was almoſt well, he raiſed a great Army, and went againſt thoſe *Weſt-Saxon* Kings, who had ſo baſely ſought his deſtruction: and withal, promiſed unto Jeſus Chriſt, that if he obtained the Victory, he would preſently be baptized: And whereas his Wife was brought to bed of a Daughter, he cauſed it to be baptized, together with twelve more of his Family. Then, advancing againſt his Enemies, through the power and aſſiſtance of Chriſt, he obtained a notable Victory, putting the whole power of his enemies to flight, and ſo returned home with honour and great joy.

Yet did the Pomp and glory of the World ſo dazle his eyes, that he had little mind of performing his Vow of being baptized: only he was willing to hear *Paulinus* preach, and gave over his Idolatrous Services: but told him, that he could not ſuddenly give over the Religion of his Forefathers, nor be baptized, but upon mature deliberation, and with the ſerious adviſe of his Council.

Paulinus, ſeeing how hard a matter it was to perſwade him to be baptized, poured out his Prayers inceſſantly unto God for him, whereupon the afore-named Viſion ſhewed unto *Edwin*, was revealed unto him. Then *Paulinus*, watching his opportunity, came to the King at a fit ſeaſon, and laying his hand on his head, asked him, if he remembred not that token? The King remembred it well, and was ſo affected, that he was ready to fall down at *Paulinus* his feet; but he would not ſuffer him, and ſaid, *Behold, O King,* *You have vanquiſhed your Enemies, and have obtained your Kingdom: Now go and perform your promiſe of embracing the Chriſtian Faith.* The King, after conſultation with his Nobles, was himſelf, with many of his Subjects Baptized by *Paulinus*, at *York*: and preſently after all the Idols, with their Altars, were caſt down, and deſtroyed. *See my Engliſh Martyrol.* p. 15, *&c.*

31. *Egbert*, who reduced the *Saxon Heptarchy* into a *Monarchy*, being advanced to the *VVeſt-Saxon* Kingdom, *Bernulphus*, King of *Mercia*, and ſome other Kings, greatly contemned, and derided him, which he bare patiently for a time: But when he was well ſetled in his Kingdom, and was aſſured of the love and and loyalty of his Subjects, eſpecially God working withall, he aſſembled his Knights, with whom, he marched againſt *Bernulphus*, and though his Adverſary had at leaſt ſix againſt one in his Army, yet, through the power of God, who is the giver of Victory, he wan the Field, and ſeized upon his Kingdom, which he annexed to his own. *Ibid.* p. 18.

39. In the Reign of Queen *Mary*, ten godly perſons were burnt together at *Colecheſter*, and with them two other good women ſhould have ſuffered; namely, *Margaret Thurſton*, and *Agnes Bongier*, but it pleaſed God, by this ſpecial Providence to prevent it. *Margaret Thurſton*, a little before they were to ſuffer, found a great trembling in her fleſh: whereupon ſhe went apart, to make her earneſt Prayer unto God, for his preſence, and aſſiſtance: and in the mean time came the Jayler, and whilſt ſhe ſtepped aſide to fetch her *Pſalter*, he took forth the other Priſoners, and left her behind: and *Agnes Bongier* was left behind, becauſe he Name was miſtaken in the Writ. *Ibid.* p. 195.

40 Alſo there was in, and about *London*, a private Congregation, whereof, one Mr. *Hough* was the Paſtor, and *Cuthbert Sympſon*, the Deacon. A few nights before they were apprehended, Mr. *Hough* dreamed that *Cuthbert* was taken by two of the Guard, and that he had about him, that Book, wherein all the Names of all thoſe that belonged to their Congregation were ſet down: Being herewith much troubled, he awaked, and told his Dream to his Wife, and afterwards falling aſleep, he had the ſame Dream again, and awaking, ſaid to his Wife, O Kate, *I cannot be at quiet, I muſt get up, and go to my Brother* Cuthbert: But whilſt he was making himſelf ready, *Cuthbert* came in, having that Book of Names about him. Mr. *Hough* told him his Dream, and charged him that he ſhould no more carry that Book with him. *Cuthbert* anſwered, Dreams art but fanſies, and therefore I will not lay it aſide for a Dream: But Mr. *Hough* ſtraitly charged him in the Name of the Lord, to lay it aſide, whereupon he left it with Mr. *Houghs* Wife, by which good Providence much miſchief was prevented.

41. The very night before this bleſſed Martyr, *Cuthbert Sympſon*, was condemned by *Bonner*, as he lay in the Stocks, in the Biſhops *Cole-houſe*, a little before midnight, he heard (as he thought) one coming, and unlocking the firſt, ſecond, and third Doors, and, though he ſaw neither Torch, nor Candle, yet ſaw he a great Light in the Priſon, and one coming to him, who ſaid, *Ah!* and ſo vaniſhed: This filled him

with exceeding joy and comfort, as himſelf afterwards related to ſundry perſons. *Ibid.* p. 201, 202.

Six ſuffered at *Brainford*, among whom, *VVilliam Pikes* was one, who, whilſt he was at liberty, about *Midſummer*, and at Noon day, he took his Bible, and going into his Garden, he ſat down to read; and as he was reading, there fell four drops of freſh bloud upon his Book, he not knowing whence it came. Hereupon he called his Wife, and ſhewed them unto her, ſaying, *I well perceive that the Lord will have blood: His will be done: and God grant me grace to abide the tryal*; and ſo they went to Prayer together, and not long after, he was apprehended, and burnt. *Ibid.* p. 206.

42. Towards the end of Queen *Maries* Reign, *Richard White*, and *John Hunt* were ſent from *Marlborough* to *Salisbury*; where they were kept long in *Lollards Tower*, and at laſt were brought before Biſhop *Capon*, and ſome other Commiſſioners, before whom, they made a ſtout, and zealous Profeſſion of their Faith; and when neither frown nor flattery could prevail to alter them, they were condemned, and delivered over to Sir *Anthony Hungerford*, the High Sheriff, to be executed: but the Evening after, Mr. *Clifford*, Son-in-law to Sir *Anthony*, came to him, exhorting, and intreating him, that he would have no hand in the death of thoſe two innocent perſons. Sir *Anthony*, hearing him, went ſtrait to one Juſtice *Brown*, to ask his advice, what he ſhould do in the matter: Juſtice *Brown* ſaid, That if he had not a Writ from above, he could not anſwer for their execution; but if he had, he muſt do his Office. The Sheriff hearing this, took his Horſe the next day, and went out of Town, leaving theſe men in Priſon. The Biſhops Chancellor, hearing of his departure, rode after him, and told him, that he had delivered over into his hands two condemned men, and wondred that he went away before he had executed them. The Sheriff anſwered, That he was no Babe, to be taught what belonged to his Office; *If* (ſaid he) *you have a writ to diſcharge me for the burning of them, I know what I have to do.* Why? (ſaid the Chancellor) Did not I give you a Writ for it under my hand? *Well,* (ſaid the Sheriff) *that is no ſufficient diſcharge for me. If I have not a Writ from the Superior powers, I will not burn them for any of you all.* Doctor *Jeffery* hearing this, returned home, and preſently fell ſick, and within four dayes after died. About which time, *Richard VVhite*, and *John Hunt*, being in a low, and dark Dungeon, were going to Prayer: but on a ſudden, knowing no reaſon for it, they both brake out into a great weeping, ſo that they could not ſpeak one word: and the next morning they underſtood, that juſt at the ſame time the Chancellor dyed: and preſently after the Biſhop died alſo: by which means they continued in Priſon till Queen *Maries* death, and ſo eſcaped. *Ibid.* p. 260.

43. There was at *Bedfield* in *Suffolk*, an aged woman, of about ſixty years old, called *Elizabeth Lawſon*, who was apprehended for not going to Maſs, and caſt into a Dungeon; and at her examination, continuing conſtant in the Truth, was condemned to be burnt: yet ſhe continued almoſt three years in Priſon, during which time, her Son, and many others were burnt: whereupon, ſhe would often ſay, *Good Lord, VVhat is the*

cauſe that I may not yet come unto thee, with others of thy children? VVell: Good Lord, Thy bleſſed VVill be done, and not mine. This was very obſervable, that before her impriſonment ſhe was much troubled with the Falling Sickneſs, but after ſhe was caſt into Priſon, ſhe never had fit more, but remained in good health: and at laſt, by the death of Queen *Mary*, was delivered. *Ibid.* p. 263.

44. There was at *Seal* in *Kent*, one *William Wats*, who by his *Popiſh* enemies was apprehended, and carried before the Biſhop and Juſtices at *Tunbridge*, who laboured much to withdraw him from the Truth: But when by no means they could prevail, they committed him Priſoner to the Conſtable, who carried him to an Ale-houſe, where the Conſtable drank ſo freely, that at laſt he fell aſleep. *VVats* his wife ſeeing this, perſwaded her Husband to embrace that opportunity, and to go his wayes, foraſmuch as God had made way for his eſcape: but *VVats* would by no means be perſwaded thereunto. Whilſt they were reaſoning the caſe together, a Stranger over-hearing them, ſaid, *Father, Go thy wayes in Gods name, and tarry no longer: the Lord hath opened the way for thee.* Upon this, *VVats* went his way and his Wife returned to her houſe. *Ibid.* p. 264.

45. There was living at *Richmond* in *Surrey*, one *Boſoms* Wife, who being by importunity, prevailed with to go to their *Popiſh* Service. at Church ſhe ſo carried her ſelf, that the Church-warden and Conſtable taking notice of it, came, and commanded her to meet them the next day at *Kingſton*: and accordingly, ſhe went thitherward and by the way, met with thoſe Officers, whom ſhe ſaluted by name; but they had no power, either to meddle with her, or to ſpeak to her, but went their wayes. The good woman, ſeeing that they regarded her not, retired into *London*, by which means, the Lord mercifully delivered her from their cruelty. *Ibid.* p. 265.

46. There was in *Suſſex*, one Miſtris *Roberts*, a godly Gentlewoman, who refuſed to go to their *Popiſh Service*: whereupon, Sir *John Gilford*, a Neighbour Juſtice, ſent his Wife, by fair words, and gentle perſwaſions, to tempt her to go to Church: and to obey the Queens Laws; but by no means would ſhe be prevailed with to defile her Conſcience with their Idolatrous Service. Then this Juſtice ſent his Officers and Servants to carry her to Church: but by the way, ſhe, through grief and anguiſh of mind, fell into a ſwoon, ſo that they were forced to carry her home again. After this, Sir *John* went himſelf to her houſe, reſolving, whatſoever came on it, to have her to Church: but as he was going up the Stairs to her Chamber, he was taken with ſuch terrible, and violent pains of the Gout, that he was fain to be himſelf carried home, proteſting and ſwearing, that he would never trouble her any more. By which merciful Providence ſhe eſcaped. *Ibid.* p. 266.

47. There was in *Norfolk* the Wife of one *Craſman*, who being taken notice of for not coming to Church, the High Conſtable came to apprehend her. She had a young child ſucking, which juſt at that time was crying very hard: But it pleaſed God, that juſt as the Conſtable with

his company, coming in, that child gave over, and the Woman, having notice of her danger, ſlipped with the child in her arms, into a corner behind the Chimney, and the child continued quiet all the while that they were ſearching the Houſe, and when they could not find her, they departed, and through Gods merciful Providence, the good woman eſcaped the danger. *Ibid.* p. 266. *See many more Examples*: p. 267, 268, 269, 270, *&c.*

48. *Dionyſius* the *Areopagite*, preaching in *Paris*, was, by Gods bleſſing, an inſtrument of winning many to Chriſt, which ſo enraged the Idolatrous Prieſts, that they ſuborned many to murther him: But there was ſuch a gracious luſtre, and radiancy in the face of *Dionyſius*, that when they came and beheld him, ſome of their hearts failed them, and others were ſo affrighted, that they ran away. *See my Lives of the Fathers.* p. 12.

49. A Captain, with his Souldiers being ſent by *Conſtantius* the Emperour, an *Arrian*, to apprehend *Athanaſius*. They came to *Alexandria* in the Evening, with whom, the *Arrians* of the City joyned themſelves, and the Captain environed the Church, in which *Athanaſius*, with his people, were aſſembled together at that time; *Athanaſius*, underſtanding their danger, and not being willing that the people ſhould ſuffer for his ſake, commanded his Deacon to begin a *Pſalm*, and whilſt it was ſinging ſweetly, and harmoniouſly, all the people marched out at one of the Church doors, and *Athanaſius* in the midſt of them, and none of their Adverſaries had power to meddle with any of them. *Ibid.* p. 71.

50. A Captain, with the *Latine* Legions, coming to *Alexandria*, was informed that *Athanaſius* had hid himſelf in one of the Churches, whereupon, taking his Souldiers with him, he beſet the Church, and the Souldiers brake in at the Windows, and ſearched every corner, but found him not. For it pleaſed God by a Divine Revelation, to warn *Athanaſius* of his danger (as in many other ſtraights he had formerly done) whereupon, immediately before, he had conveyed himſelf into another place, and ſo eſcaped.

The like alſo had happened once before, when being grievoſly threatned by *Conſtantius*, he had retired himſelf to a Friend, and there lay hid in a Cave which formerly uſed to be full of water. In that place he continued long, and a certain Maid uſed to miniſter to his neceſſities: but the *Arrians*, making diligent enquiry after him, had by their large promiſes, corrupted the Maid to betray him. But God diſcovered the danger to him a little before they came to apprehend him, whereupon he conveyed himſelf to another place.

51. In the reign of *Julian* the *Apoſtate*, the *Arrians*, complaining of *Athanaſius* to the Emperour, he wrote to the Governour of *Ægypt* to apprehend him. *Athanaſius*, hearing of it, ſaid to his Friends: *My Friends, let us go aſide for a ſeaſon,* Nubecula eſt, & cito tranſibit: *This is but a little cloud, and quickly will vaniſh away.*

52. The Emperour *Valence*, an *Arrian*, went into *Capadocia*, with a full purpoſe, and reſolution to drive *Baſil* out of *Cæſaria*: but the Lord prevented him by this means: The very night after he attempted this

wickedneſs, his Wife, the Empreſs, was grievouſly troubled with dreadful Dreams, and his onely Son *Galate*, fell ſick of a ſharp and violent Feaver, ſo that the Phyſicians gave him up for dead. His Wife alſo telling him of thoſe ugly ſhapes, and dreadful viſions of Devils, and damned Spirits, which ſhe had ſeen in her ſleep: Adding, that ſhe believed, that their Child was thus viſited, becauſe of the miſchief which he had purpoſed againſt *Baſil.* The Emperour hereupon caſt in his mind what to do, and at laſt reſolved to ſend for *Baſil*, to whom he thus ſpake: *If thy Faith, and Opinion be true, Pray that my Son may not dye of this Diſeaſe.* To whom *Baſil* anſwered; If thou wilt promiſe to believe as I do, and to bring the Church into Unity and Concord, thy child, no doubt ſhall live. But the Emperour would by no means agree thereunto: Then ſaid *Baſil*, *Let the Lord deal with the child as pleaſeth him*, and ſo departed, and immediately after the Child died. *Ibid.* p. 100.

53. A certain Conjurer ſent his Spirits to kill *Ambroſe*, but they returned back with this anſwer; *That God had ſo hedged him in* (*as he did* Job) *that they could not meddle with him.*

54. At another time, one came with a drawn Sword to his Bed ſide, purpoſing to kill him: but when he would have done it, he could not move [illegible] his hand, till, confeſſing, and bewailing his wicked intention, by the Prayer of *Ambroſe*, he was reſtored to the uſe of it again. *Ibid.* p. 118.

55. The Biſhops here in *England*, having received Letters from the *Pope* againſt *John VVickliſe*, they reſolved to proceed againſt him in a Provincial Council, and that ſetting a part both fear and favour, no perſon, neither high, nor low, ſhould hinder them, neither would they be induced to favour him, either by intreats, or menaces, though it ſhould be to the hazard of their Lives: Yet when the day of his Examination came, there came in a Courtier among them, a man of no great Birth, and commanded them not to proceed to any Definitive Sentence againſt him, wherewith the Biſhops were ſo amazed, and creſt-faln, that they became as mute men, and durſt proceed no farther. *Ibid.* p. 206.

56. A certain *Poloniſh Jew*, a Doctor of *Phyſick*, was hired with two Thouſand Crowns to poyſon *Luther*, but ſome of his Friends, getting intelligence of it, warned *Luther* of the Danger, ſent him the Picture of the *Jew*, whereby, when he ſaw him, he knew him, and ſo avoided the danger. *Ibid.* p. 253.

57. On *Midſummer Eve*, *Anno Chriſti* 1626. a Cod-fiſh was brought to the Market in *Cambridge*, and there cut up for ſale, and in the Maw thereof, there was found, wrapt up in Canvas, a Book *in decimo ſexto* containing three Treatiſes of Mr. *John Friths*. This Fiſh was caught upon the Coaſts of *Lin*, called *Lin-deeps*, by one *VVilliam Skinner*. The Fiſh being cut open, the Garbidge was thrown by, which a woman looking upon, eſpied the Canvas, and taking it out, found the Book wrapped up in it, which was much ſoiled, and covered over with a kind of ſlime, and congealed matter. This was looked upon with great admiration; and by *Benjamin Prime*, the Batchelours Beadle, who was preſent at the opening of the Fiſh, was carried to the Vice-Chancellour,

who took ſpecial notice of it, examining the particulars before mentioned. By *Daniel Boys* (a noted Book-binder) the leaves of this Book were carefully opened, and cleanſed. The Treatiſes contained in it were,

A preparation to the Croſs.
A preparation to Death.
The Treaſure of Knowledge.
A Mirrour or Glaſs to know themſelves by.
A brief Inſtruction to teach one willingly to dye, and not to fear Death.

How uſeful the reviving of theſe Treatiſes, by ſuch a ſpecial Providence, hath been, may eaſily be diſcerned by ſuch as have lived ſince thoſe times. *Ibid* p. 280, 281.

58. The Father of *Juſtus Jonas* was a Senator of *Northuſa*, where he fell ſick of the Plague, and having applyed an Onion to his Carbuncles, when he took it off, he laid it by him: preſently after, this young *Jonas* comming in, took the Onion, and did eat it up; yet without any prejudice to himſelf, the Lord wonderfully preſerving him from danger, for the great good of his Church. *Ibid.* p. 485.

59. As Father *Latimer* was burning, as his Body broke, his bloud ran out from his heart in ſuch abundance, as if all the bloud in his Body had been gathered thither, to the great aſtoniſhment of the beholders. This was according to his former frequent Prayer: *That he might be ſo happy as to ſhed his hearts bloud for the Truth. Ibid.* p. 529.

60. The Emperour, *Charles* the fifth, ſent a commiſſary to *Hale*, charging him to bring *John Brentius* to him, either alive or dead. When the Commiſſary came thither, he inſinuated himſelf into the acquaintance of *Brentius*, and oft invited him to his Table, and perſwaded him to go abroad with him into the Fields, where he had prepared Horſes to carry him away; but God preventing this deſign, the Commiſſary called the Senate together, and having taking an Oath of them to conceal what he ſhould impart to them, he acquainted them with his Commiſſion, telling them how acceptable it would be to the Emperour if they would ſend *Brentius* to him; whereas, if they refuſed, the Emperour was reſolved to deſtroy their City. Whilſt he was thus perſwading the Magiſtrates, it pleaſed God that there came in a Senator, whom the Commiſſary not minding did not tender the Oath to him. And when they were diſmiſſed, this man wrote thus to *Brentius*: *Fuge, fuge* Brenti, *cito, citius, citiſſime*: which note was brought to him as he ſate at ſupper. Having read it, he told his Friends that he muſt go forth upon ſome buſineſs, hoping to return ere long. As he was paſſing out of the City Gate, he met the Commiſſary, who asked him wither he was going? He anſwered, to a ſick Friend in the Suburbs, who had ſent for him. Well (ſaid the Commiſſary) you muſt dine with us to morrow: *Brentius* anſwered, *God willing*, and ſo they parted. Being thus delivered, he hid himſelf in a thick Wood, and eſcaped wonderfully that imminent danger. *Ibid.* p. 688.

61. Whilſt *Zegedine* was at *Bekeneſs* preaching to the People, and reading Lectures in the Schools, there were ſome *Italian* Souldiers, who were commanded by thier Captain to kill him, out of an hate to his Religion: But it pleaſed God, that a Countrey-man over-hearing the Captain, ran haſtily to *Zegedine*, ſaying, *Sir, VVhat do you here, when there are ſome Souldiers coming to ſlay you? Therefore fly for your life*, &c. But whilſt he was ſpeaking, the noiſe of the Souldiers was heard without, and *Zegedine*, running into his Chamber, the Souldiers purſued him, plundered him of all he had, and, binding him, carried him away with them to their Captain. Yet, behold the gracious Providence of God! Among theſe bloudy Souldiers, there was one that favoured him, and watching his opportunity, conveyed him away, ſo that, ſwimming over a River, he eſcaped. *Ibid.* p. 703.

62. Maſter *John Fox*, in his younger dayes, and toward the latter end of King *Henry* the Eighths Reign, went to *London*, where he ſoon ſpent what his Friends had given him, and what he had gotten by his own Induſtry, and began to be in great want. But, behold Gods Providence! As one day he ſat in St. *Pauls* Church, almoſt ſpent with long faſting, his countenance being thin, and his eyes hollow, after the gaſtful manner of dying men, inſomuch as every one ſhunned a ſpectacle of ſo much horrour; there came one to him, whom he had never ſeen before, and thruſt an untold ſum of money into his hand, bidding him to be of good cheer, and to accept of that ſmall gift in good part, from his Countrey-man, which common Courteſie had forced him to beſtow upon him; wiſhing him to go and make much of himſelf, for that, within a few dayes new hopes were at hand, and a more certain condition of Livelihood. Maſter *Fox* could never learn who this was; but within three dayes after, the Dutcheſs of *Richmond* ſent for him to live in her Houſe, and to be Tutor to the Earl of *Surrie's* Children, who were now under her care and charge. *Ibid.* p. 791.

63. *George Sohnius* intended the ſtudy of the Law, but by a ſtrange Providence was taken off from it, as himſelf ſheweth in a Letter to his Father, wherein he thus writes;

What hath ſo ſoon altered my reſolution, I ſhall briefly declare unto you, that you may know and approve the reaſons thereof, and give thanks to God for his mercies to us. When, upon the twenty firſt of July, *I was hearing* Tubertus *his Lecture of the Law, and was writing what he ſpake, before half an hour was paſt, I fell into very ſerious cogitations. For, on a ſudden, the Excellency and Majeſty of Divinity came into my mind, which did exceedingly delight me, and began to ſtir up in my mind ſuch a love to it, that I could not but reſolve to give over the ſtudy of the Law, and wholly apply my ſelf to the ſtudy of Divinity. And this thought did more and more ſink deeply into my mind; and was ſo extream urgent upon me, that I could no longer hearken to the Lecture of the Law, neither could I finiſh the writing of what I had begun;*

ſo that I knew not what to do: yea, theſe thoughts did ſo follow me, that I was not only averſe from reading any more Law, but I abhorred the very thoughts thereof. And thus, not knowing what to do, I betook myſelf, with ſighs and tears, unto God, intreating him to reſtore unto me my former love to and delight in the ſtudy of the Law: but if not, that I was ready to follow his call in any thing. But yet, after this, ſo oft as I returned to read any Law-Book, mine heart trembled, and mine eyes abhorred the Letters; neither was my mind or will at all delighted in that Study. Hereupon, conſulting with two of my godly and loving Friends, and acquainting them with my Caſe, they judged, that I was called by God to the ſtudy of Divinity, and therefore, giving thanks unto God, I have wholly applied my ſelf thereunto. Ibid. p. 197.

64. Near unto *Limburg*, there was an ancient woman, who had many children, that for thirteen years together had conflicted with grievous terrour of Conſcience, and dreadful deſpair, oft crying out, That ſhe and all her children were damned. The *Popiſh* Prieſts had often by their *Exorciſms*, attempted her cure, but all in vain. Her Neighbours had bound her with chains, and beaten her, yet nothing prevailed. For ſhe brake the Chains, and ran into the Woods, hiding her from the ſociety of all men, inſomuch as ſhe was thought to be poſſeſſed with the Devil. At laſt ſhe was brought to *Francis Junius*, who examined her in private of the cauſe of her diſtemper: and at laſt ſhe told him, that all her Neighbours told her, that ſhe was damned, becauſe ſhe had come ſo ſeldome to the Maſs, whereas indeed ſhe was hindred from it, by the care about her many ſmall children. *Junius* convinced her by Gods Word, that ſhe had not ſinned at all therein; for that it was according to the Will of God, that ſhe ſhould take care of her children, who preferred mercy before Sacrifice: and for the Maſs, that it was not the true Service of God, &c. And by theſe means, it pleaſed God ſo to ſettle and quiet her Conſcience, that ſhe went away well ſatisfied, to the great aſtoniſhment of all her Neighbours. *Ibid.* p. 858.

65. This *Junius* himſelf, whilſt he was Paſtor at *Antwerp*, was, by his *Popiſh* Adverſaries, ſought for at his Lodging; but it pleaſed God, that juſt at that time he was gone to *Breda*, to viſit the Church there, by which means he eſcaped that danger. Yet did his enemies lay another ſnare for him, pretending a Diſputation at a certain City of *Flanders*, where *Junius* was requeſted to be preſent: but he was no ſooner come thither, and gone into an Inn, but a Townſman came running, and told him, that the Officers were coming to ſeize upon him. Hereupon he was conducted out by a back-door, and led ſo from one place to another, that he eſcaped that ſnare alſo. Afterwards, at *Gaunt*, he was in the like danger, from which the Lord wonderfully delivered him, that he returned ſafely to *Antwerp*. *Ibid.* p. 858.

66. Doctor *John Reynolds*, being in *London*, *Anno Chriſti*, 1602. deſired to refreſh himſelf, by walking into the open air, and for that end, went into *Finsbury-Fields*, where many Archers were ſhooting with their long Bows; and as he walked, one of their Arrows met him, and ſtruck him upon the breaſt, which, in all probability would have pierced

through his Body. But, behold the admirable Providence of God! The Arrow piercing the outſide of his Dublet, ſtopped againſt the quilted lining and ſo leaped back, without doing him the leaſt hurt. *Ibid.* p. 888.

67. The great and excellent work of Tranſlating the Bible out of the *Originals* into *Low-Dutch*, was finiſhed *Anno Chriſti* 1635. and this was very obſervable: that the ſame year a great Plague raged in the *Low-Countries*, and eſpecially in *Leyden*, in which City there dyed twenty Thouſand Perſons, and yet through Gods mercy, there dyed not any one of the Tranſlators, or Superviſors, nor was ever ſick all the while. *Ibid.* p. 979.

68. *Anno Chriſti* 1622. in *September* the ſixth, the City of *Heidelberg* was taken by Storm, at which time it ſuffered whatſoever military licentiouſneſs could inflict by plunderings, murthers, raviſhing of Matrons, deflowring of Virgins, *&c.* all being heightned by the hatred of Religion, and the bruitiſhneſs of the *Crouts*. At this time *Henry Alting* was in his ſtudy, who hearing of the ſurpriſe of the Ciiy, bolted his door, and betook himſelf to Prayer, expecting every minute when the Souldiers would break in, and murther him. But the great God took care for his ſafety: For *Monſieur Behauſius*, Rector of the School, and his dear Friend, hiring two Soldiers, called him forth, and conveyed him to the Lord Chancellours Houſe, which *Tilly* preſerved from plundering, becauſe the publick Monuments of the Countrey were kept there. The care of this Houſe was committed to a Lieutenant Collonel, a man greedy of Prey; who, leſt he ſhould looſe his ſhare in the Booty, ſent his Soulders abroad, to ſeiſe upon Citizens of note, and to bring them to him, that he might enrich himſelf by their ranſom. To this man was *Alting* brought, who, with his Sword reeking with bloud, ſaid to him; *This day, this hand of mine hath ſlain ten men, and Doctor* Alting *ſhall be the eleventh if I can find him: but who art thou?* *Alting* anſwered, that he was a School Maſter in the Coledge of *Sapience*, by which anſwer he eſcaped preſent death. After many other dangers, he got out of the City, and returned to *Heilbron*, and to *Schondorf*, where he found his Family. *Ibid.* p. 990.

69. When *Guſtavus Adolphus*, King of *Sweden* came firſt with his Army into *Germany*, ſome of his Forces being left in *Pruſia* ſince his late Wars there, order was given to them, that within three dayes, taking Shipping, they ſhould go the King in *Pomeren*: and, for their Tranſportation, nine Ships were appointed. But when they were aboard, a Storm ariſing, the Fleet was Scattered, yet ſeven of them with much ado made their Port: one of the other, wherein was Collonel *Monro*, a gallant *Scotchman*, with three Companies, ran aground neer unto *Rugenwald*, a ſtrong place held by the Imperialiſts. Here, a double fear ſeized upon them, either to be drowned in the Sea, or to have their Throats cut, if they Landed: The latter they adventured upon, and ſo with the help of a float of Boards they gat ſafe to Land: and through Gods good Providence, moſt of the Garriſon Soldiers, were at that time gon abroad to gather their weekly Contribution. The Burgomaſter, or Mayor of the Town, ſeeing theſe men thus gotten aſhoar, went to them, and enquired to whom they did belong? and being informed that they were

the King of *Swedens* men, he agreed with them to come into the Town, and accordingly, in the night time, he, let them in, and armed them. Hereupon *Monro* ſent Captain *Bullion*, with a ſilent Party of Musketeers, to fall upon the Imperialiſts who were remaining in the City, which they did with ſuch reſolution, that the enemy quickly cryed for Quarter, and had it granted them. The Town being thus miraculouſly taken, God brought into the Haven the ninth Ship, which had been ſcattered by the Storm, whereby *Monro* was ſtrengthened, and enabled to do ſome feats of Arms abroad in the Countrey. And the King perceiving that God him ſelf had fought for him, commanded *Monro* to ſtay there, and ſent brave *Banditzen*, with ſome more Horſe and Foot to joyn with him. *See my ſecond vol. of Lives*, p. 230, 231.

70. Not long after, the King, taking with him eight thouſand men, advanced towards *Frankfort* upon *Oder*. Count *Scomberg* was Governour there, who, ſuſpecting the Kings purpoſe, had newly taken in eight thouſand to ſtrengthen his Garriſon, and had burnt down the Suburbs. The King being come near to the City, entrenched in the Vineyards. In their approaches, the valiant Baron *Dyvel* was wounded, for which the King was very ſorry. In the evening, the Imperialiſts ſallied out, but were ſoon beaten in again with loſs. The next day being Sabbath, the King had Prayers, and Sermons in his Camp: The evening Sermon being done, the King commanded Sir *John Banier* to give order for the aſſault: and when he ſaw his Commanders in a Bravery, ready to fight unarmed, he commanded them to put on their armour, ſaying, *If my Officers be killed, who ſhall command my Souldiers?* The *Sweeds* wanting Ladders, ran to the Boors Houſes, and brought their racks and cratches, with which, and ſome hatchets, they gat to a mighty ſtrong *Pallizado*, near to the Walls, which they fell a hewing down. Here the enemies and they fell cloſe to it, Bullets and Smoke darkening the very air. At length the Imperialiſts were forced to retreat through a Sally-Port into the Town: Then did the King call Sir *John Hephbron*, and Collonel *Lumſdel*, ſaying, *Now my brave* Scots, *Remember your Country-men ſlain at* New-Brandenburg. Hereupon, they, with their *Engliſh* and *Scotch* Regiments, preſſed upon the Sally-port, bullets flying as thick as Hail. *Lumſdel*, with his drawn Sword advancing forward, ſaying; *Lets enter, my Hearts:* and ſo thruſting in amongſt the thickeſt of his enemies, his men followed, pittiouſly knocking down all that ſtood in their way: And after a while, breaking open the greater Gate, they entred the City, where they made a ſad ſlaughter, crying, *New-Brandenburgh: Knock them down.* One *Scotchman*, at that time, killed eighteen men with his own hands, and *Lumſdel* took eighteen Colours, and ſhewed ſuch Valour, that the King afterwards bid him ask what he would, and he would give it him. By this time the *Swedes* were got over the Walls alſo. *Scomberg* valiantly oppoſed himſelf, but was quickly forced to retire.

The *Swedes* ran into danger, like Flies into the Flame, as if they had not ſeen it. The Imperialiſts having brought all the Riches and Treaſure into this City, which they had gotten by plundering the whole Countrey, were now lading of it away upon Horſes, Mules, Waggons, *&c.*

but the *Swedes* ſaved them that labour, and the flying Soldiers were ſo ſtopped, and wedged in with theſe Carts, that many of them were ſtifled, others ſlain, or thruſt into the River *Oder*. Divers of the Imperial Collonels here loſt their lives, beſides fifty Captains, and Officers, and above ſeven thouſand Common Soldiers. Here were taken three and twenty Enſigns, and eight Cornets, which were preſented to the King. Many Priſoners alſo were taken: whereas, of the *Swedes*, there was but an hundred ſlain, and about as many more wounded. Here the King found much Riches: an hundred thouſand pound of Powder, and eighteen Pieces of great Ordnance. *Ibid.* p. 232, *&c.*

71. The *Turk* having been often beaten by *Scanderbeg*, *Mahomet*, the *Grand Signior*, by promiſe of great rewards, hired two deſperate Villains to murther him: Theſe went into *Epyrus*, and every where declaimed againſt *Mahomet*, and his Superſtition: they deſired alſo to be inſtructed in the principles of the Chriſtian Religion, after which they were Baptized, and by theſe means found great favour with *Scanderbeg*, yet all this while they did but watch their opportunity to murther him. But Treaſon againſt Princes, whom God hath in a ſpecial manner under his mighty Protection, cannot long be concealed. Theſe *Aſſaſinates*, falling out between themſelves, let fall ſome words which gave occaſion of ſuſpicion, and ſo being examined, they confeſſed the Treaſon, and were juſtly executed according to their demerits. *Ibid.* p. 139.

72. Whilſt Queen *Elizabeth* was a Priſoner at *Woodſtock*, in Queen *Maries* reign, her life was oft in danger: Once by fire that was kindled under her Chambers boards, which (as was verily ſuppoſed) was done on purpoſe to have burned her; but the Lord prevented it. Alſo a Ruffian, that was one of her keepers, was ſuborned to murther her, but the Lord diſcovered, and prevented it. At another time, a Darling of *Stephen Gardiners* was ſent to murther her, which was prevented by the abſence of Sir *Henry Benefield*, who had commanded his Brother not to ſuffer any man whatſoever to come to her till his return. Whilſt ſhe was a Priſoner in the Tower, by the procurement of *Stephen Gardiner*, a Writ was ſent for her Execution: but the Lieutenant going preſently to Queen *Mary*, the Lord was pleaſed to make him an inſtrument to prevent the Execution of it. *Ibid.* p. 186. *See many more wonderful deliverances.* p. 198, *&c.*

73. Whilſt the King of *Sweden* was in *Germany*, two Soldiers were ſuborned by *Tilley*, to murther him: but it pleaſed God to diſcover the Treaſon, whereupon one of them fled away, and the other being taken, was deſervedly executed. *Ibid.* p. 229.

74. *Philip de Mornay*, Lord *du Pleſſis*, whilſt he was a Student in *Padoua*, there was League made between the State of *Venice*, and the King of *Spain*, and the *Pope*, againſt the *Great Turk*, which occaſioned a more ſtrict ſearch to be made by the Biſhop of *Padoua*, after ſuch as profeſſed the Proteſtant Religion, of which Religion Monſier *du Pleſſis* being known to be, occaſioned him to remove to *Venice*, to Monſier *du Fenier*, who lay there as Ambaſſadour from the King of *France*: Yet here was very likely to have come into danger for his Religion: For a certain Officer be-

belonging to the Inquiſition, preferred him an Oath upon ſome Articles propoſed unto him: He anſwered in *Italian*: *That his Religion permitted him not to take it.* The Officer miſunderſtanding the word *Religion* (which, in the *Italian* commonly ſignifies ſome *Order of Friers*) asked him, if he were a *Religious Perſon*? *du Pleſſis* (underſtanding the Officers queſtion of a *Proteſtant*, ſuch in *France* being ſaid, to *be of the Religion*) anſwered, *Yes*: whereupon the Officer left him.

74. On a time, when he was at *Rome*, a Provoſt came to him, and examined him about his Country, his Name, *&c.* He told him that his Name was *Philip de Mornay*: The Provoſt not hearing *du Pleſſis*, by which Name he was moſt ordinarily called, and known, left him; ſuppoſing him not to be the man whom he ſought for.

75. At another time he was poiſoned by one *Guerin*, who was likewiſe hired to poiſon the Prince of *Orange*, but it pleaſed God that by reaſon of his youth, and conſtitution, he overcame the force and malignity of the poiſon, and ſo eſcaped. *See his Life in my ſecond* Vol. *of Lives*. p. 136, 137, 141.

76. *Anno Chriſti* 1502. a certain *Monk* had hired two young men to kill *du Pleſſis*, who came in the Sermon time into the Church at *Saumur*, and one of them drew ſo neer unto him, as to liſt up the Carpet that lay before him, yet had not the confidence to ſtrike him. Being ſuſpected, apprehended, and examined, he confeſſed his intentions, and who it was that ſet him on work, whereupon the *Monk* was apprehended, condemned, and executed. *Ibid*. p. 151.

77. *Anno Chriſti* 1640. Doctor *Uſher*, Lord *Primate* of *Ireland*, came over into *England*, being invited thereunto by ſome eminent Perſons, wherein the ſpecial Providence of God did manifeſt it ſelf for his preſervation, it being the year before the *Rebellion* brake out in *Ireland*: as if (according to the Angels ſpeech to *Lot*) nothing could be done there, till he was come hither, and eſcaped to this *Zoar*. *See his Life in my third vol. of Lives*. p. 235.

78. Whilſt *Miles Coverdal* was Biſhop of *Exeter*, many devices were ſet on foot by the *Papiſts*, to bring him into diſgrace, and to remove him out of his place: ſometimes by ſly, and falſe informations againſt him; ſometimes by open railing and falſe Libels; ſometimes by ſecret whiſperings, and backbitings: Yea, at laſt their malice proceeded ſo far, that they practiced his death by poiſon: But by Gods good Providence, the ſnares were broken, and he was delivered. *See his Life in the end of my Martyrol.* p. 5.

79. In the reign of Queen *Mary*, Doctor *Sands*, and Doctor *Cox* fled both in the ſame Ship, and before it was out of ken, two of the Queens Guard were upon the ſhoar to have apprehended Doctor *Sands*; but God ſo proſpered them in their paſſage, that they ſafely landed at *Antwerp*, and were invited to dinner at Mr. *Locks* houſe. As they were at dinner, Mr. *George Gilpin*, Secretary to the *Engliſh* Houſe, came in to them, and whiſpering to Doctor *Sands*, he told him, That King *Philip* had ſent to make ſearch for him, and to apprehend. him Hereupon he immediately aroſe from dinner, and though it rained very faſt, yet he went out

at the Gate, which leads towards *Cleaveland*, where, meeting with a Waggon, he haſted away, and eſcaped to *Strasbourg*. *Ibid*. p. 12.

80. Mr. *William Bradſhaw*, as he was riding from *London* to *Cambridge*, when he came within three miles of his journeys end, at *Hawſton Mills*, the Beaſt that bare him plunged ſuddenly into the Mill-Pond, and not being able to recover it ſelf, periſhed in the Waters, and left him there floating, in a vertiginous Current, unskilful in ſwimming, and altogether unable to ſhift for himſelf, where he muſt of neceſſity have periſhed, had not Gods ſpecial Providence brought a Paſſenger that way, who, ſeeing one floating in that manner, and at the very pinch of periſhing, called haſtily to the Miller to let down his Flood-gates, by which means, this Servant of God was, with much difficulty, drawn out of the Waters. And indeed, it may be juſtly deemed a wonder of wonders, that he was not ſuddenly, in an inſtant, either ſwallowed up in that whirling Gulph, or hurried away with the violent courſe of the Current, and that he ſhould bear up, and keep above water ſo long, in a place of that nature. *Ibid*. p. 37, 38.

81. Upon a time, when it was late at night, it came into the mind of Mr. *John Dod*, that he muſt ſee a Friend of his ſome two miles off: He had buſineſs, and would have put it off, but his thoughts were reſtleſs: whereupon he went; and when he came to the place, all the Family were gone to bed, but only his Friend, who was well eſteemed of for his Piety, but at that time was overwhelmed with Temptations, the occaſion whereof was, ſome cruelty offered to his Children. Mr. *Dod* knew nothing, either of the temptation, or of the occaſion of it. But, knocking at the Door, his Friend opened it, to whom Mr. *Dod* ſaid, *I am come to you, but I know not why my ſelf, only I was reſtleſs in my ſpirit until I had done it.* To whom the man anſwered, *You know not why you came, but God knew why he ſent you:* and withal, he pulled out an Halter, wherewith he intended to have hanged himſelf; which, by Gods goodneſs, was by this means prevented. *Ibid*. p. 206.

82. A *Dutch* Ship, as it came from the *Eaſt-Indies*, for a capital crime, condemned one of their Seamen; but preſently after, coming to St. *Hellens Iſland*, they changed his puniſhment, and ordered him to be left upon that Iſland. This unhappy perſon, repreſenting to himſelf the horrour of that ſolitude, much beyond what really it was, fell into deſpair, which made him attempt the ſtrangeſt enterpriſe that ever was heard of.

There had that day been interred, an Officer belonging to the Ship, in the ſaid Iſland. This Seaman took the Body out of the Coffin, and having made a kind of a Rudder of the upper board, he adventured himſelf to Sea in it: And Gods Providence ſo ordered it, that at that time there was a very great calm, and the Ship lay, as it were, immoveable, about a League and a half from the Iſland. They in the Ship, ſeeing ſo ſtrange a kind of Boat floating upon the Water, imagined that they ſaw a Spirit; but when they diſcerned who it was, they were not a little ſtartled at the reſolution of the man, who durſt venture himſelf upon that Element in three boards ſlightly nailed together, which a ſmall Wave might have overturned, and that when he could have no confidence to be received by thoſe who had ſo lately ſentenced him unto Death. Accordingly it was put to the queſtion, whether he ſhould be received or not, and ſome would have the ſentence executed upon him; but at laſt they concluded for the milder way, and received him into the Ship, and brought him into *Holland*, where he lived in the Town of *Horn*, and related unto many how miraculoſly the Lord had delivered him. *Mandelſlo's Travels*. p. 226.

83. In this enſuing Story, we have no leſs cauſe to admire the ſtrange reſolutions of two men, than the good Providence of God, in their deliverance beyond all expectation.

Four Chriſtian Slaves being in a Ship of the *Argier* Pirates, reſolved to make their eſcape in a Boat, which one of them (being a Carpenter) undertook to build. The Carpenter preſently fell to make wooden Pins, and other pieces, neceſſary for the faſtning of the Boards, whereof the Boat was to conſiſt. The *Turkiſh* Captain, one day asked him, what he did? and was ſatisfied with his anſwer, which was, That he did it to avoid Idleneſs, and to have things in readineſs wherewith to mend the long Boat when there was need. Having appointed a time for the execution of their deſign, they look off five Boards from the Room wherein their Proviſion was kept, whereof, they uſed two for the bottom, two others for the ſides, and the fifth for the Prow, and the Poop, and ſo made up a thing that was more like a Trough, than a Boat. Their Quilt ſerved them for Tow, and having pitcht the Boat well, they ſet her into the water. But when they went into her, they found that two of them did ſo load her, that ſhe was ready to ſink: whereupon two of the four deſiſted from the enterpriſe, wherein they expected to meet with more danger, than in ſtaying a while longer among the *Turks*, ſo that onely two, the one an *Engliſh* man, the other *Dutch* man, adventured themſelves in it. All the tackling they had, was onely two Oares, and a little Sail: all their Proviſion, a little Bread, and ſome freſh water: and ſo they put out to Sea, without either *Compaſs*, or *Aſtrolabe*: inſomuch, as being the firſt day overtaken with a Tempeſt, which at every wave, filled their Boat, they were forced to go as the Wind drave them, without keeping any direct courſe. They were continually employed in caſting out the water, and the Sea had ſpoiled their Bread, ſo as they were almoſt quite ſpent, and could not take any reſt. In this extremity of danger, they were by Gods Providence, caſt upon the Coaſts of *Barbary*. There they found a little Wood, wherewith, they ſomewhat enlarged their Boat: but in the mean time, they narrowly eſcaped being taken, and killed by the *Moors*, and had much adoe to get to Sea again. What troubled them worſt, was Thirſt; yet they made ſome ſhift for that, with the Blood of ſome *Tortoiſes* which they took, and killed. And at laſt, after ten dayes floating up and down, they were caſt upon the Coaſt of *Spain*, the Cape of Saint *Martin*, between *Alicant*, and *Valentia*. Thoſe of the Country, ſeeing them at a diſtance, ſent a Boat to meet them, which, carried them ſome Bread, and Wine, and the People, when they came to Shoar, treated them very civilly, and after a while, found them paſſage for *England*. *Ibid*. p. 227, 228.

84. In

84. In the year 1616. a *Fleming*, named *Pickman*, who was well known in *England* and *Holland*, for his Art, and dexterity in getting out of the Sea the great Guns of that *Spaniſh* Fleet, which was forced upon the Coaſts of *Scotland* and *Ireland*, in the year 1588. This man, coming from *Dronthem* in *Norway*, in a Veſſel loaden with Boards, was overtaken by a Calm, during which, the Current carried him upon a Rock, or little Iſland, towards the extremities of *Scotland*, where he was in ſome danger to have been caſt away. To avoid a Wrack, he commanded ſome of his men to go into the Shallop, and to tow off the Ship. They having done ſo, would needs go up into a certain Rock, to look for Birds eggs: But as ſoon as they were got up into it, they, at ſome diſtance, perceived a man, whence they imagined, that there were others lurking thereabouts, and that this man had made his eſcape thither from ſome Pyrates, who, if not prevented, might ſurprize their Ship: and therefore they made all the haſte they could to their Shallop, and ſo returned to their Ship. But the calm continuing, and the Current of the Sea ſtill driving them upon the Iſland, they were forced to get into the Long-boat, and to tow her off again. The man whom they had ſeen before, was in the mean time come to the brink of the Iſland, and made ſigns, with his hands liſted up, & ſometimes falling on his knees, and joyning his hands together, begging and crying to them for relief. At firſt they made ſome difficulty to go to him, but at laſt, being overcome by his lamentable ſigns, they went nearer the Iſland, where they ſaw ſomthing that was more like a Ghoſt than a living Perſon; a Body ſtark naked, black and hairy, a meagre, and deformed countenance, with hollow and diſtorted eyes, which raiſed ſuch compaſſion in them, that they eſſayed to take him into the Boat. But the Rock was ſo ſteepy thereabouts, that it was impoſſible for them to Land: whereupon, they went about the Iſland, and came at laſt to a flat ſhore, where they took the man aboard. They found nothing at all in the Iſland, neither Graſs nor Tree, nor ought elſe from which a man could procure any ſubſiſtence, nor any ſhelter, but the ruines of a Boat, wherewith he had made a kind of Hut, under which he might lye down, and ſhelter himſelf againſt the injuries of wind & weather.

No ſooner were they gotten to the Ship, but there aroſe a wind, that drave them off from the Iſland; obſerving this Providence, they were the more inquiſitive to know of this man, what he was, and by what means he came unto that uninhabitable place? Hereunto the man anſwered;

I am an *Engliſh man*, that, about a year ago, was to paſs in the ordinary Paſſage-boat from *England* to *Dublin* in *Ireland*; but by the way, we were taken by a *French* Pyrat, who, being immediately forced by a Tempeſt, which preſently aroſe, to let our Boat go, we were three of us in it, left to the mercy of the wind and waves, which carried us between *Ireland* and *Scotland* into the main Sea: In the mean time, we had neither food nor drink, but only ſome Sugar in the Boat: upon this we lived, and drank our own Urine, till our Bodies were ſo dried up, that we could make no more: whereupon, one of our company being quite ſpent, dyed, whom we heaved over-board; and a while after, a ſecond was grown ſo feeble, that he laid himſelf along in the Boat, ready to yield up the Ghoſt: But in this extremity, it pleaſed God, that I kenned this Iſland afar off,and thereupon encouraged the dying man to rouze up himſelf, with hopes of Life: and accordingly, upon this good news, he raiſed himſelf up, and by and by our Boat was caſt upon this Iſland, and ſplit againſt a Rock.

Now were we in a more wretched condition, than if, being ſwallowed up by the Sea, we had been delivered out of the extremities we were now in, for want of meat and drink. Yet the Lord was pleaſed to make ſome Proviſion for us: for on the Iſland we took ſome *Sea-Mews*, which we did eat raw: we found alſo in the holes of the Rocks, upon the Sea-ſide, ſome Eggs; and thus had we (through Gods good Providence) wherewithall to ſubſiſt, as much as would keep us from ſtarving: but what we thought moſt inſupportable, was thirſt, in regard that the place afforded no freſh water, but what fell from the Clouds, and was left in certain Pits, which Time had made in the Rock. Neither could we have this at all ſeaſons, by reaſon that the Rock being ſmall, and lying low, in ſtormy weather the waves daſhed over it, and filled the Pits with Salt Water.

When they came firſt upon the Iſland, about the midſt of it, they found two long ſtones pitched in the ground, and a third laid upon them, like a Table, which they judged to have been ſo placed by ſome Fiſhermen, to dry their Fiſh upon; and under this, they lay in the nights, till with ſome boards of their Boat, they made a kind of a Hut to be a ſhelter for them. In this condition they lived together, for the ſpace of about ſix weeks, comforting one another,and finding ſome eaſe in their common calamity: till at laſt, one of them being left alone, the burden became almoſt inſupportable. For one day, awaking in the morning, he miſſed his fellow, and getting up, he went calling, and ſeeking all the Iſland about for him: but when he could by no means find him, he fell into ſuch deſpair, that he oft reſolved to have caſt himſelf down into the Sea, and ſo to put a final period to that affliction, whereof he had endured but the one half, whilſt he had a Friend that divided it with him. What became of his Comrade he could not gueſs, whether Deſpair forced him to that extremity, or whether, getting up in the night, not fully awake, he fell into the Sea; but rather thought, that through careleſneſs he fell from the Rock, as he was looking for Birds eggs: for he had diſcerned no diſtraction in him, neither could he imagine that he ſhould on a ſudden fall into that deſpair, againſt which he had ſo fortified himſelf, by frequent and fervent Prayer. And his loſs did ſo affect the Survivor, that he oft took his beer, with a purpoſe to have leaped from the Rocks into the Sea, yet ſtill his Conſcience ſtopped him, ſuggeſting to him, that if he did it, he would be utterly damned for his ſelf-murther.

Another affliction alſo befell him, which was this; His only knife, wherewith he cut up the *Sea-Dogs* and *Sea-Mews*, having a bloody cloth about it, was carried away (as he thought) by ſome Fowl of Prey, ſo that, not being able to kill any more, he was reduced to this extremity, with much difficulty to get out of the Boards of his Hut, a great Nail, which he made ſhift ſo to ſharpen upon the

Stones, that it ſerved him inſtead of a Knife. When Winter came on, he endured the greateſt miſery imaginable; for, many times the Rock, and his Hut were ſo covered with Snow, that it was not poſſible for him to go abroad to provide his food, which extremity put him upon this invention; He put out a little ſtick at the crevice of his Hut, and baiting it with a little *Sea-Dogs* fat, by that means he got ſome *Sea-Mews*, which he took with his hand from under the Snow, and ſo kept himſelf from ſtarving. In this ſad and ſolitary condition, he lived for about eleven months, expecting therein to end his dayes, when Gods gracious Providence ſent this Ship thither, which delivered him out of the greateſt miſery that ever man was in. The Maſter of the Ship, commiſerating his deplorable condition, treated him ſo well, that within a few dayes he was quite another Creature: and afterwards he ſet him aſhore at *Derry* in *Ireland*, and ſome time after he ſaw him at *Dublin*; where ſuch as heard what had happened unto him, gave him money, wherewithall to return into his Native Countrey of *England*. Some part of this ſad ſtory you have in *Mandelſlo's* Travels: but near forty years ago, when I lived in *Warwick*, there was one Mr. *James VVright*, an Habberdaſher, that had been very well acquainted with this man, and had oft heard him relate theſe his ſtrange ſufferings, which he imparted unto me.

CHAP. LXXXII.

Examples of Prudence : Wiſdom: Policy.

1. Cleanthes was wont ſometimes ſeverely to chide himſelf: *Ariſtion* wondring thereat, asked him, Whom chideſt thou? *Cleanthes* laughed, and anſwered, *I chide an old fellow*, qui canos quidem habet, ſed mentem non habet: *who hath gray hairs indeed, but wants underſtanding and Prudence worthy of them. Eraſ.*

2. A certain Curate in *Paris*, being enjoyned to publiſh an Excommunication, at what time there were great differences between the Emperour *Frederick* the ſecond, and Pope *Innocent* the fourth, thus wiſely acquitted himſelf: Give ear (ſaith he, to his Pariſhioners) I have received a Commandment to publiſh, and pronounce the ſolemn ſentence of Excommunication againſt the Emperour *Frederick*, with Candles put out, and Bells ringing. Now I know not the cauſe that deſerves this, and yet I am not ignorant of the great odds that is between them. I know alſo, that one of them doth wrong to the other, but which it is, I know not. So far forth then as my power doth extend, I excommunicate, and pronounce excommunicated one of the two; namely, him that doth the

injury to the other, and abſolve him that ſuffers the wrong, which is ſo hurtful unto all Chriſtendome. *Mat. Paris.*

3. In the *Waldenſian* Perſecution, they apprehended a poor ſimple labouring man, whom the Preſident commanded to cauſe his child to be re-baptized by a Popiſh Prieſt. The man requeſted ſo much reſpite, as to Pray to God before he anſwered him, which, with great laughter, was granted unto him. Then falling down upon his Knees, he prayed fervently; and when he had done, he ſaid to the Preſident; *I will cauſe my child to be baptized again, upon condition that you will give me a Bill, ſigned with your own hand, that you will diſcharge me of the ſin that I ſhall contract hereby, and bear one day before God the puniſhment and condemnation that ſhould befall me for the ſame, taking this ſin upon you and yours.* The Preſident hearing this, commanded him out of his preſence, and preſſed him no farther. *See my Gen. Martyrol.* p. 119.

4. *Athanaſius* being ſent for to come to *Conſtantius*, the *Arrian* Emperour, the Emperour ſaid unto him, Although thou art reſtored to thy Biſhoprick, by the Decree of the Council, and our Determination, yet, becauſe there are in *Alexandria* certain People, differing in opinion from thee, and ſevering themſelves from thy Communion, my requeſt is, that thou wouldeſt permit them to have one Church to themſelves. To this *Athanaſius* made this Prudent anſwer. *O Emperour, it lyes in thee to do as thou pleaſeſt; both to command, and to execute. I will alſo crave of thee another thing by way of recompence, and my humble requeſt is, that thou wilt grant it me.* The Emperour anſwered, that with moſt willing mind he would condeſcend thereto. *Athanaſius* immediately ſaid, *My humble ſuit is, that* I *may obtain what thou wouldſt have of me: namely, that thou wouldſt grant one Church in every City for ſuch as will not communicate with the* Arrians. The *Arrians* about the Emperour, ſeeing that the requeſt of *Athanaſius* was not unreaſonable, deferred their anſwer to another time, ſaying, that they would conſider of it, and in the mean time leave the Emperour to do what he pleaſed. *Ibid.* p. 76.

5. *John VVickliff*, having long profeſſed Divinity in *Oxford*, and perceiving the true Doctrine of Chriſts Goſpel to be adulterated, and defiled with many filthy humane inventions, brought in by the Popiſh Clergy and Monks, with many ſecret ſighs and tears, he bewailed the ignorance of the Chriſtian world, and could no longer endure and ſuffer the ſame: and therefore reſolved to do his utmoſt endeavour to promote a Reformation thereof. Yet withall, prudently fore-ſeeing how dangerous and difficult an attempt this would be; for that ſuch things as by long uſe and cuſtom had been fixed in mens minds, could not ſuddenly be eradicated and removed, he judged fitteſt to attempt the ſame by little and little. Whereupon, he firſt aſſailed his Adverſaries by *Logical* and *Metaphyſical* Queſtions, and Arguments, and having opened a way thereby, he at length came to the matter of the *Sacrament*, and other errours and cauſes that were crept into the Church. *Ibid.* p. 202.

6. Mr. *William Tindal*, living in the Houſe of one Mr. *Welch* in *Glouceſterſhire*, being Tutor to his Children, many Abbats and Doctors reſorted thither, and Mr. *Tindal* in his diſcourſes with them ſpake often

of *Luther*, *Eraſmus*, &c. and thereby plainly diſcovered to them his Judgment in Religion, which he proved by the Word of God, and thereby alſo confuted their errours, which cauſed them to bear a ſecret grudge in their hearts againſt him. Not long after, it happened, that ſome of theſe great *Dons* invited Mr. *Welch* and his Lady to a Banquet, where they had talk at will; uttering their blind Superſtitions, having none to contradict them. Mr. *Welch* and his Lady, at their return, called for Maſter *Tindal*, and began to reaſon with him about thoſe matters, whereof they had talked before with the Prieſts. Mr. *Tindal*, anſwering by the Scriptures, maintained the Truth, and confuted their Errours; whereupon the Lady *VVelch* ſaid, *There is ſuch a Doctor, that may expend an hundred pound a year, and ſuch a one, as may ſpend two hundred pound a year, and ſuch a one, as may ſpend three hundred pound a year, and is it reaſon (think you) that we ſhould believe you before them?* Mr. *Tindal*, very prudently, gave her no anſwer at that time, and afterwards talked but little of theſe matters, becauſe he ſaw it was in vain: but fell upon Tranſlating of a Book, called *Enchiridion Militis Chriſtiani*, and having finiſhed it, he gave it to the Knight and his Lady, who, after they had well read, and peruſed the ſame, did no more ſo often invite the Doctorly Sirs to their Houſe, as formerly they had done: neither had they that cheer and countenance, when they came of themſelves, as formerly, which they well perceiving, ſuppoſed that it was by the means of Mr. *Tindal*, and ſo by degrees, they utterly withdrew themſelves, and came no more thither. *Ibid.* p. 288.

7. This Mr. *Tindal* afterwards wrote a Book about the Sacrament, and againſt the Maſs; but he wiſely kept it by him, and did not print it, conſidering that the People for the preſent were held under groſs Idolatry, and therefore he judged, that it would be odious to them to hear this at firſt, and therefore waited a fitter opportunity for the Publication thereof. *Ibid.* p. 290.

8. *George*, Prince of *Anhalt*, as he was very pious, ſo a very Prudent man, which, among other things, appeared by this; About all Controverſies in Law, he uſed to confer with the moſt excellent Lawyers, who were wiſe and virtuous men. About the nature of mans Body, the Cauſes and Cures of Diſeaſes, with the moſt skilful Phyſicians. About the Doctrine of the Church, and Eccleſiaſtical affairs, with *Luther*, *Melancthon*, *Juſtus Jonas*, *Bugenhage*, *&c.* And with *Joachim Camerarius*, he conferred about the Hiſtories of all ages, the mutations of Empires, their period, and the cauſes thereof: As alſo about the motion of the Heavens, and the influences of the Stars, *&c.* *Ibid.* p. 484.

9. When Arch-biſhop *Warham* dyed, Doctor *Cranmer* was in *Germany*, about King *Henry* the Eighths buſineſs; where, being informed, that the King intended to make him Arch-biſhop of *Canterbury*, he ſtudiouſly declined the ſame. For he prudently conſidered, that there was an Oath to be taken to the *Pope*, before he could be inſtalled in that place. He feared alſo what iſſue the Kings divorce might have, and knew the Kings violent diſpoſition. He knew that ſudden, and great changes are dangerous, and that the Court (to which he was not accuſtomed) was full of diſſimulations

and deceit. That he muſt in all things obey the Kings will, and that if he tripped in any thing never ſo little, there would be ſome, who, out of envy at his felicity, would tumble him down headlong when he began to fall, *&c.* Upon theſe accounts, he delayed his return into *England* ſix months after the King had ſent for him, framing one excuſe or other, hoping that in the mean time, ſome or other would get the Arch-biſhoprick. *Ibid.* p. 539.

10. Whilſt *Peter Martyr* was at *Spoleta*, that Commonwealth (as moſt others in *Italy*) was miſerably divided into Factions, and Feuds, which occaſioned often, not only quarrels, but murthers; and though the former Abbots had endeavoured, yet could they never reconcile thoſe differences. This, *Peter Martyr* knew well enough, yet looking upon it as his duty, he reſolved rather to hazard the loſs of his life, than to ſuffer Chriſtians thus to devour, and intertear one another: and it pleaſed God, ſo far to bleſs his labours, that all the time of his living in that City, his Authority, Prudence, and Eloquence ſo far prevailed, that there was neither fight, nor murther; no, nor the leaſt footſtep of Faction appeared among the People. *Ibid.* p. 581.

11. After *Peter Martyrs*, diſmiſſion out of *England*, he returned to *Strasburg*, from whence he came, and was entertained by his old Friends with much joy, and was reſtored to his former place. Yet, there the Devil raiſed up ſome enemies againſt him, who ſuggeſted to the Senate, that he differed in his judgement from the *Auguſtane Confeſſion*, about the manner of Chriſts preſence in the Sacrament of the Lords Supper, which might cauſe Diviſions, and much trouble in the Church: As alſo, that he refuſed to ſubſcribe to the Articles agreed upon betwen *Luther*, and *Bucer* about this matter: *Martyr* being informed hereof, very prudently wrote to the Senate, That there was nothing in the *Auguſtane Confeſſion* rightly underſtood, which he did not concur with, and that if his Text at any time ſhould lead him to ſpeak of that Subject, he would do it with ſuch modeſty, as ſhould be offenſive to none: and that his not ſubſcribing to the agreement between *Luther*, and *Bucer* (wherein, among other things, they had ſet down: That they which wanted true Faith, might nevertheleſs eat of the Body of Chriſt) ought not to be objected to him: for that he could not do it, but he muſt give an offence to the Church of *Helvetia*, *England*, *France*, and *Geneva*: yea, that *Bucer* himſelf, had in *England* taught far otherwiſe. With this prudent anſwer, the Senate was well ſatisfied. *Ibid.* p. 593.

12. *Anthony Wallæus*, was ſo wiſe a man, that many of the chiefeſt Divines in the *Low Countries*, in all weighty matters, would ſtill conſult with him, and in ſome things, were wholly guided by him. The Magiſtrates of *Amſterdam*, continually by their Deputies conſulted with him, and when they had any buſineſs of weight, they earneſtly importuned him to be preſent, both in the *Presbyterie*, and City-Council, to aſſiſt with his advice. The Prince of *Orange* alſo, of whom it was wittily ſaid, *That when he ſat on Horſeback he had all his Counſellers with him*, yet had *Wallæus* for his intimate Counſellour in all things that concerned Religion; ſo that no day paſſed, wherein he did not adviſe with him, about one thing or other:

ther: yea, ſometimes he ſpent whole nights in debating with him, that he might conclude upon ſuch matters as he was to diſpatch the next day. *Ibid.* p. 973.

13. When *Anthony Thyſius*, *Andrew Riyet*, *Poliander*, and *Wallæus*, were Profeſſors at *Leiden*, their firſt care was, to prevent all diſcords in matters of Divinty: for which end themſelves teſtified their agreement, by ſubſcribing the Catechiſme of *Heidleberg*, and the *Belgick Confeſſion of Faith.* They reſolved that none of them would paſs his judgement about any controverſy in Divinity, about the government of the Church, or in Caſes of Conſcience apart, but by mutual conſulting each with other. That no *Theſes* ſhould be publickly diſputed of, till all had ſeen and approved them. And laſtly, that no Book ſhould be Printed, till all of them had examined, and conſented thereto. *Ibid.* p. 970.

14. *VVallæus* was ſo prudent, that he would never give to *Candidates*, his Teſtimony for their lives, and proficiency in their ſtudies of Divinity, unleſs they deſerved it: judging it better to offend them in their Friends, than to deceive the Church, by advancing unworthy Perſons to the Miniſtry: Which faithfulneſs of his was ſo taken notice of, that many were rejected, till they could get *VVallæus* his Teſtimony. He, with his Colleague, would never prefer any to the Title of Doctors, except they were conſpicuous for Piety, and eminent for Learning.

15. He, with his Colleagues would meddle with no Caſes of Conſcience, but only ſuch as concerned *Matrimony*: as for all others that came to them, they ſent them to their own Paſtors for reſolution, whereby they much eaſed themſelves, and took off People from undervaluing their own Miniſters.

16. *Wallæus*, was daily ſought to for advice, in weighty matters by Churches, Claſſes, Synods, Cities, States, and Princes, to all whom he freely imparted his Counſel. The States General, and the States of *Holland* would never ſuffer any Book to be dedicated to them, till *Wallæus* had peruſed it, and ſet his *Imprimatur* to it. They would never ſuffer any Petitions about controverſies in Religion, or about Reforming the peoples lives to be preſented unto them, till he had approved them. *Frederick*, King of *Bohemia*, would give no anſwer to the Great *Turk* (who preferred his aſſiſtance againſt the Emperour) till he had conſulted with *Wallæus*. The Prince of *Orange* choſe *Polyander* and *Wallæus* to compoſe a difference between the Magiſtrates, and Miniſters of *Roterdam*, that had tyred three *Synods*, and fifteen *Claſſes*. *Ibid.* p. 973.

17. *Henry Alting*, was of a conſtant mind, Alwayes the ſame: Valiant in Adverſity: Moderate in Proſperity, having well learned ἀνέχειν καὶ ἀπέχειν, to Suſtain, and to Abſtain. In reproof, he was affectionate, without bitterneſs. In admoniſhing, and counſelling, Prudent, without paſſion. In chooſing Friends, of a quick Judgement, and having choſen, conſtant in retaining them. When he was to deliver his Judgement, either in *Achademical* Senate, or in *Eccleſiaſtick Presbytery*, he ſo went before others in his prudent counſel, as not to refuſe, or neglect to hear the judgement of others, neither would he take it ill, if they diſſented from him. If any Queſtion of great difficulty hapned, he would never

reſt till he had ſearched out, and made plain the Truth. If any reſorted to him in private, to ask his advice in *Sacred*, *Civil*, *Academical*, or *Oeconomical* affairs, his anſwer was inſtead of an Oracle to them. *Ibid.* p. 995.

18. *Theodoſius*, a godly Emperour, being miſled by the advice of ſome about him, had publiſhed a Proclamation, wherein he gave liberty to the *Arrians* (who denied the Divinity of Chriſt) to preach. *Amphilochius* (a godly Biſhop) ſtudied how he might reclaim him, and procure him to call in his Proclamation; and at laſt, reſolved upon this piece of Policie. Upon a day, when *Theodoſius* had made his Son *Arcadius*, *Cæſar*, joynt Emperour with himſelf, divers Biſhops came to ſalute the Emperour, to congratulate the advancement of *Arcadius*, and to ſignifie their approbation of this act of *Theodoſius*, in thus advancing his Son; and at their coming, they ſhewed the ſame reſpects, and performed the ſame honours to *Arcadius*, as they did to *Thodoſius*. At laſt, *Amphilochius*, Biſhop of *Iconium*, came, and did his obeyſance very ſubmiſſively to *Theodoſius*, without taking notice of *Arcadius*, who ſat by his Father, and ſo turning his back, was ready to go away. But *Theodoſius* calling to him, ſaid, *Know you not that I have made my Son* Arcadius *Emperour with me?* Hereupon, *Amphilochius* went to *Arcadius*, and ſtroking him on the head, ſaid, *That he was a very hopeful Boy*: yet did him no reverence. *Theodoſius*, being very angry at this indignity offered to his Son, commanded the old Biſhop to Priſon. *Amphilochius*, when he had gone a little way, turned back again, and ſaid, *You, O Emperour, are angry, that I give not the ſame honour to your Son, as I do to you, ſeeing you have made him equal in Majeſty with your ſelf; and, think you, that God will be well pleaſed that you ſuffer the* Arrians *to abuſe and abaſe Chriſt, whom God the Father hath ſet at his own right hand in Glory, and will have all men to honour the Son, as they honour the Father. Be you ſure that God will not accept of your ſervices done to him, be they never ſo great, if you take not notice of* Chriſt *therein.*

19. Wiſe *Agur* prayed, *Give me not Riches, leſt I be full, and denie thee*, *Prov.* 30. 8, 9.

20. *Martin de Golin*, Maſter of the *Teutonick Order*, was taken Priſoner by the *Pruſians* and delivered bound, to be beheaded. But he perſwaded his Executioner, (who had him alone) firſt to take off his rich clothes, which would otherwiſe be ſpoiled with the ſprinkling of his bloud. Now the Priſoner being unbound, to be unclothed, finding his Arms ſomewhat looſened, ſtrook the Executioner to the ground, and killed him with his own Sword; whereby he regained Life and Liberty. *Munſt.Coſm.l.*3.p.878

21. There were two *Turks*, that had made a Chriſtian drunk, and then put a Turban on his head, and the next day accuſed him to the *Mufti*, (or High Prieſt) that he had promiſed to be, and had taken upon him the habit of a *Turk*, and that therefore he ought to be circumciſed, and if again he turned Chriſtian, then to be burnt. Some of this Chriſtians friends applied themſelves to *Iſuf Chaous*, (who after was converted, and baptized in *London*, but now was in Authority in *Turky*) and requeſted him to deliver this poor Chriſtian out of this ſnare. He accordingly went to the *Mufti*, but took no notice of the buſineſs, till the *Mufti* ſpake to him of it, which he

preſently did: for the buſineſs was then before him. *Iſuf* deſired to have the hearing of it, and enquired of the firſt Witneſs, whether he had drunk wine with this Chriſtian? This he could not deny; whereupon he preſently commanded, that he ſhould have ſo many Baſtinado's given him for tranſgreſſing the Law of *Mahomet*: and after execution done, they brought him again, and then *Iſuf* bad him repeat the Commandements of *Mahomet*, which, the man not able to do, he rejected his Teſtimony, as not being a competent Witneſs. The other Witneſs being ſearched, was found not to be a *Turk*, whom therefore he commanded to be Circumciſed, becauſe he profeſſed himſelf to be a *Turk*, and ſo the Witneſſes being taken off, the *Chriſtian* was delivered.

22. An *Italian* Prince, as much delighted with the Perſon, as grieved with the Prodigality of his Eldeſt Son, commanded his Steward, to deliver him no more money, but what the young Prince ſhould count out his own ſelf. The young Gallant was fretted at the heart, that he muſt buy money at ſo dear a rate, as to have it for telling. But (becauſe there was no remedy) he at laſt ſet himſelf to the task: but after a while, being greatly tired with telling a ſmall ſum, he brake off into this conſideration: *Money may ſpeedily be ſpent, but how tedious, and troubleſome is it to tell it? and by conſequence, how much more difficult to get it?* which conſideration, made him more frugal ever after.

23. It was a ſaying of wiſe *Ariſtotle*, That a little knowledge, though but conjectural, about Heavenly things, is to be preferred before much knowledge, though certain, about inferiour things.

CHAP. LXXXIII.

Examples of Reformation.

1. ALbertus Krantzius*, the Hiſtorian, a man, as of an excellent ſpirit, ſo of a greater place and authority in *Germany*, than *Luther* was: and one that (from as earneſt deteſtation of the *Romiſh* Churches pride, and inſolencies) notified as great a deſire of Reformation, as *Luther* had; yet thought that he ſhould but have loſt his labour, in oppugning of that greatneſs whereunto it was grown. This Biſhop, a little before his death, Being made acquainted with *Luthers* purpoſe, after his approbation of his good intent to reform the abuſes of Indulgences, burſt out into theſe deſpairing ſpeeches of his good ſucceſs: *Frater, Frater, abi in Cellam, & dic, Miſerere mei Deus.* Brother, Brother, get into thy Cell, and take up a *Pſalm* of mercy. Yet *Luther* proceeded couragious, and which indeed was

almoſt miraculous, he a ſingle Perſon, and a poor *Monk*, withſtood the force of the whole world, and that, not by any Arm of Fleſh, but by the power of the Word, as the Poet elegantly deſcribes it ;

Vir ſine vi ferri, vi verbi, & inermibus Armis ;
Vir ſine re, ſine ſpe, contudit Orbis opes.
Thus Engliſhed ;
Sans dint of Sword, by ſtrength of Word,
And armleſs, harmleſs pains ;
A wealthleſs Wight, hopeleſs in ſight,
Hath craſh'd *Romes* Golden veins.

He means, that *Luther* had marred their market of *Papal* Indulgences and Pardons that brought them in ſuch riches. *Birk. Prot. Evid.* p. 423.

2. *William Occham*, an *Engliſh* man, and a Learned School-man, complains, that in his time the *Papiſts* had perverted the Scriptures, the Fathers, and the Churches Canons : and that this was done, not by young men, or novices, or unlearned ones : but by ſuch as ſhould be Pillars of the Church, who caſt themſelves headlong into the Pit of *Hereſie*, whereof they needed a Reformation.

3. *John Gerſon* adviſed, that in caſe the *Pope*, and a General Council would not make a Reformation (whereof he had little hope) that then the ſeveral parts and Provinces of Chriſtendome, ſhould themſelves reform things that were amiſs.

4. The Cardinal of *Cambray*, and *Picus Mirandula* preſented their Treatiſes of the Churches Reformation, the one to the Council of *Conſtance* ; the others to the *Lateran* Council. *Birk. Prot. Evid.* p. 423.

5. Whilſt the Prelates in *Scotland* were ſtriving for preheminence, about the year 1478. certain Articles were diſperſed in the Countries of *Kile* and *Cunningham*, againſt the Doctors then taught in the Church, which ſtirred up divers to examine the truth of Religion then profeſſed. The Articles were theſe ;

1. That Image ought not to be made, and worſhipped.
2. That the Reliques of Saints ought not to be adored.
3. That it is not lawful to fight for the Faith.
4. That Chriſt gave the power of binding and looſing to *Peter* only, and not to his Succeſſors.
5. That Chriſt ordained no Prieſts to conſecrate.
6. That after the Conſecration in the Maſs, there remaineth Bread : and that the natural Body of Chriſt is not there.
7. That Tithes ought not to be paid to Eccleſiaſtical Perſons.
8. That Chriſt at his coming did abrogate the Power of Secular Princes.
9. That every faithful man and woman is a Prieſt.
10. That the Unction of Kings ceaſed at the coming of Chriſt.
11. That the *Pope* is not the Succeſſor of St. *Peter*, except in that which our Saviour ſpake to him, when he ſaid, *Get thee behind me, Satan.*

12. That the *Pope* deceiveth the people with his Buls, and Indulgences.

13. That the Maſs profiteth not the Souls that are in Purgatory.

14. That Biſhops Bleſſings are of no value.

15. That Indulgences ſhould not be granted to fight againſt the *Saracens*.

16. That the *Pope* exalts himſelf above God, and againſt God.

17. That the *Pope* cannot remit the pains of Purgatory.

18. That the Excommunication of the Church is not to be feared.

19. That in no caſe it is lawful to ſwear.

20. That Prieſts may have Wives, according to the Ordinance of the old Law, and that true Chriſtians receive the Body of Chriſt every day.

The maintainers of theſe Articles, were by an opprobrious title, called *Lollards*: but whether or not they did hold all theſe opinions, may well be doubted, ſeeing we have them only from the report of their Adverſaries, whoſe chief ſtudy was, to make them and their Doctrine odious. And, granting that they held the ſame, we are not to wonder, that in the firſt breaking out of the Light, men ſaw not the truth, in every point, conſidering the darkneſs and groſs ignorance of preceding times. *AB. Spotſ. Hiſt. of the Church of Scotland.* p. 61.

CHAP. LXXXIV.

Examples of Religions.

1. IN Queen *Maries* Reign, her affairs never proſpered after ſhe had aboliſhed the Goſpel, and the Proteſtant Religion: For, beſides Foreign Loſſes, the loſs of *Calice*, *&c.* extream dearth raged here, much hurt was done by Thunder and Lightning, and by fire in the Royal Navy, and all things went to the worſe, till Queen *Elizabeth* came in, *a Repairer of the breach, a Reſtorer of paths to dwell in*: Iſa. 53. 12. *See the Life of* Q. Eliz. *in my ſecond Part of Lives.* p. 319.

2. The *Grand Signior*, when he comes to his Temple, laies aſide all his State and Grandeur, and hath none to attend him but a Profeſſor of their Law, whoſe Office it is to Proclaim before they begin, *that nothing be done againſt Religion. Turk. Hiſt.*

Note &
[illegible]

3. Senſes are at the windows and doors of the Soul. Keep the Senſes, if you will keep your heart, *Job.* 31. 1. When we go to God, we muſt agree with our heart, that we will not go to God without it: with the eyes and ears, that we will not ſee nor hear any thing but what concerns

our work. It was a ſtrange conſtancy and fixedneſs which *Joſephus* ſpeaks of; That when the *Romans* had broke into the Temple, the *Jews* ran ſome one way, ſome another; yet the Prieſts went on with their Sacrifices, and the Holy Rites of the Temple, as if they heard nothing, though they ruſhed on them with their drawn Swords, yet they preferred the Duties of their Religion before their own ſafety.

4. And ſtrange is that other inſtance, of a *Spartan* Youth (in *Plutarch*) that held the Cenſer to *Alexander M.* whilſt he was ſacrificing; and though a Coal lighted upon his fleſh, he ſuffered it to burn there, rather than by any crying out, he would diſturb the Rites of their Heatheniſh Superſtition.

5. There was anciently at the Temple of *Epidaurus*, an Inſcription to this purpoſe:

He to this fragrant Temple haſtes in vain,
Who doth not in his Breaſt chaſte flames maintain.

CHAP. LXXXV.

Examples of Repentance: Reformation.

1. MR. *Fox* obſerves, that in King *Edward* the Sixths time, the *Engliſh* got a glorious Victory over their Enemies, in *Muſcle-borough-Field*, in the ſelf-ſame day and hour wherein the Reformation, enjoyned by Parliament in *England*, was put in execution at *London*, by burning of Idolatrous Images. *Act. & Mon.*

2. *Clement*, an ancient Writer, whom St. *Paul* mentioneth, *Phil.* 4. 3. writeth, that St. *Peters* Repentance was ſo great, that in his cheeks he made, as it were, furrows, in which, as in certain channels, his tears ran down. The Text ſaith, *That he wept bitterly*: And *Clement* adds, that while he lived, as oft as he heard a Cock crow, he could not but weep, and bewail his denial of his Lord and Maſter.

3. *David* ſaith of himſelf, *Pſalm.* 6. 6. *I make my Bed to ſwim, I water my Couch with my tears.* Theſe were the places wherein he had ſo greatly ſinned: On his Bed he committed Adultery, and in his Couch he deſigned, and ſubſcribed with his own hand, that *Uriah* ſhould dye, therefore theſe he waters with his tears.

4. The Chriſtian *Britains* being grievouſly afflicted, and oppreſſed by the Heathen *Scots* and *Picts*, ſent to the *Roman* Emperour for help againſt them. But he, having his hands full at that time, and being ſcarce able to defend himſelf againſt the barbarous *Hunns*, under *Attila*, refuſed to ſend

them any ſuccour. The *Britains*, being thus fruſtrated of their hopes from *Rome*, and being forced thereto by Famine, began to take courage to themſelves, and to ſeek unto God for help: and when all earthly hopes failed, ſo much the more put they their whole truſt and confidence in God, who uſeth not to fail thoſe that put their truſt in him: and humbling themſelves for their former ſins, they brake out from the Hills and Caves where they lurked, and invading their enemies, they firſt reſiſted, and afterwards, overthrowing them in Battel, they cauſed them to keep themſelves quiet in their own Countrey. *See my Eng. Martyrol.* p. *6.*

5. At another time, the *Britains*, being cruelly oppreſſed by the *Saxons* and *Engliſh*, whom they had ſent for to aſſiſt them againſt the *Picts*, with one conſent, humbled themſelves before Almighty God, for their ſins, and calling upon him by fervent Prayer, they choſe *Ambroſius Aurelianus* for their King: who had been educated in the Chriſtian Religion, under *Guitiline* Biſhop of *London*; and under him they fought with the *Saxons*, and (through Gods goodneſs and power) obtained a famous Victory.; and many others after that. *Ibid.* p. 8.

6. In the Reign of King *Henry* the Seventh, there were ſome godly Perſons, who, through frailty, were drawn to recant, being afterwards pricked in Conſcience for it, and overcome by the manifeſt light of Gods Sacred Word, became as zealous and earneſt Profeſſors of *Chriſt* as ever: for the which, being again apprehended, they were condemned, and at laſt cruelly burnt. *Ibid.* p. *59.*

7. In the Reign of King *Henry* the Eighth, *John Tewksberry*, Leatherſeller of *London*, was convented before *Cuthbert Tonſtal*, Biſhop of *London*, and accuſed for having *Tindals* Teſtament, the Bible written, and ſome other good Books, before whom, at firſt, he made a good Confeſſion of his Faith, but, at laſt, by their ſubtile dealings, and his own frailty, he was drawn to abjure, and was enjoyned a ſevere Penance: But it pleaſed God ere long to recall him to the truth, and to renew him by Repentance, for which he was condemned, and burnt in *Smithfield*. *Ibid.* p. *68.*

8. Mr. *James Bainham* was well verſed both in the *Latine* and *Greek* Tongues, and applied himſelf to the ſtudy of the Law. He was of a virtuous diſpoſition, and godly converſation: much addicted unto Prayer, and a diligent reader of the Holy Scriptures: a great maintainer of the godly, liberal to poor Scholars, a viſiter of Priſoners, merciful to his Clients, ready to give counſel to Widows, Fatherleſs, and Poor, without reward: At laſt he was complained of to Sir *Thomas Moor*, the Lord Chancellor, who cauſed him to be arreſted in the *Middle Temple*, and to be carried to his Houſe at *Chelſey*, labouring both by frowns and flattery to withdraw him from the Truth: and not ſo prevailing, he cauſed him to be bound to a Tree in his Garden, and to be whipt. Afterwards he ſent him to the Tower, and there cruelly wracked him, till he was lamed, becauſe he would not accuſe and bring into to trouble his acquaintance of the *Temple*, nor diſcover where his Books were. At laſt he was brought before *Stokeſly* the then Biſhop of *London*, who laboured, by all means, to draw him

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him over to a Recantation, and at laſt prevailed ſo far, that he drew him to an abjuration, and ſo diſmiſſed him: but it pleaſed God within a months after, to ſhew him his ſin; ſo that he greatly bewailed his abjuration, and could never be quiet in his Conſcience, till he had uttered his fall to all his acquaintance, and aſked God, and all the World forgiveneſs, before the Congregation of the Faithful, who met privately at a Ware-houſe in *Bow-lane*. Alſo the *Sabbath* following, he went into Saint *Auſtins* Church, with an *Engliſh* Teſtament in his hand, and ſtanding up in his Pew, he, with abundance of Tears, declared openly before all the People, that he had denyed God, and his Truth, praying all the People to forgive him, and to be warned by his fall, that they did not the like. For (ſaid he) *If I ſhould not return again to the Truth, this Word of God* (holding up his New Teſtament) *would damn me both body and ſoul in the day of Judgement*: and therefore he intreated all rather to dye preſently, than to do as he had done: For he would not feel again ſuch an Hell in his Conſcience, for all the good in the World, *&c.* For this, being again apprehended, he was condemned, and burnt in *Smithfield. Anno Chriſti* 1532. *Ibid.* p. 69. 70.

1532

9. In Queen *Maries* reign, there was one *James Abbes*, a godly young man, who, for his ſafety, was forced to ſhift from place, to place: but when God had ripened him for himſelf, he was caught, and caried before the Biſhop of *Norwich*, who laboured exceedingly to withdraw him from his ſtedfaſtneſs, both by fair, and foul means, and at laſt prevailed with the poor young man: whereupon he gave him ſome mony, and diſmiſſed him. *Abbes* being departed, his Conſcience began to ſmite, and accuſe him, and to convince him how he had diſpleaſed God, by yeilding to their enticements: being thus upon the Rack of Conſcience, he went back to the Biſhop, and threw him his mony, ſaying, That it exceedingly repented him, that he had given conſent to their wicked counſels, and perſwaſions, and that he had taken any money of him. For this, he was condemned, and burnt at Saint *Edmunds Bury. Ibid.* p. 147.

10. Mr. *Whittle*, a godly Miniſter, being apprehended, was carried before Biſhop *Bonner*, who laid him in the Porters Lodge upon the bare Earth all night. The next morning he ſent for him to his Chamber, and aſked him many queſtions about the Sacrament, *&c.* Mr. *Whittle* returned ſuch anſwers as much angred the Biſhop, who fell upon him, and beat him with his Fiſts, and put him into a little room, where, for two nights he lay upon a Table. Shortly after, the Biſhop ſent for him again, and gave him many fair words, appointing his Chaplain, Doctor *Harpſfield*, to draw up ſome Articles, to which, if he would ſubſcribe, he ſhould be diſmiſſed. The Doctor drew them up very ſubtily, onely thus: That he ſhould deteſt all *Hereſies* againſt the Sacrament of the Altar, and other Sacraments, and that he ſhould believe the Faith of the *Catholick* Church, and live accordingly. To theſe, through much importunity, Mr. *Whittle* ſet his hand. *The Fleſh* (ſaid he) *being deſirous to have liberty, I conſidered not throughly, the inconveniencies that might come thereby. But after I had done it, I had little joy. For by and by my Conſcience told*

me by Gods word that I had done ill, by ſo ſlight a means to ſhake off the ſweet Croſs of Chriſt. Oh, the craft and ſubtilty of Satan in his Members! Let every man whom God ſhall deliver into their hand, take heed of them, and cleave faſt to Chriſt; for they will leave no corner of his Conſcience unſearched; but will endeavour by all guileful and ſubtil means to corrupt him, and to withdraw him from God and his Truth.

Note this & Remember

The very night after he had ſubſcribed, he was greatly troubled, and through affliction of Conſcience, could not ſleep. *For* (ſaid he) *though I might have delivered my Body out of bonds, yet I could have no joy, nor comfort in my Soul: but ſtill my conſcience tormented me more and more: for I was aſſured by Gods Spirit and word, that through evil advice and counſel, I had done amiſs*: and ſo, partly through my cruel uſage, and partly through diſtemper of mind, I was very ill, and lying upon the ground, when the Keeper came, I deſired him to ſend Doctor *Harpſield* to me, which he did accordingly. When the Doctor came, Mr. *VVhittle* told him, that he was very much grieved in Conſcience, becauſe he had ſubſcibed, and that through the juſt judgement of God, he felt a Hell in his Conſcience, and Satan ready to devour him: And therefore he intreated him to let him have his Bill again, for that he would not ſtand to it. The Doctor ſent for it, and gave it him, and he tore out his name from it, and profeſſed that now he was ſatisfied, and much rejoyced though he ſhould dye for it: accordingly, ſhortly after, he was condemned, and burnt. *Ibid.* p. 160, 161.

11. there was alſo, one *Elizabeth Cooper*, who formerly had made a recantation in Saint *Andrews* Church in *Norwich*, which exceedingly troubled her mind, neither could ſhe have any peace of Conſcience, till, going to the ſame Church, before all the People, ſhe had retracted, and revoked her recantation: for which ſhe was apprehended, condemned, and burnt. *Ibib.* p. 186.

12. See the Example of *Ralph Allerton*; in *Wickedneſs*: *Prophaneſs*.

13. There was in *Norwich*, one *Cicely Ormes*, who being apprehended, through humane wickedneſs, had been prevailed to make a recantation; after which, ſhe was never quiet in Conſcience, till ſhe had utterly renounced all her *Popiſh* Superſtitions, and repented of her recantation from the bottom of her heart. Not long after, ſhe was preſent at the burning of two godly perſons in that City, and ſaid unto them, that ſhe would pledge them in the ſame Cup that they drank of: for this ſhe was carried before the Biſhops Chancellour, who told her, that if ſhe would goe to Church, and hold her Tongue, ſhe might believe as ſhe liſted. To which, ſhe anſwered, that ſhe would not conſent to his wicked deſire therein, do with her what he would: and that if he proceeded to condemn her, he ſhould not be ſo deſirous of her ſinful fleſh, as ſhe (through Gods Grace) would be contented to lay it down in ſo good a quarrel: hereupon, ſhe was condemned, and burnt. *Ibid.* p. 197.

14. There was in the City of *Briſtow*, one *Richard Sharp*, a Weaver, who being apprehended for Religion, was carried before Doctor *Dalby*, the Biſhops Chancellour, who, after he had examined him about the Sacrament of the Altar, ſo wrought upon him by perſwaſions, and promiſes,

that he drew from him a promiſe to make a publick recantaion, and the time, and place were appointed. But after this promiſe, *Sharp* felt ſuch a Hell in his Conſcience, that he was not able to follow his calling, and decayed much in his bodily health. Whereupon, on a *Sabbath*, going to his Pariſh Church, he went to the *Quire Door*, and with a loud voice, ſaid, *Neighbours, bear me record, that yonder Idol* (pointing to the Altar) *is the greateſt, and moſt abominable that ever was : and I am ſorry that ever I denied my Lord God.* For this he was apprehended, and continuing unmovable, he was condemned, and burnt. *Ibid.* p. 212.

15. Mr. *Thomas Bilney*, through humane infirmity, and the ſubtilty of his Adverſaries, was drawn to recant of, and abjure his former profeſſion of the Truth, after which, he fell into ſuch terrours of Conſcience, that he was neer the point of being brought to utter deſpair, under which terrours, he continued ſo long, and they were ſo predominant, that his Friends were fain to be with him day and night, who endeavoured to comfort him, but all in vain ; this continued for a whole year, and he was in ſo great anguiſh of mind, that nothing did him good, neither eating, nor drinking, *&c.* yea, he thought, that all the Word of God was againſt him, and ſounded his condemnation. But in the year 1531. he began (through Gods mercy) to feel ſome comfort, being now reſolved to lay down his life for that Truth, which before he had renounced. Hereupon, taking his leave of his Friends in *Cambridge*, he went into *Norfolk*, preaching firſt in private, to confirm the Brethren, and afterwards in the Fields, wherein he confeſſed, and bewailed his Apoſtacy, and intreated all, to be warned by his example, and never to truſt to the advice of their Carnal Friends in the cauſe of Religion. Not long after, he was apprehended at *Norwich*, condemned, and burnt, which he endured with much courage, comfort, and conſtancy. *Ibid.* p. 284.

1531

Repentance not to be delayed.

16. When ſome are called to awaken, ariſe, and walk with God in the morning of their youth, they (like the Sluggard, *Prov.* 6. 10.) crave one ſhort nap more firſt, and then they will do it. Give them leave to get ſuch an Eſtate, to obtain ſuch an Honour, to match ſuch a Child, to ſatisfie ſuch a Luſt, and then they will be for God. Such a Sluggard was Saint *Auſtin* : *Paululum, paululum* ; *modo & modo, & hoc erat ſine modo. Lib. Confeſs.* A little longer, O Lord, a little longer : Preſently, preſently. So the Fooliſh Virgins, *Mat.* 25. *&c.* reſolved to get Oyl in their Lamps and Veſſels, onely they would take a nod firſt. O how dangerous are delayes! The Virgins delaying, provoked Chriſt to denying. *Archias* (in *Plutarch*) being merry at ſupper, had a Letter ſent him that concerned his Life, and he was adviſed to read it, but he put it up in his Pocket, ſaying, *I will mind ſerious things to morrow* : but he lived not to the morrow, to mind thoſe ſerious things------

Semper nocuit differre paratis.

17. *Alexander Magnus*, being asked how he came to conquer the World? Anſwered, *Nunquam differre volens* : that he never neglected

any opportunity: if we will conquer the World, Satan, and our own Fleſh; we muſt carefully lay hold upon every lock of opportuuity, and expeditiouſly improve the ſame.

18. *Sigiſmund* the Emperour, having made many fair promiſes in a great fit of ſickneſs, of amendment of Life, afterwards asked *Theodoricus*, Arch-biſhop of *Colen*, how he might know whether his Repentance were ſincere? He anſwered, *If you are as careful to perform in your health, as you were forward to promiſe in your ſickneſs. Æneas Syl. L.* 2. *Com.*

19. There is a *Paganiſh* Repentance, which is wrought in men, as men, without any the leaſt reſpect unto Religion. By the light of natural Conſcience they may be checked for their miſcariages, and groſs enormities; and not onely be grieved, and offended for the preſent, but may be curbed, and reſtrained for the future. Thus *Alexander*, when ſober, repented the ſlaughter of his Friend *Clitus*, which he had committed in a drunken humour, and conſulted his Philoſophers, as ſo many Miniſters, for the pacification of his Conſcience.

Thus *Polemo*, though in his drunken fit he came to the School of *Xenocrates*, and heard him read a Lecture of Sobriety, yet went home, and repenting of his drunkenneſs, became ſober ever after.

20. Repentance puts a man upon taking a holy revenge upon himſelf for his ſins. As *Hilarion*, when he felt his fleſhly luſts grow ſtrong, and wanton, ſaid, *Ego faciam, Aſelle, ut non calcitres.* I will by abſtinence, keep this Aſs from kicking. And our King *Henry* the ſecond, being inclined to incontinency, prayed God, that he might rather have a conſtant weak body, than ſuch ſtrong luſts.

21. Yea, it maketh men to wreak their teen on the occaſions, and inſtruments of their impiety: as the *Iſraelitiſh* women, that dedicated their Looking-glaſſes (by which they had ſinned) unto the ſervice of the Tabernacle, *Exod.* 38. 8. As the *Epheſians*, who burnt their Books before all men. *Acts* 19. 19. As holy *Cranmer*, who thruſt his right hand firſt into the fire (that had ſubſcribed a recantation) crying out, *This nnworthy right hand*: ſo long as he could ſpeak.

CHAP. LXXXVI.

Examples of Reprehenſion : Reproof.

1. PRov. 15. 5. ----*He that regardeth Reproof, is Prudent.* It's ſaid of *Gerſon* (the great, and wiſe Chancellour of *Paris*) that he took pleaſure in nothing more, *quam ſi ab aliquo fraterne, & charitative redargueretur*: than in friendly reproof. *In vita ejus.* The like is reported of Sir *Anthony Cope*, by Doctor *Harris*, at his Funeral: and of Mr. *William VVhately* of *Banbury*, it is ſaid in the Narrative of his Life, *That he was glad*

glad when any of the righteous ſmote him, and would take it well, not from his ſuperiours only, but from his equals, yea, and far inferiours.

2. Reproofs muſt be impartial, and without reſpect of Perſons. If good men miſcarry, they muſt be reproved as well as the bad. If *Peter* temporize, *Paul* will not ſpare him, nor *Barnabas* neither, they ſhall both hear of it. *Gal.*2. Great men ſhould be admoniſhed as well as others, ſo long as they are under the Great God, and ſubject to great ſailings and miſcarriages. *Nathan* reproved *David*, though a King, and ſo did *Elijah Ahab.* *Nehemiah* reproved the Nobles and Rulers, for their Uſury, and Sabbath-proſanations.

3. It is the great unhappineſs of Princes and nobles, that they have ſo many flatterers about them, and ſo few reprovers. *Carneades*, in *Plutarch*, was wont to ſay, *That great mens ſons learned nothing well, but to ride Horſes; for men would be ſure to flatter them. If they were to run with them, they would be ſure to lag behind them, that they might out-run them. If they wreſtled, they would fall on purpoſe, that they might ſeem to caſt them* &c. *But a Horſe, not knowing a Prince from a Peaſant, would down with him, if he could not manage him.* Let great men do what they will, againſt Scripture, againſt Reaſon, Law, and Conſcience, they will not want their Paraſites, who, inſtead of reproving, encourage and applaud them.

4. If there be not a Law for *Cambyſes* to marry his own Siſter, tuſh, what of that? There is a Law for *Cambyſes* to do what he pleaſes. Thus men, out of Cowardize and fear of frowns, dare not reprove guilty greatneſs. But that excellent Emperour *Theodoſius*, eſteemed *Ambroſe* highly, that durſt, and would, out of Conſcience and Duty, reprove even the higheſt, and proudeſt. *Ambroſium ob hoc dignum Epiſcopi nomine ſolum novi.*

4. That Noble *Terentius*, (General to the Emperour *Valence*) being overthrown in a Battel againſt the *Goths*, the Emperour upbraided him with ſloth and Cowardiſe, as the cauſes of his overthrow; to whom he boldly replyed; *Your ſelf have loſt the day, by warring againſt God, and perſecuting his people. Nicheph.*

CHAP. LXXXVII.

Examples of Reſtitution.

1. Father *Latimer* tells us, in a Sermon of his before King *Edward* the Sixth, that the firſt day he preached about Reſtitution, there came one, and gave him twenty pounds to reſtore. The next time, there came another, and brought him thirty pound. Another time, another gave him two hundred pounds, ten ſhillings.

2. Our King *Henry* the ſeventh, in his laſt Will and Teſtament, after the diſpoſition of his Soul and Body, he willied that Reſtitution ſhould be

made of all ſuch monies as had been unjuſtly levied by his Officers. *Speeds Chron.*

3. *Juſtivian* the Emperour, would not put the Veſſels of the Temple, taken by *Titus*, and recovered by him from *Genſericus*, into his Treaſury, but reſtored them to the Church at *Jeruſalem. See his Life, in my ſecond vol. of Lives.*

4. King *Henry* the Fourth, in his laſt Will and Teſtament, Ordained and Deviſed, that of his Goods, Reſtitution ſhould be made to all them whom he had wrongfully grieved, or whoſe goods he had taken, without any juſt right or title to them.

5. Bleſſed Mr. *Bradford*, parted with his whole eſtate, to ſatisfie the wrong done with one daſh of his Pen, when he was a ſervant. *Acts and Monum.*

CHAP. LXXXVIII.

Examples of Retaliation: Requital.

1. IN the Reign of King *James* the firſt, of *Scotland*, there was one *Mac-Donald*, born in *Roſs*, a Thief, fleſhed in all Murthers and Robberies, who nailed Horſe-ſhooes on the ſoles of a Widows feet, becauſe, in her grief, ſhe had ſworn to report his wickedneſs ſpeedily to the King. But, not long after, himſelf being taken, with twelve of his companions, and brought to *Perth*, the King cauſed them all in the like manner to be ſhod, as they had ſerved the Woman; and when, for the ſpace of three days, they had been hurried by the people, for a ſpectacle about the Town, his companions were hanged, and himſelf made ſhorter by the head. *See Drummonds Hiſt. of the five James's.* p. 15.

2. Preſently after the Death of King *Edward* the ſixth, the remembrance of the Duke of *Somerſet*, much moved the people to fall from the Duke of *Northumberland*, (who had wrought his Death) and that in his greateſt need, and to leave him to his fatal fall; whereat alſo they openly rejoyced, and preſented to him Handkerchiefs, dipt in the bloud of *Somerſet*, for whom, they thought, he ſuffered late, rather than undeſerved puniſhment. So certain it is, (ſaith Sir *John Heywood, in the Life of King* Edward *the Sixth*) that the debts both of cruelty and mercy, go never unpaid.

3. The Emperour *Adrian*, having, by an accident, with an Arrow, put out one of his Servants eyes; He commanded him to be brought to him, and bid him aſk what he would to make him amends: The poor man was ſilent: He preſſed him again to aſk: He told the Emperour, that he would aſk nothing, but he wiſhed, that he had the eye which he loſt. Intimating, that an Emperour was not able to make ſatisfaction for ſo great a loſs.

CHAP. LXXXIX.

Examples of Riches. Wealth.

1. *Riches avail not in the day of wrath*, *Prov.* 10. 2. The Honourable Garter cannot cure the Gout: nor the Chair of State eaſe the Cholick: nor a Crown remove the Head-ach. *Nugas*, the *Scythian*, deſpiſed the rich Preſents, and Ornaments which were ſent to him by *Michael Paleologus*, Emperour of *Conſtantinople*, asking, Whether thoſe things could drive away Calamities, Diſeaſes, or Death? *Pachym. Hiſt. Lib.* 5.

2. St. *Ierome* ſaith, That moſt rich men are either themſelves bad men, or heirs of thoſe that have been bad. *Neveſſan*, the Lawyer ſaid, *He that will not venture his Body, ſhall never be valiant; and he that will not venture his Soul, ſhall never be rich.*

3. *Riches get them great Eagles Wings, they fly away, without once taking leave of the owner, leaving nothing but the print of their talons in his heart, to torment him.* When we graſp them moſt greedily, we embrace nothing but ſmoke, which wrings tears from our eyes, and vaniſhes into nothing. *Mr. Trapp.*

4. Many of the Great Rich men, and of the Clergy, in *Conſtantinople*, hated *Chryſoſtome*, becauſe he was ſo free, and impartial in his Reproofs: for, as often as any of the Clergy offended, he puniſhed them; and ſuch as abuſed their Riches to Pride, Luxury, and Voluptuouſneſs, he laboured by all means to reduce them to virtuous living. *See my Lives of the Fathers.* p. 138.

5. Wiſe *Agur* prayed, *Give me not Riches.* Prov. 30. 8, 9. *leſt I be full, and deny thee.* As if Riches made way for *Atheiſm. Maximilian* the ſecond, was ſenſible of this, who refuſed to hoard up a Maſs of Treaſure, fearing, leſt falling in love therewith, of a Sovereign Lord, he ſhould become a Servant to the *Mammon* of Unrighteouſneſs. They are apt to puff up the heart with Pride. Hence thoſe cautions, *Deut.* 8. 10, *&c.* 1 *Tim.* 6. 17. Riches at once ſink the mind downwards, with Covetouſneſs, and lift it upwards in proud conceits. Rich *Sodom* was a Nurſury of all impiety. See *Deut.* 35. 15. *Ezek.* 16. 39, 50. There was a ſerious truth in that Atheiſtical ſcorn of *Julian*, who, when he had ſpoiled the Chriſtians of their outward eſtates, told them, *that he did it to make them more ready for the Kingdom of Heaven.*

CHAP.

CHAP. XC.

Examples of Sabbaths. Lords Day, ſanctified, profaned.

1668

1. THomas *Savage*, (a young man, who was executed at *Ratcliffe*, *Octob.* 28. 1668. for murthering of his fellow-ſervant) whilſt he was in *Newgate*, cryed out thus to ſome that came to viſit him: *O wretch* (ſaid he) *that I was! I ſtudied how I might ſpend the Lords Day in the Devils work: I thought I could never diſhonour God enough; and that time that I ſhould have ſerved God in, I did moſt for Satan in it. On the* Sabbaths *I uſed to play my mad pranks: I ſometimes went into the Church indeed, but (I may ſpeak it with ſhame, and deep ſorrow now) I never heard one whole Sermon all the while I was with my Maſter: and indeed, I laughed at thoſe that ſpent the Sabbaths in hearing, and Praying, and looked upon them as the verieſt fools in the world. I was glad when the* Sabbath *came, that I might have time to run to my vile Camrades. I rejoyced that then I could go to ſatisfie my curſed Luſts with whoriſh women. O! tell young men from me, that the breaking of the* Sabbath *is a dangerous, and a coſtly Sin.*

Alſo, while he was in *Newgate*, one *Sabbath-Day*, his Fellow-Priſoners being at Cards, asked him to joyn with them; *O!* (ſaid he) *You and I have ſomething elſe to do with our time, than to play at Cards: Is it now a time for us to be ſporting away the* Sabbath, *when we have but one poor ſand left us to work for eternity?*

2. A dear friend of mine (ſaith mine Author, a godly Miniſter) was preaching, and preſſing the ſanctification of the *Sabbath*, and had occaſion therein to make mention of that man, that by the ſpecial command of God, was ſtoned to death, for gathering ſticks upon the Sabbath Day. Whereupon, one in the Congregation ſtood up, and laughed, and made all the haſte that he could out of the Church, and went to gathering of ſticks, though he had no need of them: but when the People came out from the Sermon, they ſound this man ſtark dead, with the bundle of ſticks in his arms, lying in the Church Porch.

959

3. *Anno Chriſti 959.* King *Edgar* enacted many good Laws: and among the reſt, he enacted, that the Sabbath day ſhould be celebrated from nine a clock on *Saturday* night, till *Munday* morning. *See my Engliſh Martyrol.* p. 30.

4. *Conſtantine the Great* made excellent Laws for the more ſtrict obſervation of the Lords Day, commanding, that through all the *Roman* Empire, all work and labour ſhould then be forborn. *See my ſecond volume of Lives*, p. 21.

5. Miſtris *Katherine Bretterg*, with *Hannah*, delighted to tread upon the duſt of the Sanctuary. The Lords dayes were alwayes dear and welcome

come to her; and though, many times, ſhe went far for it, yet would ſhe not be without the Miniſtry of the Word: and her heart was ſo tender, that ſhe was oft ſeen to weep in Prayer, and at Sermons. *See her Life, in my ſecond vol. of Lives.* p. 108.

6. The Lord *Harrington* was a moſt ſtrict and Religious obſerver of the Lords Dayes, both in Publick, and private Duties: yet preferring (as he often profeſſed) the Publick before the Private, ſo that, though he kept an Houſhold-Chaplain, yet he ever frequented the Publick Aſſemblies twice a day, and that whilſt he was a Courtier. And if his occaſions caſt him into a place where the Word was not Preached, he would ride to ſome other place, ſometimes four miles, rather than want it. Immediately after Sermon, he withdrew himſelf from Company, for about half an hour, to meditate upon, and to apply what he had heard, to his own Soul. After the evening Sermon, two of his Servants having written, he cauſed them to repeat both the Sermons to the reſt of the Family, before Supper: and he had ſuch an happy memory, that uſually he could remember, and ſpeak of more than they had written, and then himſelf prayed with his Family, wherein he had an excellent gift. On the *Sabbath* morning, riſing betimes, as he was making him ſelf ready, he uſed to repeat to his Servant, thoſe Sermons which he heard the Lords Day before, *&c. Ibid.* p. 126, 127.

CHAP. XCI.

Examples of Sacrilege plagued by God.

1. ABout the year of the world 3726. *Brennus*, and *Acichorius*, with their *Celts* and *Cibrians*, left *Macedonia*, which they had now plundered, and went into *Greece*, with an Army of an hundred fifty and two thouſand Foot, and twenty thouſand and four hundred Horſe, every of which Horſemen had two footmen attending upon him, who were likewiſe on Horſe-back, to help their Maſters, if occaſion were, and to ſupply his place, if he happened to be ſlain. But when they went to plunder the Temple at *Delphos*, they were terribly beaten off, with dreadful Thunder, and Lightning, and Earthquakes, and with the ſinking of the ground under them, in the Mount *Olympus*, and with bitter Froſts and Snow, (it being then Winter time) and thus they were miſerably diſtreſſed in all kinds: And they which were ſlain by *Phocenſes*, (the Keepers of the Temple) were little leſs than ſix thouſand men. There fell upon them likewiſe a *Pannick* fear: and by a great Froſt one night, they loſt above 10000 men, and as many more periſhed of hunger in that place.

2. *Brennus*, their leader, being vexed with the wounds in his Body, and for very ſhame of his overthrow, having firſt ſwilled himſelf with drink fell upon his own Sword, and dyed: and *Acichorius*, ſeeing how the Heads of this War were plagued, gat him haſtily with a company of ten thouſand poor maimed Soldiers out of *Greece*: but the continual ſtorms of Rain and Snow, with bitter Froſts and Famine; and which was worſt of all, perpetuall waking, utterly conſumed the reliques of this unlucky Army. And all Nations through which they paſſed, in their return, fell upon them, as they went ſcattered here, and there and made a Prey of them.

3. As for thoſe of *Illyricum*, called *Autarians*, which eſcaped theſe miſfortunes, when they came home into their own Country, they found themſelves peſtered with ſuch a multitude of Frogs, ſent upon them, that they corrupted the very Rivers with their putrefaction; and then a vapour ariſing out of the Earth after them, bred a Peſtilence through all the Country, whereby they were forced to fly from their Native Soil: but carrying the Plague along with them, no Country would receive them, ſo they were fain to go on twenty three dayes journey, till they came into the Country of the *Baſturians*, and there they built them Cities to dwell in: It was ſaid alſo, that the Land of the *Celts*, was Plagued with Earthquakes, in which, whole Cities were ſwallowed up: and theſe Judgements ſtill followed them, till at laſt, they alſo were forced to leave their habitations, and went wandering about, till they came into the Country of the *Illyrians*, who were partakers with them in their action of *Delphos*: and them, as being already much waſted with the Plagues, they eaſily overcame: but taking the infection there, by medling with their Goods, they were fain again to go from thence, and wandred ſtill up and down till they came to the *Pyrenean* Mountains.

4. Of all which horrid, ſtrange, and miraculous Plagues, and puniſhments falling upon theſe *Gauls*, and others formerly mentioned, or hereafter to be mentioned, for their Sacrilegious acts committed againſt their Idols, we may truly ſay, and muſt confeſs that to be moſt true, which the Wiſeman ſaith of them, who did ſwear falſly by their Gods, *That it was not the power of them by whom they ſwore, nor of them whom they thus robbed, but the juſt vengeance of God upon ſinners, which alwayes puniſheth the offences of the ungodly. VViſd.* ch. 14. v. ult. *Ab. Uſh. Annal.* p. 347.

5. *Antiochus the Great*, being overcome by the *Romans*, was forced to make peace with them upon very hard conditions, and among the reſt, that he ſhould pay them twelve thouſand Talents in twelve years: feeling himſelf over loaden with this heavy Tribute, or out of covetouſneſs, whereby he thought that he might, under colour thereof, fall to commit Sacriledge upon his Gods, and hearing that the Temple of *Jupiter Belus*, in *Elemais*, abounded with Silver and Gold, and other precious Jewels, of offerings there made, he purpoſed to ſeize it all into his hands Coming therefore to *Elemais*, and pretending that the Inhabitants of that place had raiſed a War againſt him, with the power of his Army he entred into the Temple by night, and took thence an infinite Maſs of Wealth, which, coming to the Peoples ears, the Peaſants of the Countrey, came

in, and ſet upon his Army, and ſlew both him and them. *Ibid.* p. 399.

6. One *Simon*, a man of the Tribe of *Benjamin*, Chief Preſident, or Keeper of the Temple in *Jeruſalem*, falling into a contention with *Onias* the third, the High Prieſt; when he could not get his will on him, went to *Apollonius*, the Governour of *Cœloſyria* and *Phœnicia*, and informed him, that there was a vaſt maſs of money in the Treaſury of the Temple which the Prieſts made no uſe of, and therefore it would do very well in the Kings Coffers. Which, when *Apollonius* had acquainted his King, and Mr. *Seleucus* with, he preſently ſent away his Lord Treaſurer, *Heliodorus*, to *Jeruſalem*, to fetch him that Treaſure from thence. But when he came, *Onias* the High Prieſt, told him, That true it was, there were ſome monies in the Temple, but they were the monies of Widows and Orphans, there depoſited only, as in a place of ſafety; part of which were the goods of *Hircanus*, the Nephew of *Tobias*, a moſt honourable Perſon: and that all that there was, amounted not to above 400 Talents of Silver, and 200 of Gold, and, that ſuch was the holineſs of the place, and of the thing it ſelf, that no man might, or ought to lay hands upon it.

But when *Heliodorus* made no reckoning, either of *Onias* his words, or the tumult of the people, lamenting ſuch a Prophanation of their Temple, he was ſtruck down by the Angels of God, in the very place, and carried to his Lodging half dead, by his own Servants that were about him. But, being anon after, reſtored to his health, by the Prayers and interceſſions which *Onias* the High Prieſt made to God for him, he returned to *Seleucus*, that ſent him, magnifying the Holineſs of the Temple, and the Power of that God that dwelt therein. *Ibid.* p. 404.

7. *Menalaus*, an intruding High Prieſt of the *Jews*, in the abſence of the King, *Antiochus Epiphanes* (by the aſſiſtance of *Lyſimachus*, his Deputy) ſtole certain Veſſels of Gold out of the Temple at *Jeruſalem*, whereof, ſome he gave to *Andronichus*; others he ſold into *Tyrus*, and the Cities round about; which *Onias* the third (the Legal High Prieſt) well knowing, he impeached him for Sacrilege, and for his ſafety, withdrew himſelf into a Sanctuary at *Daphne*, by *Antioch*: but *Andronichus*, at the requeſt of *Menelaus*, cunningly drew him out of the Sanctuary, and againſt his Oath pledged to him, perfidiouſly put him to death.

Now, when many Sacrileges had been committed at *Jeruſalem*, by *Lyſimachus*, with the conſent of *Menelaus*, the multitude gathered themſelves together againſt *Lyſimachus*, many Golden Veſſels being carried away; in reſiſtance of whom, he drew forth three thouſand armed men: but of the *Jews*, ſome caught Stones, ſome great clubs, ſome caſt duſt upon *Lyſimachus* and his Souldiers, in which tumult, many were wounded, ſome ſlain, and the reſt put to flight: but the Church-robber himſelf, *Lyſimachus*, was ſlain near the Treaſury. *Ibid.* p. 416.

8. Not long after, *Antiochus* himſelf came to *Jeruſalem*, and taking the City by aſſault, commanded his Souldiers to put all they met with to the Sword, which accordingly they did, raging againſt all ſorts of whatſoever Sex or Age: ſo that in the ſpace of three dayes, forty thouſand were ſlain, and forty thouſand more were ſold.

9. *Antiochus* not contented herewith, preſumed alſo to go into the Temple, having *Menelaus*, that Traytor to the Laws, and his own Countrey, for his Guide, and with wicked hands, ſeized upon the Holy Veſſels, and whatſoever was dedicated by other Kings to the Glory and honour of the place; as the Golden Altar, the Candleſticks, with all the veſſels thereof: the Table of the Shew-bread, and the pouring Veſſels, and the Vials, and the Cenſers of Gold, and the Vail, and the Crowns, and the Golden Ornaments that were faſtened to the Temple doors: yea, he pulled off the Gold from every thing that was covered with Gold: he likewiſe took the Silver, and the lowly Veſſels, and all the hidden Treaſures which he ſound there. *Ibid.* p. 417.

10. *Antiochus Grypus*, being worſted in a Battel which he fought againſt *Alexander Zebinas*, fled to *Antioch*: and as ſoon as he came thither, being in diſtreſs for monies wherewith to pay his Souldiers, he gave order to take out of *Jupiters* Temple the Statue of *Victory*, which was of beaten Gold, covering his Sacrilege with a jeſt, ſaying, *Jupiter hath lent me Victory.* A few dayes after, he ſet his Souldiers to pull down the Image of *Jupiter* himſelf, yet ſo, as not to make any hubbub: but he was ſurprized by the common people, in the act, and forced to fly for it: and, being overtaken with a grievous Tempeſt at Sea, he was ſevered from all his company, and fell into the hands of Pirates, who delivered him up to *Grypus*, by whom he was put to death. *Ibid.* p. 498.

11. *Cambyſes* King of *Perſia*, when he had conquered *Egypt*, choſe out of his Army fifty thouſand men, and ſent them, firſt to rob, and then to burn the Temple of *Jupiter Ammon*, and to make Slaves of all the Inhabitants of the place. This Army, having travelled ſeven dayes journey over the ſands, came at laſt to the City *Oaſis*, and from thence to a Country, called, *The Iſle of the Happy ones*; and as they marched from thence, over the ſandy Plains, and were at Dinner, in the mid-way between *Oaſis*, and *Ammonia*, there aroſe a mighty ſtrong wind out of the South, which brought thoſe moveable Sands upon them, and overwhelmed them all. *Ibid.* p. 106.

12. *Xerxes* being beaten out of *Greece*, in his flight through *Aſia*, burnt the Oracle of *Apollo Didymius in Branchis*, as he did all the other Temples in *Aſia*, ſave that at *Epheſus*. Thoſe at *Branchis*, having, without reſiſtance, delivered up the Treaſure of their God, went along with him, fearing, leſt if they ſtayed behind, they ſhould have been puniſhed for Sacrilege, and Treaſon both. *When Xerxes* came to *Babylon*, he there demoliſhed the Temple of *Belus*, and all other Conſecrated places, and with them, the Sepulchre of *Belus*: and took away the Statue of *Belus*, made all of maſſy Gold, of twelve Cubits high: and when the Prieſt oppoſed, and would not ſuffer it to be removed, he ſlew him alſo.

But not long after, *Artabazius*, an *Hircanian* born, Captain of the Guard, and one, who above all others, was in greateſt Authority, and credit with *Xerxes*, conſpiring with *Methridates*, an Eunuch, and Chamberlain to the King, being let into the Bed-chamber, with his ſeven ſons, all ſtrong young men, by night ſlew *Xerxes*, as he lay in his Bed. *Ibid.* p. 130, 131.

13. Great controverſie aroſe in *Geneva*, but the Paſtors and Miniſters were not ſuffered to diſpoſe of the Lands, and Goods taken from the Abbeys and Monaſteries, about which were many clamours, many complaints, and much pains was beſtowed, both by writing and conference, that all proved ineffectual: whereupon, Mr. *Calvin* did publickly profeſs, that he could not endure ſuch Sacrilege, which, he knew, would at length be ſeverely puniſhed by God. Yet withall, he acknowledged the Juſtice of God, in that thoſe Goods which had formerly been ſo unjuſtly gotten, God would not ſuffer them to be brought into the Churches Treaſury. *See my Lives of the Fathers.* p. 634.

14. About the year 1550. Doctor *James Andreas* was ſent for by *Lodwick* Count of *Oeting*, to aſſiſt him in reforming the Churches within his Juriſdiction: and when he went to go take his leave of his own Prince, *Chriſtopher* Duke of *Wurtenburg*, he charged him, and gave it him in writing, That if Count *Lodwick* ſet upon that Reformation, that under pretence of Religion, he might rob the Churches, and ſeize upon the Revenues of the Monaſteries, and turn them to his private uſe, that he ſhould preſently leave him, and come back again. *Ibid.* p. 801.

15. King *Edward* the Sixth, being fallen into want of money, Commiſſions were ſent abroad for the ſale of Chantry-Lands, Church-Jewels, Chalices, *&c.* By purchaſing whereof, many were advanced to great eſtates, whereby they left their Poſterity ranged among the Nobility of the Land: But, within a few years, moſt of their eſtates, by the ſecret curſe of God, melted to nothing: their Heirs, by improvidence, or riot, conſuming all. *See my ſecond vol. of Lives,* p. 167.

CHAP. XCII.

Examples of the Scriptures. Word of God, prized, prohibited.

1. THe *Papiſts* are great enemies to Lay Perſons reading of the Scriptures. Its *Hereſie* (ſaith one of their Doctors) to read the Scriptures. It was the Invention of the Devil, ſaith another of them. An Husbandman reading of them, was poſſeſſed with the Devil, ſaid a third. It is not needful for the Common People to know more of Gods mind, than the Articles of the Creed, ſaid *Aquinas*, *Bellarmine, &c.* *John Barklay*, in his *Pareneſis*, excuſing the Church of *Rome* for taking away the Scripture from the Vulgar, ſaith thus; *Sed de his quoque providit Eccleſia concionibus, in quibus Evangelia referuntur, &c.* But for this, the Church hath made ſufficient proviſion, by appointing Sermons to be made upon

the Goſpels for the Day, and by permitting Books of Devotion, wherein much uſe is made of the Holy Scriptures. And for the Hiſtorical part of the Old Teſtament (ſaith he) men may read *Joſephus's Antiquities*, where it is ſet down more plainly and plentifully than in the Bible, *&c.* Mr. *Trapp.*

2. The Bible is called into the Inquiſition, and People are forbid the having, or reading of it, or any part of it, in the Vulgar Tongue, though it be ſet forth by the Catholicks: and though they wink at the matter, where they cannot help it, yet in Countries generally *Popiſh*, as in *Spain*, and elſewhere, the Bible, and each part thereof, in the Vulgar Tongue, is utterly prohibited. And, not many years ſince, one *John Murrey*, a Merchant of *Aberdeen*, in *Scotland*, having a New Teſtament in his Ship, was accuſed by the ſearchers, brought before the Inquiſition, and loſt both his Goods and Life for it. *Birck. Proteſtants Evid.* p. 15.

3. Here in *England*, there was ſuch a dearth of Gods Word, in the latter times of *Popery*, that ſome gave five marks, ſome more, ſome leſs, for an *Engliſh* Book: yea, ſome gave a load of Hay, for ſome few Chapters of St. *James*, or of St. *Paul*, in *Engliſh*. *Acts and Monuments Vol.* 2. *Lib.* 7. *P.* 819.

4. *Stephen Langton*, Arch-biſhop of *Canterbury*, was the firſt who divided the Books of the Sacred Scriptures into Chapters, as we now have them. He died *Anno Chriſti* 1228.

5. *Tertullian* calls the Bible, *Noſtra Digeſta*, from the Lawyers: and others, our *Pandects*, from the ſame: As by much reading the Statute Book, men grow worldly wiſe. And as a Friend (ſaith *Chryſoſtome*) that is acquainted with his Friend, will get out the meaning of a Letter, or Phraſe, which another could not, which is a ſtranger, ſo it is in Scripture. And herein, a poor Ideot, that is a ſound Chriſtian, goeth beyond the profoundeſt Clarks, that are not ſanctified, that he hath his own heart inſtead of a Commentary, to help him to underſtand even the moſt needful points of the Scripture.

6. I wot not (ſaith *Peter Martyr*) that many will not believe it, and not a few that will deride it, and think that we are mad, in aſcribing ſo much unto the Scriptures: But oh! that they would be entreated to make tryal awhile, and to take to the reading of the Bible. Let me never be believed, if they perceive not a plain and palpable difference betwixt theſe and all humane writings whatſoever. *Pet. Mart. in Rom. Epiſt. Dedicat.*

7. *Eraſmus* ſaith, *Expertus ſum in meipſo*, &c. I can ſpeak it by experience, that there is little good to be gotten by reading the Bible curſorily and careleſly: but to do it duely and diligently, with attention and affection, and you ſhall find ſuch an efficacy, as is to be found in no other Book that can be named. *Eraſ. Præfat. in Lucam.*

8. The Scriptures (ſaith *Athanaſius*) are ſo penned, that every man may think they ſpeak *de ſe, in re ſua*, of him, and his affairs. In all the Commandments of God, there is ſo much rectitude and good reaſon

(could we but ſee it) that if God did not command them, yet it were our beſt way to practice them.

9. In the twenty ſecond year of the Reign of King *Henry* the Eighth, the New Teſtament having been Tranſlated into *Engliſh*, by *Tindal*, *Joy*, and others, was forbidden to be read: and many, for reading it, were ſeverely puniſhed by the Biſhops, and Sir *Thomas Moor*, the then Lord Chancellor: but none was more violent in the matter, than the Biſhop of *London*, who cauſed all the Books to be brought into *Pauls Church-yard*, and there to be burnt. Sir *Rich. Bak. Chron.* p. 297.

10. *Theopompus* (ſaith *Joſephus*) would fain have inſerted ſome things out of the Books of *Moſes* into his *Hiſtory*; but thereupon was diſtracted of his Wits, by the ſpace of thirty dayes: yet in the intervals of that diſtraction, he earneſtly beſought God to reveal unto him the cauſe for which he had inflicted this great Judgment upon him; and in a dream it was revealed unto him, that it was becauſe he went about to mingle thoſe Divine Oracles with his Humane Studies, and ſo to publiſh them to the World: and ſo, upon change of that purpoſe, he was reſtored to his right Wits again.

11. *Theodectes*, purpoſing to tranſlate ſome things out of the Holy Scriptures, into a *Tragedy* of his, grew on a ſudden pur-blind, till having conſidered, that this his attempt was the cauſe thereof, he asked mercy of God, and was reſtored to his perfect ſight again. *AB. Vſhers Annals*, p. 194.

12. *Antiochus the vile* cauſed the Books of the Sacred Scriptures to be ſought out, defaced, and burnt, and all ſuch with whom they were found, were put to moſt cruel deaths. *See my General Martyrologie*, p. 7.

13. The Emperours, *Diocleſian* and *Maximinian*, raiſing a great, and grievous Perſecution againſt the Church of Chriſt, cauſed all the Churches of the Chriſtians to be ſpoiled, and caſt down, and all the Books of the Holy Scriptures that could be found, to be burnt: which Decree was executed with all the rigour and contempt that might be. *Ibid.* p. 62.

14. In the late Perſecution of the Proteſtants in *Bohemia*, there came to *Zaticum*, a City famous for Religion, one *Don Martin*, who Proclaimed, that whoſoever had any Bibles, or other Evangelical Books, if they brought them not in to him preſently, they ſhould be fined at an hundred Florences, or ſuffer five Weeks impriſonment, and all the Books that were ſo brought, he burnt them without the City. *Ibid.* p. 204.

15. About the ſame time, in *Prague*, they burnt the Pictures of *John Huſs*, and *Jerome* of *Prague*, together with all the Bibles that they could meet with. *Ibid.* p. 210.

15. In the time of the Civil Wars in *France*, the *Popiſh* party at *Amiens* ſought diligently for all Bibles, New Teſtaments, and Pſalm-books, and bnrnt them openly. *Ibid.* p. 332.

17. At *Troys* alſo, all the Bibles, and other Divinity Books were burnt by them. *Ibid.* p. 333.

18. At *Angiers*, in a Merchants houſe, finding many Books of the holy Scriptures, they openly burnt them in the middle of the Town: and among them, finding one fair gilt Bible, they hung it upon an Halberd, and carried it in Proceſſion, ſaying, *Behold Truth hanged, the Truth of the* Huguenots *hanged, the Truth of all the Devils. Behold, the mighty God, behold, the everlaſting God will ſpeak*: and when they came to the Bridge, they threw it into the River, crying louder, *Behold the Truth of all the Devils drowned. Ibid.* p. 334.

19. In the late Rebellion, and Perſecution in *Ireland*, the *Papiſts* burnt two *Proteſtants* Bibles, and then ſaid, That *it was Hell fire that they burnt.* Other Bibles that they met with, they cut in pieces, and burnt them, ſaying, that they would do the like to all *Puritan* Bibles they could meet with. In the Church of *Powerſcourt*, they burnt the Pulpit, Pues, Cheſts, and Bibles belonging to it. Others of them took the *Proteſtants Bibles*, and plunging them into dirty water, ſeveral times daſhed it in the faces of the Proteſtants, ſaying, *We know you love a good leſſon: Here is an excellent one for you:. Come to morrow, and you ſhall have as good a Sermon as this*: They took the Bible of a Miniſter, called Mr. *Edward Slack*, and opening it, they laid it in a puddle of water, and then ſtamped upon it, ſaying, *A Plague on it: This Bible hath bred all the quarrels.* Adding, that they hoped ere long to ſee all the Bibles in *Ireland* ſerved as that was, or worſe. *Ibid.* p. 388, 389.

20. In the Perſecution under *Diocleſian* and *Maximinian*, multitudes of Chriſtians here in *England* ſuffered Martyrdom: yea, the rage of the Adverſaries reſted not in the ſlaughter of the Saints: but they ſought out the Books of the Sacred Scriptures, and burnt them publickly. *See my Engliſh Martyrol.* p. 4.

21. There was dwelling in *Wisbich*, one *William Wolſey*, and *Robert Pigot*, who, for adhering to the true Faith, were condemned to be burnt: and as they were at the Stake, one brought a whole ſheet full of New Teſtaments to be burned with them: O (ſaid *Wolſey*) *give me one of them*, and *Pigot* deſired another, which they claſped cloſe to their Breaſts; and fire being ſet to them, they finiſhed their courſe with joy. *Ibid.* p. 158.

22. About the year 1510. one Mr. *Stile* was condemned to be burnt, and with him the Book of the *Revelations*, which he had in *Engliſh*. When he came into *Smithfield*, and ſaw that Book, together with himſelf, tyed to the Stake, he cryed out: *O bleſſed* Apocalips! *How happy am I, that I ſhall be burned with thee. See my Engliſh Martyrol.* p. 60.

23. About the ſame time, five other Perſons were accuſed thus; *VVe object unto you, that divers times, eſpecially upon a certain night, about three years ago, in* Robert Durdants *Houſe of* Yvercourt *near* Stanes, *you erroneouſly and damnably read in a great Book of* Hereſie, *all the ſame night, certain Chapters of the Evangeliſts in* Engliſh, *containing in them divers erroneous, and damnable opinions, and concluſions of Hereſie.* p. 64.

24. Biſhop *Bonner*, going his Viſitation, among many other Articles that he gave in charge, commanded all the Sentences of Scripture,

ture, which, in King *Edward* the ſixth dayes, had been written on Church Walls, utterly to be blotted out, and aboliſhed. *Ibid.* p. 126.

Scriptures ſtudied, and highly prized.

25. *Tertullian*, was taken up night and day in reading the Scriptures, and did, with much pains, get moſt of them by heart, and that ſo exactly, that he knew each Period. *See my Lives of the Fathers.* p. 28.

26. *Beda*, was ſo devout in reading the Scriptures, that he would often break forth into Tears, and after he had ended his reading, he uſually concluded with Prayer. *Ibid.* p. 186.

27. *Bernard*, whenſoever he had any intermiſſion from his Bodily labours, ſpent his time in Prayer, and reading of the ſacred Scriptures, which afterwards, in the midſt of his Labours, he meditated over again. He read alſo the beſt Expoſitors, yet took more delight in the Fountain than in theſe Streams. By this diligence he became mighty in the Scriptures, which ſtood him in great ſtead, when he came to be a Preacher. *Ibid.* p. 193.

28. *Zuinglius*, exceedingly addicted himſelf to the ſtudy of the Scriptures, and finding his defect for want of knowledge in the *Originals*, he ſtudied *Greek*, wrote out Saint *Pauls* Epiſtles, and gat them by heart, and grew ſo perfect, that he underſtood *Greek* better than *Latine*. Reading in Saint *Peters* Epiſtle; *That no Scripture is of private interpretation*, he betook himſelf to God by earneſt Prayer, to beſtow the Spirit of Truth upon him, to be his Inſtructor, and to lead him into all Truth. And leſt he ſhould be miſled by a Spirit of Errour, he compared Scripture to Scripture, and expounded obſcure Texts, by thoſe which were more plain. *Ibid.* p. 258.

29. *Wallæus*, applyed himſelf much, in his youth, to reading of the Scriptures, wich he did with great diligence, and attention, and aſſiduity, getting the chiefeſt Doctrinal Heads by heart, ſo that when he was old, he could repeat without book, the Epiſtles of Saint *Paul* to the *Romans*, the ſecond Epiſtle to the *Corinthians*, and thoſe to the *Galathians*, *Epheſians*, and *Philippians*. But he read, and learned them all in the *Originals*, inſomuch as, in his Sermons, he was very prompt, and ready in the Scripture Dialect. *Ibid.* p. 940.

30. The Emperour *Theodoſius ſenior*, wrote out the whole New Teſtament with his own hand, which he accounted as a great Jewel, and read ſome part of it every day. *See my ſecond Vol. of Lives.* p. 48.

31. *Theodoſius junior*, took ſuch pleaſure and delight in the holy Scriptures, that he learned much of them without book. *Ibid.* p. 54.

32. The Lady *Jane Grey*, the night before ſhe ſuffered, ſent her Siſter [the Lady *Katherine*] her *Greek* Teſtament, at the end whereof, ſhe wrote thus: *I have here ſent you (Good Siſter* Katherine*) a Book, which, though it be not outwardly garniſhed with Gold, yet inwardly it is more precious, than all precious Stones. It is the Book* (Dear Siſter) *of the Law of the Lord. It is his Teſtament, and laſt will, which he bequeathed unto us wretches, which will lead you in the paths unto eternal Joy: and if*

you read it with a good mind, and with an earneſt heart, purpoſe to follow it, it ſhall bring you to an immortal, and everlaſting Life: It ſhall teach you to live, and learn you to dye. It ſhall win you more, than you ſhould have gained by the poſſeſſion of your woful Fathers Lands, which, if God had proſpered him, you ſhould have inherited. So that if you apply your ſelf diligently to this Book, ſeeking to direct your Life after it, you ſhall be an inheriter of ſuch riches, as neither the Covetous ſhall withdraw from you, neither Thief ſhall ſteal, nor Moth ſhall corrupt. Deſire (Good Siſter) with David, *to underſtand the Law of the Lord God. Live ſtill to dye, that by Death you may puchaſe Eternal Life. Think not that the tenderneſs of your age, ſhall lengthen your Life: for as ſoon (if God call) goeth the young as the old. Labour therefore alwayes to learn to dye: defie the World, deny the Devil, and deſpiſe the Fleſh; and dilight your ſelf only in the Lord. Be penitent for your ſins, and yet deſpair not: be ſtrong in Faith, and yet preſume not: deſire with* Saint Paul, *to be diſſolved, and to be with Chriſt; with whom, even in Death, there is Life. Be like unto the Good* Servant, *and even at midnight be waking, leſt when Death comes, and ſteals upon you, like a Thief at midnight, you be with the evil Servant found ſleeping; and leſt, for lack of Oyl, you be found like the five fooliſh Virgins, and like him that had not on the Wedding Garment, and ſo you be ſhut out from the Marriage Supper. Rejoyce in Chriſt, as I do. Follow the ſteps of your Maſter Chriſt, and take up his Croſs: lay your ſins on his back, and alwayes embrace him. And as touching my death, rejoyce (as I do) good Siſter, that I ſhall be delivered of this corruption, and ſhall put on incorruption. For I am aſſured that I ſhall, by looſing a mortal life, gain an immortal life; the which, I pray God grant to you, and to ſend you, of his grace, to live in his fear, and to dye in the Faith, and favour of Chriſt, from the which, in the Name of Chriſt, I exhort you, that you never ſwerve, neither for hope of life, nor for fear of death: for if you deny his Truth to lengthen your life, God will deny you, and withall, ſhorten your dayes: But if you cleave unto him, he will lengthen your dayes to his Glory, and your Comfort. To which Glory, God bring me now, and you hereafter, when it ſhall pleaſe him to call you. Farewel (Good Siſter) and put your onely truſt in God, who onely muſt help you. See her Life in my ſecond Vol. of Lives.* p. 64, 65.

33. Mrs. *Katherine Bretterg*, taking her Bible in her hand, and joyfully kiſſing it, ſhe ſaid, *O Lord, it is good for me to be afflicted, that I may learn thy* Statutes. *The Law of thy mouth is better to me, than thouſands of Gold and Silver. Ibid.* p. 115.

34. *Thomas* Lord *Cromwel* had a very good memory in retaining whatſoever he had once gotten, inſomuch as in a journey to, and from *Rome*, he learned the whole New Teſtament of *Eraſmus* his Tranſlating, by heart. *Ibid.* p. 33.

35. Mrs. *Katherine Bretterg*, was very ſtuduous of the holy Scriptures from her Childhood, and by frequent, and diligent reading thereof, gained ſuch knowledge, that ſhe was able to make good uſe of them, as occaſion was offered. *Ibid.* p. 107, 108.

36. The Lord *Harrington*, was wondrous attentive in hearing Gods Word preached, or read, and demeaned himſelf exceeding reverently therein, knowing that he was in the preſence of that God, who is no re-

reſpecter of perſons, and that the Word which he heard, was not the Word of men, but of God. Hereby ſhewing, that when he came to hear the Word, he was willing to lay down his honour at Chriſts feet. *Ibid* p. 128.

37. Doctor *William Gouge*, whilſt he continued in *Cambridge*, which was for the ſpace of nine years, in all that time (except when he went forth of Town to his Friends) he was never abſent from morning Prayers in the Chappel, which uſed to be about half an hour after five in the morning. Yea, he uſed to riſe ſo long before he went to the Chappel, as that he gained time for his ſecret Devotions, and for reading his morning task out of the Scriptures. For he tyed himſelf to read every day fifteen Chapters in *Engliſh*, five in the Morning, five after Dinner, before he applyed himſelf to his other ſtudies, and five before he went to Bed. He hath often ſaid, that when he could not ſleep in the night, he uſed in his thoughts, to run through divers Chapters of the Scriptures, as they lye in order, and by this means he deceived the tediouſneſs of his waking hours: and ſometimes alſo he deprived himſelf of the ſweetneſs of ſleep, that he might employ himſelf to that, wherein he found more abundant ſweetneſs: For (with *Job*) he preferred the meditation on Gods Word, *before his neceſſary food*, and (with *David*) *before his ſleep.*

38. He uſed alſo, when at any time he was alone, within, or without doors, to meditate upon the ſacred Scriptures, and for an help therein, he wrote in a little Book (which he alwayes carried about him) the diſtinct Heads of every particular paſſage in each Chapter, that ſo, when at any time he was at a loſs, he might help himſelf thereby. By this means he made himſelf ſo expert in the Text, that if he heard any Phraſe of Scripture named, he could readily tell where the ſame was to be found. He had alſo his ſet times of ſtudy for the more difficult places of Scripture, to ſearch out the genuine and true meaning of them, by which means, he attained to a great meaſure of exactneſs in underſtanding the Scriptures. *See his Life in my third Vol. of Lives.* p. 97, 98.

39. Mr. *Whitaker*, beſides two Chapters a day which he read in his Family, uſually in private, read over all the Epiſtles in the New Teſtament in *Greek*, twice every fortnight; yea, when by reaſon of extremity of pain and weakneſs, he could not read himſelf, he herein imployed others for his help. *Ibid.* p. 163.

CHAP. XCIII.

Examples of Sin the fore-runner of Judgement.

1. IT was obſerved generally of the *French* Reformed Churches, that for ſome years before the bloudy *Pariſian* Maſſacre, they affected a frothy, flaſhy kind of Preaching, and cared not for that, that came home unto the Conſcience. *Epit. Hiſt. Gal.*

2. *Jerom* complains, that his Native country was ſo waſted with War, *ut preter cælum, & cænum, & creſcentes vipres, &, condenſa Sylvarum, cuncta perierint.* That beſides Air, and Earth, and Briers, and Forreſts, all was deſtroyed : and that we might not wonder at the ſeverity of God, he ſheweth how it was his ungracious country-men: *In mea Patria Deus venter eſt, & judicem venitur, & ſanctior eſt ille qui ditior?* In my Country their belly is their God, their glory is their ſhame, they mind earthly things, for every one is accounted more holy, as he is more rich.

3. *Zanchy* tells us, that when he came firſt to be Paſtor at *Clavenna*, there fell out a grievous Peſtilence in that Town, ſo that in ſeven months ſpace, there dyed twelve hundred perſons of it. Their former Paſtor *Minardus*, that man of God (as he calls him) had often fore-told ſuch a calamity, for their Popery, and prophaneſs; but he could never be believed, till thePlague had proved him a true Prophet, and then they remembered his words, and wiſhed that they had been warned by him. *Zanch. Miſcel. Ep. ad Lantg.*

4. A little before the *Danes* invaded this Land, and made ſuch woſul havock, and ſpoil therein, it's recorded, that as the Clergy, and other Religious orders grew rich in fair Buildings, proud Furniture, and ample Revenues, ſo they daily increaſed in all kind of diſorders, which, was no ſooner taken notice of, but the like was put in practice by the Laity : yea, our Kings declined from their former ſanctity, and (which the worſt was) after their Examples, many others (eſpecially of the Nobillity) did follow their licentious courſes ; Examples of Princes being alwayes in greater force than any Laws, to induce the People to good or evil. *Nam hæc conditio Principum, ut quicquid faciunt præcipere videantur.*

5. Hereupon, *Anno Chriſti* 747. *Cuthbert*, Arch-biſhop of *Canterbury*, by the advice of *Boniface* Biſhop of *Mentz*, called a Convocation at *Cliffe*, neer *Rocheſter*, to reform the manifold enormities, wherewith the Church of *England* was at that time over-grown : our Kings forſaking the company of their own Wives, delighted altogether in Harlots, which were, for the moſt part, Nuns ; the reſt of the Nobility following their Examples, for the moſt part, trod in their ſteps. The Biſhops likewiſe, and others of the Clergy, that ſhould have been a means of Reforming theſe faults in others, where themſelves no leſs faulty, ſpending their time, either in contentions, or brabbles ; or elſe in luxury, and voluptuouſneſs, having no care to ſtudy, and ſeldom or never Preaching : whereby it came to paſs, that the whole Land was overwhelmed, with a moſt dark, and culpable miſt of Ignorance, and polluted, with all kind of wickedneſs, and impiety, and that in all ſorts of People. In which Convocation, after long conſultation with the Biſhops and Clergy, which were held in moſt eſteem for learning, and ſobriety, being in number about thirty, for the reformation of theſe horrible abuſes, he endeavoured (like a good Paſtor) to turn away the wrath of God, which hung over this Land, and ſeemed to threaten thoſe Plagues, which not long after fell upon it, by the *Danes* invading the ſame.

6. *Anno Chriſti* 969. *Edgar*, ſirnamed *The Peaceable*, called together his Biſhops, and others of the Clergie, to whom he made this Oration.

For as much as our Lord hath magnified his mercy to work with us, it is meet (Moſt reverend Fathers) that with worthy works, we anſwer his innumerable benefits. For neither by our own Sword poſſeſs we the Earth, and our own Arm hath not ſaved us: but his right hand, and his holy Arm, becauſe he hath been pleaſed with us. Meet therefore it is, that we ſubmit both our ſelves, and our ſouls to him that hath put all things under our feet; and that we diligently labour, that they, whom he hath made ſubject to us, may be made ſubject unto his Laws: And truly it is my part, to rule the Laitie, with the Law of Equity, and to execute juſt Judgement betwixt man, and man, and to puniſh Church-robbers, and to repreſs Rebels, and to deliver the weak from the hands of his potent adverſaries, and the poor and needy from them that ſpoil them. It alſo belongs to my care, to have conſideration to the health, quietneſs, and peace of the Miniſters of the Church, &c. and to provide things needful for them: the examining of whoſe manners belongeth unto you, if they live chaſtly, if they behave themſelves honeſtly, towards them which are without: If in Divine ſervice they be careful. If in teaching the People, they be diligent: if in feeding, ſober: if moderate in apparel, and if in judgement they be diſcreet. If you had cured theſe things by prudent ſeverity, ſuch horrible, and abominable things of the Clergy, had not come to our ears: For their wantonneſs in Apparel, inſolency in behaviour, filthineſs in words, do bewray the madneſs of their inward man. How great negligence is there in the Divines, when in the holy Vigils they will ſcarce vouchſafe to be preſent: when at the holy Solemnities of the Divine ſervice, they ſeem to be gathered together to a play, and to laugh, rather than to ſerve God.

I will ſpeak that which good men lament, and evil men laugh at: I will ſpeak with ſorrow, how they flow in Banquettings, in Chambering and wantonneſſe, ſo that now Clerks houſes may be thought to be, brothel-houſes of Harlots, and aſſemblies of Players: there is Dicing, there is Dancing, Singing: there is ſitting up till midnight with cryings and ſhoutings: Thus the Patrimony of Kings, the Alms of Princes, yea (and that which is more) the price of the precious bloud is overthrown: Have our Fathers for theſe purpoſes emptied their Treaſures? Hath the bounty of Kings given Lands, and Poſſeſſions to Churches for this end; that Clerks Harlots ſhould be pomped with delicious dainties, that riotous gueſts might be provided for? that Hounds, Hawks, and ſuch like toyes might be maintained? Of this the Souldiery cry out, and common People murmur, jeſters, and ſcoffers ſing and dance, and you regard it not, you ſpare it, and diſſemble the knowledge of it. Where is the Sword of Levy, and the Zeal of Simeon? where is the Spirit of Moſes, that ſpared none that worſhipped the Golden Calf? where is the Javelin of Phineas, who ſlew him that committed filthineſs with the Midianitiſh woman, whereby he pacified the wrath of God? &c. Endeavour to imitate theſe, O ye Prieſts of God: It's time for you to ariſe againſt thoſe that have broken the Law of God: I have Conſtantines, ye have Chriſts Sword: Let us joyn hands, let us couple Sword to Sword, that theſe Lepers may be caſt out of the Church, that Gods Temple may be purged. Go to carefully, I beſeech you. Let it repent us to have done that which we have done, and to have given, that which we have given, if we ſhall ſee it not to be ſpent in Gods ſer-

vice but in the riotouſneſs of moſt wicked men, through impunity. Let the marvellous devotion, and bounty of our Anceſtors move you, whoſe Almes the wicked Clergie abuſeth. To you I commit this buſineſs, that both by your Cenſures, and my Kingly Authority, filthy lives may be caſt out of the Church, and they that live orderly may be brought in. This was in the times when this Kingdom was miſerably afflicted with the *Danes* for theſe ſins.

7. Some holy men (as Mr. *Leaver*) have deſired to ſee their ſins in the moſt ugly colours, and God hath heard them: but his hand was ſo heavy upon them, that they alwayes went mourning to their Graves, and thought it fitter to leave it to Gods Wiſdome, to mingle the Potion of ſorrow, than to be their own chooſers. Mr. *Trapp*.

8. Before the coming in of the *Saxons*, the *Britains*, enjoying great peace and plenty; fell into all manner of looſe and licentious living, whereof followed all ſorts of lewd, and abominable practices, eſpecially cruelty, hatred of the Truth, and love of Lyes, inſomuch as, if any Perſons were more humble, and faithful embracers of the Truth than others, they would work them all the miſchief, and deſpite that they could, as being eſteemed the common enemies of their Country. And theſe ſins over-ſpread the Clergy, as well as the Laitie, and the chiefeſt of all ſorts gave over themſelves to pride, drunkenneſs, contentions, envy, and ſuch other wickedneſs, utterly caſting from them, the ſweet, and eaſy yoak of Chriſt. Hereupon the Lord ſent a terrible Peſtilence among them, whereof ſuch multitudes dyed, that the living were not able to bury the dead. Yet, for all this, they remained ſo hardned in their ſins, that neither the death of their Friends, nor their own danger could mollify their obdurate hearts, or work them to a reformation of their wicked, and licentious lives; whereupon a more grievous ſtroke of Gods vengeance, fell upon the whole ſinful Nation, by the *Heathen Saxons*; who, inſtead of helping, proved their ruine. *See my Engliſh Martyrol.* p. 6. *&c.*

9. About the year 516. God raiſed up to the *Britains*, King *Arthur*, the Son of *Vter Pendragon*, who, in twelve ſeveral Battels overthrew the *Saxons*. But when they were at peace with others, they returned to their former ſinful courſes, and fell to War among themſelves; yet having freſh in mind, the late calamities which had been ſo heavy upon them, both Miniſters, Peers, and Commons kept themſelves ſomewhat in order. But, after their death, the Generation following, little knowing, and leſs regarding the Storms which were in their Fathers dayes, and having reſpect only to the proſperous eſtate and condition wherein they lived, they fell to all manner of abominations. Juſtice, and Judgement were tnrned backward, and equity could not enter, and he that refrained from evil, made himſelf a Prey: inſomuch as *Gildas*, our antienteſt *Hiſtoriographer*, complains, That they fell into all manner of wickedneſs that the Nature of man is inclined to, and eſpecially unto that which is the overthrow of the beſt States: to wit, the hatred of the Truth, and love of Lyes, embracing evil inſtead of good, and receiving the Devil under the Notion of an Angel of Light. And, as a further aggravation of their ſin, they neglected to preach the Goſpel to the *Engliſh*, and *Saxons* which inhabited the Land among them. Theſe ſins haſtened the wrath of God

upon them, ſo that they were by thoſe *Saxons*, and *Engliſh*, chaſed out of their Cities and Towns, and *Anno Chriſti* 568. the Land fell into the poſſeſſion of Strangers. *Ibid.* p. 9.

10. After the *Saxons*, and *Engliſh* were converted to Chriſtianity, the Church of *Rome* degenerated from its priſtine purity, and *Antichriſt* was got into his Throne,and the *Pope*, beginning to Lord it over the Churches of Chriſt, ſent one *Theodorus* from *Italy*, into *England*,to be Arch-biſhop of *Canterbury*, together with many *Monks*, who were to ſet up in the *Engliſh* Church, *Latine* Service, Maſſes, Ceremonies, Letanies, with ſuch other *Romiſh* traſh. This *Theodorus* plaid *Rex*, placing, and diſplacing Biſhops, and Miniſters at his pleaſure. And in a ſhort time Religion degenerated into Superſtition. Kings, and Queens that were Religiouſly affected, left their Kingdoms, and turned *Monks* and *Nuns*. And as errour, ſo did impiety and profaneſs over-ſpread the Land. Kings turned Tyrants, and the People wallowed in all manner of wickedneſs; which ſins, made way for a great, and grievous Judgement, and Scourge, by coming in of the *Heathen Danes*, who laid the Land almoſt deſoalte. *Ibid.* p. 18.

11. The *Danes*, after their coming, were ſtill abiding in one part or other of *England*, till the time of *Hardy-Knute*, the laſt King of the *Daniſh* bloud: And though they were many times beaten, and driven from one place to another, yet they ever renwed their ſtrength, and abode ſtill in the Land, exerciſing ſuch horrible ravages, and cruelties againſt the Chriſtian *Engliſh*, as was never exerciſed before by any of the Invaders of this Land, which was a juſt hand of God upon the *Engliſh*, for the many Superſtitions, and great Idolatry practiced among them. *Ibid.* p. 19. Concerning wich, an Antient Writer ſaith thus.

12. *In the Primitive Church of the* Engliſh, *Religion did ſhine forth moſt clearly, inſomuch as Kings, Queens, Princes, Eccleſiaſtical Perſons, &c. thirſting after the Kingdom of Heaven, forſook all, and followed the Lord. But in proceſs of time, Piety decayed, and impiety ſucceeded in the room thereof; neither was there any thing more odious and hateful, than holineſs and juſtice; nor any thing in eſteem but Civil War and Bloud-ſhed. For theſe cauſes, God ſent upon them the bloudy, and cruel* Heathen Danes, *like ſwarms of Bees, which ſpared neither men, women, nor Children, but for the ſpace of two hundred and thirty years, deſtroyed this ſinful Land from one Sea to the other, and from man to beaſt. For in their frequent Invaſions of* England, *they ſought not onely to ſubdue, conquer, and poſſeſs it, but to ſpoil, deſtroy, and lay it waſte, and if at any time they were beaten by the* Engliſh, *it little availed: for that other Navies with greater power, were ready, ſuddenly, and unawares to break into other parts of the Kingdom, and to deſtroy all before them.*

To theſe might be added their ſin of Superſtition, and the ſin of their Fathers in falſifying their Faith and Promiſe with the *Brittains*: cruelly murthering their Nobles, wickedly oppreſſing their Commons, impiouſly perſecuting the innocent Chriſtians, injuriouſly uſurping their Land and Habitations, chaſing the Native Inhabitants out of their Houſes and Countrey. Beſides the cruel Murther of the *Monks* at *Bangor*, and divers foul Slaughters of the poor *Britains*, who ſent for them to be their helpers.

For theſe things Gods juſt Judgments falling upon them, never ſuffered them to live in quiet from foreign enemies, till the Conqueſt made by *William* the *Norman*. *Ibid.* p. 20.

13. In *Cyprian*'s time, there was a great Perſecution raiſed againſt the Church of Chriſt in *Egypt*, and other parts of *Africk*, concerning which *Cyprian* thus writes; *We* (ſaith he) *muſt acknowledge and confeſs, that this turbulent oppreſſion and calamity, which hath, for the moſt part, waſted all our Churches, and doth daily more and more conſume them, ariſeth chiefly from our own wickedneſs and ſins, whilſt we walk not in the wayes of the Lord, nor obſerve his Precepts, left unto us for our Inſtruction. Our Lord Chriſt obſerved the will of his Father in all points: but we obſerve not the will of the Lord, having all our minds and ſtudie ſet upon lucre, and purchaſing Poſſeſſions. VVe are addicted to Pride, to Emulation, and Diſſention: are void of ſimplicity, and faithful dealing: renouncing this VVorld in word only, not in deed: every man ſeeking to pleaſe himſelf, whilſt, in the mean time he diſpleaſeth others: and therefore are we thus ſcourged, and that worthily. For what ſtripes and ſcourges do we not deſerve? whenas the Confeſſors themſelves, who formerly bravely endured the Trial of their Faith, and now ought to be an enſample to others in well-doing, do yet obſerve no Diſcipline. And therefore, for their ſakes, who proudly brag with ſwelling words of their former Confeſſion and Sufferings, do theſe torments come; even ſuch as do not eaſily ſend us to the Crown, except through the mercy of God, ſome being taken away by a quick death, do prevent the tediouſneſs of puniſhment. Theſe things do we ſuffer for our ſins and deſerts, as by the Lords threatning we have been fore-warned; where he ſaith,* If they ſhall forſake my Law, and will not walk in my Judgments; If they ſhall profane my Inſtitutions, and will not obſerve my Precepts, I will viſit their iniquities with the rod, and and their Tranſgreſſions with Scourges. *Theſe Rods and Scourges we juſtly feel, who neither pleaſe God with our good deeds, nor repent of the evil. Wherefore let us pray with our whole hearts, and from the bottom of our ſoules, and with our whole mind let us intreat his mercy, who promiſeth that his loving kindneſs ſhall not be wholly taken away. Let us ask and we ſhall obtain; and though we delayed, yet ſeeing we have grievouſly offended, let us continue knocking: For he hath promiſed, that to them that knock it ſhall be opened, therefore with our Prayers, ſighs, and tears, let us knock, and we ſhall be ſure to ſpeed. Ibid.* p. 49.

14. Mr. *John Bradford*, in a Letter to his Mother and Brethren, thus writes; *Gold, when it is caſt into the fire, is made more precious, ſo are Gods Children, by the Croſs, and afflictions. But ſurely, Great Plagues from God hang over this Realm: and no marvel if Gods hand lyes ſo heavy upon us; for, lately, as there was never more knowledge, ſo never leſs godly living. It was accounted a fooliſh thing to ſerve our God truly, and fervent Prayer was not paſſed upon. Preaching was but a Paſtime: the Communion was counted too common: Faſting, to ſubdue the fleſh, was far out of uſe: Almes were almoſt come to nothing: Malice, Covetouſneſs, and uncleanneſs, were common every where, as alſo Swearing, Drinking, and Idleneſs: and therefore all this evil is come upon us.*

And in another place, he thus writeth; *Let us repent, and be heartily* *ſorry, that we have ſo carnally, ſo hypocritically, ſo covetouſly, ſo vain-gloriouſly profeſſed the Goſpel. Let the anger, and plagues of God, moſt juſtly fallen upon us, be applyed to our ſins, that from the bottom of our hearts every one of us may ſay,* It's *I, Lord, that have ſinned againſt thee. It's my Hypocriſie, my Vain-glory, my Covetouſneſs, Uncleanneſs, Carnality, Security, Idleneſs, Unthankfulneſs, Self-love,* &c. *that hath deſerved the taking away of our good King, of thy Word, and true Religion; of thy good Miniſters, by Exile, impriſonment, and death. It's my wickedneſs which cauſeth ſucceſs, and increaſe of authority, and peace to thine enemies. O be merciful, be merciful unto us,* &c. *Ibid.* p. 516, 517.

Sin infectious.

15. The *Lacedemonians* would never ſuffer a Stranger to be with them above three dayes, for fear of infection, and corruption with their evil manners. And ſurely, thoſe which are ſtrangers to God and Godlineſs, ſhould be as little as may be our Companions.

16. *Bernard* ſaid of himſelf, That he never ſaw another man ſin, but he was diſtruſtful and jealous of his own heart: *Ille heri, & tu hodie, & ego cras.*

CHAP. XCIV.

Examples of Slander: Reproach: Railing: Scoffing.

1. PRov. 16. 27. *An ungodly man diggeth up evil,* &c. He ranſacketh, and raketh it out of the duſt, to lay it in the Saints diſhes, and upbraid them with it. Thus the *Manichees* dealt by *Auſtin*: when they could not anſwer his Arguments, they hit him in the teeth with his youthful follies: whereunto his reply was only this, *Quæ vos reprehenditis, ego damnavi*: what you condemn in me, I have long ſince condemned in my ſelf. *See* Auſtins *Life, in my firſt part of Lives.*

2. Thus the malicious *Papiſts* dealt with *Beza*, re-printing his wanton *Poems*, which he had put forth in his youth, and that on purpoſe to defame him: and objected to him his former miſcarriages, that he had deeply repented of. This, when one of them did, with great bitterneſs, all the anſwer he gave him was, *Hic homo invidit mihi gratiam Chriſti*: This man envies me the Grace of Jeſus Chriſt. *See* Beza'*s Life, in my firſt Volume of Lives.*

3. *Aaron* and *Miriam* dealt not much better with their Brother *Moſes, Num.* 12. 1, *&c.* when they ſpake againſt him, becauſe of the *Ethiopian* woman whom he had married: And who was this *Ethiopian* woman,

man, but *Zipporah*? For an *Ethiopian* and *Midianite* are all one. And when did he marry her? Surely many years agon, *Exod.* 2. But they were reſolved to pick a hole in *Moſes* his Coat; and having nothing elſe to faſten on him, they dig up this, and throw it as dirt into his face.

4. Thus *Doeg*, and other abjects, did tear *Davids* name, and ceaſed not. *Pſal.* 35. 15. buzzing into *Sauls* ears ever and anon, that which might irritate him againſt *David*.

5. Such alſo were thoſe malicious make-bates, the *Phariſees*, who, when they thought that the Diſciples had offended, ſpake not to them, but to their Maſter: *why do thy Diſciples do that which is not lawful*? And when they thought that Chriſt had offended, they ſpake not to him, but to his Diſciples. Thus theſe Whiſperers went about to ſeparate very Friends, and to make a breach in the Family of Chriſt, by ſetting one againſt the other. Mr. *Trapp*.

6. There is a ſtrange generation of men riſen up in theſe our dayes, called *Quakers*, whoſe Religion conſiſts in railing, reviling, and reproaching the Servants of the living God; not the beſt of men, no, nor the Miniſters of Chriſt, can eſcape; of whom (in one of their Pamphlets) they thus ſpeak: Are they not all (ſay they) Wolves, Dogs, Hirelings, Prieſts of *Baal*, Covetous, Carnal, Damned, and what not? Are they not all (ſay they, as they Devil ſaid of *Jehoſhua*) clothed with filthy Garments? Defiled totally, utterly defiled with the Pollutions of *Babylon*? Are they not Conjurers, Thieves, Robbers, Antichriſts, Witches, Blind Guides, Devils, Lyars, *Baal*'s Prieſts, Sir-Simonds, Diſſemblers, Up-holders of the ſeven-headed, and ten-horned Beaſt, a Viperous, and Serpentine Generation, Bloudy *Herodians*, Blaſphemers, Scarlet-coloured Beaſts, *Babylons* Merchants, Buſie-bodies, Whited Walls, Painted Sepulchres, Ravening Wolves, Perſecutors, Tyrants, Greedy Dogs, Phariſees, *&c.*

7. At the Death of *George Eagles*, Martyr, two Thieves being to be executed with him, he exhorted them to embrace the Truth, and to perſevere therein: whereupon one of them ſcoffingly ſaid, *why ſhould we doubt of going to Heaven, ſeeing this Holy man ſhall go before us, as our Captain in the way? we ſhall certainly fly thither ſtrait, ſo ſoon as he hath made us the entry.* But the other Thief reproved him for it, and gave good heed to *George Eagles* godly exhortations, earneſtly bewailing his own wickedneſs, and crying unto Chriſt for mercy; whereas the other, the more he was bidden to leave off his ſcoffing, the more perverſe and violent he was therein. At laſt, coming to the place of Execution, the Penitent Thief upon the Ladder, exhorted the People to take heed to themſelves, and to beware by his Example, of tranſgreſſing the Commandments of God; and ſo, humbly commending his Soul into the hands of God, he ended his life quietly, and in a godly manner. But when the mocker came upon the Ladder, he alſo would have ſaid ſomething, but his Tongue did ſo ſumble, and falter in his Head, that he was not able to ſpeak one word. He would fain have uttered his mind, but could not. Then one bad him ſay the Lords Prayer; but neither could he do that, only now and then he dreamed forth a word. This ſpectacle much aſtoniſhed thoſe who took

notice of Gods juſt judgement upon him for his former mocking at ſo ſerious a matter. *See my Eng. Martyrol.* p. 189.

8. The *Arrians* ſpitefully called *Athanaſius*, *Sathanaſius*. Others called *Cyprian*, *Coprian*; as if all his excellent works were but Dung. The *Papiſts* called *Calvin*, *Cain*.

9. Sorcerers are not unuſual in Scripture. Thus *Iſrael*, is called *Jezreel*, a People devoted to diſperſion. Thus *Jechonia* is called *Conia*. for a judgement upon him. *Bethel*, is called *Bethaven*. *Har*, *Hammiſcha*, the Mount *Olivet*, or the Mount *Vnction*, is called *Har Hammaſchith*, the Mount of *Corruption*. 2 *Kin*. 23. 13.

CHAP. XCV.

Examples of Speeches ſavoury, pithy, and witty.

1. FRancis *Xaverius*, adviſed *John* the third, King of *Portugal*, to meditate every day, for a quarter of an hour upon that Divine Sentence, *What will it profit a man to win the whole World, and to loſe his own Soul?*

2. *Antonius* the *Philoſopher*, when he was to meet his Enemies, ſaid, *Non ſic Deos coluimus, ut illi nos vinceret*: We have not ſo ſerved the Gods, as that he ſhould overcome us.

3. *Auſtin* ſaith of *Seneca*, who wrote a Book againſt Superſtitions, *Colebat quod reprehendebat, agebat quod arguebat, quod culpabat adorabat*: He reproved them, and yet himſelf uſed them. *De Civit. Dei.*

4. *Cicero*, being asked, which of *Demoſthenes* his Orations he thought beſt, he wittily replyed, *The longeſt.*

5. *Paulinus*, when the *Goths* plundered *Nola*, prayed thus; *Domine, ne excrucier propter Aurum, & Argentum; ubi enim omnia mea ſunt, tu ſcis.* Lord, let not the loſs of my Gold, and Silver diſquiet me: for thou knoweſt where I have layed up all my Treaſures.

6. *Baſil* ſaid, *Cui ad huc Patria ſolum dulcis eſt, nimis delicatus eſt: Cui omnis terra Patria, fortis eſt: Cui omnis terra exilium, ſanctus eſt.* He to whom his Native Country is onely ſweet, he is to delicate: He to whom every Land is his Country, he is valiant: and he to whom all the Earth is a baniſhment, he is truly holy.

7. How Pathetical is that of *Auſtin* upon Gods anſwer to *Moſes*, *Thou canſt not ſee my Face, for no man can ſee me and live*: who replies with great confidence, Lord, is that all, that I cannot ſee thy Face and live? *Eja Domine, morar ut te videam, ut hic moriar; Nolo vivere: Volo mori: Diſſolvi cupio, & eſſe cum Chriſto.* I pray thee then, Lord, let me dye, that I may ſee thy Face: O let me ſee thee, that I may dye in this place: I would not live, I would dye: I deſire to be diſſolved, and to be with Chriſt.

8. One deſiring pardon for a Friend of his, that had ſpoken ill of *Francis* the firſt, King of *France*: the King anſwered him, ſaying, *Let him for whom thou art a Suitor, learn to ſpeak little, and I will learn to pardon much.* Mr. *Leigh of Rel. and Learn.* p. 199.

9. *Fulgentius*, in the time of his ſickneſs, uſed often to ſay, *Da, Deus mi, hic Patientiam, poſt Indulgentiam.* Here, O my God, give me Patience, and then Pardon, and Mercy. *Ibid.* p. 201.

10. The *Hebrews* have a Proverb, *That no eye of a Needle is narrow to two Friends; nor is the whole VVorld broad enough to two Enemies.* And Again, *VVhom wilt thou love beſt? Him who hath beſtowed many benefits upon me: But if there be none ſuch, him whom I have much offended. Ibid.* p. 300.

11. *Semiramis* cauſed to be engraven upon her Tomb, thus, *VVhat King ſoever wants mony, let him open this Sepulchre, and take as much as he needs:* *Darius* the *Perſian*, was the firſt King that opened it, but inſtead of mony, he found this Inſcription: *If thou hadſt not been a wicked man, and tranſported with an inſatiable thirſt after mony, thou wouldeſt not thus have violated the Sepulchre of the Dead.* Strobæus. Herod.

12. King *Henry* the fourth of *France*, ſolliciting the *Venetian* Ambaſſadour for the abrogation of a Decree made among them, received this anſwer, *Moſt Gracious King, the* Venetian *Senate doth deliberate a long time before it Deerees any thing, but when it is once ſeriouſly Decreed, it's never revoked. The Decrees of* Venice, *are not like the Cries of* Paris (meaning the *French Edicts*) *proclaim'd to day, and repeal'd to morrow. Howels Survey.* p. 4.

13. When the *Venetians* baniſhed the *Jeſuites*, they gave them this farewel, *Go your wayes, take nothing, and never return.*

14. When once the *Pope* began to queſtion the *Venetian* right to the Dominion of the *Gulph*, and asked her Ambaſſadour what right ſhe had to it? He anſwered, *If your Holineſs pleaſe to produce the Inſtrument whereby the Emperour* Conſtantine *paſſed over the City of* Rome *to your Predeceſſors, upon the back of that Grant, your Holineſs will find the* Venetian *Charter to the Dominion of the* Adriatick Gulph.

15. Pope *Gregory* the thirteenth, threatning to excomunicate the Doge, and the Senate of *Venice* about a controverſie that had riſen touching the bounds of their Territories, *Nicholas Pontanus* anſwered, *Excommunication* (the Pontifical cenſure) *is like a Sword ſhethed up in a ſcabbard, which ought not raſhly to be drawn out, leſt men ſhould learn to ſlight that kind of weapon. Ibid.* p. 2.

16. A Horſe is as ſtrange a thing to be ſeen in the City of *Venice*, as an Elephant in *London* Streets. And therefore (ſaith one) it were as abſurd an impertinency to prefer a Farrier to *Venice*, as it was in him, who would have preferred a Spurrier to Queen *Elizabeth*. *Ibid.* p. 54.

17. The Emperour *Charles* the fifth, being tired with labour, and weary of the World, reſigned the Empire to his Brother *Ferdinand*, and all the reſt of his Dominions to his Son *Philip* the ſecond, reſerving to himſelf an Annuity of a hundred thouſand Crowns, and ſo retired to a *Monaſtery*. This (it's ſaid) he was ſorry for afterwards, and his Son ſaid, *That*

That the ſecond day of his reſignation, was the firſt day of his repentance. This was in the year 1554. *Ibid.* p. 93.

18. The *Great Turk*, having taken the Iſland of *Cyprus* from the Chriſtians, and ſhortly after, being beaten at the Battel of *Lepanto*, ſaid, *That he had cut off an Arm of the Chriſtians, and they had but ſhaved his beard:* Intimating thereby, that Timber would grow again, but not Kingdoms: that Ships might be built, but not Iſlands.

19. Not long after, and old *Chaus* coming to King *James*, among other queſtions, our King asked him, whether he had been at the Battel of *Lepanto*? *Yes* (ſaid he) *and at the taking of* Cyprus *alſo*. *Ibid.* p. 131.

20. The Emperour *Severus*, being very ſick of the Gout at *York*, one of his Nobles that attended him at that time, told him, that the World did admire how he could Govern ſo many Nations, ſo far ſeparated aſunder, and make ſuch remote expeditions, being ſo ſubject to that *Arthritical* lame diſeaſe? Whereunto the Emperour, with more vigour than ordinary, anſwered, *Sir, I would have you know, that I rule the Empire with my Head, and not with my Feet, with my Temples, and not with my Toes.*

21. A *Spaniſh* Ambaſſadour, coming to viſit *Henry the Great*, King of *France*, when he was ſore ſick of the Gout, and condoling his indiſpoſition, he ſuddenly roſe up from his Couch, and ſaid, *By the Belly of* St. Gris, *if there were occaſion, your Maſter* (meaning King *Philip* the third of *Spain*) *ſhould not have his foot ſooner in the* Stirrop, *than he ſhould find me on Horſeback, notwithſtanding the Gout. Howels Hiſt. of Naples.* p. 2.

22. It was ſaid, that thoſe who cut out *Philip* the 2d, King of *Spain*, moſt work to do, were *Henry* the fourth of *France*, and *Elizabeth* Queen of *England*; the one was ſaid to play the Barber, and ſhave him, which *Harry* did ſo nimbly, and dexterouſly, as if he had been born to the Trade; and old *Beſs* held the *Baſon*, while he waſhed *Philips* Head and Face: but it was given out, that he did this without Camphire Balls, or any Soap at all, but with ſtale Lye, and ſtrong ſtanding Urine. *Ibid.* p. 21.

23. When our Prince *Charles* was in *Spain*, *Archey*, the Fool, being then in *Madrid*, was admitted one day to ſee the King of *Spain* at Dinner, where he fell a talking, and ſtrutting up and down: The King asked, what he ſaid? An Interpreter told him, that the Fool ſaid, *That King* James, his *Maſter, was likeſt to God Almighty of any King upon Earth.* The King asking him the reaſon, he replied, *That God Almighty had but one Son, and he ſent him to be crucified among the* Jews, *ſo the King of* England *alſo had but one Son, and he ſent him to be crucified among the* Spaniards. *Ibid.* p. 27.

24. *Anno Chriſti*, 1620. at which time the *Spaniſh Gondemar* was Ambaſſadour here, and the *Spaniſh* match was in hand, ſome Ladies, that were Wits (as they called them) oft meeting together, uſed to diſcourſe freely about the news of the times: Theſe Ladies *Gondemar* uſed to ſweeten with Preſents, that they might allay ſuch as were too ſowre in their expreſſions againſt that match. At that time, he lived at *Eli* Houſe in *Holborn*, and his paſſage to the Court was ordinarily through *Drury-Lane*, (the *Covent Garden* being then an incloſed **Field**) and that Lane, and the *Strand* were the places where moſt of the Gentry lived, and the Ladies, as he went,

knowing his times, would not be wanting to appear in their *Balconies*, or Windows, to preſent him their Civilities, and he would watch for it: and as he was carried in his Litter, or bottomleſs Chair (the eaſieſt ſeat for his *Fiſtula*) he would ſtrain himſelf as much an old man could, to the humbleſt poſture of Reſpect.

25. One day as he paſſed by the Lady *Jacobs* Houſe in *Drury Lane*, ſhe expoſing her ſelf for a Salutation, and he was not wanting to give it her; but ſhe moved nothing but her mouth, gaping wide upon him: he wondred at the Ladies incivility, but thought that it might haply be but a yawning fit that took her at that time: for tryal whereof, the next day he finds her in the ſame place, and his courteſies were again accoſted with no better expreſſions than an extended mouth: whereupon he ſent a Gentleman unto her, to let her know, that the Ladies of *England* were more gracious unto him, than to encounter his Reſpects with ſuch affronts: ſhe anſwered, *It was true, that he had purchaſed ſome of their favours at a dear rate, and ſhe had a mouth to be ſtopped as well as others. Gondimar*, finding the the cauſe of the emotion of her mouth, ſent her a Preſent, as an *Antidote*, which cured her diſtemper. *Hiſt. of Great Brit.* p. 146.

26. Whilſt the Popiſh Biſhop and his complices, were conſulting upon the manner how they ſhould execute *Henry Forreſt*, a godly man, in *Scotland*; there was one *John Lindſay*, a plain, and ſimple man who attended the Biſhop, that gave advice to burn him in ſome hollow Cellar. *For* (ſaid he) *the ſmoak of Mr.* Patrick Hamilton (a godly man whom they had burned a little before) *hath infected all thoſe upon whom it blew. AB. Spotſ. Hiſt. of the Chu. of* Scot. p. 65.

1538 27. *Anno Chriſti* 1538. Friar *Ruſſel*, and one *Kennedy*, a young man, not paſſing eighteen years of age, were accuſed of *Hereſy* (as they then ſtiled the Truth) and *Kennedy*, at his firſt appearing in Judgement, diſcovered ſome weakneſs, and would gladly have ſaved his life, by denying the points laid to his charge; but being encouraged by *Ruſſel*, and by anſwers which he made to the Judges, he took heart, and falling upon his knees, burſt forth into theſe words, *Wonderful, O God, is thy love, and mercy towards me, a miſerable wretch: for even now when I would have denyed thee, and thy* Son, *the Lord Jeſus Chriſt, mine onely* Saviour, *and ſo have thrown my ſelf into everlaſting condemnation; thou, by thine own hand haſt pulled me back from the bottom of Hell, and given me to feell moſt Heavenly comforts, which have removed that ungodly fear that before oppreſſed my mind. Now I deſire Death: Do what you pleaſe, I praiſe God I am ready.*

28. *Ruſſel* reaſoned long and learnedly againſt his accuſers, and being anſwered onely with railings, and bitter ſpeeches, he ſaid: *This is your hour, and power of darkneſs: Now you ſit as Judges, and we ſtand wrongfully condemned: But the Day comes which will ſhew our innocency, and you ſhall ſee your own blindneſs to your everlaſting confuſion: go on, and fulfil the meaſure of your iniquity.*

29. All the while they were preparing for the fire, *Ruſſel* mightily comforted the young man, ſaying to him: *Fear not Brother, for he is more mighty that is in us, than he who is in the* World. *The pain which we*

ſhall ſuffer is ſhort, and light, but our joy, and conſolation ſhall never have an end: Death cannot deſtroy us, for it is deſtroyed already, by him, for whoſe ſake we ſuffer. Therefore let us ſtrive to enter in at that ſtrait way, which our Saviour hath taken before us. And ſo they endured the fire conſtantly, without expreſſing any ſign of fear, or amazement. *Ibid.* p. 67.

30. *Anno Chriſti* 1558. there was in *Scotland* one Walter *Mill*, an old decrepit Prieſt, who, ceaſing from ſaying Maſs, was ſuſpected for an *Heretick*, and apprehended by two of the Arch-biſhops Prieſts, and kept in a Caſtle, and earneſtly laboured with to recant, and acknowledge his errours: but continuing conſtant in his opinions, he was brought before ſome Biſhops, and Abbots: when he came into the Church, and was led to the place where he was appointed to ſtand, he looked ſo feebly through age, travel, and ill uſage, that it was feared none ſhould hear what he anſwered: yet, as ſoon as he began to ſpeak, he delivered his mind with ſuch quickneſs, and courage, as amazed his very enemies: Among whom, there was one *Oliphant*, one of the Arch-biſhops Prieſts, that commanded him to ariſe (for he was upon his knees) and anſwer to his Articles, for that he kept his Lord too long there: yet continued he in his devotion till he had ended, and then ſaid, *I ought to obey God more than man. I ſerve a mightier Lord than your Lord is*, &c. Then began *Oliphant* thus to queſtion with him.

Oliph. *What thinkeſt thou of Prieſts marriage?* *Mill*: I eſteem it a bleſſed bond, ordained by God, and approved by Chriſt, and made free to all ſorts of men: but you abhor it, and in the mean time, take other mens wives, and daughters. You vow chaſtity; and keep it not.

Oliph. *Thou ſayeſt, that there are not ſeven Sacraments?* *Mill:* Give me the Lords Supper, and Baptiſme, and take you the reſt among you.

Oliph. *Thou ſaiſt that the Maſs is Idolatry?* *Mill.* A Lord ſendeth, and calleth many to his Dinner, and when it is ready, rings a Bell, and they come into his Hall: but he, turning his back upon the Gueſts, eateth up all himſelf, and gives them no part: and ſo do you.

Oliph. *Thou denieſt the Sacrament of the Altar to be the Body of Chriſt really in Fleſh, and Bloud?* *Mill:* The Scripture is not to be taken carnally, but ſpiritually, and your Maſs is wrong: for Chriſt was once offered on the Croſs for mans ſin, and will never be offered again, for then he put an end to all Sacrifices.

Oliph. *Thou denieſt the Office of a Biſhop?* *Mill*: I affirm, that they whom you call Biſhops, do not the work of Biſhops, but live after their own ſenſual pleaſures, taking no care for the Flock, nor yet regarding the Word of God.

Oliph. *Thou ſpeakeſt againſt Pilgrimages?* *Mill:* I ſay that Pilgrimages are not commanded in the Scriptures, and that there is no greater whoredom in any place, than in your Pilgrimages, except it be in the common Brothels.

Oliph. *Thou preacheſt privatly in Houſes, and ſometimes in the Fields?* *Mill*: Yea man, and upon the Sea too, when I am ſailing.

Oliph. *If thou wilt not recant thine opinions, I will pronounce Sentence againſt thee?* *Mill*: I know I muſt dye once, therefore as *Jeſus* ſaid to

Judas, Quod facis, fac cito : what thou doeſt, do ſpeedily. You ſhall know that I will not recant the Truth ; for I am Corn, and not Chaff : I will neither be blown away with the Wind, nor burſt with the flail, but will abide both.

31. As the time of his ſufferings drew near, ſo his conſtancy and courage ſtill encreaſed. For, being led to the fire with a company of armed men, when *Oliphant* commanded him to go the Stake, he ſaid, *No, I will not go, except thou put me up with thy hand ; For by the Law of God I am forbidden to put hands on my ſelf, and to take part of mine own death : but if thou doeſt it, thou ſhalt ſee me go up gladly.* Then *Oliphant* putting him forwards, he went to it with a cheerful countenance, ſaying, *I will go up to the Altar of the Lord* ; and deſiring to be permitted to ſpeak to the people, *Oliphant*, and the Executioners ſaid, that he had ſpoken too much already, and that the Biſhops were offended at their delay. Yet ſome young men that ſtood by, willed him to ſpeak what he pleaſed, giving the Executioners and Biſhops both to the Devil. So after he had prayed upon his knees, he aroſe, and ſtanding upon the coals, he ſpake to the People a few words to this effect :

Dear Friends, the cauſe why I ſuffer this day, is not for any crime laid to my charge, though I acknowledge my ſelf a miſerable ſinner before God : but only for the defence of Jeſus Chriſt, ſet forth in the Old and New Teſtament : for which, as many faithful Martyrs have offered up their lives moſt gladly, being aſſured after death to enjoy endleſs felicity ; ſo this day, I praiſe God, that he, of his mercy, hath called me, among the reſt of his ſervants, to ſeal up his truth with my life, which, as I have received of him, ſo I willingly offer it up to his Glory : Therefore, as you would eſcape eternal death, be no more ſeduced with the lyes of Prieſts, Friars, Priors, Abbots, and the reſt of the Sect of Antichriſt, but depend only upon Jeſus Chriſt, *and his mercy, that you may be delivered from condemnation.*

32. The multitude that looked on, made a great lamentation, for they were exceedingly moved with his words. When the fire was kindled, and began to flame, he cryed, *Lord have mercy upon me. Pray, good People, whilſt there is time* : and thus he departed ; ſhewing a wonderful courage, and reſolution of ſpirit. The Citizens took his death ſo grievouſly, that leſt it ſhould be forgotten, they made up a great heap of Stones in the place where his Body was burnt ; and when the Prieſts had cauſed the heap twice or thrice to be carried away, denouncing ſuch as ſhould bring any ſtones thither accurſed, yet ſtill it was renewed, until watches were appointed to ſee who they were that brought them, and charge given to apprehend them. This *Epitaph* was made of him :

Non noſtra impietas, aut actæ crimina vitæ
Armarunt hoſtes in mea fata truces.
Sola Fides Chriſti, ſacris ſignata libellis,
Quæ vitæ cauſa eſt, & mihi cauſa necis. *Ibid.* p 96.

33. Mr. *John Knox*, having left *Edenburgh*, and gone to St. *Andrews*, met there with ſtrong oppoſition from the Profeſſors of *Philoſophy*, which,

together with the grief which he conceived from the preſent troubles, caſt him into a ſickneſs, whereof he never perfectly recovered. And at this time, hearing that the Aſſembly of the Church was met at *Striuling*, he ſent unto them this Letter;

Becauſe the daily decay of natural ſtrength doth threaten me with a certain, and ſudden departure from the miſeries of this life, I exhort you, Brethren, yea, in the fear of God, I charge you, to take heed to your ſelves, and to the Flock over which God hath placed you Miniſters. What your behaviour ſhould be, I am not now, nor have I need, as I think, to expreſs; but to charge you to be faithful, I dare not forget: And unfaithful ye ſhall be accounted before the Lord Jeſus, if with your conſent, directly, or indirectly, you ſuffer unworthy men to be thruſt into the Miniſtry of the Church, under what pretext ſoever. Remember the Judge before whom we muſt give an account, and flee this, as you would eſchew Hell fire. This will be an hard battel, I *grant, but there is a ſecond that will be harder, that is, to withſtand the mercileſs devourers of the Church Patrimony. If men will ſpoil her, let them do it at their own peril and condemnation: but communicate not ye with their ſins, of what eſtate or rank ſoever they be, neither by conſent, nor ſilence: but by publick Proteſtation make known to the world, that ye are innocent of ſuch Robbery, and that you will ſeek redreſs thereof, at the hands of God and man. God give you Wiſdome, Strength, and Courage in ſo good a cauſe, and me an happy end.* From St. *Andrews*, *Aug.* 13. 1571. *AB. Spotſ. Hiſt. of the Church of* Scotl. p. 257.

34. The Reader (ſaith the Arch-biſhop) will pardon me, if I make a little digreſſion, to ſhew what a man Mr. *Knox* was, both in his Life and Death; the rather, becauſe ſome wicked and malicious ſpirits have ſtudied by many forged lyes, to deprave his fame, only out of a hatred of the true Religion, whereof he was a zealous promoter. He was born in *Gifford* within *Lothian*: of a mean, but honeſt Parentage, and being put to School, made ſuch a proficiency in his ſtudies, under the famous Doctor, Mr. *John Major*, as he was held worthy to enter into Orders before the years allowed. By reading the Ancients, eſpecially the Works of St. *Auſtin*, he was brought to the knowledge of the truth, and for the profeſſion thereof, endured many troubles. But having happily eſcaped theſe dangers, he went into *England*, and became a Preacher of the Goſpel, making his chief aboad in the Towns of *Berwick*, and *Newcaſtle*. In the beginning of Queen *Maries* Reign, he fled, together with ſome other Miniſters, to *Geneva*, and ſerved with them in an *Engliſh* Congregation, which was gathered, until the year 1559. at which time he was called home by the *Scottiſh* Nobles, who endeavoured a Reformation, and as ſoon as the Church got liberty, placed him at *Edenburgh*. In this charge he continued to his laſt: for, as ſoon as the Civil troubles which forced him from thence were ceaſed, he returned to his charge again. But when his Body was grown infirm, and his voice ſo weak, as the People could not hear him, teaching in the ordinary place, he made choice of another, more commodious, in the Town, reading to his Auditory the Hiſtory of the Paſſion, with which (he ſaid) it was his deſire to finiſh and cloſe his Miniſtry.

Thus he continued Preaching, though with much weakneſs, two Months and more after his return; and knowing that he was not to remain any long time with them, he was inſtant with the Council of the Town to provide themſelves of a worthy Perſon to ſucceed in his place. Mr. *James Lawſon*, who at that time, was a Profeſſour of *Phyloſophy* in the Colledge of *Aberdeen*, being commended for a good Preacher, Commiſſioners were directed from the Superintendent of *Lothian*, the Church of *Edenburgh*, and from Mr. *John Knox* himſelf, to deſire him him to accept of the charge. To the Lettter that the Commiſſioners carried, after he had ſet his own hand, he added this *Poſtſcript*, *Accelera, mi Frater, alioqui ſero venies.* Make haſte, my Brother, otherwiſe you will come too late. Meaning, that if he made any delay, he ſhould find him dead and gone. Theſe laſt words moved Mr. *Lawſon* to make the more haſte in his journey: and when he was come to the Town, and had preached once, or twice, to the good liking of the People, order was taken by the Superintendent for his admiſſion, and a Diet was appointed, at which Mr. *Knox* would be preſent himſelf and teach, though he could ſcarce walk on foot to the Chair.

At no time was he heard to ſpeak with greater power, and with more content to the hearers; and in the end of his Sermon, calling God to witneſs that he had walked in a good Conſcience among them, not ſeeking to pleaſe men, nor ſerving, either his own, or other mens affections, but in all ſincerity and truth, had preached the Goſpel of Chriſt, and with moſt grave and pithy words, he exhorted them to ſtand faſt in the Faith they had receaved. And having conceived a Zelous Prayer for the continuance of Gods bleſſings upon them, and the multiplying of his Spirit upon the Preacher who was then to be admitted, he gave them his laſt farewell. The People conveyed him to his lodging, and could ſcarce be drawn from it, ſo loth they were to part with him. That afternoon, by ſickneſs, he was forced to take his Bed. He was much viſited by all ſorts of Perſons to whom he ſpake moſt comfortably: and the Earl of *Morton* coming to him, he thus ſpake to him:

My Lord God hath given you many bleſſings: He hath given you Wiſdom, Riches, many good, and great Friends, and is now about to prefer you to the Government of this Realm. In his Name, I charge you, to uſe theſe bleſſings aright, and better in time to come, than you have for the time paſt. In all your actions, ſeeek firſt the Glory of God, and the furtherance of his Goſpel, and maintenance of his Church and Miniſtry; and next, be careful of the King, and procure his good, and the welfare of the Realm. If you do this, God will be with you, and honour you: if otherwiſe, you do it not, he ſhall deprive you of all theſe benefits, and your end ſhall be ſhame, and ignominy.

Theſe words the Earl, nine years after, at the time of his execution, called to mind, ſaying, *That he had found them to be true, and him therein a Prophet.*

35. A day or two before his Death, he ſent for Mr. *David Lindſay* Mr. *James Lawſon*, and the Elders, and Deacons of the Church, to whom he ſaid, *The time is approaching which I have long thirſted for, wherein I ſhall*

be relieved of all cares, and be with my Saviour Chriſt for ever. And now, God is my witneſs, whom I ſerve with my Spirit, *in the Goſpel of his Son, that I have taught nothing but the true and ſolid Doctrine of the Goſpel, and that the end that I propounded in all my preaching was, to inſtruct the ignorant, to confirm the weak, to comfort the Conſciences of thoſe that were humbled under the ſenſe of their ſins, and that were born down with the threatnings of Gods Judgments againſt proud and rebellious perſons. I am not ignorant that many have blamed, and yet do blame my too great rigor and ſeverity: but* God *knows, that in my heart I never hated the perſons of thoſe againſt whom I thundred Gods Judgments. I did only hate their ſins, and laboured with all my power to gain them to Chriſt: That I forbore none of whatever condition. And* I *did it out of the fear of my God, who had placed me in the function of my Miniſtry, and I knew that he would bring me to account. Now, Brethren, for your ſelves, I have no more to ſay, but to warn you, that you take heed to the Flock over whom* God *hath placed you Overſeers, and whom he hath redeemed by the bloud of his only begotten* Son: *And you, Mr.* Lawſon, *fight a good fight, and do the work of the Lord with courage, and with a willing mind: and* God *from above bleſs you, and the Church whereof you have the charge. For againſt it, ſo long as it continueth in the Doctrine of Truth, the* Gates *of Hell ſhall not prevail.*

The next day he gave order for making his Coffin, wherein his Body ſhould be laid: and was that day (as in all the time of his ſickneſs) much in Prayer, ever crying, *Come Lord Jeſus: Sweet* Jeſus, *into thy hands do I commend my Spirit.* Being asked by thoſe that attended him, if his pain was great? He anſwered, *That he did not eſteem that a pain, which would be to him the end of all trouble, and the beginning of eternal Joyes.* Oft times, after ſome deep meditations, he burſt forth into theſe words; *O ſerve the Lord in fear, and Death ſhall not be terrible to you. Bleſſed is the Death of thoſe that have part in the Death of* Jeſus. The evening which was to him the laſt of this wretched life, having ſlept ſome hours together, but with great unquietneſs, ſending forth many ſighs and groans, two men that conſtantly attended him, when he awaked, asked him, how he found himſelf? and what it was that made him in his ſleep to mourn ſo heartily? To whom he anſwered;

In my life I have been often aſſaulted by Satan, and many times he hath caſt in my teeth my ſins, to bring me to deſpair; yet God *enabled me to overcome all his temptations: and now that ſubtile* Serpent *who never ceaſeth to tempt, hath taken another courſe, and ſeeks to perſwade me that my labours in the Miniſtry, and the fidelity I have ſhewn in that ſervice, hath merited Heaven and immortality: but bleſſed be* God *that brought to my mind theſe* Scriptures. What haſt thou, that thou haſt not received? *And,* Not I, but the Grace of God in me: *with which he is gone away aſhamed, and ſhall no more return. And now* I *am ſure that my* Battel *is at an end; and that without pain of Body, or trouble of* Spirit, I *ſhall ſhortly change this mortal and miſerable Life, with that happy and immortal Life which ſhall never have an end.* Prayers being ended, he was asked, if he heard them? He anſwered, *Would to* God *you had heard them with ſuch an ear and* *heart as I have done.* Adding; *Lord* Jeſus *receive my Spirit.* After which words, without any motion of hands or feet, as one falling a ſleep rather than dying, he ended his Life. *Ibid.* p. 265.

36. Mr. *Robert Rollock*, Miniſter of *Edenburgh*, in his laſt ſickneſs, being viſited by his Brethren of the Miniſtry, among other pious exhortations, did earneſtly beſeech them to carry themſelves dutiouſly towards King *James*, and gave them a moſt comfortable farewell. His torments by the Stone were extream, yet was he not heard to uſe any impatient word; but was ſtill calling upon God, with theſe, and the like ſayings: *Haſte Lord* Jeſus, *and tarry not: Put in thine hand, and take this Soul away to thy ſelf.* And at other times: *Go out ſilly life, that the better life of God may enter in.* Drawing neer to his end he repeated part of the ſixth *Pſalm*, and framing a moſt pithy Prayer out of the ſame, as one exalting after victory, he cryed aloud, Chriſt *hath taken my yoak to bear, and now, ſtrengthened by his Grace, I will follow.* With which words, he yeilded up his Spirit, in the fourty third year of his age, *Feb.* the laſt, *Anno Chriſti* 1598. *Ibid.* p. 454.

37. In the Perſecution in the *Low-Countries*, there was in *Valence*, one *James Faber*, an old man; who, when they argued with him about his Religion, ſaid; *Though I canot ſatisfie you by reaſoning, yet I can conſtantly abide by, and ſuffer for the Truth of the Goſpel. See my Gen. Martyrol.* p. 292.

38. Alſo one *Godfride*, being condemned at *Dormick* for an *Heretick: Nay* (ſaid he) *no Heretick: but an unprofitable ſervant of* Jeſus Chriſt. *Ibid.*

39. At *Roan* in *France*, four Chriſtians were condemned to be burned, and being carried to the Stake in a Dungcart, they ſaid; *Bleſſed be God: We are here reputed as the excrements of the VVorld, but yet our Death is as a ſweet ſavour unto God. Ibid.* p. 317.

40. *An. Chr.* 1551. One *Thomas* a young man, of about eighteen years old, came from *Geneva* to *Paris*, where reproving one for ſwearing, he was apprehended for a *Lutheran*, and condemned to be burnt: and with a Pulley he was let down into the fire: and after a while, they pulled him up again, and asked him if he would yet recant? To whom he anſwered; *That he was in his way to God, and therefore he deſired them to let him go on.* Ibid. p. 322.

41. At *Montargis* in *France*, there lived the Lady *Rene*, Dutcheſs Dowager of *Ferrara*, and Daughter to King *Lewis* the twelfth. The Duke of *Guiſe* ſent thither one *Malicorn*, a Knight of the Order, who entring the Town, murthered ſome of the Religion, and, and commited other outrages. Yea, he proceeded ſo far as to threaten the Lady to batter her Caſtle if ſhe would not deliver up thoſe of the Religion which were with her? to whom the Princeſs bravely anſwered; I *charge you look what you enterpriſe: for no man in the Realm can command me, but the King only. And if you proceed to your Battery,* I *will ſtand in the breach, to try whether you dare to kill the Daughter of a King: Neither do* I *want means, or power, to be revenged on your boldneſs, even to*

the Infants of your rebellious race. This ſtout anſwer made *Malicorn* to pull in his horns, and depart. *Ibid.* p. 334.

42. In the *Pariſian* Maſſacre, at *Bourdeaux* they murthered many *Proteſtants*; and among the reſt, there was an old man, a Deacon of the Reformed Church there, who, at that time, was ſick in his Bed: Him they dragged forth, and asked him, whether he would go to Maſs? He anſwered, I *hope* I *ſhall not ſo far forget the eternal Salvation of my Soul, as for fear of death, to prolong my life for a few dayes: for ſo* I *ſhould buy a ſhort life at a dear rate.* Ibid. p. 352.

43. In the late Perſecution in the *Valtoline*, there was a Noble Virgin, that was come to *Sondres*, for Religion-ſake: Her the bloudy Villains took, and carried her through the ſtreets, with the greateſt ſhame and diſgrace that could be. They put a Mitre of Paper upon her Head, beſmeared her face with dirt, buffeted her on the cheeks, and then exhorted her to call upon our Lady, and the Saints: but ſhe, ſmiling thereat, ſaid, *My truſt and my Salvation is only in my Lord and Saviour* Jeſus Chriſt, *and upon him only will* I *reſt. As for the Virgin* Mary, *though ſhe be bleſſed above all women, yet is ſhe not omniſcient, and therefore knows not our requeſts. Yea, ſhe her ſelf had need of the merits of her own Son, without which, ſhe could not have been ſaved.* They ſtill continuing to ſcorn and deride her, ſhe manfully ſaid, *I willingly endure all this, as it becomes me to do, deſiring no better uſage from you, ſeeing the ſame was done to my Lord and Saviour* Jeſus Chriſt, *and to his Apoſtles, and to thouſands of his precious Martyrs. Ibid.* p. 362.

44. *Anno Chriſti*, 1560. There was in *Flanders*, one *Herwin*, a godly man, who was apprehended, impriſoned, and condemned for the Truth: As he was going to the fire, he ſaid, *See here how the wicked world rewards the poor ſervants of* Jeſus Chriſt: *whilſt I was a Drunkard, a player at Cards and Dice, living in all diſſoluteneſs, and ungodly behaviour, I was never in danger of theſe bonds: yea, I was accounted a good fellow; and at that time, who but I? But no ſooner began I (through Gods grace) to ſeek after a godly life, but preſently the World made war upon me, and became mine enemy. Yet this diſcourages me not: for the ſervant is not better than his Lord: ſeeing they perſecuted him, no marvel though they perſecute us. Ibid.* p. 300.

45. *Anno Chriſti* 1473. In the Reign of King *Edward* the fourth, there was one *John Gooſe*, or *Huſs*, who was accuſed of *Hereſie*, and by the Biſhop condemned to be burnt, and delivered over to the Sheriff of *London*, who being a charitable man, laboured much to draw him to a Recantation: *Huſs* anſwered, That for his Religion he was at a paſs, and neither could nor would recant the ſame, but deſired the Sheriff to give him ſome meat, for that he was very hungry, and when he had it, he did eat heartily, ſaying to the ſtanders by: I *eat now a good and competent Dinner: for* I *ſhall paſs a little ſharp ſhower before* I *come to Supper.* When he had dined, he gave thanks, and required that he might forthwith be led to the place of execution, where, in the Flames, he quietly reſigned up his Spirit unto God. *See my Eng. Martyrol.* p. 57.

46. The Duke of *Somerſet* in the Reign of King *Edward* the Sixth, being by the malice of his potent enemies condemned to dye, when he came to the Scaffold, ſaid thus; *Dearly beloved Friends,* I *am brought*

hither to ſuffer death, though I never offended againſt the King, in word or deed; but have alwayes been as faithful to this Realm as any man hath been: Yet, ſeeing by the Law I *am condemned to dye, I acknowledge my ſelf, as well as any others, to be ſubject thereunto. Wherefore, to teſtifie my ſubjection to the Law, I am come hither to dye, whereunto, I willingly offer my ſelf, with moſt hearty thanks unto God, who hath given me this time of Repentance, whereas by ſome ſuddain death, he might have taken away my life, ſo that I neither ſhould have acknowledged him, nor my ſelf. Somthing I muſt mind you of, touching the reformed Religion, which, when I was in Authority, I alwayes diligently ſet forth, and furthered to my power. Neither do I repent of it, but rejoyce in it, ſeeing it cometh ſo neer the order of the Primitive Church. This I look upon as a great mercy, both to you and me. Moſt heartily exhorting you all, that you will embrace it with all thankfulneſs, and ſhew forth the ſame in your lives, which, if you ſhall neglect to do, without all doubt, great miſchiefs will fall upon you. Ibid.* p. 120.

47. In Queen *Maries* reign, one Mr. *William Tims*, a godly Miniſter, being impriſoned for the Truth, he wrote many excellent Letters to his Friends in *Hockly*, and elſe where: in one of which, he hath theſe paſſages: *I give hearty thanks unto God for you, that he hath given you ſuch loving hearts to Chriſts Goſpel, and to his poor afflicted Flock. Remember, I beſeech you, what I have taught you, and then* I *doubt not, but we ſhall meet together with a moſt joyful meeting.* I *am now going to the Biſhops Cole-houſe; but* I *hope* I *ſhall not long tarry there, before* I *be carried up to my dear Brethren, and Siſters, that are gone to Heaven before me in a fiery Chariot. Hye you after me:* I *have tarried a great while for you; and ſeeing you are ſo long in making ready,* I *will tarry no longer. You ſhall find me ſinging merrily,* Holy, Holy, Holy, Lord God of Sabbaoth, *at my journeys end. Therefore now, my dear Hearts, make haſte, and loyter not by the way, leſt night overtake you, and ſo ye be ſhut out with the fooliſh Virgins. And now, in witneſs that* I *have taught you nothing but the Truth,* I *here write my Name with my Bloud, for a Teſtimony unto you, that* I *will ſeal my Doctrine with the reſt of it. And thus fare you well; and God defend you from* Antichriſt, *and all his Miniſters, the falſe Prieſts. Continue in Prayer: Ask in Faith: And obtain your deſires. Ibid.* p. 164.

48. About the ſame time *Hugh Laverock*, an old lame man, and *John ap Rice*, a blind man, were condemned by Biſhop *Bonner* to be burnt. When they were chained to the Stake, *Laverock* threw away his Crutch, and comforting *ap Rice*, ſaid unto him: *Be of good comfort, my Brother: For my Lord of* London *is our good* Phyſician: *He will heal us both ſhortly: Thee, of thy blindneſs, and me, of my lameneſs. Ibid.* p. 165.

49. At Saint *Edmunds Burey*, one *Roger Bernard* was accuſed to the Biſhop, for not being ſhriven at *Eaſter*, who committed him to Priſon, commanding the Jayler to lay Irons enow upon him. Whilſt he lay there, divers Prieſts came to him, who, with flattering, and enticing words, ſought to pervert him from the Truth: and when they could not prevail, they threatned him with Stocking, Whipping, and Burning: to whom he anſwered: *Friends, I am no better than my Maſter Chriſt, and the Prophets, whom your Fathers ſerved after ſuch ſort: and I, for his Name-ſake*

am content to ſuffer the like at your hands, if God ſhall ſo permit; truſting that he will ſtrengthen me under the ſame, according to his Promiſe, in ſpite of the Devil and all his Inſtruments. Ibid. p. 168.

50. There was in *Norwich*, one *Cicely Ormes*, who being condemned to be burnt, when ſhe came to the Stake, ſhe kneeled down, and prayed earneſtly unto God; then riſing up, ſhe ſaid: *Good People*, I *believe in God the Father, God the Son, and God the Holy Ghoſt. This I will never recant. But I repent utterly, from the bottom of my heart, that I have ever been acceſſary to the doings of the* Pope *of* Rome, *and all his Prieſts, and ſhavelings, whom I utterly renounce, and, by Gods grace, will never have to do with them any more. Yet, Good People, I would not have you think that I expect to be ſaved, becauſe here I offer my ſelf to death for the Lords Cauſe: but I believe to be ſaved, for the Death and Paſſion of* Jeſus Chriſt: *and this my Death ſhall be a teſtimony of my Faith, to you all here preſent. Good People, as many of you as believe as I do, pray for me.* When ſhe came to the Stake, ſhe kiſſed it, and ſaid, *Welcome the Croſs of Chriſt. Welcome the ſweet Croſs of Chriſt.* When the fire was kindled about her, ſhe ſaid, *My Soul doth magnifie the Lord, and my Spirit doth rejoyce in God my Saviour. Ibid.* p. 197.

51. *Elizabeth Young*, being committed to Priſon, charge was given to the Jaylor, to give her one day Bread, and another day Water, and nothing elſe; which, when ſhe heard, ſhe ſaid, *If you take away my meat*, I *truſt that God will take away my hunger. Ibid.* p. 265.

52. When *Polycarp* was brought before the *Proconſul*, who much reverenced him for his age; the *Proconſul* ſaid unto him, *Swear by the Fortune of* Cæſar, *and* I *will let thee go. Blaſpheme, and defie* Chriſt, *and thou ſhalt be ſafe.* To whom *Polycarp* anſwered, *Octoginta ſex annos illi jam inſervivi*, &c. Fourſcore and ſix years have I ſerved my Lord Chriſt, neither hath he ever offended me in any thing, and how then can I revile my King and Saviour, that hath thus long kept me. *See my Lives of the Fathers.* p. 7.

53. When *Siſinius* told *Dionyſius* the *Areopagite*, that ſeeing he had contemned their Gods, derided the Emperours Edicts, and by *Magick*, had wrought many Miracles, and thereby had deluded the People, and withdrawn them from their obedience to the Emperour, he ſhould therefore be forthwith beheaded: *Dionyſius*, nothing terrified, told him, that he worſhipped ſuch Gods, as would periſh like dung upon the Earth; but, for his own part, he ſaid, *Come life, come death*, I *will worſhip none but the God of Heaven and Earth.* I*bid.* p. 12.

54. *Clemens Alexandrinus* uſed to ſay, *That ſuch as adorn themſelves with Gold, and think themſelves bettered thereby, are Slaves to Gold, and not Lords of it, as all that have it ought to be. Out of the depths and bowels of the Earth, hath God diſcovered, and ſhewed Gold unto men, and they have made it the occaſion of all miſchief and wickedneſs. Gold to many men is much dearer than their Faith and Honeſty, and the love of it makes many ſo covetous, as if they were to live here for ever.* I*bid.* p. 30.

55. When a *Præfect* threatned *Baſil* with Confiſcation of his Goods, Exile, Torments, and Death, he anſwered him, *He need not fear Confiſ-*

extion, that hath nothing to loſe: nor baniſhment, to whom Heaven alone is a Countrey: nor torments, when his body will be daſhed in pieces with one blow: nor death, which is the only way to ſet him at liberty. The *Præfect* told him that he was mad: to whom he anſwered, *Opto me ſic in æternum delirare*: I wiſh that I may for ever be thus mad. *Ibid.* p. 101.

56. When the *Donatiſts* upbraided St. *Auſtin* with the ſins of his youth; *Look* (ſaid he) *how much they blame my former faults, by ſo much the more I commend, and praiſe my Phyſician.* He uſed to ſay,

57. *Prayer that is pure and holy, pierceth Heaven, and returns not empty. It's a ſhelter to the* Soul, *a* Sacrifice *to* God, *and a ſcourge to the Devil.* And again,

58. *There is nothing doth more abate the ſtrength of ſin, than a frequent meditation of Death. He cannot die ill, that lived well, and ſeldome doth he die well, that lived ill.* And again.

59. *A Chriſtian at home in his houſe, muſt think himſelf a ſtranger, and that his Country is above, where he ſhall be no ſtranger.* And again,

60. *He that hath taſted the ſweetneſs of Divine Love, will not care for temporal ſweetneſs. The reaſonable* Soul, *made in the likeneſs of* God, *may here find much careful diſtraction, but no full ſatisfaction. For, it being capable of* God, *can be ſatisfied with nothing but* God.

61. *Love is ſtrong as Death: for as Death kills the Body, ſo the love of Eternal life kills worldly deſires and affects.* Ibid. p. 161.

62. *Proſper*, upon his death-bed, ſpeaking to his people that ſtood weeping about him, ſaid, *The Life which* I *have enjoyed, was given me, upon condition to render it to God again, not grudgingly, but gladly. For me to have ſtayed longer here, might ſeem better for you; but for me its better to be diſſolved, and to be with Chriſt.* He uſed to ſay, *That as the* Soul *is the life of the Body, ſo* God *is the life of the* Soul. *When the* Soul *departs, the Body dies, and when* God *departs, the* Soul *dies.* And again,

63. *Thoſe things which God would have us ſearch into, are not to be neglected: but thoſe which God would have hidden, are not to be ſearched into. By the latter, we become unlawfully curious, and by the neglect of the former, damnably ingrateful.* And again, *The Life to come is bleſſed Eternity, and eternal bleſſedneſs. There is certain ſecurity: ſecure quietneſs: quiet joyfulneſs: happy eternity: eternal felicity. Ibid.* p. 166.

64. *Fulgentius* ſaid, *Why travel I in the world, which can yield me no future, nor durable reward, anſwerable to my pain? Though it be better to weep well, than to joy ill; yet if to joy be our deſire, how much excelleth their joy who have a good conſcience before God: who dread nothing but ſin: that ſtudy to do nothing but to accompliſh the Precepts of* Chriſt? *Now therefore let me change my Trade, and as before I endeavoured among my Noble Friends, to prove more Noble: ſo now let my care and employment be among the humble, and poor ſervants of the Higheſt, to become more humble, and poor than they. Ibid,* p. 168.

65. When *Fulgentius* at *Rome*, ſaw the ſplendor and glory of the *Roman* Nobility, the triumphant Pomp of King *Theodorick*, and the univerſal magnificence and joy of the City, he ſaid to his Friends that ſtood by, *How beautiful may the Cæleſtial* Jeruſalem *be, when Terreſtrial* Rome *ſo glittereth? If ſuch Honour is given to lovers of vanity, what*

what Glory ſhall be imparted to the Saints, who are lovers and followers of the Truth. Ibid. p. 172. He uſed to ſay;

66. *If they ſhall go to Hell that do not feed the hungry, cloath the naked,* &c. *what will become of them that take away the bread from the hungry, and cloaths from the naked?* &c. *If want of Charity be tormented in Hell, what will become of the Covetous? Ibid.* p. 177.

67. *Luther* ſaid; *That in the cauſe of God, he was content,* Totius Mundi odium, & impetum ſuſtinere; *To undergo the hatred and the violence of the whole world. Ibid.* p. 251.

68. The day before Mr. *Bilneys* Execution, ſome friends found him eating heartily, with much cherfulneſs, and a quiet mind: whereupon they told him, that they were glad to ſee him at that time ſo heartily to refreſh himſelf: O (ſaid he) *imitate thoſe, who having a ruinous houſe to dwell in, yet beſtow coſt upon it, to uphold it. Ibid.* p. 285.

70. When Mr. *Bilney* was ready to go to Execution, he ſaid to his friends, *I believe, that though the Stubble of my body be waſted in the fire, yet my Soul ſhall be purged thereby: and after my ſhort pain, will enſue joy unſpeakable:* as *Iſa.* 45. 1, 2. As he was going to the place of Execution, he ſaid; *I am Sailing with the Mariner through a boiſterous Sea, but I ſhall ſhortly be in the Haven: help me with your Prayers. Ibid.* p. 286.

71. When *Stephen Gardiner* had Condemned and Curſed Mr. *Rogers,* he ſaid to him; *well* (my Lord) *hear I ſtand before God and you, and all this honourable Audience, and take God to witneſs that I never wittingly and willingly taught any falſe Doctrine, and therefore I have a good Conſcience before God, and all good men. I am ſure that you and I ſhall come before a Righteous Judge, before whom I ſhall be as good a man as you. And I nothing doubt but that I ſhall then be found a true Member of* Jeſus Chriſt, *and everlaſtingly ſaved. And as for your falſe Church, you need not to Excommunicate me out of it: for I have not lived in it theſe twenty years, the Lord be thanked for it. Ibid.* p. 489.

72. Mr. *Laurence* Sanders, being proffered life if he would recant, anſwered; *I love my life, and my liberty, if I could enjoy them without the hurt of mine own Conſcience; but by Gods grace I will endure the utmoſt extremity that man can do againſt me, rather than to do any thing againſt my Conſcience.* And when S. *Gardiner* threatned him with death, he ſaid, *Welcome be it whatſoever the will of the Lord is, whether Life or Death. And I tell you truly, I have learned to die; but I exhort you to beware of ſhedding innocent bloud. Truly it will cry aloud againſt you.* Ibid. p. 495.

73. Mr. *John Hooper,* whilſt he was in Priſon, wrote thus; *Impriſonment is painful; but liberty upon evil conditions is worſe. The Priſon ſtinks but not ſo bad as the ſweeteſt houſes where the fear of God is wanting. I muſt be alone and ſolitary: its better ſo to be, and have God with me, than to be in company with the wicked. Loſs of goods is great; but loſs of grace, and Gods favour, is greater. I cannot tell how to anſwer before great and learned men: yet its better to do that, then to ſtand naked before Gods Tribunal. I ſhall die by the hands of cruel men: he is bleſſed that loſeth his Life, and finds Life Eternal. There is neither felicity nor adverſity of this*

world that is great, if it be weighed with the joys and pains of the world to come. I *am a precious Jewel now, and daintily kept, never ſo daintily before: for neither mine own man, nor any of the Servants of the houſe, may come at me, but my Keeper only, who is a ſimple, and a rude fellow; but* I *am not troubled thereat.* *Ibid.* p. 503.

74. An Edict of the Senate being brought to Mr. *John Calvin* for his baniſhment from *Geneva*, he ſaid; *Truly if* I *had ſerved men,* I *ſhould have had but an ill reward: But it is well that* I *have ſerved him, who doth alwayes perform to his Servants, what he hath once promiſed them.* *Ibid.* p. 624.

75. Mr. *Edward Deering*, in his laſt ſickneſs, ſaid; *The good Lord pardon my great negligence, that whilſt* I *had time,* I *uſed not his pretious Gifts to the advancement of his Glory, as* I *might have done: Yet* I *bleſs God withall, that* I *have not abuſed theſe Gifts to ambition and vain ſtudies. When* I *am once dead, mine enemies ſhall be reconciled unto me, except they be either ſuch as knew me not, or have no ſenſe of goodneſs in them. For* I *have faithfully, and with a good Conſcience, ſerved the Lord my God.* *Ibid.* p. 745.

76. Having lain ſtill a while, a Friend ſaid to him, he hoped that he had been imployed in holy meditations: To whom he anſwered; *Poor wretch, and miſerable man that* I *am, the leaſt of all Saints, and the greateſt of Sinners: Yet by the eye of Faith,* I *believe in, and look upon* Chriſt, *my Saviour. Yet a little while, and we ſhall ſee our Hope. The end of the World is come upon us, and we ſhall quickly receive the end of our Hope, which we have ſo much looked for. Afflictions, Diſeaſes, Sickneſs, Grief, are nothing but part of that Portion which God hath allotted to us in this World.* I*t's not enough to begin for a little while, except we perſevere in the fear of the Lord all the dayes of our Lives: for in a moment we ſhall be taken away. Take heed therefore that you do not make a paſtime of, nor diſeſteem the* Word *of God: Bleſſed are they, that while they have Tongues, uſe them to Gods Glory.* *Ibid.* p. 746.

77. Mr. *Robert Rollock*, a little before his death, ſaid; I *bleſs God* I *have all my ſenſes entire, but my heart is in Heaven. And, Lord* Jeſus, *why ſhouldeſt thou not have it?* I*t hath been my care all my life long to dedicate it unto thee:* I *pray thee take it, that it may live with thee for ever.* And again:

78. *Come Lord* Jeſus, *put an end to this miſerable Life: Haſte Lord, and tarry not.* Chriſt *hath Redeemed me, not unto a frail, and momentany, but unto eternal Life. Come Lord* Jeſus, *and give me that life to which thou haſt redeemed me.* And when ſome of his Friends bewailed their condition, when he ſhould be taken away, he ſaid;

79. I *have gone through all the degrees of this Life, and now am come to mine end; why ſhould* I *go back again? O Lord, help me, that* I *may go through this laſt degree with thine aſſiſtance. Lead me to that Glory which* I *have ſeen as through a Glaſs. O that* I *were with thee!* I *am weary of this Life: all my deſire is that* I *may enjoy that Cæleſtial Life that is hid in* Chriſt *in God. Haſte Lord, and do not tarry.* I *am weary both of nights and dayes. Come*

Lord Jeſus, *that I may come to thee. Break theſe eye-ſtrings, and give me others. I deſire to be diſſolved, and to be with thee. Haſte,* Lord Jeſus, *and defer no longer. Go forth, my weak life, and let a better ſucceed.* O Lord Jeſus, *thruſt thy hand into my body, and take my ſoul to thy ſelf. O my ſweet Lord, ſet this ſoul of mine free, that it may enjoy her Husband.* Ibid. p. 828, 829.

80. Mr. *William Cooper* ſaid, *My witneſs is in Heaven, that the love of* Jeſus, *and of his peoples ſouls, made Preaching my pleaſure; and I had no ſuch joy as in doing Gods work.* Ibid. p. 900. A little before his end, he ſaid,

81. *Now my* Soul *is glad, for at all parts of this priſon, the Lord hath ſet to his Pioneers to looſe thee. Head, feet, milt, and liver, are all juſt failing: yea, the middle ſtrength of the whole body, the ſtomach, is weakned long ago. Ariſe, O my Soul, make haſte, ſhake off thy fetters: mount up from the Body, and go away.* And again,

82. I *ſaw not my children when they were in the womb, yet there the Lord fed them, without my care and knowledge. I ſhall not ſee them, when I go out of the Body, yet ſhall they not want a Father.*

83. *Death is ſomewhat driery, and the ſtreams of that* Jordan *between us and our* Canaan, *run furiouſly: but they ſtand ſtill when the Ark comes. Let your Anchor be caſt within the Vail, and faſtned on the Rock* Jeſus. *Let the end of the three-fold cord be buckled to the heart, ſo ſhall you go through. Ibid.* p. 903.

84. When *Conſtantine*, the Father of *Conſtantine the Great*, lay up- his death-bed, his Son *Conſtantine* coming to him from *Rome*, he ſpake thus unto him, in the preſence of his Counſellors. *It now ſufficeth, and Death is not unwelcome, ſeeing I leave mine unaccompliſhed actions, to be performed by thee, my* Son, &c. *Govern the Empire with upright Juſtice. Protect the innocent from the tyranny of Oppreſſors: and wipe away all tears from the Chriſtians eyes: for therein, above all other things, I have accounted my ſelf moſt happy. To thee therefore, I leave my Diadem, and their defence; taking my faults with me to my Grave, there to be buried in everlaſting oblivion: but leaving my virtues, (if ever I had any) to revive, and live in thee. See my ſecond vol. of Lives.* p. 3

85. When, in the Reign of Queen *Mary*, the *Popiſh* Prieſt preſſed the Lady *Elazabeth* hard, to declare her opinion about Chriſts preſence in the Sacrament, ſhe truly, and warily anſwered him thus;

'Twas God the VVord that ſpake it:
He took the Bread and brake it:
And what the Word did make it,
That I believe, and take it.

86. Not long before the *Spaniſh* Invaſion in eighty eight, the *Spaniſh* Ambaſſadour, after his Speech, ſummed up his Maſters demands thus in Verſe:

Te veto ne pergas bello defendere Belgas.
Quæ Dracus *eripuit, nunc reſtituentur oportet.*
Quas Pater evertit, jubeo te condere Cellas.
Religio Papæ *fac reſtituetur ad unguem.*

Thus Engliſhed;
Theſe to you are our Commands
Send no help to th' *Netherlands.*
Of the Treaſure took by *Drake*
Reſtitution you muſt make.
And thoſe Abbeys build anew
Which your Father overthrew.
If for any Peace you hope,
In all points reſtore the *Pope.*

Our Queen *extempore* returned him this anſwer,

Ad Græcas, bone Rex, fient mandata Calendas.
Know, O great King, that this your will
At latter *Lammas* we'l fulfil. *Ibid.* p. 220.

87. When the King of *Denmark* ſend his Ambaſſadour hither, to mediate a Peace between *England* and *Spain*, ſhe concluded her anſwer to them with this Heroical Speech.

88. At *Tilbury* Camp, Queen *Elizabeth* rode through her Army, attended by theſe Noble Footmen, the Earls of *Leiceſter*, *Eſſex*, *Norris*, who was then Lord Marſhal, and divers other Great Lords, at which time ſhe made this Gallant, and magnanimous Speech to her Army.

My loving People;

We have been perſwaded by ſome that are careful of our ſafety, to take heed how we commit our ſelves to armed multitudes, for fear of Treachery: But, I aſſure you, I do not deſire to live to diſtruſt my faithful and loving People. Let Tyrants fear: I have alwayes ſo behaved my ſelf, that (under God) I have alwayes placed my chiefeſt ſtrength and ſafeguard in the Loyal hearts, and good will of my Subjects; and therefore I am come among you, as you ſee, at this time, not for my Recreation, or Diſport, but being reſolved in the midſt and heat of the Battel, to live or dye among you all: To lay down for my God, and for my Kingdome, and for my People, mine honour, and my bloud, even in the duſt. I well know, that I have the Body but of a weak and feeble woman, but I have the heart and ſtomach of a King, yea, of a King of England *too; and I think foul ſcorn that* Parma, *or* Spain, *or any Prince in* Europe, *ſhould dare to invade the borders of my Realm, to which, rather than any diſhonour ſhall grow by me, I my ſelf will take up Arms, I my ſelf will be your General, and Judge, and Rewarder of every one of your virtues in the field. I know that already, for your forwardneſs, you have deſerved rewards and Crowns, and we do aſſure you, in the word of a Prince, that that ſhall be duely paid you. In the mean time, my Lieutenant General* [Leiceſter] *ſhall be in my ſtead, then whom, never Prince commanded a more Noble or Worthy* Subject; *not doubting, but that by your obedience to my General, by your Concord in the Camp, and your Valour in the Field, we ſhall ſhortly have a famous Victory over theſe enemies of my God, of my Kingdome, and of my People. See my Eighty eight revived.* Fol. ult.

89. *Ariſtippus* caſt his Gold into the Sea, ſaying, *Satius eſt ut hæc per* Ariſtippum, *quam propter hæc pereat* Ariſtippus. It's better that theſe things periſh by *Ariſtippus*, than that *Ariſtippus* ſhould periſh by theſe.

90. When Dr. *Munſter* was ſick, and ſome Friends came to viſit him, being very ſorry for the pains which he ſuffered by reaſon of the ulcers of his body. *Oh, my dear Friends* (ſaid he) *theſe Biles and Blains*, Gemmæ ſunt, & pretioſa ornamenta Dei; *are Gods Gemms and Jewels, wherewith he adorneth his Friends, that he may draw them to himſelf: which Ornaments let us eſteem far more precious than all the Gold and wealth of this whole world.* Soon after which Speech, he piouſly and peaceably fell aſleep in the Lord. *Joh. Manl. Loc. Com.* 127.

91. I have read of a poor miſerable Beggar, unto whom, a man, as he paſſed by, wiſhed him Good-morrow. *Sir,* (ſaid the poor man) *I never had an ill morning in my life.* No (ſaid the other) Why, you have ſcarce any clothes on your back; what do you ſay when it is Froſt and Snow? As alſo when you have nothing to eat? *If it be fair weather,* (ſaid the Beggar) *I bleſs God for it: if it be froſt and ſnow, I bleſs God: if I have to eat, I bleſs God: if I have nothing to eat, I bleſs God: and whatſoever God doth, I bleſs him for it: ſo that I never had an ill morning.* But (replied the other) are you ſo well contented with all Gods doings? what would you ſay, if God ſhould damn you? *If he ſhould* (ſaid he) *I have two Arms, the one of Faith, and the other of Love, with which* I *would embrace him, and carry him with me, and his preſence would make Hell it ſelf an Heaven unto me.*

92. It was a good ſaying of one to whom the Promiſes were produced, but he could not apply them. *Theſe Promiſes* (ſaid he) *are none of mine; yet I am glad that God hath made them; and I am glad for their ſakes that ſhall partake of them.* Mr. *T. White.*

93. A certain *Gentile*, ſeeing a Chriſtian very fervent in Prayer, and having no Image before him, asked him, Whom he worſhipped? The Chriſtian anſwered, I *know not.* Why then do you worſhip him? (replied the other) I *therefore do worſhip him* (ſaid the Chriſtian) *becauſe* I *cannot know him.* It ſeems ſtrange (ſaid the *Gentile*) to ſee one ſo ſerious in worſhipping one wom he knows not. *More ſtrange it is* (ſaid the Chriſtian) *for one to worſhip that which he can comprehend.* Cuſan. *de abſcond. Deo.* If we are not loſt in our thoughts of God, our thoughts of God are loſt.

94. I have read of a good woman, ſomething inclinable to *Paſſion*, that uſed to ſay, *I muſt ſtrive againſt peeviſhneſs now when I am young, or elſe what will become of me when I am old?*

95. *Bernard*, ſhewing how Sin by degrees comes to the heigth, ſaith, *Prima importabile, proceſſu temporis grave, paulo poſt leve, poſtea placet & ſuave eſt; ad extremum quod erat importabile ad faciendum eſt impoſſibile ad continendum.* At the firſt time, it's importable, next time, its heavy, but not importable, then eaſie, then light, then ſweet, at laſt neceſſary; and what was at firſt importable to be committed, is now impoſſible to be omitted. And St. *Auſtin* confirms this, by a Story of his own Mother, who, by ſipping of the Cup at firſt, when ſhe filled out Wine, learned at laſt to take off almoſt whole Cups. *Confeſ. l.* 9.

96. It is ſaid of that Glory of her Sex, the Lady *Jane Grey*, *That ſhe made miſery it ſelf ſeem amiable, and that the Night-clothes of adverſity did as much become her, as her Day-dreſſing.*

97. I have read of an holy man, who by his former evil Companions, being tempted to ſin, anſwered them; I *am ſo buſie in reading in a little Book with three leaves, that* I *have not ſo much leiſure as to mind other buſineſſes*: And being asked afterwards, whether yet he had read over the Book? anſwered, *This Book with three leaves, are of three ſeveral Colours, Red, VVhite, and Black, which contain ſuch deep Myſteries, that* I *am reſolved in my ſelf to read therein all the dayes of my life. In the firſt leaf, which is red,* I *meditate on the precious bloud of Chriſt, which was ſhed for my ſins. In the white leaf,* I *meditate on the pure and delicious joyes of Heaven: In the black leaf,* I *contemplate the hideous and dreadful torments of Hell, prepared for the wicked to all eternity.*

98. An ancient Miniſter uſed to ſay, That *a Traveller muſt have a Swines belly, an Aſſes back, and a Merchants purſe.* Meaning, that he muſt be content with any fare, bear all injuries, and provide for vaſt expences.

99. Mr. *Samuel Crook*, ſometime Miniſter of *Wrington*, when he had received the ſentence within himſelf, of his approaching death, (which he did chearfully, when he ſaw no more likelihood of Labour) he deſired his Friends not to pray for his Life; but *pray God* (ſaid he) *for Faith, for Patience, for Repentance, for Joy in the Holy Ghoſt*; and the Lord heard him in that which he deſired: For he was a rare pattern in all theſe, as (among many others) theſe gracious words of his may witneſs: *Lord*, (ſaid he) *caſt me as low as Hell in Repentance; and lift me up by Faith to the higheſt Heavens, in confidence of thy* Salvation.----- As he was full of Dayes, ſo he was full of Grace, full of Peace, and full of Aſſurance. The *Tueſday* before he departed, *This day ſevenight* (ſaid he) *is the day on which we have uſed to remember Chriſts Nativity, and on which day* I *have preached Chriſt*: I *ſhall ſcarce live to ſee it; but for me was that Child born, unto me was that* Son *given, who is Wonderful, Counſellor, the Mighty God, the Everlaſting Father, the Prince of Peace. See his Life in my third vol. of Lives.* p. 51.

100. Doctor *VVilliam Gouge*, in his old age, was afflicted with painful maladies, by reaſon of the Stone, ſharpneſs of his Urine, and that *Lethalis arundo*, (as he oft called it) that deadly Arrow in his ſide, which he knew would never be plucked out but by death, namely, his *Aſthma*, which he got by an exceſſive cold in atttending upon Publick buſineſſes. Yet, though by reaſon of theſe pains, he was oft heard to groan, he never once grumbled againſt the diſpenſations of God. Never did he complain of God for his *ſufferings*, though oft of himſelf for *ſinning*. He never cryed out *A great Sufferer*, but oft *A great Sinner!* and yet he would ever overtake that expreſſion again, with diſcourſing of, and comforting himſelf in *A great Saviour*: and in the depth of his torments, he would ſay: *VVell! yet in all theſe, there is nothing of Hell, or of Gods Wrath.* His ſufferings were never ſo extream, but in the depth of them he would ſay; *Soul,*

be ſilent: Soul, be patient: It is thy God, and Father, that thus orders thine eſtate. Thou art his, his clay; he may tread and trample upon thee, as he pleaſeth: Thou haſt deſerved much more. It's enough that thou art kept out of Hell: Though thy pains are grievous, yet are they not intolerable, Thy God affords ſome intermiſſions: He will turn it to thy good, and at length put an end to all. None of theſe comforts can be expected in Hell.

101. He uſed often to make mention of the extent of Obedience, which, he ſaid, was not only to endeavour to do what God requireth; but alſo patiently to bear what God ſhall pleaſe to impoſe upon his Creature; as Chriſt himſelf, *though he was a Son, yet learned he obedience by the things which he ſuffered.* In his greateſt pangs, he oft uſed this ſpeech of holy *Job*, *Shall we receive good from the hands of God, and not evil?* ---- He oft commended his Soul unto Chriſt, and uſed to ſay; *I am perſwaded that he is able to keep that which* I *have committed to him againſt that day.* When any of his Friends went about to comfort him in thoſe gifts which God had beſtowed upon him, and Works which he had wrought by him, he would anſwer; I *dare not think of any ſuch thing for comfort:* Jeſus Chriſt, *and what he hath done and endured, is the only ground of my ſure comfort.*

102. A little before his death, he ſaid, *Now I have not long to live in this world: the time of my departure is at hand: I am going to my deſired Haven. I am willing to dye, having nothing (I bleſs God) to do but to dye.* O! How ſweet and joyful was the apprehenſion of Death unto him, which he often termed *His beſt Friend, next unto* Jeſus Chriſt. See *his Life in my third Vol. of Lives.* p. 122, &c.

103. Maſter *Thomas Gataker*, a little before his Death, called his Siſter, Son, and Daughter, to receive his laſt Charge: and when they were come, he thus ſpake to them; *My heart fails, and my ſtrength fails, but God is my Fortreſs, and the ſtrong Rock of my Salvation. Into thine hands therefore I commend my Soul, for thou haſt redeemed me, O Lord God of Truth.* Then turning his Diſcourſe to his Son, he ſaid, *Son, you have a great charge, look to it. Inſtruct your Wife and Family in the Fear of God, and diſcharge your Miniſtry conſcientiouſly.* To his Siſter (who was two years elder than himſelf) he ſaid, *Siſter, I thought you might have gone before me, but God calls for me firſt: I hope we ſhall meet in Heaven. I pray God to bleſs you.* His Daughter he admoniſhed *to mind the VVorld leſs, and God more: For that all things, without Piety, and the true fear of God, are nothing worth.* He exhorted them all to love and concord: and enlarging himſelf in each of theſe a little, he wiſhed them all to lay to heart the words of a dying man. A Miniſter coming to him, to viſit him, he told him, that he now he found him conflicting with his laſt Adverſary: and that though he knew the ſting was pulled out, yet Nature would ſtruggle. *See his Life in my third Vol. of Lives.* p. 152. 154.

104. An

An eminent Miniſter, not many years ſince, in his laſt ſickneſs, was tormented with extreme, and extraordinary wracking pains, and deſiring to be diſſolved, he took up *Jobs* complaint, *Wherefore is light given to him that is in miſery, and life unto the bitter in Soul? Which long for Death, but it cometh not, and dig for it more than for hid Treaſures, &c. For my ſighing cometh before I eat, and my roarings are poured out like Waters*, Job 3. 20, 24. But he alwayes with ſubmiſſion concluded to the Will of God. When he was asked how he did? His frequent anſwer was, *The Buſh alwayes burning, but not conſumed: and though my pains are above the ſtrength of Nature, yet they are not above the ſupports of Grace.*

105. In his great extremities, he uſed thus to pray, *O my God, help! Father of mercies, pitie! Do not contend for ever! My God, that hath made Heaven and Earth, help me! O give me Patience, and inflict what thou wilt! If my Patience were more, my pains would be leſs. Dear Saviour, where are thy Bowels? Why doſt thou make me an aſtoniſhment to my ſelf and others? Why doſt thou cover thy ſelf with a thick cloud, that our Prayers cannot paſs? Bleſſed is the man that endureth tempattion. Lord, this is a ſad Temptation: Stand by me, and ſay, It is enough! Am I not thy ſervant? Conſider, Lord, that I am thy Servant. O theſe bitter waters of* Marah! *Lord, drop ſweet comfort into theſe bitter waters of* Marah. *O the bloud of ſprinkling! Lord, the bloud of ſprinkling Lord! That bloud which extinguiſheth the fire of thine anger! O that it might allay my burning pain! I am in a fiery Furnace! Lord, be with me, as thou waſt with the three Children, and bring me out, refined from ſin. When I have ſailed through the Ocean of theſe pains, and look back, I ſee that none of them can be wanting. I fly unto thee, O God, hide me under the ſhadow of thy wings, till theſe terrible* Storms *be overpaſt.*

106. *Conſider, and ſave me, (O God) for I am thine. How long! How long, Lord, ſhall I not be remembred? Yea, I am remembred: bleſſed be thy Name. This is a fiery chariot, but it will carry me unto Heaven. Bleſſed be God, that hath ſupported me hitherto; and he that hath delivered, will yet deliver. Thou, Lord, never forgetteſt them that put their truſt in thee.* Though trembling took hold on him, when his violent pains began, yet would he with confidence ſay, *Now in the ſtrength of the mighty God I will undergo theſe pains. O my God, put under thine everlaſting Arms, and ſtrengthen me.* As he grew nearer his end, ſo his longings for Death were much encreaſed, yet accompanied with holy ſubmiſſion to the good pleaſure of his Heavenly Father. Theſe were ſome of his expreſſions; *O my God, break open the Priſon door, and ſet my poor Captive Soul free: but, enable me willingly to wait thy time: I deſire to be diſſolved. Never did any man more deſire Life, than I do Death. VVhen will the time come, that I ſhall neither ſin more, nor ſorrow more? VVhen ſhall mortality put on immortality? VVhen ſhall this earthly Tabernacle be diſſolved, that I may be cloathed upon with that Houſe which is from Heaven? Bleſſed are the dead, which dye in the Lord, for they reſt from their labours, and follow the Lamb whitherſoever he goes.*

107. When he was as in a fire, by reaſon of his pains, he would ſay, *Good Lord, Keep me from diſhonouring of thy Name by impatiency. Oh, who would not, even in burnings, have honourable thoughts of God! who that knows thee, would not fear (O Lord) love, and honour thee? Lord, thou giveſt me no occaſion to have hard thoughts of thee. ----- Bleſſed be God, there is nothing of Hell in all this! Bleſſed be his Name for* Jeſus Chriſt, *and the revelation of the everlaſting Goſpel! who knows the power of thy wrath? If it be ſo heavy upon thy Servant here, how heavy ſhall it be unto all thoſe that have it without mixture? Bleſſed be God for the Peace of mine inward man, when my outward man is ſo full of trouble. This is a bitter Cup, but it is of my Fathers mixture, and ſhall* I *not then drink it? Yea, Lord, through thy ſtrength* I *will. This is my burthen, and* I *will bear it.* Ibid. p. 177, &c.

108. Upon any abatements of his wracking pains, he was alwayes much in bleſſing God, ſaying, *O what a mercy is it, that there is any mitigation or intermiſſion! Lord, make me thankful. O help me to be thankful! O what a mercy is this! How much worſe might this affliction have been! &c.*

109. Doctor *Harris*, in his laſt ſickneſs, uſed to exhort ſuch as either viſited, or attended upon him, above all things, to get Faith. *It is* (ſaid he) *your Victory, your Peace, your Life, your Crown, and your chiefeſt piece of ſpiritual Armour. Howbeit, get on all other pieces, and then go forth in the Lords might: Stand to the fight, and the iſſue ſhall be glorious: only forget not to call in the help of your General. Do all from, and under him.* When Friends came to viſit him, he would ſay, *I cannot ſpeak, but I can hear.* Being asked, where his Comfort lay? He anſwered, *In Chriſt, and in the free Grace of God.*

110. One telling him, that he might take much comfort in his Labours, and in the good that he had done: His anſwer was, *All is nothing without a Saviour: without him my beſt works would condemn me. O, I am aſhamed of them, being mixed with ſo much ſin! O, I am an unprofitable ſervant; I have not done any thing for God as I ought! Loſs of time ſits very heavy upon my ſpirit. Work: work apace. Aſſure your ſelves, nothing will more trouble you, when you come to dye, than that you have done no more for God, who hath done ſo much for you.* ---- Sometimes he uſed thus to breath out himſelf: *I never in all my life, ſaw the worth of a* Chriſt, *nor taſted the ſweetneſs of Gods love, in that meaſure as now* I *do.* Being asked, what they ſhould do for him? His anſwer was, *Do not only pray for me, but praiſe God, for his unſpeakable mercy unto me; and in particular, that he hath kept Satan from me in this my weakneſs. Oh! How good is God? Entertain good thoughts of him. However it be with us, we cannot think too well of him, nor too bad of our ſelves.* Ibid. p. 298, 299.

111. Some of his choiſe Friends coming to viſit him, before they prayed with him, asked, what he chiefly requeſted? He anſwered, I *praiſe God, he ſupports me, and keeps off* Satan. *Beg that* I *may hold out.* I *am now in a good way home, even quite ſpent:* I *am now at the ſhore;* I *leave you toſſing on the Sea. Oh! It is a good time to die in. Ibid.*

112. In his health, ſpeaking with a Friend about Memories, he ſaid, *That his memory never failed him: for* (ſaid he) I *durſt never truſt it.*

113. He uſed to ſay, *That a Preacher had three Books to ſtudy. Firſt, the Bible. Secondly, Himſelf. Thirdly, the People.* He looked much to the Ordinance, and Relation between Paſtor and People: and would ſay, *That Preaching to them was but one part of the Preachers Duty. He was to live and dye in them, as well as for, and with them.*

114. He often commended Mr. *Dods* words, who profeſſed, *That he would rather Preach an old Sermon ten times over, than ſpeak any thing new, without preparation.*

115. He would ſay, *That he never came off with leſs comfort, and worſe content to himſelf, than when he was in appearance beſt provided:* and he gave this reaſon for it: *Not becauſe he had uſed ſuch diligence in preparing (for that was his duty) but becauſe he was then apteſt to depend upon himſelf, and to neglect his dependance upon God.*

Some of his Excellent Speeches were theſe;

116. *So much Humility as any man hath, ſo much Grace and worth he hath, and no more.*

117. *Nothing is to be accounted good in, or to any man, but that which is his proper fruit, and done by virtue of his Calling, from a principle of God, and for God.*

118. *The beſt man hath no ſecurity from any one ſin, or fall, or Temptation any farther, or longer, than he is held up by Gods hand, and Chriſts mediation.*

119. *God doth often leave us to own Satans ſuggeſtions for our own, becauſe we do not own God in his holy motions, and breathings.*

120. *It's juſt with God to deny us the comfort of our Graces, when we deny him the glory of them.*

121. Concerning himſelf, he obſerved, that what he forgat in the Week, would unſeaſonably preſs in on the *Sabbaths*; ſo that he could (if he durſt) contrive more worldly buſineſs on a *Sabbath*, than he could diſpatch all the week after.

122. That he found no greater enemy than diſcouragement, which he called, *The child of Pride and unbelief.*

123. He uſed to ſay, *That ſome Duties which were oft in mens mouths, he found very difficult unto him.* As,

1. *To deny himſelf in all his Selfs, was a work to be learning whilſt he lived.*

2. *To live only by Faith, and a bare Promiſe, without a pawn, is a great VVork.*

3. *To give all to Free-Grace, and to Chriſt alone, is a mighty work.*

4. *To love where we meet with unlovingneſs and contempt, is no eaſie matter.*

5. *To do ones proper work, without ſome preſent pay, and countenance from God and man, is a hard task.*

6. *It's far harder to adopt others comforts, than their ſorrows; and to hold ones ſelf exalted in anothers exaltation.*

7. *That to dye in cold bloud, and to be active in it, as an act of obedience, is the work of a Chriſtian.*

In his laſt ſickneſs, he would ſometimes vent himſelf thus;

It's an hard thing to think ill of our ſelves and well of God, at the ſame time.

It's a hard thing for a Saint to forgive himſelf ſome faults: when God hath forgiven them.

It's hard to retain holy Thoughts long, and to confine them to anothers Prayers.

We know but little of Chriſts love, till all be perfected, and ſpread before us in Heaven. Ibid. p. 320, *&c.*

124. Mrs. *Margaret Corbet*, in her laſt ſickneſs, upon the encreaſe of her diſtemper, was diſturbed in ſpirit, and ſome impertinent ſpeeches did fall from her: yet in the midſt of all her impertinencies, Grace, and the Holy Spirit of God did eminently declare their power and ſovereignty, by many ſavoury and choice ſpeeches: ſome whereof were theſe;

I was in the Devils clawes, but Jeſus Chriſt *the ſweet Bridegroom of my Soul* (which words ſhe repeated often) *the ſweet Bridegroom of my Soul, hath delivered me.* And again, *I am ſafe: for* Jeſus Chriſt *is at my heart; and I would not part with him for ten thouſand worlds.* And again, Come, *Lord* Jeſus Chriſt, *the Captain of my* Salvation, *ride on gloriouſly, conquering, and to conquer for me, Satan, Sin, Hell, Death, and all mine enemies.* And again, *I was in Hell, but am now in Heaven; I am in Heaven indeed; indeed I am in Heaven. I am in Heaven eternally. I am in Heaven, the habitation of Gods Glory, unto all eternity. See her Life, in my third vol. of Lives.* p, 509.

Some of Mr. *John Dods* Speeches, and Apothegms.

125. To move Parents that were Rich, to works of mercy, he would ſay, *You are caring, and contriving to lay up for your children; but lay up for your ſelves a good foundation, againſt the time to come, being rich in good Works. You will lay up Treaſure in the Earth, which is an unſafe place; Lay up Treaſures in Heaven, which is the only ſure, and ſafe place.*

126. Mr. *Throgmorton*, a godly Miniſter, before his end, was much oppreſſed with Melancholy; and a little before he died, he ſaid to Maſter *Dod*, *VVhat will you ſay of him, who is going out of the world, and can find no comfort?* To which Mr. *Dod* anſwered, *VVhat will you ſay of our Saviour* Chriſt, *who, when he was going out of the world, found no comfort? but cried out*, My God, my God, why haſt thou forſaken me?

127. He put this difference between rich, and poor Chriſtians; that for poor Chriſtians, their Father kept the Purſe, but rich Chriſtians kept it themſelves, out of whoſe hands it often falled: and therefore, ſaid he, *The Purſe is better in the Fathers hand, than in the Chriſtians.*

128. He compared wicked men to Waves of the Sea; the Rich and Potent to the great Waves, the poorer, to the leſſer waves, but all were reſtleſs, as Waves.

129. To a Friend of his, that roſe from a mean, to a great eſtate: he ſent word, *That this was but as if he ſhould go out of a Boat, into a Barge or ſhip. But he ought ſeriouſly to remember, that whilſt he was in this world, he was but upon the floating Sea.*

130. He oft uſed to ſay, *That nothing could hurt us but our ſins: and they ſhall not hurt us, if we truly repent of them: and nothing can do us good, but Gods favour, and that we ſhall not want, if we unfeignedly ſeek it.*

131. *Afflictions are Gods Potions, which we may ſweeten by Faith, and faithful Prayer: but we (for the moſt part) make them bitter, putting into Gods Cup, the evil ingredients of our own impatience and unbelief.*

132. He gave this reaſon, why many of Gods people live uncomfortably: *Becauſe they ſhut their ear againſt what God ſaith, where they ſhould open it: and they open the ear to what Carnal Reaſon, and Satan, and the world ſay, where they ſhould ſhut it: but* David *was of another mind,* Pſal. 85. 8. I will hear what the Lord God will ſpeak.

133. He called Death the *Friend of Grace, though it be the enemy of Nature.* For, whereas the Word, and Sacraments, and Prayer, do but weaken Sin, Death kills it.

134. A man is never in a hard condition, unleſs he have a hard heart, and cannot pray.

135. It's a uſual ſaying, *Let a woman have her will, and then ſhe will be quiet:* Now the way for a woman to have her will, is, to have a ſtrong Faith, like that woman in the Goſpel, to whom Chriſt ſaid, *O woman, Great is thy faith: Be it unto thee according as thou wilt.*

136. Speaking of Recreations, he ſaid, That *he marvelled what the vocation of many was, that were ſo eagerly bent upon Recreations? If* (ſaid he) *we come into a Houſe, and ſee many Phyſick Boxes and Glaſſes, we conclude, that ſome body is ſick there: ſo, when we ſee Hounds, and Hawks, and Cards, and Dice, we may fear that there is ſome ſick ſoul in that Family.*

137. He told ſome friends, *That if he was to paſs ſentence who was a rich man, he would not look into his Purſe or Cheſt, to ſee how much Gold he had hoarded up; but look into his heart, to find what Promiſes were treaſured up there: for we count him rich that is rich in bonds: And*(ſaid he)*the pleading of the promiſes in Prayer, is the putting of the Bonds in ſuit.*

138. Speaking to a Miniſter, who was going to a place where there was but ſmall means, he told him, *That his care ſhould be to Preach, and to do God ſervice, and then God would provide for him.*

139. Many reſorting to his Miniſtry, he told a godly man of his acquaintance, *That if the Countrey knew ſo much by him, as he knew by himſelf, they would not have him in ſo much eſteem.*

140. He ſaid, *It's better to buy Love than Law. For one may have a great deal of Love for a little: but a man can have but a little Law for a great deal.*

141. *That is well, which ends everlaſtingly well, and that is ill, which ends everlaſtingly ill: and a man is never undone, till he is in Hell.*

142. He oft ſaid, *That if it were lawful to envy any, he would envy thoſe that turn to God in their youth, whereby they eſcape much ſin and ſorrow, and are like unto* Jacob, *that ſtole the bleſſing betimes.*

143. Before he was married, he could not maintain himſelf, and thereupon he was thinking how he ſhould maintain a Wife and Children, his Livin being ſo ſmall: but, looking out of his Study window, he ſaw a Hen and Chickens, ſcratching for their living:

whereupon, he thought within himſelf, *The Hen, when ſhe was alone, did but live, and had nothing to ſpare, and now ſhe hath enough, with this great Family.*

144. When he ſaw a Chriſtian look ſad, he would ſay, as *Jonadab* did to *Amon, Art thou a Kings ſon? &c.* And when ſuch complained to him of their Croſſes, and loſſes, he would uſe the words of *Eliphas* unto *Job, Do the conſolations of God ſeem ſmall unto you? God hath taken from you your Children, your Goods,* &c. *but hath not taken from you himſelf, his Chriſt, nor his* Spirit, *nor Heaven, nor Eternal Life.*

145. He inſtructed Chriſtians, how they ſhould never have a great, nor laſting affliction; and that was, *By looking upon things which are not ſeen, that are eternal,* 2 Cor. 4. 17, 18. *For what can be great to him, that counts the World nothing? And what can be long to him, that accounts his Life but a ſpan long?*

146. To perſwade Chriſtians not to return railing for railing, he would ſay, *If a Dog bark at a ſheep, the Sheep will not bark at the Dog again.*

147. In the time of our Civil Wars, when ſome came to him, and complained how they were frighted with Souldiers, he uſed thus to comfort them; *If the Houſe were full of Rods, what needs the child fear, ſeeing none of them can move without the Fathers hand? The Lord is a loving Father: our Eſtates, our Lives, and our all, are at his diſpoſing.*

148. He uſed to compare *rebuke uttered in paſſion, to ſcalding Potions, which the Patient could not take down. In reproofs, we ſhould labour for meekneſs of Wiſdom, uſing ſoft words, and hard Arguments.*

149. He allowed to Husbands and Wives, onely one contention, which was this, *Who ſhould love one another beſt.* He adviſed them, that when either was in Paſſion, they ſhould not anſwer Paſſion with Paſſion, but with compaſſion.

150. He took great care in his Sermons, to ſpeak to the meaneſt capacity, and to feed the Lambs, ſaying, *That if he could ſpeak to their underſtandings, others might help themſelves.* He could not endure that Miniſters ſhould uſe hard and uncouth words. He ſaid, *That moſt of our* Engliſh *Miniſters ſhot over the heads of their Hearers.*

151. Some Miniſters (ſaid he) labour ſtill to keep men under terrours, and load them with threatnings, leſt they ſhould not be humbled enough: but the *Goſpel works true Humiliation, not the Law. It ariſes from ſenſe of ſin and miſery, joyned with hopes of mercy.* The Damned have terrours, and ſenſe of miſery enough; but that doth not humble them.

152. He uſed to preſs Chriſtians much to meekneſs, and a ſweet diſpoſition: to affability, charity, and chearfulneſs: Not to be rigid, ſour, tart, nor ſad, leſt the world ſhould think that they ſerved a hard Maſter.

153. Adviſing a young man, in the choice of a yoke-fellow, he bad him to look principally after godlineſs: *Men* (ſaid he) *talk of a Portion, but Grace is the beſt Portion.* The Wiſe Woman builds the Houſe: *not the Rich. Some uſe to ſay, There is a Portion, and Civility, and we will hope for Grace. But* (ſaid he) *rather make ſure of Grace, and hope for Riches. There is far greater reaſon for it. For Godlineſs hath the Promiſes; Riches have none.*

154. He uſed to ſay, *That the knowledge of two things, would make a man willing to ſuffer, or die: to wit: what Heaven is: and that it is mine.*

155. And again, *They that hope to go to Heaven (as moſt do) and have not good evidences for it, are like a man that paſſing by a ſtately houſe, cryes out,* This is mine: *but being bid to ſhew his Title, he ſaith,* Somebody muſt have it, and why not I? *Such is moſt mens Title for Heaven.* See his Life in the end of Martyrology.

An account of the laſt hours of Dr. Andrew Rivet, *and the holy Speeches uttered by him therein.*

156. The laſt week of his health, walking one day with a friend into his Garden (wherein he took great delight) he ſaid: *If I live untill the Spring, this will be my ſolace; and if not, I ſhall be lodged in a Garden far more pleaſant.* His friend replying, That there was no likelyhood of his dying ſo ſoon, he chid him, ſaying, *That he ſhould never ſpeak to him in that ſtrain: for that now he was come unto that age, wherein death was certainly near at hand, and that (God was his witneſs) it was his chief meditation every day: yea, he was ſo well reſolvd, that with great joy, and no regret at all, he was ready to depart this life, even that very day, if ſo was the will and good pleaſure of God.*

The Lords Day following, he Preached to the *French* Congregation, upon *Pſal.* 144. 3, 4. *O Lord, what is man, that thou takeſt knowledge of him? &c.* And afterwards told a friend, That though he had laboured to pitch upon ſome other Text, yet he found himſelf ſo powerfully drawn to the meditation upon this, that he could not fix upon any other. Among other expreſſions, he uſed this: *What is man? He is but fleſh, ſubject to corruption: a flower to day, to morrow cut down, and faded: a vapour that appeareth, and ſuddenly vaniſheth, as theſe puffs of breath which you ſee go from my mouth.*

The *Tueſday* following, he began to complain of a pain beneath his Navel, and deſired a Clyſter, which they endeavoured to give him, but it met with ſo much reſiſtance, that the Liquor returned with more force than it could be adminiſtred. The next morning his pain encreaſed, and ſtill no Clyſter could find paſſage. Divers other means were uſed by the advice of Phyſicians, but all in vain: for at length the Diſeaſe grew ſo high and ſtrong, that it could not be overcome by any means of cure.

The ſecond day of his ſickneſs, he foreſaw the nature of it, and foretold the event. Yet (ſaid he) I *will not neglect the ordinary remedies for the ſatisfaction of my friends.* I *will do all that ſhall be thought fit, referring the iſſue to the Divine Providence.* And ſpeaking to his Neece, Mrs. *du Moulin*, he asked, *What ſhe thought of his Diſeaſe? which he judged to be mortal:* ſhe anſwered, that ſhe thought ſo alſo: yet ſhe feared nothing, as to him, who was ſo well prepared for it, &c. Whereupon he ſaid: I *pray you let your diſcourſe be alwayes ſuch with me: continue with me day and night during my ſickneſs, and promiſe that henceforward you ſhall not be grieved, nor entertain me with any diſcourſe, but what may comfort and ſtrengthen me,* &c.

Then turning to God he ſaid: " Great God, thou art my Father, thou didſt give me life, and a new life. Thou haſt taught me from my youth, and I have ſhewn forth thy wonders: leave me not now in my old age. Thou haſt hitherto, by a ſingular favour, preſerved me in health of body, and in all the faculties of my ſoul, ſo that, until this heavy diſeaſe ſeized on me, I found my ſelf as able and ſtrong in the exerciſe of my Calling, as in my green youth. Lord, if it be thy will and pleaſure to employ me any longer in thy Service, thou canſt in a moment eaſe me; but if thou haſt otherwiſe ordained, behold! I am thy Servant: thy will be done. I only pray thee, with my moſt hearty affection, that it may pleaſe thee to make me in all things conformable to thy holy will. Let not thy good Spirit depart from me, that I may obtain the Victory in this Combat through thy ſtrength. Grant Lord, for thine own ſake, (ſeeing thou haſt imployed me in thy work) that I may Die (I humbly beg of thee) that I may Die in an exemplary manner: that I may ſtand faſt in that ſound Doctrine which I have Preached: that I may make a fair Profeſſion thereof in preſence of witneſſes, for the inſtruction and edification of thy Church, and that by a lively Faith, I may apply unto my ſelf, in mine own particular, all the Promiſes of the Goſpel, that they be effectual in me, to my joy, and everlaſting conſolation, ſo that nothing in the world, neither oppreſſion, nor anguiſh, may either ſeparate me, or make me in the leaſt ſort to doubt of thy love and favour. Thou knoweſt my weakneſs, Lord, and mine infirmities: let not the extremity of pain caſt me into impatiencie, or murmuring: make it either ſufferable, or grant me Conſtancie and Patience to bear it. Let not me ſin with my Tongue, and keep thou the Gate of my Lips.

Afterwards, with an incomparable humilitie, he implored Gods mercie, acknowledging himſelf a poor and wretched Sinner, renouncing with an high and holy diſdain, all the good that ever he had done in his life, accuſing the whole courſe thereof with imperfection, and giving all the honour unto God of that little he had done; ſaying: God " did by me do the work; Shall I lay open my righteouſneſs in his ſight? God forbid. If I ſhould juſtifie my ſelf, mine own mouth would condemn me: I will rather humbly confeſs my ſin unto him: I will pray him to augment in me ſorrow unto Repentance: Let him bruiſe this body with pain: It matters not ſo he gives me *a contrite Heart, and a broken Spirit*, which may be an acceptable Sacrifice unto him. Oh, how heartily do I offer up my ſelf unto him! Accept, O Lord, this imperfect Sacrifice, and cover the faults thereof with the Perfections of that great High Prieſt, who by the Eternal Spirit, did offer up himſelf without blemiſh. Let me be received as a living Sacrifice, holy, and pleaſing unto God, which is our reaſonable Service. Crucifie, O Lord, this old man, that this body of ſin may be brought to nothing, *&c.*

After a while, he ſaid farther: " I am one of Gods Children, he will ſave me: He hath honoured me with an Holy Calling: He did not ſuffer his gifts in me to be altogether unprofitable in the edification of his Church: And indeed I may ſay truly, that I laboured in his ſervice, not for any diſhoneſt gain, but out of a free heart; and that I was firſt perſwaded my ſelf of the Truths of the Goſpel, which I preached unto others: yea, they were powerful in me: I found the ſweetneſs of Gods Word, and the piercing virtue thereof, which reaches to the diviſion of the ſpirit, and the marrow, and which is the Judge of the thoughts and intentions of the heart. Thou, O Lord, knoweſt my heart; Thou knoweſt that I was never aſhamed of the Goſpel of Chriſt, and that I ever accounted it my greateſt honour to be thy ſervant: I have taken delight to do thy will, according as thy hand was favourable upon me: I acknowledge in all humility and truth, that whatſoever was good in me, proceeded from thy pure grace, and all the faults I had, were fruits of my natural corruption. Alas! I acknowledge, in all humility, and unfeigned Repentance, how many ways I have been faulty in the Duties of ſo holy a Calling: How often I have offended both by omiſſions and commiſſions: How great hath my negligence been in many occaſions! How long ſince had I been caſt off, had I not ſerved a good Maſter, whoſe lenity bore ſo much with my weakneſs, pardoned me ſo often, and did not exact of me a ſtrict account in ſeverity. Alas! O Lord, my God, *Enter not into Judgement with thy ſervant, for no fleſh ſhall be juſtified in thy ſight*: Let me not be found clothed with mine own righteouſneſs, but with the righteouſneſs of thy Son. For his ſake I beg pardon; Forgive me, O my God, forgive, I beſeech thee, the iniquity of thy Servant, who is inclined to thy fear. I do not refuſe thy correction: I know it is needful for me: only, I pray thee, with all my ſoul, that it may be profitable unto me. *Correct me, O Lord, but in meaſure, leſt thou bring me to nothing*: Let not my tryal be more than I am able to endure; that ſo I may not offend by impatience, and be a ſcandal in the place where I ſhould edifie others. Let me never grudge, for my puniſhment is far leſſer than my offences. What are theſe temporal ſufferings, in compariſon of thoſe eternal torments, from which I am redeemed by him who poured forth his Soul unto Death for me? *FOR ME*: This is the Language of Faith, which particularly applies unto it ſelf the general Promiſes. This Word is Truth, and worthy to be received of all, *that JESUS CHRIST is come into the World to ſave ſinners, of whom I am the chief. Lord, I believe, help thou my unbelief: Convert thou me; and I ſhall be truly converted*: Seal all thy Promiſes unto my Soul: Make me to hear, in the inmoſt corner of my heart, that ſweet Voice: *Son, Be of good comfort, thy ſins are forgiven thee.*

A Miniſter of the *Dutch* Church, coming, and aſking him how he did? He anſwered, “I am pretty ſtrong, neither doth my Tongue fail me, but the paſſage in my bowels is not yet opened, which, if it cannot be opened, I muſt go another way, even that, which the ever-living God did appoint out unto me, from my Childhood: I were the moſt ungrateful man upon the earth, if I did not acknowledge Gods mercy towards me, who ſo wonderfully preſerved me, even from my Cradle: (this he ſpake in reference to a deſperate fall which he had

‘in his Infancy) Since that time my Mother dedicated me unto Gods
‘ſervice, and he hath abundantly bleſſed me in the whole courſe of my
‘Life, and therefore I put my whole truſt in his mercy, being ready ei-
‘to live or dye. I beſeech you give this Teſtimony unto all the World,
‘*That I dye in that Faith, and Doctrine, which, both by Preaching, and by*
‘*my Writings I have maintained* : and if perhaps I have erred in any
‘thing, I pray God that he would perfect all my imperfections.

He gave order that all ſhould be admitted that deſired to ſee him,
‘For (ſaid he) it becomes a man of my condition, to be an example
‘unto others, that they may learn to dye. When many were preſent, he
‘ſaid, Come, and ſee a man who is a Mirrour of the great mercies of
‘God? What ſhall I render unto him? His mercies are manifold towards
‘me: he hath meaſured out my whole life in health; he hath
‘heaped upon me his bleſſings, both ſpiritual and temporal; and now before
‘the incommodities of old age overtake me, or make me peeviſh, he
‘comes, he prevents me, he calls me, and gives me the Grace to go willingly:
‘and having given me notice of mine end, he leaves me yet the faculties
‘of my mind free, to the end I may edifie others, and glorifie his holy
‘Name in the Land of the Living. Pray unto God for me, my Friends,
‘that this Grace may be continued unto me, to the laſt breath of my Life:
‘That he will ſtrengthen my Faith, enable my Patience, and raiſe up
‘my Hope: Behold! He hath already ſubdued all mine affections unto a
‘full obedience: I have reſigned unto his Fatherly care myſelf, and all
‘mine, my life, mine affairs: Let him diſpoſe of this Body as he ſhall
‘think fit for the welfare of my Soul. None can go out of this World
‘without pain: This Fleſh muſt ſuffer, it muſt decay: but it Matters not
‘if I be ſtrengthened with courage in my Soul, and that by Faith, I
‘look for a betterr Manſion which is not made with hands, which
‘is mine onely aim. I am not ſorry for any thing I leave behind me:
‘I have lived enough, and had time ſufficient to try all things, and
‘to know that *all is but vanity, and vexation of Spirit.* One thing
‘thing onely is neceſſary; *To fear God and to keep his commandments:*
‘*for that is the whole buſineſs of man.* I now care for nothing, but
‘that I may cheerfully end my Race, and the Charge which I
‘received of the Lord Jeſus Chriſt, that is the beſt end of Life, and as it
‘is the end, ſo alſo it is the aim unto which the Chriſtian man ſhould keep
‘his Courſe. The end of this temporal, is the beginning of life everlaſting.
‘Oh happy change! Indeed I fear nothing: Chriſt is both in Life and
‘Death advantage unto me. He doth not forſake me. If he encreaſeth my
‘my bodily pain, he alſo augments the Joy of my Soul. *Come, and I will*
‘*ſhew you what he hath done for my* Soul: *I called upon him, and he attended:*
‘*He heard my voice, and hath blotted out mine iniquity, as a Cloud vaniſheth.*
‘As a Father is pittiful, and tender hearted towards his Children, ſo the
‘Lord hath compaſion upon all them that fear him.

By ſome whiſpering of Friends, and the knowledge himſelf had of his diſeaſe, he eaſily judged that it was the *Miſerere mei*: and that he was not like ſo ſoon to be delivered of it but that he muſt firſt expect divers heavy accidents; as a burning Fever, attended with raving, and the voyding of his Excrements upward, the apprehenſion whereof, cauſed divers fears in his mind, and made him very penſive: whereupon he prayed: "O Lord, have mercy upon me, deliver me from the ſhame ' which I fear, for thou art merciful. I humbly thank thee, O Lord, my ' God, that thou ſmiteſt me in the leaſt noble part of my Body, leaving ' me yet a ſtrong heart, and my underſtanding free to meditate upon thy ' power, and goodneſs. I beſeech thee, O Lord, to continue unto me that ' unſpeakable Grace, ſeeing I conſecrate my mouth unto thee, that I ' may utter no words but of edification, praiſe and thankſgiving. Let ' my mouth be polluted with any filth, but let this houſe my of Body fall ' on that ſide where the breach began, and let me look upon it not ' with an holy diſdain, with a calm Soul lifted up towards the ' things which are above, unto which I aſpire, knowing that *Fleſh ' and Blood cannot inherit the Kingdom of God: nor corruption, incorruption.*

' Lord, *what is man that thou makeſt ſo great account of him, and that ' thou thinkeſt upon him? He is like unto vanity: He is but fleſh: A wind ' that paſſeth away and returneth not.* There needs no more to overthrow the ſtrongeſt, but a filthy Excrement; alittle obſtacle, which ' all the Remedies of Art cannot remove. Thou haſt done it, O Lord, ' it is thy will, and it is mine alſo: *Be it unto me according unto thy Word.* ' I am in thy tender and Fatherly Hands, I fear nothing: Thou art ' my defence, and my rich reward. When thoſe that were about him ' ſpake any words of comfort, he ſaid; Courage: Continue theſe Diſcourſes to ſtrengthen me: God will furniſh you with what is fit for that ' purpoſe: For he not only aſſiſteth the ſick Perſon, but thoſe alſo ' who are called to his aid: *He is neer unto them that call upon him in ' Truth.*

After ſome time he ſpake unto his Neece, ſaying; "Daughter leave ' me not: continue with me in Prayers: help my weakneſs: fear not ' to ſpeak unto me whatſoever God ſhall inſpire your heart with, or put ' into your mouth: Such ſweet and pleaſant conference will help me to ' paſs over this night the more quietly, and God will be with us: for he ' eaſeth our infirmities, he aſſiſteth our good intentions, and furniſheth ' us with matter of Prayer and Thankſgiving. He is well pleaſed, and ' attentive, when thoſe that fear him talk of ſuch things as appertain ' to their Salvation. And then turning to God, he ſaid;

' My God, thou haſt allured me; I have been drawn by thee: Thou ' haſt known me from my Mothers Womb with a merciful, and powerful knowledge. Thou didſt call me by my Name. Thou didſt open ' mine ear, and *I* have been attentive: I have ſhewn forth thy Praiſe in ' the Congregation. Thy Word hath been more ſweet in my Mouth than ' Hony. What am *I*, O Lord! Duſt and Aſhes, an Earthen Veſſel: And ' yet thou haſt been pleaſed to powre into this Veſſel an holy Liquor, an ' immortal Seed. Thou liveſt, O Lord, and thou quickeneſt me. I ſhall ' not die, but live eternally that true Life, which *is hid with Chriſt in God: ' Happy and holy is he that is a partaker of the firſt Reſurrection; the ſecond* Death *ſhall have no Power over him.* Be hold I am dead, and I am riſen ' again! I live no more in myſelf, but I live in the life of the Son of God

‘ *who loved me, and gave himſelf for me.* I am leſs than the leaſt of all
‘ thy mercies. Thou didſt chooſe me before thou gaveſt me a being.
‘ Thou gaveſt me to be born in thy Church, of faithful Parents, and par-
‘ ticularly of an Holy Mother, who dedicated me to thy Service from my
‘ Childhood. O! with what care and affection did ſhe pour into me the
‘ ſeeds of godlineſs! with what wiſhes and prayers did ſhe diſpoſe of me!
‘ That great God, who worketh all things in us, bleſſed her endeavours,
‘ and heard her fervent Prayers, in accepting me for his Servant. I am thy
‘ Servant, O Lord: thou haſt inſtructed me from my youth, and hitherto
‘ I have ſhewn forth thy wonders and mercies. Thy gifts have not been
‘ fruitleſs in me. Thou doeſt thy work by weak inſtruments. Thou haſt
‘ forgiven: Thou haſt ſtrengthened: Thou haſt accepted the upright-
‘ neſs and ſincerity of my heart. And now, O Lord, ſince by all appear-
‘ ance, thou wilt take me out of this vale of miſery, leave me not in this
‘ laſt and important action. If thou wilt have me to die at this inſtant, I
‘ am willing: I am prepared: my heart is prepared. Lord, I give thee
‘ my heart; it's all thou requireſt: accept this preſent; receive this gift,
‘ which he offers of himſelf, unto whom thou haſt given all. Lord, I
‘ thank thee that thou teacheſt me: Thou enlighteneſt me: thou ſpeakeſt
‘ to my Soul: Lord, thou embraceſt me in thine infinite mercies; let me
‘ alſo embrace thee by a lively Faith. Grant Lord, that I may apply un-
‘ to my ſelf, all the ſweet promiſes of the Goſpel which I have preached
‘ unto others: Let them be powerful in me to uphold me in the midſt of
‘ my pains, and ſtrengthen me againſt Death it ſelf.

Seeing his Neece to weep; he ſaid unto her; “Weep not, but
‘ bleſs God for the patience he gives me, and wonder at his good-
‘ neſs in me: Mark well my words, even to the laſt ſigh of my
‘ breath; Strive to write them down, to the end that my dear
‘ brother, and others of my friends that are abſent, may thereby be
‘ edified, and comforted.

Some further means being uſed, he found ſuch eaſe, that he had, if not an hope, yet at leaſt an opinion (as others alſo had) that he might recover: and being laid in bed he fell aſleep. But alas! Scarce had he reſted half an hour, when he was awaked with a pain in his ſide, a ſwelling of his belly, greater than ever before, and a Fever attended the ſame. Then began his plaints to be more heavy, and his reſtleſneſs extraordinary: which his Neece perceiving by his ſilence, and deep ſighs, ſaid unto him: *whence doth this reſtleſneſs proceed? Me thinks I find ſomething extraordinary: where is that cheerfulneſs that made you joyfully to digeſt your pain? and thoſe fervent Prayers that you uſed to pour out in your greateſt extremity?*

“ Alas! (ſaid he) how ſhould I be joyful, when he that gave
‘ me courage is departed from me? That Spirit of comfort which
‘ filled my Soul with Peace and Joy, is offended with me. For I have
‘ liſtned (unhappy I) to thoſe who talked unto me of coming back into
‘ the world again. I have been tickled with a deſire of Life: And
‘ how is it poſſible to be otherwiſe, after having taſted the ſweet
‘ fruits of the Heavenly *Canaan*, and conceived by Faith thoſe Riche

‘above? What ſhall I now do? Whether ſhall I go? If I call, he ‘gives me anſwer: and he hath almoſt deprived me of the faculty of ‘Speech: what a woſul change is this? A holy fire had kindled my ‘Meditations, and now vain thoughts do interrupt it. I cannot for‘get an old *Satyre*, and ſuch idle toyes of no moment, ſo that I fall ‘back whilſt I am haſting unto death. But (dear Neece) ceaſe not ‘ſtill to entertain me with good diſcourſes: call, call back the Com‘forter, that he may return, and finiſh that good work he had ſo well ‘begun in me. Come again, come again, and ſtrengthen me, *before I* ‘*go hence, and be no more.*

Scarce had he wreſtled three quarters of an hour with this Temptation, when he fell into a Swoon, and after recovery, Company coming about him, he ſpake particularly to his Wife. “Farewell ‘(ſaid he) my dear Heart, whom I have loved better than my ſelf. ‘We have lived now thirty years together in peace and amity: I ‘thank you for your aſſiſtance: you have been a good helper unto ‘me: I did caſt all the care of my Houſhold affairs upon you. I ‘intreat you to continue your great love unto my Child. And you, ‘my Son, love and honour this dear Conſort of my Life, who hath ‘been a Mother to you. I pray, and command you, if you would ‘have God to bleſs you, that which I have purchaſed by my la‘bours, ſhare it among you, according to equity and right, with‘out contention or debate. Do all with Friendſhip, and Chriſtian ‘Wiſdom: Love Peace above all things. Then taking both their ‘hands, he joyned them, ſaying; Promiſe here unto me, that there ‘ſhall be an holy and mutual Friendſhip betwixt you; which they ‘having proteſted, he ſaid, I will believe you: for I have no reaſon to ‘doubt of your ſincerity: I know you fear God; and that you will ‘obſerve my laſt Commands, as I pray God to make my bleſſing effectual ‘upon you. Then turning to his Wife, he ſaid, the Lord bleſs you, my ‘Dear Heart, the Lord comfort, and ſtrengthen you: He is the Husband ‘of the Widows, and Father of the Fatherleſs.

To his Son, he ſaid; ‘The Great God bleſs thee, my Son, lead thee ‘in all thy wayes, enrich thee in all Chriſtian Virtues, give thee to a‘bound in all ſpiritual and temporal bleſſings. Contemn the World, and ‘all the deceiving hopes thereof; for the World paſſeth away, and all ‘the coveteouſneſs of it. Let thy chief happineſs conſiſt in the bleſſing ‘of God. Be thou fortified in Faith, and furniſhed unto every good ‘Work. May the Peace of God reſt upon thee, and make thee peaceable ‘and charitable: and thoſe three young children whom I commit to thy ‘care, will be fit ſubjects to exerciſe thy charity upon, *&c.* Then turning ‘to his Neece, he ſaid; Farewell, dear Neece, we have an alliance in the ‘Heavens, which ſhall laſt for ever. The Lord bleſs thee. Now ‘and then feeling his pain, he ſaid; I know, O Lord, that this Ta‘bernacle cannot be deſtroyed without pain: the heart is yet ſtrong, ‘and I have yet many pangs to undergo: Lord help mine infirmities: ‘depart not from me in the day of diſtreſs. Say unto my Soul, Soul I am ‘he that can deliver thee. *The Lord is the Portion of mine Inheritance.*

When they about him ſpake any thing of Repentance, and Gods mercy
‘in pardoning of Sin; he anſwered; “As for that point, it is done: I
‘am reconciled: I am cleanſed from my ſin, through the precious bloud
‘of my Redeemer. He hath already told me, that my Sins are waſhed
‘away: I taſte already of that bleſſedneſs: *Bleſſed is the man to whom the*
‘*Lord imputeth not his ſin. There is no condemnation unto them that are in*
‘*Chriſt Jeſus.* He is come unto me in his loving kindneſs. He draws
‘me, and I follow him willingly. He eaſeth the pain of my body, and
‘encreaſeth the joy of my ſoul. He refreſheth it with the dew of his
‘Grace. Behold, I am filled: I am made Rich: *Man lives not by bread*
‘*alone, but on every word that proceedeth out of the Mouth of God: The*
‘*Kingdome of God, is not Meat, nor Drink, but Juſtice, Peace, and Joy.*
‘Through the Holy Spirit I am fed: I am filled by my Saviour, whoſe
‘fleſh is truly Meat, and his blood truly Drink: *and as he is the true*
‘*quickning bread which came down from Heaven, ſo whoſoever eateth*
‘*thereof, ſhall live by him*: and therefore I live. It is now two dayes
‘that I have not lived the Life of the Creature, but that Life which I ſhall
‘live eternally in Heaven.

After a while, finding himſelf much weakened, he ſaid, “Farewel,
‘once more, my Friends: I am going away: Look to me, and ceaſe
‘not to ſtrengthen me by your Prayers and exhortations: When I can
‘ſpeak no more, I ſhall ſtrive to give you ſuch ſigns as ſhall give you a
‘Teſtimony of my Faith and Perſeverance, *&c.* And to his Son,
‘he again ſaid, My Son, I know you no more according to the
‘Fleſh: all my carnal affects are mortified, and ſwallowed up into
‘the love of God: my love to my Wife and Children is now altogether
‘ſpiritual, *&c.*

The night coming on, he ſaid; “And is it ſo, that I yet live, and
‘have ſtrength to ſpeak? it is God that doth it: My ſtrength is renewed,
‘that I may glorifie my God, and exalt his Holy Name. Lord,
‘I am not impatient; I wait the moment that thou haſt ordained: I
‘believe, *I* perſevere, *I* cannot be moved: the Spirit of God beareth witneſs
‘to my ſpirit, that *I* am one of his Children. O Lord, thou knoweſt
‘me, even to my inward parts: *I* am thy ſervant, ſupply all mine infirmities,
‘perfect thy work in me, *&c.* When the morning light appeared,
‘he ſaid, *I* ſhall ſhortly ſee no difference of day and night: for indeed
‘*I* am come to the Eve of the Great and Everlaſting Day. *I* am
‘going to a place where the Sun ſhall no more ſhine unto me, but my
‘God ſhall be mine eternal light. Lord, thou doſt already ſpread ſome
‘beams of the light into my ſoul, and thou lendeſt me eyes to ſee it. Oh,
‘how powerfuly doſt thou work in me! This *Old Man* dies, and thou
‘doſt cloath me with the *New Man, which is renewed in knowledge,*
‘*according to the image of him that created him.* He is ſtrong: He ſees: He
‘hears: He goes forward a great pace; only he longeth to be let out, and
‘ſet at liberty. Deliver me out of this Goal, that I may praiſe thy
‘Name. *I* do not yet ſlight this body, but *I* alſo think upon the renewing
of it: for *I* know *that thy dead ſhall live*: yea, and my dead
‘Body alſo. *It's ſown in corruption, it ſhall riſe again in incorruption, &c.*

It ſhall be made conformable to *the glorious body of* Jeſus Chriſt, who was made the firſt-fruits of them that ſleep. I ſhall ſee him in my Fleſh: mine own eyes ſhall ſee him: I ſhall *behold his Face in Righteouſneſs, and ſhall be filled with his likeneſs, when I ſhall be awaked again.* He hath loved me with an hearty affection: He hath kiſſed me with the kiſſes of his mouth: He hath put far from me all fear: He hath filled me with Peace and Joy in believing. O incomprehenſible Love! That which I feel, is far beyond all expreſſion. Bleſſed be the Lord, who hath directed my heart unto the love of God, and the hope I have in *Chriſt Jeſus.*

Fainting fits coming often upon him, he ſaid, "I can do no more, I am going away: Lord, come, and receive me: Make no delay: Receive thy Creature, *&c.* ---- I long for thee, O my God, *My Soul waiteth for thee, as the parched Earth.* When ſhall I enter, and preſent my ſelf before the face of God? Come Lord, come Jeſus: Take me into thy boſom: I am ready, whenſoever it ſhall pleaſe thee. My heart is prepared, my Soul is ready: I long for his coming, yet do I not fret my ſelf: by the aſſiſtance of God, I am not troubled: I wait; I believe; I perſevere: Though he delay my Joy, yet I am in my way, and the ſenſe of his favour encreaſes in me every moment. My pain is ſufferable, and my joy is not to be valued: I have no more earthly cares, nor any deſires, but of the things that are above. I have longed for the coming forth of new Books, &c. but now, thou, O Lord, art all unto me, and to be near unto thee is all my happineſs. O, what a brave Library ſhall I have in God! in whom are hid all the Treaſures of Learning and knowledge. I ſhall no more ſee things afar off, and darkly: I ſhall not know in part; but I ſhall be filled with the knowledge of God; as the waters cover the bottom of the Sea. Thou art the Teacher of Souls: I have learned more Divinity in ten dayes, wherein thou haſt viſited me, than in fifty years before. Thou haſt made me to go home into my ſelf, where I was not before, but in the world. I am now in the School of my God, and he inſtructs me after another manner than all thoſe Doctors, in the reading of whoſe Works, I have employed ſo much time. O what darkneſs! what dulneſs! what vanity in whatſoever proceeds from the wit of man? What vaſt and large fields muſt we many times walk over, before we can find any pleaſing fruit? But thy Doctrine, (O Lord, my God) is all-ſufficient, and plentifully furniſhed with good Fruits. My Soul is filled therewith, as *with Marrow and Fatneſs.* *I* renounce from my heart all other knowledge, and hold faſt only to that, *JESUS CHRIST AND HIM CRUCIFIED, &c.* Beating upon his breaſt, he ſaid, Here is inward joy by the Spirit of God dwelling in me. What am I, O gracious God, that thou daigneſt to dwell under my poor Roof? It is thy Will, O Lord, ſo it is mine alſo.' Let thy good Spirit dwell in me unto the end. ---- *I* have no more ſhare in any thing that is done under the Sun: but *I* wiſh the Church may be in Peace in all places. Adding,

Lord, unto Sion *turn thy face:*
Pour out thy mercies on thy Hill,
And on Jeruſalem, *thy Grace:*
Build up the walls, and love her ſtill.

“I am of that *Sion*: Have mercy upon me: Deal with me after thy loving kindneſs. The Lord caſteth me down: but he draweth my ſoul unto himſelf: The beſt is, I am not troubled about my Salvation. God gives me ſtrength to hold out miraculouſly, to the end I may edifie others to the laſt. I am well contented, O my God, Let me never grudge: What are all theſe ſufferings, to that Grace which thou giveſt me? Thou tempereſt theſe ſhort bitterneſſes with unſpeakable comforts. Thou ſpeakeſt to my Soul with a ſweet voice, which I underſtand: for I am one of thy Sheep: and thou ſayeſt, *My ſheep hear my voice, and* I *know them, and they follow me.* ------ Seeing all the company attentive, he ſaid, Wonder not, I can do nothing of my ſelf: it's God that worketh all in all, that all may be humbled. Here is a School of Humility: Look upon me, and remember the mercy of God in me. See how he caſteth me down with his mighty hand, to exalt and glorifie me in his due time. *The ſufferings of this world are not to be weighed with the glory to come, which ſhall be revealed in us.* It is my delight that I can glorifie God even in Death, ſweet Death. It's a paſſage unto life everlaſting. O Lord, ſtrengthen the Soul of thy Servant, that he may remain conſtant unto the end. I hope this combat ſhall not laſt long. End Lord, that the end may crown the work.

After ſome time, he ſaid, “God hath fulfilled all his Promiſes in me: I have ſeen them afar off, believed, and welcomed them. I only expect now to give up my laſt breath unto God: He hath taken poſſeſſion of my heart: I feel it: He dwelleth plentifully in me. There remains no more, but that he give me the Wings of an Angel to fly out of that dead carkaſs.

O Holy Word, enable me,
With longing heart to thee to flee.

Having all the ſymptomes of an approaching end, in all his pains and weakneſs, his Faith was ſtill fortified, and his Patience augmented: whereupon he ſaid;

“Be not ſorry for me: Theſe laſt hours have nothing terrible in them. This Body indeed doth ſuffer, but the Soul is comforted, ſtrengthned, and filled according to my Wiſh. *The Lord is my* Shepherd, *I ſhall not want: His rod, and his ſtaff ſhall lead me* ſafely through this ſhort Valley of the ſhadow of Death: This little Cloud doth not hinder me the ſight of the Light of Heaven: it ſhineth already in my ſoul. Lord, thou enlighteneſt me; thou warmeſt me, draweſt me upward, and I follow thee willingly: I lift up my ſelf with the wings of Faith: The more violent my pains are, the near-

‘er I draw to the time of my delivery. My wound, my wound ſmarteth;
‘but *I held my peace, becauſe thou Lord didſt it.* Have mercy upon me: Deliver
‘me, O Lord: I am not impatient; I know that God is faithful, and
‘that he will give *the temptation an iſſue, that ſo I ſhall be able to bear it.*

Again, he ſaid, “Have I not ſaid all? There is now no more to be done,
‘but to give up this Soul into the hands of God. Is it not time, O Lord?
‘my God, let this ſuffice. O everliving God, receive my Soul, I reſign it
‘into thy hands.

For thou haſt ranſom'd me,
O God of Veritie.

His great and grievous pains made him often cry out,

O Lord, on thee I call and cry,
Be pleaſed therefore to make haſte,
And hearken to my voice at laſt,
For 'tis to thee I call, and pray.

“Look upon my ſorrows, and my ſufferings, and pardon all my ſins.
‘Yea, it is done. He hath done away all mine iniquities: ſhorten there-
‘fore, and leſſen my pain: O Lord, hear my Prayer, for it is time:

Behold here is the happy day
Which God unto our wiſh hath ſent;
Let us rejoyce therein I ſay,
With pleaſure, and true hearts content.
O what ſoure anguiſh?
But what ſweet refreſhment?
I never found diſtreſs or pain,
But ſtill I did moſt plainly find
God bountiful to me, and kind.

They about him, told him, *That God was near unto all thoſe that called upon him in truth.* He anſwered, *He is: He dwelleth with me here.* Knocking upon his Breaſt: He worketh powerfully, according to his good pleaſure. They ſaid, *Death is ſwallowed up in Victory.* He added, *Thanks be unto God, who hath given us the Victory, through* Jeſus Chriſt *our Lord.* They ſaid, *Whom he hath predeſtinated, he hath alſo called: and whom he hath called, he hath juſtified: and whom he hath juſtified, them he hath alſo glorified.* “Yes
‘(ſaid he) Grace upon grace. O what a lovely chain! it is a golden
‘chain: there reſteth no more but the laſt link to be finiſhed in me: End
‘it therefore Lord, and Crown thy Work. Let me die: O let me die
‘the death of the Juſt, that I may behold thoſe Riches, *that eye hath*
‘*not ſeen, and are not entred into the heart of man.* Thou giveſt me
‘ſome taſte of them already: they are ſweets: they are refreſhings not to
‘be expreſſed.

A Miniſter having prayed with him, he ſaid, “You have helped me:
‘Whilſt you was calling upon God, I have found eaſe of mine
‘in-

‘infirmity: Encourage me ſtill: I have but a ſhort race to run: I almoſt touch the Goal: I advance: I recover new ſtrength: I touch the prize, and lay hold upon everlaſting Life. This Body decayes, but I have an *eternal houſe in Heaven, which is not made with hands: an incorruptible inheritance, which cannot be defiled, nor fade away, reſerved for me in Heaven.* ---- After ſome time, his pains encreaſing, he cryed unto God to help him, ſaying, Come, Lord Jeſus, come: I can do no more; yet do I not loſe my Patieence: my Soul waiteth for thee, as the dry Earth for rain: *As the Hart panteth after the VVater-brooks, ſo my Soul panteth after thee, O God; O when ſhall I enter, and preſent my ſelf before the Face of my God?* I am extreamly weakened, but my Soul is ſtrengthned, and joyful.

His Wife, ſeeing his countenance look like death, ſhe ſaid chearfully to him; Farewel, Dear Heart; Enter now joyfully into Life everlaſting. “Yes, (ſaid he) I am going unto thy God, and my God. We have gained all; *Amen.* So be it. Farewel, my Son. Farewel, my dear Neece.; Be not afraid, I have prayed for you; you ſhall be all happy. Perſevere; Let none take away your Crown from you. I go before, you ſhall follow; Doubt not. We all ſhall go together, and meet our Lord in the air, and ſo ſhall be with him for ever. There is no more to be ſaid or done. I am ready; I am prepared. Come, Lord Jeſus, take thy Creature. Come; I climbe; I hope; I knock at the gate. Open, open Lord, to thy poor ſervant.

Afterwards, his Face changed colour, and they perceived ſome little contractions, whereupon his Neece asked him, whether he did yet underſtand? *O, yes,* (ſaid he) *ſpeak.* Are you not very joyful? ſaid his Neece; *Yes,* (ſaid he) *there is a faſt aſſurance in me.* Then they ſaid,

O Lord, how great thy favours be
To them that put their truſt in thee.
And in the ſhadow of thy wings.
With full deſire thou filleſt them.
And in thy pleaſures pureſt ſtreams,
He concluded: *To drink thou doſt them call, and bring.*

Thrice happy he whom thou doſt chooſe,
Near thee to dwell and ſtay,
That he may flee unto thy Houſe,
He concluded: *And there remain for aye.*

We ſhall be filled plenteouſly
With Riches of thy Glory great,
And in thy Sanctuary on high
He ended: *VVe all abundantly ſhall eat.*

His Son ſaid, Fear nothing: for he that believeth in *Chriſt Jeſus,* ſhall not periſh: He added, *But have Life everlaſting.* His Son, in praying with him, beſought God to ſend him his Spirit of comfort: He anſwered, *He is come.* Give thy Servant a full feeling of thy favour: He ſaid, *He hath done it.* Give him an apparel of Salvation: He ſaid, *He hath given it.* Let us go to the Throne of Grace, and obtain pardon: *That is done,* (ſaid he.) Leave then chearfully this Body to the Earth, and reſign thy Soul into the hands of God: *who gave it,* ſaid he. Take up the Shield of Faith, and all the Armour of God; He anſwered, *I have them; I have fought the good fight, &c.* O Lord, give wings to thy ſervant. Open unto him thy *Paradiſe:* Let him behold thy Face: He added, *With the Souls of the Juſt ſanctified.* Let him receive the white ſtone, the hidden Manna, and bear a part in that Song, which none underſtandeth but he that ſingeth it: He added, *So be it: Amen.* A while after, one of the company ſaid, I believe that at this inſtant he enjoyes the Viſion of God: Then he forced himſelf to ſay, *Yes:* and almoſt with that word, ſweetly gave up the Ghoſt, *Jan.* 7. *Anno Chriſti* 1651. at *Breda,* in the ſeventy eighth year and ſixth month of his age, and in the twelfth day of his ſickneſs.

The laſt Hours of Doctor Peter du Moulin, *Miniſter of Gods Word, and Profeſſor at* Sedan.

157. Three years and an half before his death, he had a great hurt by a fall from his Horſe, after which, he enjoyed no good health: Yet gave he not over the works of his Calling, either in the Church or Schools: and ſeldome miſſed preaching once a week, and reading two Divinity Lectures. Through his whole life, he was much given to devotion; but in that laſt ſickly time, he was ſo extraordinarily taken up with private holy exerciſes, that he did almoſt nothing elſe but pray and meditate. He continued to the laſt that neat Language, for which he was ſo eminent, and the readineſs of his memory, which afforded him matter of ſolid Diſcourſes upon any ſubject about which he was queſtioned.

Tueſday, Feb. 26. 1650. He awaked in the morning, ſo weak and oppreſt in his Breaſt, that he thought himſelf unable to preach that day. Yet, encouraging himſelf, he was led to the Church: and being, with difficulty, got into the Pulpit, he fainted; and ſome Wine being brought him, he refuſed it, chuſing rather to expect Gods help, than to do any thing that might ſeem to border upon indecency. His Text was, *Pſalm* 16. 9. *My Fleſh ſhall reſt in hope:* and by Gods aſſiſtance, he ſpake with more vigour than he had of a long time before: and he applied the Doctrine to himſelf, giving an account of his Faith and Hope to his Hearers, as fore-ſeeing, that this would be his laſt Sermon to them.

Thurſday Febr. the laſt, his oppreſſion was ſo much encreaſed, that there was no ſmall fear of his ſudden death. Being therefore viſited by his Colleagues, he deſired them to remember him in their Publick Prayers, it being a Sermon-day. He ſpake to them with much facility, and preſence of mind. Such as he knew (of thoſe that came to bid him farewel, and to receive his bleſſing) to be of an exemplary life, he praiſed and encouraged. Such, in whom he knew matter of blame, in a diſcreet way, he commended thoſe Virtues which were oppoſite to their Vices: and to ſome that were given to tricks, he ſaid, *Of all Crafts,* *the Maſter craft is an honeſt man.* Seeing a blind woman among them, he ſaid; *You want bodily eyes, but you have the eye of Faith, penetrating as far as Heaven. You ſee not the brightneſs of the Sun; but God will let you ſee the brightneſs of his Face.* To a *Roman Catholick,* he ſaid; *I have many wayes offended God, yet my Conſcience bears me witneſs, that* I *never preached, nor wrote any thing but what I believed to be conſonant to the Word of God.*

To his Colleagues he ſaid; *Fare you well, my Maſters: I have good ſatiſfaction in my mind that I leave this Church in the hands of Perſons, whom God hath endowed with great gifts, and above all, with an exemplary piety. I make no doubt but that you will carefully look to the conduct of the Flock committed unto you.* One of them replying; the Lord grant, Sir, that we may imitate you: for you are that good Servant, who not onely have, not buried your Talent, but have very much improved it. You have done good ſervice in your life, and your labours will live, and do good when you are gone. He anſwered, *Ah Sir! You know not how much you grieve me by ſo ſpeaking: For I have not done all the good I ſhould have done, and that little benefit which the Church hath reaped by my labours, is not from me, but from the Grace of God which is in me, as it's uſual with him to do a good effect by a weak inſtrument. I am conſcious to my ſelf that I have neglected my Duty in many things, and that I have offended my God, but I have loved his holy Truth, and hope in his Mercy: He is my Father, and my God, and Jeſus Chriſt is my Saviour. Whoſoever believes in him, ſhall not periſh, but have life everlaſting.*

His Friends told him, that he wronged himſelf by ſpeaking ſo much; *It's true* (ſaid he) *but I will dye glorifying of God.* The four or five firſt dayes of his ſickneſs, he ſpent in expreſſions of humiliation. His Prayers were fervent, and full of penitent ſorrow. He acknowledged himſelf the greateſt of Sinners, and the moſt unworthy of the Graces which he had received of God: He abhorred his own unthankfulneſs, aggravating his faults, and diſtaſting all that commended him. “Lord (ſaid he) I have deſerved nothing but puniſhment. Thou haſt heaped bleſſings upon me: Thou haſt honoured me with an holy calling, but I have not laboured according to the worth of it. I have mingled mine own Glory with thine: I have often neglected thy ſervice to ſeek my particular intereſt. O how much ſelf love! How many perverſe affects have oppoſed the Kingdom of thy Son within me! How many times have I grieved thy good Spirit by a thouſand idle thoughts, and carnal affections! But though it had been but Juſtice in thee to have cruſht me in thy Wrath, yet thou haſt alwayes ſhewed thy ſelf a gracious and merciful Father unto me. *In very faithfulneſs thou haſt affected me.* Indeed thou haſt ſometimes beaten me with thy moſt terrible Rods; Thou haſt hid thy Face from me for a moment, but thou haſt remembred me in thy great compaſſions.

His devout expreſſions ſuffered but little intermiſſion, and his holy meditations none at all. For if ſometimes he was kept ſilent by a drowzy fit, one might diſcern by the lifting up of his eyes and hands, that his heart was with God: And every time that he re-aſſumed his Diſcourſe, it was evident, that his ſpeech was but continuance of his Meditations. As when he thus began: “Lord thou wilt do it: Thou art “faithful in thy Promiſes: I am thy Creature: Thou haſt led me, and taught me from my youth: O forſake me not in this laſt period of my Life! Have mercy upon me, my God, my Father, have mercy upon me. *O Lord, hear: O Lord, forgive: O Lord, hearken and doe: Defer not, for thy own ſake, O my God: Even for thy Sons ſake, who hath loved me, and given himſelf for me.*

He much enlarged himſelf upon the Meditation of Gods mercy, ſaying; “The mercy of God is infinite as himſelf is: There is no ſin ſo great, but may be remitted. How great was *Aarons* ſin that made the Golden Calf? How grievous that of *David* in the buſineſs of *Uriah*? And that of *Solomon* (whom God had ſo highly honoured) whoſe heart was ſeduced by the love of ſtrange Women to the abominable worſhip of falſe Gods. And yet God ſaid of him, *That if he brake Gods Satutes, and kept not his Commandments, he would viſit his Tranſgreſſion with the Rod, and his Iniquitie with Stripes: yet nevertheleſs he would not utterly take his loving kindneſs from him*: and applying it to himſelf, he ſaid; Thou wilt pardon me, even me alſo, O my God. *Thou wilt deliver me from every work, and preſerve mo unto Heavenly Kingdom.* Let me dye the death of the Righteous. Let me ſee thy Face in Righteouſneſs. Let me taſte thoſe Goods, of which thou haſt given me many fore-taſtes. O how happy a thing is it to live in Gods Fear, and to dye in his Peace!

His ſickneſs being violent, and his pains ſharp, a Miniſter ſaid unto him: *Be of good Cheer, for the time of your deliverance draws nigh.* “O how welcom (ſaid he) you are unto me with that good news! Welcom kind Death. O how happy ſhall I be to ſee my God, to whom my heart hath been of a long time aſpiring! He will be merciful unto me. Pray that he will be pleaſed to perfect his work in me. ----Sometimes the violence of his pains, extorted theſe complaints from him. O Lord, lay not too heavy a hand upon thy poor Servant! Thou haſt ſufficiently afflicted me, to make me ſenſible of my ſin. Yet, correcting himſelf, he added; Nay, Lord, I am far from murmuring againſt thee. I have kept my ſelf from that in my long tryals. Why? I have deſerved infinitely more than I ſuffer. Bruiſe this Duſt and Aſhes: This Body, and ſave my pretious Soul. As miſerable as I am, I would not change my condition, with that of a King, while I hope in the Grace of my God.

When one told him the Words of *Jacob*: *I have waited for thy Salvation, O God*: he ſaid; “Many of our Doctors, by that Salvation, underſtand, the temporal deliverances which God promiſed his People: But I will apply it to my ſelf in the ſame ſenſe as you take it.

Another uſing the words of the Hymn of *Zecharias*, *the tender mercy of the Lord, whereby the Day ſpring from on high hath viſited us*: he added; yea, *It is that Son of righteouſneſs with healing in his wings.* When he heard that Text, *Pſal.* 130. *I wait for the Lord, my Soul doth wait, and in his word do I hope*: He ſaid; That Word is the Promiſe of the Goſpel, That whoſoever believeth in Jeſus Chriſt hath everlaſting life. That is the Word wich my Soul doth wait for. He of ſpake of *Pſal.* the 51. eſpecially upon that *ver.* *The Sacrifices of God are a broken Spirit: A broken and a contrite heart, O God, thou wilt not deſpiſe.* And then he uſed to ſay; That Sacrifice, O my God, I offer unto thee.

A young ſtudent asking him, whether he thought that the *Hebrew* was the Language uſed in Heaven? He anſwered, this is not revealed: neither do I think that the Language of Heaven, is known here on Earth: But I think we ſhall learn it in a moment, when God ſhall be all in all: and that is that tongue of Angels which Saint *Paul* mentions. This is, as other things which God hath prepared for thoſe that love him; things which eye hath not ſeen, nor ear heard, and which are not come into mans heart.

Having repeated thoſe words, *Pſal.* 32. 1, 2. *Bleſſed is he whoſe tranſgreſſion is forgiven, whoſe ſin is covered: Bleſſed is the man unto whom the Lord imputeth not iniquity, and in whoſe ſpirit there is no guile.* He added:
“Thou knoweſt, Lord, that in ſincerity, and without guile I humble my
“ſelf before thy Face. I am a miſerable ſinner, and durſt not lift up mine
“eyes towards thee, did I not truſt both in thy Commandment, and Pro-
“miſe. Such as labour under the ſenſe of their miſeries, are thoſe whom
“thou calleſt, ſaying, Come unto me all ye that labour, and are heavy
“laden, and I will eaſe you. O then, let me come unto thee. Draw me, O
“Lord, that I may run after thee. I am tyred: I am weary to be abſent from
“my God: My ſoul thirſteth for God: For the living God: VVhen ſhall
“I come and appear before God? Alas! I am unworthy, of it for I am con-
“ceived in ſin. My whole life hath been a continued tranſgreſſion: Yet
“far be it from me to doubt of Gods power, and faithfulneſs. VVhere ſin
“aboundeth, his grace aboundeth much more. It is not for the Righteous,
“but for Repenting ſinners, that he hath given his Son, that whoſoever
“believes in him ſhould not periſh but have life everlaſting. Lord, I believe,
“help thou mine unbelief. Increaſe and ſtrengthen my Faith: It's now weak
“and ſmall, but it is true and unfeigned, and reſteth upon Jeſus Chriſt on-
“ly. There is no Salvation in any other. He is the VVay, the Truth, and
“the Life. None can come to the Father but by him. Away with all other
“Interceſſors. Away with all merits of works. *A*ll our righteouſneſſes are
“but pollutions. *A*h my God! I have no righteoſneſs but thine; For I am
“conceived in ſin. I never did any work ſo good, but it needed pardon.
“Mercy, Lord, Mercy. Pardon me my ſins. Pardon me my righteouſneſſes.
“Waſh me throughly from mine iniquitie, and cleanſe me from my
“ſins. Purge me with Hyſop, but let it be dipt in the Bloud of the Lamb
“without blemiſh, and without ſpot, which taketh away the ſins of the
“World. Thou knoweſt, O Lord, that I have loved thy holy Truth, and
“that I have believed thy Promiſes. They are the joy of my heart. They
“are the comforts which have kept up my ſoul from being caſt down with
“ſorrow. O God perfect thy work within me. Create in me a clean heart,
“O God, and renew a right ſpirit within me. Reſtore unto me the joy of
“thy Salvation, and uphold me with thy free Spirit.

He was a very humble, and a great contemner of himſelf, inſomuch as when any thing was ſpoken in his commendations, he rejected it with a kind of indignation, ſaying; *Away with this flattery, and pray to God to have mercy upon me.* His ſickneſs was an inflamation of the Lungs, with a burning Feaver, which redubled every day at the ſome time. Coming out of a ſtrong, and violent fit, he ſaid; *My God, how weary, how tired am I? When ſhall I reſt in thy Boſom? VVhen ſhall I be filled with the true*

Riches? When ſhall I drink of the River of thy Pleaſures? I am unworthy of it, O my God! but thou art Glorified by doing good to the unworthy. It is not for them that are whole, but for them that are ſick, that thy Son (the great Phyſician) was ſent. Whoſoever believeth on him, is paſſed from Death, to Life.

One asking him, whether he did not perfectly hope in the Grace of God which was preſented to him, he anſwered; *I hope, but not perfectly, yet as much as I am able. I ſuffer now the pains of Death, but God will redeem my Soul from the powr of the Grave, for he ſhall receive me.* When ſome comfortable place of Scripture was brought, whereby he found himſelf ſtrengthned, he would take his hand that uttered it, and kiſs it, ſaying; *It was the Spirit of God that ſpake by your mouth. The Lord bleſs you, and icreaſe his Graces in you.* After an exhortation, which had affected him very much, he ſaid; *Theſe are excellent wor ds. The Lord by his Grace, deeply imprint them in my heart.*

Sometimes he was in ſuch a Rapture, hearing ſome to ſpeak of the excellency of that Glory which he was going to poſſeſs, that he opened his mouth and his eyes in an exſtatical manner, and pronouncing but few words, with great intervals between, as; *Oh, what is it to ſee Gods Face in righteouſneſs! Oh, when ſhall* I *be ſatisfied with his likeneſs!* Oft he would repeat thoſe words of *David, Pſal.* 36. *How excellent is thy loving-kindneſs, O God! Therefore the Children of men put their truſt under the ſhadow of thy wings. They ſhall be abundantly ſatisfied with the fatneſs of thy Houſe, and thou ſhalt make them drink of the River of thy pleaſures. For with thee is the Fountain of Life, and in thy Light ſhall we ſee Light.* And *Pſal.* 67. *Bleſſed is the man whom thou chooſeſt, and cauſeſt to approach unio thee, that he may dwell in thy Courts.* We *ſhall be ſatisfied with the goodneſs of thy Houſe, even of thy Holy Temple.*

He often repeated *Pſal.* 27. & 63. & 71. Inſiſting eſpecially upon thoſe Words; *O God, thou haſt taught me from my youth, and hitherto I have declared thy wondrous works: Now alſo when I am old and gray-headed, O God, forſake me not.* Every day he prayed for his Children, both preſent and abſent, ſaying; *The Lord bleſs them, and give them of his Peace, and Love, and Fear.*

The four firſt dayes of his ſickneſs he ſpake both day, and night with little intermiſſions: but the ſix laſt dayes, he was moſtly in a deep ſlumber, againſt which he ſtrove earneſtly, and ſaid; *Prick me, I ſhould now watch. It's not now time to ſleep, but to dye, watch and pray* (ſaid my Saviour) *leſt ye enter into Temptation. O Great God, abandon me not to mine infirmities, but ſo preſerve and keep my Spirit, that I may glorifie thee even when I am dying.* He ſlept, but his heart waked. Oft he did lift up his eyes, and his hands, ſaying; *Lord be merciful unto me: Be gracious to me.* Even when he ſeemed to be faſt aſleep, he would bring out five, or ſix words, ſaying; *Death is ſwallowed up in victory. ------The Word was made Fleſh.* When his Friends awaked him, they would ask him, Whether he did lift up his Soul unto God? *Yes* (ſaid he) *inceſſantly.*

Many times he would feel his own pulſe, and ſay; *O what a grief is this! I cannot dye. Good God have mercy upon me: Set my Soul free. I am weary of being abſent from my God. I deſire to depart, and to be with Chriſt. O my God,*

God, come, fetch me, ſhorten the dayes of my combat. Let me dye, I beſeech thee. Into thine hands I commend my ſpirit: for thou haſt redeemed me, O Lord God of Truth.

Seeing many of his Flock about him, who deſired his Bleſſing, he ſaid, *The Lord bleſs you, and give you his fear, and the promiſed Salvation.* A little before his death, awaking about midnight, he ſaid to one that ſtood by, *I ſhall now ſoon be eaſed. I am going to my Father, and my God. He hath heard me indeed: I go to him with confidence; for he hath arrayed me with his Robe.* And being raiſed to an unexpreſſible rapture, he ſaid, *I ſee him. O how beautiful he is!* And putting thoſe of his Family from him, he ſaid, *I renounce all earthly affects. I will no more love any thing in the world but thee, O God, who doeſt alone poſſeſs me.* His eyes were clear and ſparkling: his mouth open, and panting after the living God: his arms ſtretcht up to Heaven, and his body ſtrove wonderfully to riſe, as it were to meet, and embrace the beautiful object of his love.

He continued to underſtand all that was ſaid to him; ſhewed holy elevations in Prayer, and gave thanks to thoſe that prayed, ſaying, *The Lord hear you, and the Lord bleſs you.* Once more he pronounced thoſe words, *Pſal.* 17. *ult. When* I *awake, I ſhall be ſatisfied with thy likeneſs:* and again, *Come,* Lord Jeſus, *come, come. He that believeth in* Chriſt Jeſus *ſhall not periſh, but have life everlaſting.*

One ſaying, Sir, You ſhall ſee your Redeemer with thoſe eyes: laying his hand on his heart, he ſaid, *I believe it.* This was the laſt intelligible word that he pronounced, yet loſt not his ſenſe and knowledge: for whilſt his Friends prayed, he did perpetually liſt up his eyes and hands to Heaven, and ſome moments after, quietly breathed out his Soul, dying in Peace, and with joy viſible on his face. *March* 10. 1658. in the fourſcore and tenth year of his Age, and tenth day of his Sickneſs.

A Speech made by the Emperour Marcus Aurelius, *to his Lords, on his Death-Bed.*

IT's no marvel, if ye bemoan and lament my preſent caſe: for men are led by Nature to compaſſionate their Friends miſeries: and thoſe doleful things which we have ſeen before our eyes, do moſt excite our commiſeration. But between you and me there is a more ſpecial bond: for knowing how dearly I have loved and reſpected you, I may juſtly challenge your love again. And now is the fitteſt ſeaſon for me to judge, whether I have deſervedly honoured you thus long, and taken all occaſions to prefer and advance you, and for to ſhew your ſelves grateful, and mindful of theſe ennoblements.

You here ſee my Son, your Pupil, is now entring the *April* of his age, and withall, into ſuch broken Seas, and ſurging waves of buſineſs, that if he have not good Pilots, he may ſoon, by miſgovernment, ſteer a wrong courſe, and make Shipwrack of his fortunes. Be ye therefore as ſo many Fathers unto him, by your prudent, and grave Counſels and Inſtructions. *For no Treaſures in the world can ſo aſſure a Prince, nor the ſtrongeſt Guard ſo well preſerve him, as the good will and love of his Subjects. The way to Reign long, and to live ſecurely, is not to purchaſe fear by cruelty, but to win love by mildneſs and clemency.* For they are beſt Servants to their Sovereign, and fartheſt from Jealouſie and Flattery, not which are compelled by neceſſity, but which are gently led by their own loving inclinations: nor will they ever ſtand out in any thing that he ſhall require of them, unleſs they be unjuſtly, and violently oppreſſed. And it's a point of great difficulty for a Prince, that may live as licentiouſly as he liſt, to moderate himſelf, and bridle his own appetite. Wherefore, if you, by your prudent Admonitions, ſhall plant in him a care to live well, and often remember him of what he hath now heard, you ſhall render him a worthy Prince both to your ſelves and others: And you ſhall thereby propagate my memory, which only this way may be made immortal. *Herodians Hiſt. of* Marcus *his Life.*

CHAP. XCVI.

Examples of Thankſgiving: Praiſe.

1. Our King *Edward* the third, after his Victory at *Poictiers*, took ſpeedy order, by *Simon*, Arch-biſhop of *Canterbury*, that eight dayes together ſhould be ſpent in giving God the Thanks, and Glory for his Victory. *Pol. Verg. l.* 19.

2. *Huniades* would not own, nor accept of the Peoples applauſes and acclamations after his great Victory over the *Turks*, but aſcribed all to God. *See his Life, in my ſecond vol. of Lives.*

3. Our King *Henry* the fifth, after the Battel of *Agincourt*, where he obtained a great and glorious Victory over the *French*, would not admit his broken Crown, or bruiſed Armour to be born before him, (which are the uſual Enſigns of Warlike Triumphs) and gave ſtrait charge, that no Ballad, or Song, ſhould be made or ſung, more than of Thankſgiving to the Lord, for his happy Victory, and ſafe Return. *Speeds Chron.*

4. *Ptolomie Evergetes*, having conquered all *Syria*, came down to *Jeruſalem*, and there offered many Sacrifices of Thankſgiving unto God, and dedicated unto him many gifts worthy ſo great a Victory. *AB. Uſh. An.* p. 358.

5. In *Italy*, there was, about the year 1550, one *Dominicus*, who Preached the Truth boldly, firſt, at *Naples*, then at *Placentia*, where he was apprehended by the Magiſtrate, whom he readily obeyed, ſaying, *That he wondred that the Devil had let him alone ſo long.* And, being asked, whether he would renounce his Doctrine? He anſwered, *That he maintained no Doctrine of his own, but the Doctrine of Jeſus Chriſt, which alſo he was ready to ſeal with his bloud, Giving hearty thanks unto God for accounting him worthy to ſuffer for his Name-ſake. See my Gen. Martyrol.* p. 266.

6. *Conſtantine the Great*, having obtained a famous Victory over the Tyrant *Maxentius*, he, together with his Army, ſang Praiſes unto God: and when the *Roman* Citizens of all ranks entertained him with loud acclamations, calling him their *Patron* and *Preſerver*, he was ſo far from being puffed up with their applauſes, that he aſcribed all to God, and returned Thanks unto him, as the only Author of his Victory. *See my ſecond vol.* p. 7.

7. *Huniades* having overcome the *Turks*, in a great and bloudy Battel, returned moſt hearty Thanks unto God for the ſame, and enjoyned the like to be done in all the Churches of his Province; and farther to teſtifie his Thankfulneſs, he gave a great part of his ſpoils to pious uſes. *Ibid.* p. 84.

8. The *Spaniſh invincible Armado* being beaten, and driven out of our Seas, Queen *Elizabeth*, of famous Memory, cauſed Publick Thankſgiving to be returned to Almighty God through all the Churches of the Kingdome. *Ibid.* p. 213.

9. The King of *Sweden*, and the Duke of *Saxony*, having in a great Battel overcome *Tilly*, as they began with Prayer, ſo they ended with Thankſgiving, appointing a Publick day of Thankſgiving to be celebrated, not only through the Army, but in all the Churches of *Saxony*, unto God for this his ſo glorious a Victory. *Ibid.* p. 247.

10. When Queen *Elizabeth* came firſt to the Crown, as ſhe paſſed out of the Tower towards *Weſtminſter*, ſhe made a Solemn Thankſgiving unto God, who had delivered her no leſs mercifully and mightily from her impriſonment in that place, than *Daniel* from the Lyons Den: and who had delivered her from many other dangers, wherewith ſhe had been environed and overwhelmed in the time of her Siſter *Maries* Reign, to bring her to the Joy and Honour of that day. *Ibid.* p. 191.

11. St. *Auſtin* upon the 132 *Pſalm*, commends the ancient cuſtom among Chriſtians, in whoſe mouths you ſhould alwayes hear theſe words, *Deo gratias*: Thanks be to God: When they met and ſaluted one another, *Deo gratias*: God be thanked: When they heard any tidings of Perſecution or Protection, Favour or Frowns, Gain or Loſs, Croſſes or Comforts, ſtill *Deo gratias*: the Lord be thanked. And ſhall not (ſaith he) Brethren in Chriſt give God thanks when they ſee one another? What better thing can we think, or ſpeak, or write, than this? *God be thanked.* Nothing can be more compendiouſly ſpoken, nor more gladly heard, nor more ſolemnly underſtood, nor more profitably acted, than this, *God be thanked.*

12. Mr. *Bradford*, Martyr, ſpeaking of Queen *Mary*, at whoſe cruel mercy he then lay, ſaid, *If the Queen pleaſe to releaſe me, I will thank her: If ſhe will impriſon me, I will thank her: If ſhe will burn me, I will thank her,* &c. So ſaith a believing Soul, *Let God do with me what he will, I will be thankful.*

13. God gave order, that no part of the Thank-Offering ſhould be kept till the third day, to teach us to preſent our Praiſes, when benefits are newly received, which elſe would ſoon wax ſtale, and putrifie as Fiſh doth, I will pamy Vows now, now, ſaith *David. Pſal.* 116. 18.

14. *Hezekiah* wrote his Song of Thankſgiving the third day after his recovery.

Queen *Elizabeth*, when ſhe was exalted from a Priſoner to a Princeſs, and from Miſery to Majeſty, before ſhe would ſuffer herſelf to be mounted in her Chariot to paſs from the *Tower* to *Weſtminſter*, ſhe very devoutly lifted up her eyes and hands towards Heaven, and gave God humble, and hearty thanks for that remarkable turn, and change of things. *Camb. Eliz.*

CHAP. XCVII.

Examples of Traytors, Treaſon, Treachery.

1. AT Saint *Bennet* in the *Holme*, within the Dioceſs of *Norwich*, there was a great Abbey built by *Knute*, the *Dane*, which afterwards was ſo ſtrengthened by the *Monks*, with ſtrong Walls, and Bulwarks, that it ſeemed rather a Caſtle than a Cloyſter: Inſomuch, that King *William* the *Conquerour* could not win it by aſſault, until a *Monk* betrayed it into his hands, upon condition that himſelf might be made Abbot thereof, which was done accordingly: but forthwith this new Abbot, for being a Traytor, was hanged up by the Kings command, and ſo was juſtly puniſhed for his Treaſon. *Weavers Fun. Mon.* p. 819.

2. *Knute*, the firſt *Danick* King in *England*, cauſed the falſe *Edrics* Head to be ſet on the higheſt part of the Tower of *London*, therein performing his promiſe, of advancing him above any Lord in the Land. *Dan. Hiſt.*

3. Traytors are alwayes odious, though the Treaſon be commodious. *Philip*, the Arch-duke of *Auſtria*, paid the Ambaſſadours of *Charles* the fourth (who had betrayed their Truſt) in counterfeit Coin: whereof, when they complained, he anſwered, That falſe Coin, was good enough for falſe Knaves.

4. *James* the firſt, King of the *Scots*, was murthered in *Perth*, by *Walter* Earl of *Athol*, who hoped thereby to attain the Crown; but his hopes failed him: Crowned indeed he was, but with a Crown of red hot Iron clapt upon his head, being one of the tortures wherewith he ended at once, his wicked wayes, and deviſes. *Hect. Boet.*

5. Under the fourth Perſecution, *M. Aurelius*, and *M. Antonius*, the Emperours, having received a miraculous deliverance by the Prayers of a Legion of Chriſtian Souldiers, decreed, that none ſhould be puniſhed for Chriſtian Profeſſion, and that the accuſers of Chriſtians ſhould be burnt. Not long after, *Apolonius*, a Noble Senator of *Rome*, was accuſed by one of his Servants for being a Chriſtian. The accuſer, according to the

late Decree, had his legs broken, and was put to Death: but *Appollonius*, having rendred an account of his Faith before the Senate, was condemned to be beheaded notwithſtanding the Decree; becauſe there was an old Law, that whoſoever was arraigned for Chriſtianity, without a recantation, could not be releaſed. *See my Gen. Martyrol.* p. 45.

6. In the *French* Perſecution, there was one *Peter Serre*, who at firſt was a Prieſt: but God, of his mercy revealing the Truth to him, he went to *Geneva*, and there learned the Shoomakers Craſt, whereby he maintained himſelf, and having a Brother at *Tholous*, out of a ſingular love to his Soul, he went thither to inſtruct him. His Brothers Wife being not well pleaſed herewith, betrayed him, and he was apprehended, and carried before the Inquiſitor, before whom, he made an excellent declaration of his Faith, for which he was delivered to the Judge, who asked him, of what occupation he was? He anſwered, that of late he was a Shoomaker. The Judge asked him, Of what occupation he had formerly been? He ſaid, That he had been of another formerly, but he was aſhamed to utter it, or to remember it, being the worſt, and vileſt of all other Sciences in the World. The Judge, and People ſuppoſing that he had been ſome Cutpurſe, or Thief, were more importunate to know what it was: but ſhame and ſorrow ſo ſtopped his mouth, that he could not declare it. Yet, at laſt being overcome by their importunate clamour, he told them that he had been a *Popiſh Prieſt*. This ſo incenſed the Judge, that he preſently condemned him to be burnt. *Ibid.* p. 323.

7. In the reign of Q. *Elizabeth*, A Rebellion being raiſed in the North, by the Earls of *Northumberland* and *Weſtmereland*, they were overthrown by the Queens Forces, and *Northmberland* (being attainted by the Parliament) was beheaded at *York*: And the Earl of *Weſtmereland*, by Gods revenging Providence, in the very time of his Rebellion, had all his Children taken away by death, and himſelf, flying, and wandering in ſtrange Countries, was ſtricken by God with venemous ulcers all over his Body, whereof he dyed miſerably. *See my ſecond Vol. of Lives.* p. 201.

8. See more Treaſons hatched, diſappointed, and the Traytors executed deſervedly. p. 201, 202, *&c.* in my firſt Volume of Examples.

9. *Anno Chriſti* 1583. the *Pope*, and King of *Spain*, plotted together to ſend Men, and Money under *Thomas Stukely* into *Ireland*, to raiſe, and foment Rebellions there: But the Lord *Grey*, the then Lord Deputy, quickly defeated, and overthrew them, ſlew ſome, and took others Priſoners. *Stukely* eſcaping, being haunted by the Furies of his own Conſcience, dyed miſerably.

10. Alſo the Earl of *Deſmond*, who had joyned in that Rebellion, and Treaſon, after the defeat, wandring up and down in the Woods, was at laſt ſlain by a common Souldier. *Ibid.* p. 207.

11. Two Souldiers were ſuborned by *Tilly*, to murther the King of *Sweden* [*Guſtavus Adolphus*] but it pleaſed God that their Treaſon was diſcovered, whereupon one of them ran away, and the other being apprehended, was deſervedly executed. *Ibid.* p. 229.

12. Afterwards *Tilly* hired ſome Traytors with large Promiſes, to nail up the Kings Ordnance, juſt when he was ready to aſſault him: but by

remorſe of Conſcience in one of the Undertakers, the Plot was diſcovered, and ſo prevented. Yet the King gave not *Tilley* one Cannon ſhot, though he came near him, which made *Tilley* think that his Plot had taken effect, and his men preſſed on in great multitudes; but on a ſudden, there was ſuch a Tempeſt of Chain Shot, murthering Shot, and whatſoever was fitteſt and cruelleſt to do execution, ſhowered in among them, that there was made a moſt miſerable ſlaughter.

13. Preſently after, *Tilley* hired ſome Boors to ſet the Town of *Werben* on fire, about which, the Kings Leaguer lay; but through Gods mercy, the Traytors were diſcovered and executed according to their demerits. *Ibid.* p. 236.

14. *Conſtantine the Great*, having married *Fauſta*, the Daughter of *Maximianus*, he tampered with his Daughter to make away her Husband: but ſhe, knowing that the Relation of a Wife was to be preferred before that of a Daughter, revealed it to her Husband *Conſtantine*, who thereupon cauſed *Maximianus* to be put to death. *Ibid.* p. 5.

15. Then ſome of the kindred of *Maximianus* conſpired to have taken away his life: but it pleaſed God in a wonderful manner, by Dreams and Viſions, to reveal all their conſpiracies to *Conſtantine*, whereby they were prevented. *Ibid.* p. 8.

16. Whilſt the Emperour *Valentinian* lived ſecurely in *France*, one *Argobaſtes*, a Captain of his, conſpired, together with *Eugenius*, to kill him; and for that end they ſuborned ſome of his Eunuchs to ſtrangle him in his bed, which they did accordingly, and then publiſhed abroad that he had hanged himſelf. But ſhortly after, *Eugenius* was taken by *Theodoſius Senior*, and juſtly ſlain, and *Argobaſtes* flying, and finding no certain place of refuge, with his own Sword ſlew himſelf. *Ibid.* p. 41.

17. The *Britains*, being deſerted by the *Romans*, were forced to ſend for the *Saxons* out of *Germany*, to aſſiſt them againſt the *Scots*, and *Picts*; and when they came over, *Vortiger*, the *Britiſh* King, entertained them curiouſly. But when, by the help of the *Britains*, they had foiled and driven back the *Scots* and *Picts*, they perfidiouſly quarrelled with the *Britains*, who ſent for them, and gave not over, till they had driven them into the Mountains of *Wales* and *Cornwall*; and theſe they called after their Countrey language, *Welſhmen*, that is Strangers. *Ibid.* p. 58.

18. *Amurath* the *Great Turk*, having long beſieged the City of *Sfetigrade* in *Epyrus*, and not being able by force to take it, he ſought by large Promiſes to corrupt the Garriſon, and at laſt prevailed ſo far with one baſe-minded Traytor, who undertook, for a great ſum of money, to betray the City to him; which he thus effected. They had but one onely Well in the City; and one evening this Villain threw a dead Dog into it, which being found in the morning, the Souldiers (out of a Superſtitious conceit) could by no means be perſwaded to drink of that water, inſomuch as the Governour was fain to deliver up the City upon good Articles. *Amurath*, according to his promiſe, rewarded the Traytor richly; but within a few dayes after, commanded

him ſecretly to be put to death; as a juſt recompence for his perfidiouſneſs· *Ibid.* p. 120.

19. King *Edward* the ſixth being fallen into ſome diſtempers, his *Phyſicians* had hopes of his recovery, if he were removed into a more healthfull aire. But the Duke of *Northumberland* (who at that time was the *Dominus fac totum*) would by no means ſuffer his removal; but brought a Gentlewoman, who would undertake to cure him. The Kings *Phyſicians* talked with her, and finding her extream ignorant, would by no means conſent that ſhe ſhould meddle with the King: yet by the Dukes power, the *Phyſicians* were removed, and this woman imployed. But after ſhe had adminiſtred ſomething to him, the King fell into deſperate extremities; his vital parts were mortally ſuffocated; he breathed with much difficulty; his Legs ſwelled; his Pulſe failed; his Skin changed colour; and many other horrid *Symptomes* appeared. Then were the *Phyſicians* called for again, who, ſeeing in what condition the King was, departed in a ſad ſilence, telling their friends, that they were ſent for, but for faſhion-ſake, whereas neither their advice was taken, nor their remedies uſed; and that the King had been ill dealt with more than once. This Duke loſt his head in the beginning of Queen *Maries* Reign. *Ibid.* p. 171.

20. Pope *Pius Quintus*, in the Reign of Queen *Elizabeth*, ſuborned one *Robert Rodulph*, a *Florentine*, that for many years had lived as a Factor in *London*, to ſtir up the *Papiſts* in *England* to a Rebellion againſt the Queen, and this he zealouſly and cunningly proſecuted and endeavoured, and yet the Lord was pleaſed to prevent the ſame. *Ibid.* p. 198.

21. *Sanders*, who was the Popes Legate in *Ireland*, and imployed to raiſe Rebellion there, fell mad, and wandring ſuccourleſs among thoſe waſte Mountains, dyed miſerably. *Ibid.* p. 201.

22. *John Summervil* of *Ederſton* in *Warwick-ſhire*, went to the Queens Court (being provoked thereto by one *Hall*, a Seminary Prieſt) with a purpoſe to murther her: but it pleaſed God that his Treaſon was diſcovered, for which he was committed to *Newgate*, where he deſperately hanged himſelf. *Ibid.* p. 202.

23. Then one *Willam Parry* (whoſe life the Queen had formerly ſpared, when he was juſtly condemned for a Burglary) vowed her death; and for that end he went to the Court, deſiring to ſpeak with the Queen, and afterwards having weapon, place, preſence, and opportunity, he intended reſolutely to have killed her, yet was ever daunted when he beheld the glory of her Preſence, and the Majeſty of her Countenance. Afterwards by reading *Allens* book againſt the Queen, he was ſo fired with zeal, that he poſted to a Gentleman, whom he judged to be as full of diſcontents as himſelf, diſcourſing with him how they might bring in foreign Invaders, and threatning with Dag, or Dagger, to diſpatch the Queen. But the Gentleman revealing this to two Privy Counſellors, *Parry* was apprehended, and confeſſing his Treaſonable intents, was juſtly executed. *Ibid.* p. 202.

34. *Thomas Throgmorton* (by the ſollicitation of *Memdoza*, the *Spaniſh* Ambaſſadour) undertook to ſound our Havens: to get a Catalogue of all the *Popiſh* Gentlemen in every County that would aſſiſt the *Spaniards* in caſe of an Invaſion: but God diſcovering his Treaſon, he was apprehended, and his Study being ſearched, this Catalogue was ſound, and a note of all the Havens fit for their Landing, for which, he was worthily executed. *Ibid.* p. 202.

25. In the reign of *Maximine*, ſome of his Souldiers, under the command of *Macedon*, enforced one *Quartinus* to accept of the Empire: Yet ſoon after, as he was ſleeping in his Tent, this *Macedon* ſlew him, and cutting off his Head, carried it to *Maximine*, expecting a great reward from him. *Maximine* was glad to ſee it, and rejoyced that his Enemy was was ſo eaſily made away: But he put *Macedon* to a moſt cruel death, as a Ring-leader of Rebellion; a murtherer of him whom he had perſwaded (againſt his will) to the enterprize; and a Traytor to his deareſt Friend. *Herodians* Imper. *Hiſt.*

CHAP. XCVIII.

Examples of Tyrants: Tyranny.

1. THe *Great Turk Solyman* the ſecond, when many thouſands of his poor Chriſtian Subjects, to be eaſed of their heavy Taxes, fell down before him, and offered to turn *Mahumetans*, rejected their Converſion, and doubled their Taxations. *Blunts Voyage*: But God never ſaith to his *Iſrael*, *Seek ye me in vain.*

2. The *Roman* Emperour *Tiberius*, that bloudy Tyrant; Tyger-like, laid hold on all the brave ſpirits that could ſpeak their minds fitly, and durſt do it freely. He put to death a certain *Poet*, which, in a Tragedy had inveighed againſt *Agamemnon*, ſuſpecting himſelf to be intended therein. *Senec.*

3. In the reign of *Nero* (ſaith *Lipſius*) Sedition was *unicum crimen eorum qui crimine vacabant*, laid ordinarily to the charge of thoſe that were moſt free from it.

4. *Vladus*, a cruel Prince of *Valachia* uſed, together with the offender, to execute the whole Family; yea ſometimes the whole Kindred. *Tur. Hiſt.* Fol. 363.

5. VVhat a cruel Tyrant was that Prince, mentioned by *Melancthon*, who, when he wanted money, would ſend for ſuch and ſuch a rich Subject of his, and require of him what he pleaſed: and if the man denyed to bring it, he would knock out, firſt one of his teeth, and then another,

threatning to do the like by all the reſt, in caſe the money was not brought in by ſuch a time?

6. In the reign of King *Edward* the fourth, there was one *Walter Walker*, a wealthy Citizen dwelling at the ſign of the Crown in *Cheap-ſide*. This man one day when his Child cryed, bid him be quiet, and he would make him Heir of the Crown: which words being ſubject to miſinterpretation, he was called in queſtion for them, arraigned, condemned, and put to Death. Sir *Rich. Bak. Chron* p. 229.

7. There was alſo one *Thomas Burdet*, of *Arrow* in *VVarwickſhire*, Eſq; and it happened that this King *Edward* hunted in his Park, he being from home, and there killed a White Buck, whereof Mr. *Burdet* made great account; ſo as coming home, and finding Buck killed, he wiſhed it, Horns and all in his Belly that had counſelled the King to kill it: and becauſe none counſelled the King to kill it but himſelf, it was thought, that thoſe words were not ſpoken without a malignant reflecting upon the King; and thereupon, *Burdet* was arraigned, condemned, and drawn to *Tyburn*, and there beheaded. *Tho. Markham*, then Chief Juſtice, choſe rather to looſe his place, than to aſſent to that Sentence. *Ibid.*

8. *Clearchus*, the Tyrant of *Heraclea* in *Pontus*, when he went to the celebration of the Feaſt of their God *Bacchus*, was murthered in the twelfth year of his reign. The chief author of which murther, was one *Chion* of *Heraclea*, a Scholar of *Plato's*, and a Kinſman of *Clearchus*, who aſſociated to himſelf ſome other Scholars, and about fifty others of their allyes, and kindred, whom they diſpoſed into places fit for that purpoſe. And having ſpied their time when the Tyrant was buſy, and attentive upon the Sacrifice, with the reſt of the People, *Chion* ran him through with his Sword; of which wound, having lain grievouſly tormented with pains, and being haunted with Apparitions of the Ghoſts of them whom he had wickedly ſlain, the next day he dyed. *AB. Uſhers An.* p. 193.

9. See the like of *Nero* in the Chap. of *Wicked men*.

10. The unruly *Protorian* Souldiers at *Rome*, hearing of the death of *Conſtantius* at *York*, choſe *Maxentius*, the Son of *Maximianus Herculius*, Emperour, who, by his Necromances, Adulteries, Murthers, Rapines, and Perſecution of the Chriſtians, grew ſo odious, and intollerable unto all, that the *Roman* Senate ſent unto *Conſtantine*, craving his aid againſt the Tyrant. *See my ſecond Vol. of Lives*. p. 4.

11. *Licinius*, the Eaſtern Emperour, envying the proſperity of *Conſtantine* in the VVeſt, raiſed a cruel Perſecution againſt the Chriſtians. He plotted alſo many Treaſons againſt *Conſtantine*, to whom God revealed them, whereby they were prevented. By feigned and crafty accuſations, he raiſed a Perſecution againſt the Paſtours of the Church: whom he prohibited from meeting together in *Synods*, wherein they uſed to conſult of matters concerning their own, and the Churches good: and this he did, that thereby he might break off, and interrupt that harmonious agreement which was among the Churches, which could not be long preſerved without ſuch meetings, in which the great, and weighty controverſies about Religion, were fairly debated, and determined. He alſo

baniſhed all the Chriſtians out of his Court: others he degraded from their Honours, and dignity, and imployed them in baſe and ſervile offices and ſervices. He ſought to enrich himſelf, by ſpoiling, and undoing others. He threatned with death all that profeſſed the Name of Chriſt. He committed many Adulteries, and held, that no man could live chaſtly, meaſuring others diſpoſitions, by his own vitious, and wicked inclination. Such in his Army as would not ſacrifice unto Devils, he put out of their offices and places. He forbad all to relieve thoſe that were impriſoned by him, and almoſt famiſhed: Yea, he made a Law, that ſuch as did relieve them, ſhould themſelves be caſt into priſon. He unjuſtly baniſhed many, and confiſcated their Eſtates, to enrich his own Treaſury. He laid intolerable taxes upon his Subjects. Many of the moſt noted Miniſters he cauſed ſecretly to be murthered. He invented new torments in putting the Chriſtians to death: Some of them he cauſed to be cut into ſmall gobbets, and to be thrown into the Sea, to feed Fiſhes, *&c. Ibid.* p. 9, 10.

12. One of the *Turkiſh* Baſſa's having taken many Chriſtian Priſoners, ſome of them he ſold for Slaves, others he impaled alive upon ſharp Stakes, other he ganced upon Iron hooks, and put the reſt to moſt cruel deaths. *Ibid.* p. 129.

13. Some of *Scanderbegs* Captains, being, by their own imprudence, taken Priſoners, and ſent to the *Grand Signior Mahomet*, he put them (like a cruel Tyrant) to a moſt exquiſite death, flaying them by degrees, ſo that they were fifteen dayes in dying. *Ibid.* p. 177.

14. This *Mahomet* having corrupted the Governour of one of *Scanderbegs* Forts, and drawn the Garriſon Souldiers to yeild it up, promiſing that they ſhould depart in ſafety: Yet this perfidious, and bloudy Tyrant, when he had them in his power, cauſed them cruelly to be cut in pieces, ſparing neither Souldier, nor Inhabitant: Neither Man, Woman, nor Child. *Ibid.* p. 141.

15. In eighty eight, when the *Spaniſh Armado* came into our narrow Seas, one of their great Ships lying behind the reſt, was ſet upon by Sir *Francis Drake*, and taken. In it was one of their chief Commanders called *Don Pedro*, who being examined by ſome of Lords of the Privy Council, anſwered as followeth. Being asked what was their intent in this Invaſion of *England*? He ſtoutly anſwered; *VVhat? but to ſubdue your Nation, and to root it out.* Good (ſaid the Lords) but what then meant you to do with the *Catholicks*? *VVe meant* (ſaid he) *to have ſent them* (*Good men*) *to Heaven directly, as all you that are* Hereticks *to Hell.* Yea, but (ſaid the Lords) what meant you to have done with your VVhips of Cord and VVyer, whereof you have ſuch abundance in your Ships? *VVhat?* (ſaid he) *we meant to have whipped you* Hereticks *to death, who have aſſiſted my Maſters Rebels, and done ſuch great diſhonour to our* Catholick *King, and People.* Yea, but what (ſaid the Lords) would you have done with our young Children? *They* (ſaid he) *that were above ſeven years old, ſhould have gone the ſame way with their Fathers: The reſt ſhould have remained alive; onely we would have branded them in their foreheads with the lettter L. for* Lutheran, *and reſerved them to perpetual*

Bondage. This, I take God to witneſs (ſaith mine Author, Doctor *Sharp*) I received from thoſe Great Lords, as being his examination before the Privy Council, together with a command to publiſh it to the Army lying in *Tilbury* Camp, which I did accordingly. *See my Hiſtory of eighty eight.*

16. *Chriſtian*, King of *Denmark*, being admitted, upon Articles, into *Stockholm*, (the *Metropolis* of *Sweden*) was accepted by all as their lawful King, and Crowned, after which, great and ſolemn Feaſts were held both for *Danes* and *Swedes*. *This was a fair morning, but who knows what a great-bellyed day may bring forth* ? The King all this while was contriving the deſtruction of the *Swediſh* Nobility : and now he had them all in one place, within Walls, and a ſufficient Guard upon them. But it muſt be done under the faireſt pretence that might be : for the thing it ſelf was ugly, and ill favoured. Hence, it was firſt reſolved ; That a Treaſon ſhould be ſuppoſed to be plotted by the *Swedes* for the Maſſacring of the *Danes*, and therefore, as in their own defence, they ſhould *Aſſaſſianate* the *Swedes*. But this was thought dangerous, and might in the event turn to the ruine of the *Danes* in ſo Populous a City. *For who knows what men in deſpair may do* ?

Then an other way was thought on, which was this. The King muſt look upon the *Swediſh* Lords, as under the Popes Curſe, and Sentence of Excommunication. And, to draw forth the Kings Juſtice with more colourable zeal, the Arch-biſhop of *Vpſal*, who had procured that Sentence, muſt openly accuſe the *Swediſh* Lords, as Perſons Excommunicate for Treaſon againſt the King, Robbery of the Church, and as Spoilers of the Dignity, and Eſtate of the Arch-biſhop : and for theſe things he muſt demand Judgement againſt them. And this was approved of.

And the better to draw theſe *Swediſh* Lords together, a Feaſt was appointed the third day after the Kings Coronation, at which alſo the *Germans* and *Danes* were preſent : and then before them all, the Arch-biſhop of *Vpſal* (though unwillingly, when he ſaw what would be the event) ſteps forth before the King, and accuſes the *Swediſh* Lords of injury done by them to himſelf both in Perſon and Eſtate, and demanded ſatisfaction for his damages. The King liked not this charge, as not being home enough, and therefore told him, that he forgot to mention the *Popes* Sentence againſt them, the Crime of Treaſon, and his own place; who ought in zeal to the Church, to have demanded puniſhment upon the Perſons offending. After this, he commanded his Guards to ſeize upon the *Swediſh* Lords, and (as ſome writers ſay) ſhewed them ſo much mercy as to let them live to the next day : and in the *Interim*, ſet Guards upon all the Avenues to the City, that none might depart out of it. The next day, *Nov.* 8. 1520. not by legal Tryal, but by Butchery, he murthered near a 100 of the Nobles, and chief men of *Sweden*, and Citizens of *Stockholm*: and then letting looſe his Souldiers upon all ſorts of Perſons, Eccleſiaſtical, Civil, Great, Mean, Men, Women, and Children, ſuffered all manner of violences that cruelty could deviſe. And their rage extended, not only to the living, but to the dead, towards whom they uſed all opprobrious indignities that could be invented; the lively Character whereof, may be deſcribed better by ſome *Dane* that ſaw it, or by ſome that were intereſſed in the *Sicilian Veſpers*, or the *Pariſian Nuptials*, or *Iriſh Maſſacre*, than by my Pen.

After theſe horrid Murthers and Outrages, Covetouſneſs began to aſcend the Stage, the King ſeizing upon all the Eſtates, both of the living and of the dead. And to make all ſure, the Liberties of *Sweden*, being thus brought into the ſtate of a dead man, they thought to bury them alſo, ſo as they might never riſe again: To which end, they ſet Guards in all places, Publiſhed Edicts, and did not only deprive the *Swedes* of their Armour, but of their Arms and Legs alſo, ſaying, in ſcorn, *That a* Swede *could plow his ground well enough, with one Arm, and a wooden Leg.*

But the laſt and worſt of evils, was abominable *Hypocriſie.* For this Chriſtian Kings Conſcience (forſooth) is pretended for what he had done. He was touched with much compaſſion, and would not have done it, but that his Conſcience tied him thereunto, in zeal to the Church, and obedience to the *Popes* Sentence of Excommunication. And *thus Religion muſt patronize all theſe Villanies.* Yet all this quieted not the Kings Conſcience, but he haſtes out of *Sweden*, poſſibly fearing leſt the ground ſhould open her Mouth, and ſwallow him up: or, leſt the fame of his cruelty ſhould arrive before him in *Denmark*, and make that Nation to abhor, and vomit him out.

But, behold how vengeance follows him! Now is he gone home King of the three Kingdomes in the *Baltick Sea*; and to ſecure *Sweden*, he had left Guards and Garriſons in every place. But *Cruelty never conquered mens ſpirits.* A Tyrant may be feared of all, but withall, he is hated of all, and his own Conſcience ſo purſues him, that he can be quiet in no place. And ſo it fell out with this King: For within the ſpace of three years, he loſt all his three Kingdomes, without adventuring one drop of bloud, or ſtriking one blow for them. See *my third Volume of Lives.* p. 340, *&c.*

17. The *Perſian* Monarchs had very Wiſe men of their Privy Council, but they had no liberty, and freedom of advice. For each of them had a Plate of Gold to ſtand upon in the Council-houſe, and if he gave ſuch counſel as the King thought well of, the Plate of Gold was given him for a Reward: but if he delivered any thing contrary to the Kings mind, *flagris cædebatur*, he was beaten with ſtripes. *Keckerm. Poli.*

18. When *Bajazet* the ſecond had caſt *Achmetes* Baſſa into Priſon, his proud *Janizaries* in an uproar, inſolently told the *Great Turk*, that they would by and by teach him, as a Drunkard, a Beaſt, and a Raſcal, to uſe his great place and power with more ſobriety and diſcretion. *Turk. Hiſt.* Fol. 444.

19. The *Turks*, though they be cruelly laſhed, are yet compelled to return to him that commanded it, to kiſs his hand, to give him thanks, and to pay the Officer that whipt them. *Busbeq.*

CHAP.

CHAP. XCIX.

Examples of the vanity of all Earthly things.

1. Charles, ſirnamed *The Fat*, was Lord of the greateſt, and beſt part of *France*, and was King thereof, being alſo King of *Germany*, and Emperour of *Italy*: who, ſetting all things in *France* in good order, retired himſelf into *Germany*, where being arrived, as the ſtate of his Dominion and Empire was ſetled but upon weak Foundations, ſo he ſuddenly fell from the heigth of that Throne; for the Princes, Dukes, and Governours of the Provinces of *Germany* and *France*, ſeeing his wickedneſs, and inſufficiency to Govern, reſolved to deprive him of his Empire and Kingdomes: and foraſmuch as he had no Son, by common conſent they nominated and choſe a great and valiant Perſonage, *Arnolph* Duke of *Bavaria*, to be Emperour. And ſo *Charles the Fat* loſt both his Underſtanding and Empire, *Anno Chriſti* 889. when he had reigned nine years; and lived afterwards about one year, in great penury and miſery.

2. This poor Prince found himſelf at one inſtant deprived of all his means and greatneſs, forſaken of all the world, degraded both from Kingdome and Empire: having ſo ill provided for himſelf and his concernments, in the time of his proſperity, that now he found himſelf wholly naked and deſtitute, not having a Houſe wherein to ſhrowd himſelf from the ſhipwrack of diſgrace; and being driven out of his Palace, he retired into a poor Village called *Suaub*, where he lived ſome time in extream want, without either means of his own, or relief from others. In the end he died, not lamented, or pitied of any man, in an unknown, and obſcure corner, only noted to be the *Theatre* wherein was acted ſuch a doleful *Tragedy*: where now lay one of the greateſt Monarchs of the world, dead, without Houſe, without Bread, without Honour, without Pity, and without memory, but only for his miſerable end. In him ended the line of *Charles the Great. Imp. Hiſt.* p. 404.

3. In the very night that *Pyrrhus* King of *Epyrus*, (who had long maintained War againſt the *Romans*, and other Nations) entred into *Argos*, a Scrich Owl came, and ſat upon the top of his Spear: and the day following, he was killed by a poor old woman, by a Brick-bat thrown upon his head. And his head was preſently cut off by one *Zophyrus*, a Souldier of his enemy *Antigonus*, and carried to *Alcyoneus*, *Antigonus* his ſon, who took it, and daſhed it on the ground at *Antigonus* his feet, where he ſat with his Nobles about him. And *Antigonus* rebuked him very ſharply, for ſo laviſhly inſulting over ſo great a Perſonage, not conſidering the caſualty and vanity of our earthly condition: and taking the head, he put his hood over it, which he then ware for an attire, after the manner of the *Macedonians*, and buried his body very honourably. *AB. Vſh. Annal.* p. 354.

4. *Anno Chriſti* 1621. the Great Lord Chancellour, Sir *Francis Bacon*, came to his cenſure, for the moſt ſimple, and ridiculous follies, that ever wiſeman was guilty of. He wa a true Emblem of human frailty, being more than a man in ſome things, and leſs than a woman in others. His Crime was Bribery and Extortion, and theſe he had often condemned in others, as a Judge, which now he comes to ſuffer for as a Delinquent: And they were proved, and aggravated againſt him, with ſo many circumſtances, that they fell very ſouly on him, both in relation to his reception of them, and his ſpending of them. For that which he raked in, and ſkrewed for, one way, he ſcattered, and threw abroad, another. His gettings were like a Prince, with a ſtrong hand: his expences, like a Prodigal, with a weak head: and it is a wonder, a man of his Noble, and Gallant parts, that could fly ſo high above reaſon, ſhould fall ſo far below it.

5. This poor Gentleman, mounted above pity, fell down below it. His Tongue, that was the Glory of his time for Eloquence, (that had tuned ſo many ſweet Harangues) was like a forſaken Harp, hung upon the Willows, whilſt the waters of affliction overwhelmed the bank: and now his high-flying Orations were turned to humble ſupplications to the Lords aſſembled in Parliament. Thus was his great ſpirit brought loſt: His cenſure was, he low his Peerage and Seal, and the Scale was wavering, whether he ſhould carry the Title of *Vicount St. Albans* to his Grave, and that was all he did. And to heighten his miſery the more, many others were cruſhed with him: for he had a vaſt Debt lay upon him, which others were forced to pay: and though he had a Penſion allowed him by the King, yet he wanted to his laſt, living obſcurely in his lodgings at *Grayes-Inn*, where his lonelineſs, and diſconſolate condition, wrought upon his ingenuous, and therefore then more melancholy temper, ſo that he pined away: and had this unhappineſs after all his heigth of fulneſs, to be denied ſome Beer to quench his thirſt. For, having a ſickly taſte, and not liking the Beer of the Houſe, he ſent now and then to a great Noble man that was his near Neighbour, for a Bottle of his Beer, and after a while the Butler had order to deny him: ſo wretched ſordid was the one, and ſo grievous friendleſs the other, after he was dejected from what formerly he had been. *Hiſt. of Great Britain.* p. 160.

6. Immediately before Arch-biſhop *Cranmer* was burnt at *Oxford*, they brought him to St. *Maries*, where Doctor *Cole* preached, and during the Sermon time, *Cranmer* was ſet upon a Stage before the Pulpit: which ſad ſpectacle, much affected many with grief, to ſee him, who had lived in ſo great honour and favour with his Prince, to ſtand there in a ragged Gown, ill-favoured Clothes, and an old Cap, and expoſed to the ſcorn and contempt of all men. *See my Lives of the Fathers.* p. 550.

7. In a great Battel fought between *Huniades*, and *Carambey*, the General of the *Turkiſh* Army, *Huniades* and his Cavalry fought ſo, as if they fought for nothing but an honourable death. The *Turks* ſtood

to it a long time; but finding that they fought againſt deſperate men, at laſt they gave ground. But *Carambey*, coming on with a freſh reſerve, reſtored the Battel, which before was almoſt quite loſt. Yet *Huniades*, ſeeing the *Turks* beginning to faint, cryed out, *Victory, Victory*: Encouraging his men, by telling them that they fought under the Protection of the Almighty. *Carambey* performed all the Offices of a Prudent Commander, and of a Valiant Souldier, ſo that he ſtayed the Battel for a while: but, at laſt, ſeeing the caſe deſperate, he fled among the reſt, and his Horſe falling into a Bog, he was taken Priſoner by a common Souldier. *Huniades* ſeeing ſo brave a man in ſuch mean hands, aſked him, if he would ſell his Priſoner? The Souldier aſked ten Ducats for him; and *Huniades* preſently gave him four hundred. The Deſpot of *Servia* coming preſently after into *Huniades* his Tent, and ſeeing *Carambey*, aſked *Huniades*, if he would ſell his Priſoner, and for what? *Huniades* anſwered, that he valued him at forty thouſand Ducats, which ſum the Deſpot preſently gave him. O the vanity of all Earthly things! *Carambey*, allyed to the *Grand Signior*, and immediately before, ſo great a Commander, was now prized twice in one day, and thus bought and ſold by his enemies. *See my ſecond vol. of Lives*. p. 88, 89.

8. *Herodotus* ſaith of *Apryes* King of *Egypt*, (*Pharaoh Hophra, Jeremy* calls him, *chap.* 44.) that he conceited, and bragged, that his Kingdome was better ſettled to him, than that either God or man could remove him: yet was he afterwards taken, and ſhamefully hanged by his own Subjects. *Herod.* l. 2.

9. *Ælian* tells us, that *Dionyſius* the Tyrant thought it impoſſible that he ſhould be caſt out of *Sicily*, but it proved otherwiſe.

10. How ſuddenly were *Alexander* the *Great* Conquerour, and *Julius Cæſar*, and perpetual *Dictator*, cut off, and *quenched as the fire of thorns*? The Worlds greateſt Darlings are in no better a condition, than the Bull that goes to be ſacrificed with Garlands on his Head, and Muſick before him: but ſuddenly feels the ſtroke of the murthering Axe.

Omnia ſunt Hominum tenui pendentia filo.
Deſinat elatis quiſquam confidere rebus.
Magna repente ruunt: ſumma cadunt ſubito.

11. *Pythias*, who was once able to entertain *Xerxes*, and his two Millions of men, for three dayes together, afterwards dyed a Beggar, being famiſhed to death.

CHAP. C.

Examples of Virtue: Virtuous Perſons.

1. A*Geſilaus*, King of *Lacedemonia*, is highly commended by *Xenophon* for his many Virtues, whereof theſe were ſome;

1. He was exceeding Religious, and made ſuch Conſcience of his Oaths and Promiſes, that his very enemies could as ſoon, and with as much confidence, truſt his Word and Oath, as they could truſt themſelves. And this truly, is a great and excellent thing in all, but eſpecially in Princes, to be juſt and faithful in their Words and Promiſes, and to be known ſo to be.

2. He was far eſtranged from Covetouſneſs, and the love of Money. There was never any that complained of him for wronging them in their Eſtates: but many commended his liberality and bounty to them. And bounty is a certain evidence of a mind alienated from a deſire of wronging others.

3. He alwayes ſtudied to be grateful to all ſuch, from whom he received any courteſie. And, he did not only judge it an unjuſt thing, not to be thankful; but a wicked thing, not to return more, where a man was able, than he received.

4. He was exceeding abſtemious in meat and drink. He judged Drunkenneſs to be as much ſhunned as Gluttony: and unſeaſonable eating to be a fault: and whereas, in their Feaſts, he had a double portion allowed him, he contented himſelf with leſs than a ſingle, diſtributing the reſt among his Friends: judging, that the *Lacedemonian* Kings had a double Portion allotted to them, not that they ſhould eat and drink to ſatiety, but that therewith they might honour whom they pleaſed.

5. He uſed Sleep, not as a Slave to it, but made it give way to his great and publick affairs. And he was aſhamed not to have as mean a lodging, as the meaneſt about him. For he judged, that it beſeemed a Prince to excell others, not in effeminateneſs, but in his enduring hardſhip above them.

6. He uſed alwayes, when he had any work to be done, to give an example to his Souldiers, by his own hands therein. For, if at any time his Army was tired out with extraordinary labour, he himſelf would labour more than others; judging, that the ſight hereof would be a great refreſhing to his Souldiers.

7. He was very chaſte, and famous for his modeſty; whereas many other Generals know better how to overcome their enemies, than their own Luſts. When he was abroad with his Army, he never lodged in his own Houſe, or Tent: but alwayes either lodged in ſome Temple, the awe whereof reſtrains men from ſin, or in ſome

publick place, that all eyes might be witneſſes of his Continence, and Chaſtity.

8. His Valour was moſt eminent, whereof this was an Argument, That not only the *Spartans*, but all *Greece* alwayes, chooſe him for their General in their expeditions againſt their moſt potent enemies: and he was alwayes the firſt man that led them on, and never erected a Trophy of Victory, but when he had overcome his enemies in a bloudy and doubtful battel.

9. His Prudence in managing his affairs, was very ſignall. For he ſo behaved himſelf, that he brought all the Aſſociates of the *Lacedemonians* to be moſt obſequious to him, and to ſerve him out of love; and he alwayes drew his Souldiers, not only to be obedient, but moſt loving to him. As for his enemies, he ſometimes ſeaſonably deceived them, and by his celerity, came upon them at unawares, and when he ſaw cauſe for it, he could uſe delays alſo. He uſed the day and night, both alike: and he ſtill kept his deſigns ſo ſecret, that his Army knew not whether he would lead them, nor what his deſigns wete. He uſed many Stratagems wherewith to deceive his enemies. VVhen he marched againſt his enemies, he alwayes led his Army in an excellent order, and with great ſilence.

10. He ſo loved, and was ſo carefull of his Countrey, that when it might conduce to their good, he never ſhunned labours, nor avoided dangers, nor ſpared his purſe, nor reſpected the weakneſs of his body, and old age. And that which tended to the great advantage of his Countrey was, that when he had the greateſt power in his hand, he ſtill made it to appear, that he deſired nothing more, than to obey his Countrey, Laws. VVhen there were any fallings out among his Citizens, he dealt with them, as a Father with his Children. He would chide them that were in the wrong: he honoured thoſe that behaved themſelves honeſtly. If any publick calamity befell them, he would aſſiſt them all he could: he accounted none of his Citizens his enemy: he would commend all: to ſave any, he accounted a gain; and was troubled when any loſs befell them.

11. His Study for the good of all *Greece*, was exceeding remarkable. He accounted it a common calamity, if *Grecians* got a Victory againſt *Grecians*. He uſed to ſay, that the Cities of *Greece* were not to be brought into ſervitude, but only to be chaſtened if they did amiſs.

12. He ſhewed his hatred againſt their barbarous enemies, when, for the publick good, paſſing with his Army out of *Greece*, into *Aſia*, he alwayes took care that the King of *Perſia*, who hated the *Grecians*, ſhould have work found him at home, that he might not have leiſure to moleſt his Countrey.

13. He excelled alſo in affability and courteſie: for when he enjoyed Honour, Power, a Kingdome, and that without danger of Treaſon, and with the love of all, yet he was never heard to boaſt of any of theſe things. He was alwayes very obſequious, and loving to his friends, and entertained them merrily, with witty and learned diſcourſes, and in whatſoever things they needed his aſſiſtance, he alwayes proved faithfull to

them. And becauſe he was alwayes full of hope, and of a cheerfull ſpirit, many reſorted to hear him, not only for advice, and direction in their affairs, but to paſs away the time more merrily. And whereas himſelf never uſed to ſpeak any thing in his own commendation, he was much troubled when he heard others to commend themſelves.

14. He knew well when to ſhew and uſe Magnificence: and he declared the ſincerity of his heart in this, in that when the King of *Perſia* had written to him, to perſwade him privately to become his friend, he refuſed to receive his Letter, wiſhing the Meſſenger to tell the King of *Perſia*, that he ſhould not by any means ſend him any private Letters. That if he ſhewed himſelf a friend to the *Lacedemonians*, and a well-wiſher to the *Grecians*, he might aſſure himſelf that he would be a faithful friend to him; but if he ſeeks hereby to enſnare them, tell him, that though he ſhould write infinite Epiſtles to me, I will never be his friend.

15. He never ſuffered himſelf to be corrupted, or withdrawn from his care of the Publick, by any Gifts, or Bribes. He ſo furniſhed his houſe, that whereas the *Perſian* Kings ſought to adorn theirs with Silver, Gold, and the moſt precious things, he made it to appear that he needed them not. He did ſo ballance his expences with his incomes, that he needed not to ſeek money by unjuſt means, whereby his walls proved inexpugnable to his enemies, but much more his mind, which could neither be corrupted by money, nor pleaſures, nor fear.

16. His deportment and behaviour, was quite contrary to the pride of the *Perſian* Kings. They, to ſhew their gravity, would ſeldome be ſeen of the people; but *Ageſilaus* was alwayes glad to be ſeen. For he judged that thoſe which lived wickedly, ſought out darkneſs, but that the light was an ornament to them that lived honeſtly. The *Perſian* Kings gloried in making the acceſs to them difficult; but he rejoyced to have his door open to all comers. They uſed delayes in beſtowing their favours. He rejoyced moſt, when thoſe which came to him for courteſie, were ſooneſt diſpatched. They ſought out the moſt ſweet and pleaſant drinks, and the moſt coſtly cates, and how they might ſleep moſt quietly. He, becauſe of his labours, drank moſt ſweetly, and did eat moſt delightfully, whatſoever was ſet before him: and every place was fit for him to ſleep in. He neither ſhunned heat nor cold, as their manner was, but could endure what weather ſoever it pleaſed God to ſend.

17. If he overcame private men, he thought it no honour to him; but if he had his Countrey to be his friend, he thought he had the moſt, and beſt friends in the world. He thought, that if he could overcome his Countrey, and his Companions, with his good deeds, he ſhould get credit enough, both alive and dead. He gloried, not ſo much for that he ruled over others, as for that he ruled over himſelf: not that he had oft overcome his enemies, but for that he had been an example, and a guide to his Citizens, of all virtue.

Laſtly (ſaith *Xenophon*) he reverenced the Temples even of his enemies: he never uſed violence to his ſuppliant enemies: he uſed to ſay, *that the Gods were as much pleaſed wich good deeds, as they were delighted with Sacrifices.* He had accuſtomed himſelf in fears and dangers, to be merry: in proſperity, to be mild, and gentle. He received, and embraced moſt chearfully, not his moſt potent, but his moſt cordial Friends. He hated ſuch, as having received injuries, ſought revenge; and ſuch, as having received good turns, proved ungrateful. He uſed to confer with all ſorts of men, but to make uſe only of the good. When he heard any either praiſing, or diſpraiſing others; he thought that the diſpoſitions both of the one and the other might be judged of thereby. He never blamed thoſe that were deceived by their Friends: but he greatly blamed thoſe that were deceived by their Enemies. He thought it wiſdom to deceive thoſe which would believe nothing: but to deceive ſuch as truſt us, he accounted impiety. He much rejoyced to be commended, by thoſe who alſo would diſcommend thoſe things which were evil. He never uſed to injure ſuch as were ſimple, and open-hearted Perſons: but he hated ſuch as were cloſe and crafty. He hated Backbiters more than Thieves, becauſe they wronged men more than if they had taken their mony from them. He judged the faults of private men to be but ſmall: but thoſe of Princes, and publick Perſons to be very great; becauſe the firſt could corrupt but few, but the latter by their Examples, corrupted many. He thought, that not fraud and craft, but honeſty did moſt ſignalize a King, and beſeem him. He would not ſuffer his Picture to be drawn, but ſought to leave ſome monuments of his mind, becauſe he judged the former only the work of the Artificer, but this his own. He uſed his mony not onely juſtly, but liberally; judging that it was enough for a juſt man to abſtain from another mans goods; but that a liberal man ought to uſe his Riches to the publick good of others.

He judged thoſe bleſſed, not which lived honeſtly onely, but ſuch as dyed virtuouſly alſo. He was not affected with the ſweetneſs of any Glory, but of ſuch, as he had purchaſed by his hard labours. He eſteemed tolerance to be a pleaſure, and exerciſed Fortitude more in his Council, than in his Words. In Proſperity, he was moderate: in Adverſity, he eaſily kept himſelf full of truſt and good hope. He was a moſt ſtout Warriour, but to a conquered Enemy, moſt mild. He never truſted his Enemies, nor ever diſtruſted his Friends.

2. His Father *Archidamus* was fined by the *Ephori* for marrying a little Wife, ſaying, that on her he was not like to beget Kings, but little Kings.

3. *Ageſilaus*, when he ſaw his Mothers kindred that were honeſt, oppreſſed with poverty, he diſtributed half his Goods among them; judging that it was better to purchaſe goodwil, and Glory by his Inheritance; than envy, and enemies.

4. He uſed to ſay, that Juſtice was the moſt excellent, and that Fortitude without it was of no value. One asking him, what Children ſhould be taught eſpecially? He anſwered, Such things as they are to make uſe of when they come to mans eſtate.

5. When the Nation of the *Thaſian* honoured him with Temples, and Divine honours, and ſent Ambaſſadours to him, to acquaint him

therewith, he asked them, whether their Country had power of men to make Gods? they anſwered him, that they had power: *well then* (ſaid he) *firſt make your ſelves Gods, and then I will believe that ye can make me a God.*

6. Being asked by what means eſpecially one might obtain a good report among men? he anſwered; *If he ſpeak thoſe things which are beſt, and do thoſe things that are moſt honeſt.*

7. When he was a dying, he forbad his Friends, either to draw his Picture, or to make his Statue: for (ſaid he) *if I have done any thing that is good, that will be my Monument: If not, all Statues will be too little. Pezel. Mel. Hiſt.* p. 153, *&c.*

8. He wa very faithful to his Friends: *Hadriaus* King of *Caria*, having taken *Niceas*, whom *Ageſilaus* loved dearly, he wrote thus unto him: *If* Niceus *hath not wronged thee, ſet him at liberty? If he hath committed any fault, yet, for my ſake, ſet him at liberty? However, be ſure that thou ſet him at liberty.*

9. He uſed to ſay, that he judged it more honourable that his Souldiers ſhould be enriched by the ſpoiles of their Enemies, than by the gifts of their Friends. His magnanimity was ſuch, that when he was called home out of *Aſia* to help his Country, which was in danger, when he came over into *Europe*, and was to paſs through divers Barbarous Nations, he did not beg leave to do it, but ſent his Ambaſſadours to them, to know whether he ſhould paſs through their Country as a Friend, or as an Enemy? And whereas the *Trallians* (of whom *Xerxes* had purchaſed his paſſage for a great Summ of Mony) demanded of him a hundred Talents of Silver, and ſo many Women for his paſſage: *Ageſilaus* laughed at them, ſaying; *VVhy did they not come themſelves to demand it of me? and ſo paſſing on, and they oppoſing, he ſlew very many of them.*

10. He ſent alſo the ſame meſſage to the King of *Macedonia*, who returned this anſwer, That he would deliberate on it: *Let him deliberate* (ſaid *Ageſilaus*) *and in the mean time, we will paſs on*, which he did accordingly. The King wondering at his boldneſs, ſent to him to paſs through his Country as his Friend. *Ibid.* p. 123.

11. *Lyſander*, King of the *Lacedemonians*, was famous for his bearing of Poverty, and yet could never be corrupted with mony, whereas in the mean time he, he by his Victories, made his Country to abound with Wealth. *Ibid.* p. 125.

12. *Alcibiades*, the brave General of the *Athenians*, when he had overcome *Pharnabazus* the King of *Perſia's* Vice-Roy in *Aſia*, ſet at liberty, without any ranſom, all their Prieſts of both Sexes. *Ibid.* p. 79. He was of an excellent wit, famous for his valour, and induſtry, and very ſucceſsful in War, ſo that, on what ſide ſoever he was, they alwayes went away with the Victory.

13. *Antoninus Pius* the Emperour, is highly commended of all Writers for his many Virtues. Whilſt he was a private man, he lived very well and honeſtly. When he came to the Empire, he was better, and more modeſt; not bitter, and ſevere to any, but good and gentle to all. For his ſtudiouſneſs of Peace, and ſanctity of Life, he was compared to *Numa Pamphilius.*

14. He never ſtirred up Wars. If any, in any parts of the Empire rebelled, he quieted them by his Ambaſſadours, ruling the World by the ſole authority of his Name. All Kings, Nations, and People fearing, and loving him, as Children do the Parents, ſerved him as their Father, rather than as their Lord and Emperour, chooſing him for the Arbitratour in all Controverſies. Yea, the remote *Indians*, *Bactrians*, and *Hyrcanians*, ſent their Ambaſſadours to him, having found the Juſtice of ſo great an Emperour, whom he entertained with a cheerful, and loving countenance.

15. He alwayes ſet good men over the affairs of the Commonwealth, and when he found them faithful, and induſtrious in their Government, he highly honoured them. He uſed to withdraw their Penſions from thoſe which were idle, and negligent, ſaying; *That nothing was more prejudicial than for a Commonwealth to be gnawed by thoſe which beſtowed no labour for the good therof.* He himſelf ſhunned all vices, as one that would never willingly offend, nor through imprudence: And he bore with the faults of others, neither curiouſly enquiring into them, nor ſharply puniſhing of them. For he uſed to ſay; *Ye can never have men to be ſuch as you would have them: Yet ſuch as they are, you ſhould make uſe of them for the good of the Commonwealth.*

16. He was void of the deſire of vain-glory, and boaſting, and ſo mild, that when Senators urged that they might proſecute and puniſh ſome which conſpired againſt him; he denyed that they were to be ſtrictly ſought after, who would ſeign find wickedneſs in their Emperour, leſt many being found guilty, it ſhould be taken notice how many there were that hated him.

17. Whilſt he lived a private life he had great Riches, but when he came to be Emperour, he gave it all among his Friends, and Souldiers. He behaved himſelf towards his Friends after he came to the Empire, as he had done when he lived a private life. He was well pleaſed with their facetious ſpeeches. Once when he came into one of his Friends Houſes, he ſaw ſome beautiful Pillars of *Porphyrie*, and asking him from whence he had them? His Friend anſwered; *That a Father of a Family, when he came into another mans Houſe, ought to be deaf, and dumb*: that is, That he ſhould neither tell tales of others, nor curiouſly enquire after what is another mans, nor beg any thing of him: with which freedom of ſpeech the Emperour was much pleaſed.

18. He attended publick affairs with great diligence, as if all his Subjects had been his Children. In judging, he uſed to conſult with able Lawyers. He allowed large Stipends to the Profeſſours of Philoſophy, and other Arts, in his ſeveral Provinces. He did indeed ſomwhat perſecute the Chriſtians; but when he had read the Apologies made by *Juſtin Martyr*, and ſome others in their behalf, he revoaked all the Decrees that were made againſt them. *Ibid.* p. 358.

19. *Ariſtides*, the Son of *Lyſimacus*, was excellent in governing the Commonwealth of the *Athenians*, and his conſtancy in the many changes which befell the Commonwealth in his time, was to a Miracle: Honours did not puff him up with Pride, and he bare adverſity with an equal,

and quiet mind: And when ſome Verſes of *Æſchilus* in commendation of a virtuous Perſon, were rehearſed in the Theatre, all mens eyes were caſt upon *Ariſtides* as the only Perſon that deſerved ſuch praiſe. He uſed moſt firmly to contemn, not only the favour, but alſo the frowns, and enmities of other men, in the execution of Juſtice. He judged it to be the part of a good Citizen, to rejoyce only in his good actions, and ſpeeches.

20. In the War with *Darius* at *Marathon*, among the Captains of the *Athenians*, *Miltiades* was made *Generaliſſimo*: but next to him, in honour and office, was *Ariſtides*: and he, joyning with *Miltiades* in his counſel about that fight, brought great profit to his Country: and when his turn came to command in chief, he turned over his power to *Miltiades*, thereby, teaching his fellow Captains, that it was no diſhonour, but honeſt and ſafe to ſubmit to, and obey the moſt prudent. And by this means moderating their ambition, he brought them to give over their commanding by turns, and to divolve the whole management of that war upon *Miltiades*. Alſo in that bloudy Battel at *Marathon*, *Ariſtides*, and *Themiſtocles*, in the midſt of the Brigade of the *Athenians*, ſhewed the greateſt valour. Alſo, after the Battel, when the *Grecians* had gotten the victory, and they found infinite Riches, and precious things in the Tents of the *Perſians*, and in their Ships, he would not touch ought of it.

21. He obtained the name of *Juſt*, for his known Juſtice in all his actions: but this very Name procured to him ſuch envy, that he was baniſhed by his Citizens for ten years, and when he departed out of the City, lifting up his hands towards Heaven, he ſaid, *O ye Gods, I pray that the affairs of* Athens, *may never be ſuch, as that the People may have cauſe to remember* Ariſtides.

22. But three years after, when *Xerxes* came with his mighty Army into *Greece*, the *Athenians* made a Decree to call home all their baniſhed, fearing in a ſpecial manner leſt *Ariſtides* ſhould joyn with the *Perſians*, and by his example, draw many *Greecians* to do the like: But before the Decree came forth, *Ariſtides* had taken much pains in exhorting the *Greecians* to ſtand up in the defence of their liberties againſt the *Perſians*: And after the Decree, returning to *Athens*, he found, that the People had choſen *Themiſtocles*, his antient Enemy to be their General, whom yet in al his actions and counſels, he aſſiſted to the utmoſt of his power, ſaying to him; *If we be wiſe, let us forget our youthful, and vain contentions, and let us now begin a ſafe, and honeſt contention, who ſhall do moſt, and beſt for the ſafety of* Greece, *thou by commanding, and I by counſelling, and obeying*: And in that War he did brave ſervice, both by his adviſe, and with his hands, ſo that he was a chief inſtrument in ſaving his Countrey, and in the overthrow of their Enemies.

23. Before the Battel between the *Grecians*, and *Perſians*, when there aroſe a great contention between the *Athenians*, and the *Tegæatans* about the precedency therein, *Ariſtides* ſaid, *The place doth neither give, nor take away valour: Therefore whatſoever place you ſet us in,*

we will endeavour to adorn and defend it, that we may do nothing unworthy our former actions. For we came hither not to contend with our Friends, but to fight againſt our Enemies; nor to boaſt of our Predeceſſours, but to prove ourſelves valiant men for the defence of Greece. *And this Battel will ſhew what every City, Captain, and private Perſon doth to promote the ſame.*

24. When a Publick Tax was to be impoſed upon all the *Grecian* Cities, wherewith to defray the charges of this War, by the common conſent of all, *Ariſtides* was choſen, as the moſt impartial, and juſt man, to make it, and to appoint what every City ſhould pay.

25. When *Themiſtocles* upon a time told the *Athenians*, that he had a ſecret project in his head, that was exceeding ſafe and profitable for them, but it muſt not be publick, leſt it were thereby overthrown, the People commanded him to impart it to *Ariſtides*: This he did, telling him that the *Grecian* Navy might ſuddenly be burnt, whereby the *Athenians* might rule all at their pleaſure: *Ariſtides* coming forth to the People told them, that nothing was more ſafe than what *Themiſtocles* had deſigned, but withall, nothing was more unjuſt: Whereupon the People commanded *Themiſtocles* to deſiſt.

26. He gloried no leſs in his honeſt poverty, than in his great victories: And when he had brought it about by his prudence, and valour, that the *Athenians* ruled over ſuch multitudes of People, to the great enriching of them, yet himſelf ſtill remained poor: and whereas one *Callias*, a neer Kinſman of his, had enriched himſelf exceedingly by the *Perſian* ſpoiles, the People called him into Judgement, for not providing better for *Ariſtides*: But *Ariſtides* himſelf defended him, pleading, that he had often proffered him money, but he had refuſed it. For (ſaid he) *there are many that abuſe Riches, and but few that know how to bear Poverty well, which they judge to be a diſgrace even to thoſe who know not how to avoid it.* When *Ariſtides* had ſpoken this with an audible voice, there were none of the Hearers, but they judged his Poverty better than the Riches of *Callias*.

27. When many grievouſly accuſed *Themiſtocles*, *Ariſtides* only (though he had alwayes been his bitter enemie) yet ſaid not one word againſt him, rather pittying, than envying, or trampling upon him in his Adverſity. When *Ariſtides* was dead, though he had ſat ſo long at the Stern of the Commonwealth, and had made ſo many rich, yet he left not wherewithal to defray the charges of his Funeral, but was buried at the Publick charges: The Citizens alſo giving dowries to his Daughter, and allowing a Penſion to his Son *Lyſimachus*. *Plato* gave this Teſtimony of him; *That whereas other great men among the* Athenians *had filled* Athens *with ſtately Buildings, Riches, and ſuch like Trifles:* Ariſtides, *only had never declined, nor turned aſide from that virtue which he propoſed to himſelf in the Government of the Commonwealth. Ibid.* p. 51, *&c.*

28. ***Cimon***, the Son of *Miltiades*, in his youth was looſe in his life, but

of an excellent and generous wit, and in Valour was not inferiour to his Father, nor in Wiſdom gave place to *Themiſtocles*, and he excelled them both in Juſtice. He was a very amiable Perſon, and wore long, and curled hair. When in the *Greecian* Wars with *Xerxes*, *Themiſtocles* perſwaded the *Athenians* to leave their City, as not tenable, and to betake themſelves to their Ships, to which the People were very unwilling, *Cimon* being then a young man, with his followers, took a Bridle in his hand, and with a cheerful countenance, went with it into the Temple, to dedicate it to *Minerva*, intimating thereby, that now the *Athenians* were not to uſe the ſtrength of Horſes, but of their Ships in this War: and when he had done this, and had taken one of the Shields that hung up in the Temple, as dedicated to *Minerva*, (to whom alſo he made his Vows) he left the City, he went to the Fleet: This encouraged many to do the like.

29. In the great Battel at *Salamine*, againſt the *Perſians*, he behaved himſelf very valiantly, giving great hopes thereby how uſeful he would prove to his Country. *A*nd indeed afterwards, when he applyed himſelf to the affairs of the Commonwealth, by the favour of his Citizens, he was advanced to the greateſt honours, and offices among them. For he was exceedingly beloved of the People for his mildneſs, and his free, and open mind. *Ariſtides* taking notice of his generous wit, ſought to oppoſe it to the violence and audaciouſneſs of *Themiſtocles*. When the *Perſians* were driven out of *Greece*, *Cimon* was joyned with *Ariſtides* in commanding the *Athenian* Fleet, and by his affability, and courteous carriage, he won the good will of the Confederates of the *Athenians*, no leſs than *Ariſtides* did. He ſubdued all *Thracia*, as far as to the River *Strymon*, to the *Athenians*. He beſieged the King of *Thracia*'s General in the City *Cion*, and brought him to ſuch ſtraits, that, deſpairing of relief, he ſet the City on fire, and therein burnt himſelf, his Friends, and all his Riches. Upon theſe victories he was allowed to ſet up Stone Statues to *Mercury*, which was ſuch an honour as was never granted either to *Themiſtocles*, or to *Miltiades* himſelf.

30. He took alſo the Iſland of *Scyrus*, and from thence brought the Bones of *Theſius* to *Athens*, almoſt four hundred years after his death: and this procured him great love among the People, becauſe they had been commanded by the Oracle to ſearch out, and to bring *Theſius* his Relicts to *Athens*, and honour him as a great *Heroe*. He alſo ſubdued and brought into ſubjection to the *Athenians* all the Provinces of the *Leſſer Aſia*, from *Ionia* to *Pamphilia*, which were formerly under the *Perſians*.

*A*t the River *Eurymedon* he obtained two great Victories in one day: One by Sea, and the other by Land, which was a wonderful thing, and never heard of before. The manner whereof was this. *Cimon* having overcome the *Perſians* in a great Battel at Sea, and taken many of their Ships, he choſe out the moſt valiant of his Souldiers, and dreſſed them in *Perſian* attire, he put them into the *Perſian* Ships, and ſo ſent them to the ſhore where the *Perſian* Land *A*rmy was, who ſeeing their own Ships, and men (as they thought) they ran to the Shore to receive them with joy, ſuppoſing that they had beaten the *Athenians*; but *Cimons* men landing, fell upon them, followed them into their Camp, ſlew very many, and made the reſt to fly for their lives.

31. The next day *Cimon* Tryumphed for theſe Victories, having ſpoiled and taken three hundred Gallies, and four hundred Ships of the *Perſians*, and taken twenty thouſand of them Priſoners, beſides a vaſt ſumm of money. The tenth of the ſpoils he dedicated to the Gods. And not long after, eighty Ships of the *Phœnicians*, Subjects to the King of *Perſia*, which were not in the former fight, nor heard of the overthrow of their Friends, came to ſeek them: with theſe, *Cimon* alſo fought, and overcame them. Theſe loſſes did ſo afflict the King of *Perſia*, that of his own accord he abſtained from coming into the *Greecian* Seas, whereupon *Cimon* erected an Altar to *Peace*. After this *Cimon* ſubdued *Cherſoneſus*, and added it to the *Athenian* Dominions. He took away alſo a Field from the *Thaſians*, wherein were ſome Gold-Mines, and delivered it to the *Athenians*.

32. In the Government of the *Athenian* Commonwealth, he was famous for his Integrity, Liberality, and Study of good Arts. He carefully abſtained from taking of any Bribes: In all publick buſineſſes he ſpake, and did all things *gratis*. A certain *Perſian* Exile coming to *Athens*, brought huge Riches along with him, whereupon he was much moleſted by ſome naughty Perſons, and being forced to fly to *Cimon* for refuge, he brought along with him two great Cups, filled with Gold and Silver, and ſet them down at his Threſhold: *Cimon* ſeeing them, ſmiled, and asked him, whether he had not rather have a Friend *gratis*, than a Patrone hired by a reward? *Take them away therefore* (ſaid he) *for I, having contracted Friendſhip with thee, will make uſe of theſe when I need them.*

33. Having by honeſt means gotten great Riches, he gave free leave to his Citizens, and Gueſts to make uſe of the Fruits of his Fields; for which end he pulled down all his Fences, and made them common. At home he alwayes provided a frugal Supper, yet enough for many, and his doors were ſtill open to all commers. He had alſo alwayes a many young men, his familiar Friends, that accompanied him, and as he went through the Markets, he would command them to give mony to the Poor, and ſome times to change Garments with them, and all at his own coſt. Whereupon a Wiſe man ſaid, *That* Cimon *ſo poſſeſſed Riches that he knew how to uſe them, and they are then rightly uſed, when they are uſed to the honour of him that hath them.*

34. An Army of *Greecians* having beſieged, and taken *Byzantium* [now *Conſtantinople*] all the Aſſociates agreed that *Cimon* ſhould divide the prey: whereupon he took all the Treaſures, and rich Furniture, and layed it on one part, and ſet all the naked Captives on the other ſide, and then bad his Partners chooſe which they would have, and they readily choſe the Treaſures, *&c.* and withall, laughed at *Cimon* for giving to them the Golden Chains, Bracelets, Purple Veſtments, *&c.* and leaving nothing but naked Bodies for the *Athenians*: but ſhortly after, the Kinſmen, and Friends of the Captives, redeemed them for great Summs of money, whereby *Cimon* bore the whole charges of the Navy for four months, and beſides carried huge ſumms of Gold into the publick Treaſury.

35. Likewiſe, whereas the former Captains of the *Athenians* had made their Government heavy to their Friends and aſſociates, by forcing them to build ſhips, and to pay mony almoſt againſt their will, *Cimon* took another courſe, and not uſing force to any, but for mony he exempted them who were unwilling to go to the Wars, and ſuffered them to follow their Trading, and Husbandry, and ſo to live at eaſe: and with that mony he entertained the *Athenians* to ſerve in his Navy, and Wars, whereby they grew to be excellent Souldiers, and ſo could rule over the others at their pleaſure.

36. Yet his virtues procured him envy from ſome, which ſo far prevailed that he was baniſhed for ten years: but not long after he was called home again, not only becauſe of his former merits, but becauſe of the dangers that the *Athenians* were in, who were overthrown in a Battel in *Bœotia*. After his return, by his Prudence, and induſtry, that War was compoſed, and Peace made with the diſagreeing Cities. And when he perceived the reſtleſs diſpoſition of his *Athenians*, that if they had not Wars abroad, they would fall out among themſelves, he fitted up a Navy to go into *Cyprus*, and *Egypt*, having no ſmall deſigns in his Head, but aiming at no leſs than the deſtruction of the *Perſian* Empire: but in this expedition he was arreſted by Death, and in that day all his thoughts, and deſigns periſhed. *Ibid* p. 53, *&c.*

37. *Philopæmen* was born in the City of *Megalopolis*, a City of *Greece*: His Fathers name was *Craugis*, to whom *Caſſander*, a *Mantinæan* came, when he was baniſhed from his own Country, whom *Craugis* entertained in a moſt friendly manner, after whoſe death, *Caſſander*, by way of gratitude undertook the education of this *Philopæmen*, finding him to be of a towardly, and generous wit, and diſpoſition: and when he was fit for it, he ſet him forth to the tuition of Learned men, and excellent *Philoſophers*, who taught him how to manage Publick affairs, and to govern a Commonwealth.

38. And afterwards *Philopæmen* in all his actions propoſed to himſelf the example of *Epaminondas*, labouring to imitate him in his Valour, Prudence, and contempt of Riches: but wanting the mildneſs, humanity, and and courteous diſpoſition of *Epaminondas*, being of an haſty, and cholerick nature, he ſeemed to be fitter for Warlike affairs, than for the management of Civil buſineſſes.

39. When he left his Maſters, and Tutours, he joyned himſelf to his fellow Citizens, who uſed to make inrodes into *Laconia* for plunder-ſake, and therin was alwayes firſt in going forth, and laſt in their return. At other leiſure time, he accuſtomed himſelf to Hunting, and Husbandry, whereby he made his Body agil, and ſtrong. And he alwayes read thoſe Books which ſtirred up to Fortitude and Valour: and took great pains to attain to ſkill in War, eſpecially for the forming of a Camp, and Marſhalling of an Army.

40. Not long after, he was made Captain of the Horſemen, and he excellently reformed the diſorders that were therein, and was exceeding ſucceſsful in many Battels, ſo that his fame began to ſpread abroad, there being no young man more dextrous of his hands,

and no old man more ready in Counſel than he: nor any that in conducting an Army, or in fighting valiantly, that excelled him.

41. And whereas *Aratus* (his Predeceſſor) was ſlow and dull in battels, and diſpatched moſt affairs by conferences, mildneſs, and procuring the favour of Kings: *Philopæmen* on the contrary, was a famous Warriour, and finding his happy ſucceſs in Wars, when the chief Government was committed unto him, he brought it about, that the *Achæans* gave over hiring of Captains from other places, as formerly they had done, and made uſe of their own. And he much reformed their bad Marſhalling of their Armies, and the neglect of their Armour; and he provoked them to leave their former eaſe and luxury, and to buſie themſelves in beautifying their Arms, as judging that ſtrong and glittering Armour would encreaſe audacity, and make them more valiant in fight, and ready to undergo dangers.

42. When he had by his wiſdome and valour, freed *Sparta* from Tyrants, and joyned it to the Commonwealth of *Achaia*, the Nobles of *Lacedemonia*, ſeeking to oblige him to the preſervation of their liberty, ſold the Houſes and Goods of the Tyrants, out of which they raiſed a hundred and twenty Talents, purpoſing by *A*mbaſſadours to beſtow it upon *Philopæmen*, the more ſtrongly to engage him to them. But there was never a man found among them that was willing to undertake that meſſage, knowing how much he was a contemner of money and bribes: but at length this buſineſs was impoſed upon *Timolaus*, who had been his Hoſt. He, not knowing how to avoid it, went with it to *Megalopolis*, where he was moſt kindly entertained by *Philopæmen*; but when he had obſerved his gravity, his frugality, and ſuch other virtues, which demonſtrated that he was a man that was not eaſie to be corrupted with money, he returned home without making mention of the errand which he came upon; pretending another buſineſs: and being ſent a ſecond time, finding new diſcouragements, he did the like. But being ſent again the third time, and ſcarce daring to do it, at length he told him of the good will of the *Spartans* to him, and of the token which they had ſent. *Philopæmen*, taking very kindly the good will of the *Spartans* towards him, went himſelf thither, and there he adviſed the Citizens that they would not go about to corrupt their good friends by Gifts, who were willing to afford them their beſt aſſiſtance freely, and *gratis*: he adviſed them rather to bribe wicked men, which ſought to raiſe Factions in their City, and with Gifts to ſtop the mouths of thoſe in their Courts, who by their vain Oratory ſought the Publick diſturbance: *For* (ſaid he) *it's better to take away the licentiouſneſs of enemies, than the liberty of friends.* And *Philopæmen* ſhewed the greatneſs of his mind by his contempt of money.

43. In his extream old age, when he was ſeventy eight, he had a great battel with *Dinocrates*, a *Meſſenian*, who had perſwaded the *Meſſenians* to withdraw their ſubjection from the *Achæans*: whilſt in this battel he fought ſtoutly, being over-powered by his enemies, he ſought to make a fair retreat, and to ſave his Horſemen, he conducted them by ſome craggy, and almoſt impaſſable wayes, himſelf ſtill

bringing up the Reer, and fighting with the enemy, till he had brought his men into a ſafe place: at laſt himſelf was left alone to oppoſe an Army of men, who yet durſt not come near him, but at a diſtance threw their Darts at him. He thus retreating among Rocks and Precipices, his horſe at length falling, threw him to the ground, and he, partly by reaſon of a Fevor which was upon him, and partly through wearineſs, and a bruiſe in his head, which he had caught by the fall, lay as in a Swoon, without motion. His enemies, judging him to be dead, were encouraged to come unto him, and went about to diſpoil him of his Arms; but when they perceived him to open his Eyes, they fell upon him, and bound his hands behind him, and carried him away.

Afterwards, they threw him into a dark Dungeon, wherein was neither light nor air, appointing a company of armed Souldiers to guard him therein. The *Achæans* demanded him to be reſtored to liberty, and alſo armed themſelves to enforce it, if they were denyed. *Dinocrates*, to make ſure work, in the night, opened the Priſon door, and ſent in an Executioner with a Cup of Poyſon, commanding him that he ſhould not come back, till he had ſeen *Philopæmen* to drink it up. *Philopæmen*, hardly raiſing himſelf, by reaſon of his great weakneſs and bruiſe, took the Cup into his hand, and asked the Officer, whether he had heard any thing what was become of the *Achæan* Horſemen? He anſwered *That moſt of them were eſcaped, and returned home in ſafety*: whereupon, *Philopæmen* nodding his head, and beholding him with a quiet Countenance, ſaid, *Thou telleſt me good news: Its well they did not all periſh*: and ſo he drank off the Poyſon, which by reaſon of his great weakneſs, ſoon eaſed him of all his worldly cares and troubles.

44. The *Achæans* making *Lycortas* their General, went to the City of *Meſſena*, which they took by ſtorm, and *Dinocrates*, to prevent falling into their hands, ſlew himſelf; and the *Achæans* ſlew the reſt that had conſented to the death of *Philopæmen*, and burning his body, they gathered the aſhes into an *Urn*, which they carried in a Tryumphant manner to *Megalopolis*, where they Interred it with great Pomp, and decreed great honours to be done unto him. *Ibid.* p. 100, *&c.*

45. *Jaſon Pheræus*, was ſo Prudent and Valiant a Captain, and ſo ſucceſsfull in all his Enterpriſes, that whatſoever he took in hand, whether by cloſe or ſecret Stratagems, or by open War, he ſeldome miſcarried in it. He knew how to make uſe of the night, as well as of the day, to promote his deſigns; and when his affairs required it, he could take his Dinner and Supper together, and in the ſtrength thereof labour, and judged it fit then to take his reſt, when he had accompliſhed, and brought to paſs, what before he had deſigned, and undertaken. He knew well how to encourage, and to reward his Souldiers for their valiant atchievments, and they which ſerved under him, knew that when they had done any notable exploit, they ſhould be ſure not to want their reward, and that eaſe and honours ſhould follow their labours. He, among all others, maniſeſted himſelf to be a contemner of pleaſures, inſomuch, that he never unbent his mind, though for a very little time, but he applyed himſelf to that which was honeſt, and comely. *Ibid.* p. 145.

Examples

Examples of Virtuous Chriſtians.

46. *Galeacius Caracciolus*, that Noble Marqueſs of *Vicum*, was one of a thouſand :· For beſides his Noble Birth, and Princely education, he truly feared God : was affable, courteous, and friendly to all men : wiſe, diſcreet, and very Eloquent. As his memory was exceeding good ; ſo his ſmooth ſtile, quiet, and ſeemly delivery, made his ſpeech moſt grateful to all thoſe that heard him. With poor men, if they were honeſt, and godly, he would converſe as freely, and familiarly, as if they had been his equals. He was of a free and liberal heart: No poor or diſtreſſed Perſon did ever deſire his aſſiſtance, but he would preſently reach forth his helping hand to relieve them, and the loſs of his former eſtate, never troubled him, but when he had not wherewithal to give to charitable uſes. It was his joy and delight to be lending, and giving to thoſe that wanted. Priſoners, and diſtreſſed Perſons did oft taſt of his bounty. He uſed to viſit the Sick, and his peſence, and Chriſtian exhortations, were very comfortable unto them. Every day he joyned with the Church in their publick Service. He never omitted to hear Sermons, and ſhewed wonderful devotion, and reverence to the Word of God: He daily read a portion of the Holy Scriptures. Where he ſaw, or heard of any diſſentions, or ſuits of Law among any Chriſtian neighbours, he was exceeding careful to compoſe, and to end them. He wholly devoted himſelf, and and all his abilities to the advancement of Gods Glory, and edification of his Church. *See his Life in my ſecond vol. of Lives.* p. 103.

47. Mrs. *Katherine Bretterg*, when, ſometimes her Husbands Horſes and Cattel, were by his *Popiſh* neighbours, killed in his grounds, uſed to ſay: *The mercies of God are infinite, who doth, not only by his word, but by his Rod alſo make us fit for his Kingdom. Little do our Enemies know what good they do to us by theſe things, and what ruine they bring to their own Kingdom, while they thus diſcover the wickedneſs thereof.* She uſed often to pray, that God would forgive them who had thus wronged them, and ſend them repentance for it. And ſhe uſed to call upon her Husband to do the like, and to bleſs them that curſed him. And leſt he ſhould fail in his Duty, ſhe daily prayed unto God to ſanctifie his thoughs, and to direct his heart aright, only to ſeek Gods Glory, and not his own revenge, or ſatisfaction of his own affections; ſo careful ſhe was to prevent ſin both in her ſelf and others. Her meekneſs, humility, and unſpotted carriage was ſuch, as that ſhe forced ſome that were adverſaries to her Religion, ſpake well of her. She had a good report of all that knew her, for her holy, and ſincere Life. She was very pittiful, and bountiful to the Poor, neglecting no opportunity of doing good where ſhe could. She conſtantly kept times of praying, reading, and meditating. She would by no means be abſent from Family Duties. She uſed private Duties, not

only in her Cloſet, but abroad alſo in her Garden, Orchard, &c. She taſked her ſelf to read eight Chapters a day at the leaſt. Sin was ſo hateful to her, that ſhe would grieve for it both in her ſelf and others. *See her Life in my ſecond vol. of Lives.* p. 110, &c.

48. The Lord *Harrington* was of an excellent wit, of a firm memory, of a ſweet nature, and prompt to Learning, ſo that in a ſhort time he was able to read *Greek* Authours, and to make good uſe of them in their own Language. He ſpake *Latine* well, and wrote it in a grave and pure ſtile: Was able to confer with any Sranger readily, and laudably in the *Italian*, and *French* Tongues. He alſo underſtood the Authours which he read in *Spaniſh*. And for the Arts, he was well read in *Logick*, *Philoſophy*, and the *Mathematicks*. He had made a good progreſs in the *Theorie* of the Art of *Military*, and of *Navigation*, ſo that he wanted nothing but practice to make him perfect in them both. And for his underſtanding in Heavenly Wiſdom, and the Myſteries of Salvation, it was admirable, ſo that there was ſcarce any queſtion that could be propounded to him about thoſe matters, unto which he was not able ſuddenly, and underſtandingly to give an anſwer. He was eminent for ſobriety, chaſtity, and charity. (See *Charity*) For his company he choſe men of parts and learning, both for Arts, and Arms. He was temporate in his Diet; ſhunned Feaſting, and often uſed Faſting, and hated idleneſs, and much ſleep. *Ibid.* p. 122.

49. *Hippocrates* took an Oath of his Followers to keep their profeſſion unſtained, and their lives unblamable: how much more ſhould *Chriſtians* be careful to adorn their profeſſion by an holy Life?

50. Mr. *Thomas Gataker* was of a middle ſtature, of a ſpare Body, of a lively countenance, of a freſh complexion that looked young, yet was he gray betimes, which made him to be thought elder than he was. Of a choiſly temperate Diet. Of a free and cheerful converſation, addicting himſelf much to his Study, yet not ſecluding himſelf from fit company. He was of a quick apprehenſion, ſharp Reaſon, ſolid Judgement, vaſt Memory, which (through Gods mercy) continued freſh to the laſt of his dayes. He was *Helluo Librorum*: one that did not vainly exerciſe his Library for oſtentation, but choſe Books for uſe, which alſo he made of them ſo happily, that he had conquered a ſtrong portion of Learning, which he made to ſerve him upon all occaſions. He was not ſo great a Treaſurer, as a free Diſpenſer of thoſe riches of the mind, which he did communicate readily, expeditely, and clearly. He was an Ornament to the Univerſity, and of that Society deſigned for the ſtudy of the Law. A Light of the Church: The Salt of the place where he aboad. A loving Husband: A diſcreet Parent: A faithful Friend: A kind Neighbour: A courteous entertainer of Strangers: A candid encourager of Students: A ſtout Champion for the Truth; yet a lover of Peace, preſerving the vanity of Charity, even where there was a difference of Judgement. He was an Adverſary to novel Fancies, as well as to Antiquitated Superſtitions in Religion:

Of a Chriſtian magnanimity in deſpiſing the world, and therefore reſolute, as well, *through bad report, as through good report*, to maintain a clear Conſcience. In brief, he was a faithful Shepherd, and a fit Mirrour for Paſtors, as well as an exact Pattern for people. *See his Life in my third Vol. of Lives*, p. 156. I met with theſe ingenious Verſes of his making.

I thirſt for thirſtineſs: I weep for tears.
Well-pleaſed I am to be diſpleaſed thus.
The only thing I fear, is want of fears,
Suſpecting I am not ſuſpicious.
Amidſt theſe reſtleſs thoughts this reſt I find,
For thoſe that reſt not here, there's reſt behind.

51. Dr. *Robert Harris*, was a man of an excellent deportment, and ſweet behaviour, whereby he won much upon all with whom he converſed. Grave he was without affectation: pleaſant without levity. Indeed he never loved to hear himſelf talk, and therefore by ſome was judged too reſerved; but when he knew with whom he had to do, he was communicative enough. No man was more Candid, or fuller of Civility: none more open or free to entertain or return Diſcourſes. He was very cautious before he ſtruck a League of intimate friendſhip with any man; but when he had once choſen, he was cordial, firm, and conſtant: his Head, Hand, Tongue, Pen, Feet, Purſe, All, were now no longer his own, but his friends.

52. It was a rare thing to ſee him angry. If at any time the folly of others had diſcompoſed him, or their ſin had provoked him, yet could he quickly command himſelf, and convert his Paſſion into wholeſome Inſtruction.

53. Though himſelf had great parts, both natural and acquired; yet would he never ſlight, or undervalue, much leſs contemn or diſcourage any whom he judged to be right in the main. He was very ſparing in his cenſures of others, gentle to all, and ſevere only to himſelf. He had a ſpecial gift of forgetting injuries, but would offer none. His memory was never more faithful then in retaining Civilities received, to which he would induſtriouſly make what proportionable returns lay in his power. At Meals he was ſociable and facetious: yet ſtill he took occaſion to enquire of the Publick, and how it fared with particular Towns and Families, whence he would alwayes extract ſomething for matter of Prayer or Praiſe in his Thanksgiving after Meat. *Ibid.* p. 305, 306.

54. *Seneca* tells us of a *Roman*, who every day called himſelf to an account, *Quod malum ſanaſti? &c.* What Infirmity is healed? Wherein art thou grown better? Then he would lye down at night with theſe words: *O quam gratus ſomnus!* O how ſweet and refreſhing is my ſleep!

55. The Lady *Jane Grey*, was a moſt chaſt, innocent, and virtuous Lady: of high birth, yet were not her Parents any whit indulgent to her in her childhood, but rather more ſevere than needed to ſo ſweet a temper. For what need Iron Inſtruments be uſed to bow Wax. But as the ſharpeſt

Winters (correcting the rankneſs of the Earth) cauſe the more healthful, and fruitful Summers: ſo the harſhneſs of her breeding, compacted her Soul to the greater Patience, and Piety, whereby ſhe proved the Mirrour, and *Non-Parella* of her Age. At a time, Mr. *Roger Aſcham* coming to wait on her at *Broadgates* in *Leiceſterſhire*, found her in her Chamber reading *Phædon Platonis* in *Greek* with much delight, whilſt her Father, with the Dutcheſs, and moſt of the Houſhold, were hunting in the Park: He asked her, how ſhe could looſe ſuch paſtime? She, ſmiling, anſwered; *I wiſs, all the ſport in the Park is but a ſhadow to that pleaſure I find in this Book.* She added farther, That it was one of the greateſt mercies that God ever gave her, in ſending her, ſharp Parents, and a gentle Schoolmaſter, which made her take delight in nothing ſo much as in her Studies. During her Impriſonment in the *Tower*, ſhe made miſery itſelf amiable by her pious, and patient behaviour. Adverſity (her nightcloths) becoming her as well as her day-dreſſings, by reaſon of her gracious deportment therein. *Ibid.* p. 97.

56. The Lord *Thomas Cromwel*, being highly preferred by King *Henry* the eighth, his honours did not make him proud, or remiſs in his ſervice and duty, but rather quickned him to work more abundantly for the good both of Church and State. And above all his other Virtues, he is highly to be commended for his ſingular Zeal, and laborious travel beſtowed for reſtoring of the Truth in thoſe dark, and ſuperſtious times. The *Popes* power being aboliſhed out of *England*, there were yet divers *Popiſh* Biſhops, his Creatures, which privately watched all opportunities to introduce, and reſtore it again: but this Noble Lord (as a mighty wall, and defence to the Church) reſiſted, and ſo fruſtrated all their expectations and endeavours. Indeed his whole Life, was nothing elſe but a continual care and travel to further the true knowledge of the Goſpel, and to reform the Houſe of God. He cauſed all the People to be inſtructed in the *Lords Prayer*, and the *Creed* in *Engliſh*. He procured the Holy Scriptures to be Tranſlated, Printed, and Publiſhed for the uſe of the *Engliſh*. He reſcued multitudes from Idolatry, by cauſing many of their groſſeſt Pilgrimages to be deſtroyed. He procured that divers idle *Holy-dayes* ſhould be aboliſhed. That liberty ſhould be given to eat Eggs, and White-meats in *Lent*. Infinite, almoſt were the private benefits which he did, in helping poor godly men and women out of trouble, and great diſtreſs. He was merciful, and charitable to the Poor: grateful to thoſe from whom he had received any courteſie, though long before. So humble, that he would often own, and ſpeak of his mean beginning, and low extraction. He was a great preſerver of Peace, and as great a terrour to the wicked. Calling his Servants together, he ſhewed them in what a ſlippery ſtate he ſtood, conſidering the variable affections of the King, and the malice and ſubtilty of his *Popiſh* Adverſaries, and therefore required them to look diligently to their doings, leſt, through their default, any quarrel might be picked againſt him. He alſo took ſuch order for them, eſpecially for his Gentlemen that were younger *Brethren*, which had but little beſides his Service to take to, that they were well provided for, by his leaving monies in the hands of their Friends for them. And having

twelve Boyes, that were his *Muſicians*, he gave them twenty pounds a peice, and ſo returned them to their Friends. And as Proſperity had not puffed him up with Pride: So neither was he at all dejected in his adverſity, but bore it with admirable conſtancy, Chriſtian Fortitude, and Patience. *Ibid.* p. 40, *&c.*

57. Mr. *John Bruen* of *Buen-ſtapleford* in *Cheſhire*, was of a very merciful, and charitable diſpoſition. If any poor Soul erred from the right way, and yet deſired a guide, how careful was he of their good? How joyful to do them good? Yea, to encourage, and draw them ore to do good, he would give them Money, Corn, Bibles, Catechiſms, and other good Books, which he had alwayes by him for ſuch purpoſes. If a Profeſſour of Religion fell into decay, he would relieve them by his own, or other good means. Sometimes he would take a good Suit of Aparrel from his own back, and beſtow, upon a godly poor man that wanted it, and withall, would give him a good ſumm of Mony out of his own purſe to accommodate him in his Calling. He ſaw none that were without the means of Grace, but the bowels of compaſſion yearned in him, pittying the miſery that was upon them.

58. He was much given to Hoſpitality, and to entertain Strangers. His Houſe was the common Inn of Gods Children that came neer him. There were none ſo welcom to eat of his morſels, as ſuch Strangers, as were no Strangers in *Iſrael*. His ordinary Table was plentiful, and bountiful, not to exceſs, but to a competent ſufficiency. Yet would he not ſuffer any wilful waſt, or abuſe of Gods good Creatures. His Cellar was open and free to any, as far as they kept themſelves within the bounds of Moderation. He did uſually fill the Bellies of multitudes, which, out of his own, and other Pariſhes came to his Doors. And in dear years, he did uſually make proviſions for them almoſt every day in the week, and would ſometimes ſerve them himſelf, both to keep them in good order, and equally to diſtribute to them according to their neceſſities. His purſe was ever open to give, or lend freely: and if any that borrowed were willing, but not able to pay, he would rather forgive the debt than exact it.

59. In the time of a great Dearth, fearing that divers of his Neighbours were in want, he ſent for them, and diſtributed fourteen Buſhels of Corn among them. Yea, the loins of the Poor did bleſs him, being warmed with the fleece of his Flock, or clothed with the coſt of his purſe. Every year againſt Winter, he beſtowed four or five pounds in making proviſion of cloth for the Poor. Yea, he was a Protectour to the Poor, to deliver them out of the hands of thoſe that were too ſtrong for them. He alwayes dealt mercifully with his Tenants, not grinding of the Faces of the Poor by great Fines, nor cruſhing their bones by heavy rents and racks, nor break their backs with cruel ſervices: Nor did he uſe their Beaſts without Hire, nor their Labour without Wages. It was the Joy of his heart to ſee his Tenants proſper. *Ibid.* p. 194, *&c.*

60. Mr. *Samuel Crook*, Paſtor of *Wrington* in *Summerſetſhire*, was a good and

faithful Steward in his Maſters Houſe, *alwayes abounding in the work of the Lord*. He was a *Pillar in the Houſe of his God*, never weary of the Lords work, but beſt pleaſed when he had done moſt ſervice. His Converſation was immaculate, and unblamable. His behaviour uniform, and univerſally Pious. He was grave without auſterity: pleaſant without levity: courteous without diſſembling: free in diſcourſe where he might profit, yet reſerved where he ſaw cauſe. He was ſeldome the firſt Speaker, though he was beſt able to ſpeak. He loved uſefull diſcourſe, but abhorred froth and babling. He was witty without vanity; facetious without girding or grieving of others. He knew his place, yet was not inſolent. Reſolute he was, but not wilſull. He maintained his authority, yet was not haughty. A great Maſter he was of his own paſſions and afflictions, and thereby the more abundantly furniſhed with abilities and embeliſhments that moſt attract, and maintain the deareſt love, the deepeſt reverence, and higheſt reſpect. He was a great admirer of piety and learning in others, though they were far below himſelf in both. His affections were above, whilſt himſelf was here below. He converſed more with Heaven than with Earth, while he remained on it, and is now therefore a *Crown of Glory in the Hand of the Lord, and a Royal Diadem in the hand of his God. See his Life in my third Vol. of Lives.* p. 44.

CHAP. CI.

Examples of Viſions.

1. *Polycarp*, having been in Prayer three dayes before his apprehenſion, now falling aſleep, he ſaw in a Viſion by night, the Pillow under his head ſet on fire, and ſuddenly conſumed to aſhes; which when he awaked, he interpreted to them that were preſent, to fore-ſignifie that his Life was near at an end, and that his body ſhould be burned for the Teſtimony of *Jeſus Chriſt*; which alſo ſhortly after came to paſs. *See my Lives of the Fathers*, p. 6.

2. *Cyprian* ſets down a Viſion that he had, wherein was ſhewed unto him by the Lord before the Perſecution came, what ſhould happen. The Viſion (ſaith he) was this. There was a certain aged Father ſitting, at whoſe right hand ſat a young man very ſad and penſive, as one that with indignation is ſorrowful, with his hand upon his breaſt, and having an heavy Countenance. On the other ſide ſate one having a Net in his hand, wherewith he threatned to catch the people that ſtood about him. And as *Cyprian* marvelled hereat, it was ſaid unto him: The

young man whom thou ſeeſt ſitting on the right hand, is ſad and ſorrowfull, becauſe his Precepts are not obſerved ; but he on the left hand danceth and is merry, for that occaſion is hence given him to get leave of the antient Father to afflict men. This Viſion was ſeen long before the Tempeſt of Perſecution fell out, by which was declared, that the ſins of the Chriſtians in thoſe times, were the cauſe why Satan in this, as well as in all other Perſecutions, did then, and ſtill doth, get ſuch power, with his Net of deſtruction to rage againſt the People of God.

3. This *Cyprian* had alſo an other Viſion, wherein he was admoniſhed to uſe a ſpare Diet, and to be ſober in Drinks, leſt his mind, which was intent upon Heavenly Meditations, ſhould be drawn away by worldly allurements, or oppreſſed by too much ſurfetting upon Meats and Drinks, and thereby ſhould prove leſs apt and able to the Duty of Prayer, and other ſpecial exerciſes. *Ibid.* p. 50.

CHAP. CII.

Examples of Warr : Stratagems in Warr.

1. IN a bloody fight between the *Great Turk*, *Amurath* the third, and *Lazarus*, Deſpot of *Servia*, many thouſands fell on both ſides. The brightneſs of the Armour and Weapons, was as it had been the lightning: The multitude of Lances, and other Horſemens Staves, ſhadowed the light of the Sun : Arrows, and Darts, fell ſo faſt, that a man would have thought they had powred down from Heaven. The noiſe of the Inſtruments of War, with the neighing of Horſes. and outcries of Men, was ſo terrible and great, that the Wild Beaſts in the Mountains ſtood aſtoniſhed therewith : and the *Turkiſh* Hiſtories, to expreſs the terrour of the day, ſay (though vainly) that the Angels in Heaven, amazed with that hideous noiſe, for that time forgot their Heavenly Hymns, wherewith they alwayes glorifie God. *Turk. Hiſt.* fol. 200.

2. In that great battel betwixt *VVilliam*, Duke of *Normandy*, and our King *Harold* ; *Harold*, as an expert General, had ſo ordered his men into ſo firm a body, that no force of the *Normans* could diſorder their ranks, till Duke *William* uſed this Stratagem, commanding his men to retire, and counterfeit a flight, by which means he drew the *Engliſh* on, upon an hollow ground, covered with Turf, whereinto many of them fell, and periſhed : and beſides, into an Ambuſh of his Horſemen, which unexpectedly falling upon them, cut them in pieces. *Sir Rich. Bak. Chron.* p. 24.

3. In the Minority of King *Henry* the third, ſome of our *Engliſh* Barons, having called in *Lewis*, the *French* Kings Son, in the Reign of King *John*, ſtill adhered to him, and Prince *Lewis* ſent his Lieutenant with an Army of twenty thouſand, to take in as many Towns as they could: and many they took in with ſmall oppoſition; but coming to *Lincoln*, though they had the City it ſelf, yet the Caſtle ſtood out, and had been defended by a Noble Lady a whole year before. Here they found ſuch reſiſtance, as arreſted their farther proceedings. For preſently there came thither, *William Marſhal*, Earl of *Pembroke*, and Protector to King *Henry*, with many other Nobles, and Biſhops, with all the power of the young Kings, who with wonderful valour aſſaulted the City. At which time, it was propounded by the *French*, that they ſhould ſalley forth, and fight them in the field; but judging their Army to be far greater than it was (for the *Engliſh* had uſed this ſtratagem, to ſet double Enſigns in every Company, which made a ſhew of twice as many as they were) they forbore that courſe, and kept themſelves within the Town: by which means, being ſo cooped up, and ſtraitned in place, ſo as they could not make up their Forces, they were all taken Priſoners. *Ibid.* p. 87.

4. In the Reign of King *Henry* the ſixth, during our Wars with *France*, the *French*, in the Caſtle of *Cornhil*, detained many *Engliſh* Priſoners: for the redeeming of whom, one of our Captains uſed this Stratagem. He apparelled half a dozen ſuch fellows like Peaſants, carrying baskets with Corn, and Victuals, and ſends them to the Caſtle, while he, and his Company lye in Ambuſh, near unto the Caſtle in a Valley. Theſe ſix, unſuſpected, are admitted into the Caſtle, and coming to the Governours Chamber, ſeize upon him, and withall, gave the ſign to the Ambuſh, who coming readily on, entred the Caſtle, put the Souldiers to the Sword, ſet the Priſoners at liberty, burnt down the Caſtle, and with the Booty and Governour, returned to *Roan*. *Ibid.* p. 200.

5. Before the battel of *Agencourt*, in the Reign of King *Henry* the fifth, the *French* being ſix times, ſome write ten times, more then the *Engliſh*, our King *Henry* made choice of a piece of ground, half fenced on his back with a Village, wherein he had reſted the night before, on both ſides having ſtrong Hedges, and good Ditches, where he laid an Ambuſh of two hundred Archers, who, upon a watch-word given, ſhould freely beſtow their Arrows upon the Flank of the *French* Cavalry: and further to prevent their fury, he appointed many Stakes, ſhod with Iron at both ends, of ſix foot long a piece, to be pitched behind the Archers that made his Vaunt-guard, and appointed Pioneers to attend, upon occaſion, to remove them. Theſe things thus ordered, Publick Prayers were made to Almighty God, and the onſet was preſently made by the *French* Horſemen: whereupon Sir *VValter Orpington*, according to direction, cauſed the Bowmen behind the Hedges, to let fly their Arrows, which ſo galled the *French* Horſe, that ſome caſt their Riders, others by their unrulineſs, ſo opened their Ranks, that the right Wing of the *Engliſh* Horſe, had way to come in upon the *French* Foot; the *French* Horſe alſo in their diſorderly retiring, did miſerably diſrank, and tread them under foot, *&c.*

See the Life of King Henry *the fifth, in my laſt Vol. of Lives. See alſo Sir Rich. Bak. Chro.* p. 183.

6. When the City of *Paris* was beſieged by King *Henry* the fourth, in the beginning of his reign, *Anno Christi* 1590. in the third month of the ſiege, the miſeries of the *Perſians* began to grow extream. There were an hundred thouſand of the People dead of hunger, grief, and poverty in the Streets, and Hoſpitals, without relief, and without pitty. The Suburbs of *Paris* were waſted, beaten down, and ruined. The City was needy, and ſolitary. The Rents of the Town-houſe (being the chief livings of many Families) were extinguiſhed: their Lands about the City waſted, and deſolate: the Univerſity forſaken, and ſerving to lodge Peſants in, and the Schools for Stables for their Horſes. The Palace lay unfrequented, except by ſome idle Perſons: the Graſs now growing where before they could hardly go for the preſs. The Shops were either without Workmen, or without Traffick. No Corn, no Wine, no Wood, no Hay upon the River. Nothing could paſs but it was ſubject to the Kings Garriſons upon the River. The Halls were empty. No Merchants in the Market places: no means to make mony, nor to get meat: In brief, this Queen of City, this little World, this *Paris* without Peer, was waſt, deſolate, and at the laſt gaſp: and (to augment their miſery) many Relicks were eaten: the Jewels, and the Crowns of antient Kings were molten: and for a piece of Bread many Wives and Virgins did willingly abandon their chaſtities, and honours to the luſt of Souldiers. *French Chro.* p. 848.

7. *Edward*, Earl of *March*, Son and Heir of *Richard Plantaginet*, Duke of *York*, laying claim to the Crown of *England* in the life time of King *Henry* the ſixth; the King in the North was raiſing an Army againſt him, which *Edward* hearing of, marched with his Forces from *London* to meet him: the Lord *Fawconbridge*, and Sir *Walter Blunt*, led *Edwards* Van, and on *Palm-Sunday*, by break a day, they came to a plain Field between *Towton*, and *Saxton*, from whence they had a full view of King *Henries* Army, and certified *Edward*, that the Enemy was ſixty thouſand ſtrong, whereas his Army was but fourty thouſand, and ſix hundred: whereupon a Proclamation was made, that no Quarter ſhould be given, nor Priſoner taken. The Armies being both in ſight, the Lord *Fawconbridge* gave directions to the Archers, that (upon a [illegible]n given) every man ſhould ſhoot a flight *Arrow* (for that purpoſe provided) and then to fall back three ſtrides, and ſtand. The Northen men in the mean time plyed their Bows, till all their Quivers were emptied: but their *Arrows* fell ſhort of the Enemy by ſixty yards, and ſo not only did no hurt to the Enemy, but did hurt to themſelves. For their *Arrows* being ſpent, and they coming to handy blows, their own *Arrows* ſticking in the ground, galled their ſhins, and pierced their feet. Yet ten hours the Battel continued doubtful, till the Earl of *Northumberland* being ſlain, together with the *Lords Beaument, Gray, Dacres*, and *Wells*, and many Knights, and Eſquires, the Victory fell to *Edward*, but the bloudieſt that ever *England* felt: for there fell that day, thirty ſix thouſand ſeven hundred ſeventy and ſix *Engliſh* men, no Priſoners being taken, but only the Earl of *Devonſhire. Ibid.* p. 218.

8. *Sardanapalus*, King of *Aſſyria*, was a moſt effeminate and luxurious Perſon, ſpending all his time among Harlots and Calamites in the great City of *Nineveh*, whereupon two of his Subjects, *Arbaces* the *Median*, and *Belochus* the Prefect of *Babylon*, roſe up againſt him, and beſieged him in his Regal City of *Nineveh*. Againſt theſe, *Sardanapalus* publiſhed a Proclamation, that whoſoever could kill them, ſhould have two hundred Talents of Gold, and whoſoever could bring them alive, ſhould have twice ſo much, and be made Prefect of *Media*: but he had made himſelf ſo odious by his vicious Life, that none would attempt it. Theſe fought ſome Battels againſt him, wherein they had the worſt; but at length they gave him a great overthrow, ſlaying ſo many of his men, that the River was died red with the blood of the ſlain.

9. Now there was an old *Prophecy*, that *Nineveh* ſhould never be taken till the River proved an enemy to it, which *Sardanapalus*, believing that it could never prove ſo, held out the Siege againſt them for three years. But at length, by reaſon of abundance of rain, the River ſwelled ſo high, that it brake down twenty Furlongs of the Wall. *Sardanapalus* now judging that the Prophecy was accompliſhed, that he might not fall into the hands of his Enemies, made an huge pile in his Palace, in which he cauſed to be laid all his Gold, Silver, Jewels, and Royal Apparel, and then ſhut up in it, all his Eunuchs and Concubines, and putting fire to it, caſt himſelf into the flames, and ſo ended his wretched life. After which, the Empire was divided into the *Median*, whereof *Arbaces* was King; and *Babylonian*, whereof *Belochus* was King. *Pez. Mel. Hiſt.* p. 11, 12.

10. When *Cambyſes*, King of *Perſia*, came to beſiege *Pelutium* (which was the Key of *Egypt*) he cauſed Cats, and Dogs, and Sheep, and Birds called *Ibides*, and all kinds of living Creatures, which the *Egyptians* worſhipped for Gods, to be placed in the Front of his Army: whereat the *Egyptians* being troubled, for fear of hurting their Gods, forbore to ſhoot at the Enemy, and ſo *Cambyſes* taking *Pelutium*, got an entrance into, and footing in *Egypt*. *AB. Uſh. Ann.* p. 104.

11. A River called *Merch*, runs by that City of *Breda*, upon which ſtands a Noble Caſtle, which yet is rather for habitation, than for ſtrength. Three Leagues from *Breda*, the River falls into a large Channel in *Holland*, and ſome Barks of Merchandize uſed to paſs too and fro (having Paſports for that purpoſe) upo[illegible]at River. The Governour of *Breda*, under the Prince of *Parma*, was one *Lanzavecchia*, who alſo was Governour of St. *Getrenbirg*, where at this time he kept, upon occaſion of making ſome Fortifications in that Town: yet he went often to *Breda*, which is not above three hours journey from the other place: and in his abſence, his Son commanded in his ſtead in *Breda*. All the while that the Father kept in *Breda*, he alwayes cauſed diligent ſearch to be made in every Boat that paſſed, leſt by ſome trick or other he might be ſurpriſed: but his Son being young and inexperienced, was neither ſo conſiderate, nor ſo carefull, as he ſhould have been.

Among other Boats which paſſed to and fro, ſome carried Turf, which inſtead of Wood, is much uſed for firing in *Frieſland*, *Holland*, and the lower parts of *Flanders*. It therefore fell out ſometimes that ſome Barks of Turf came from *Holland* into the *Merch*, and ſo went to *Breda*, and ſome other Towns thereabout. Upon this occaſion there was a Mariner, a Maſter of a Boat, who was well known to the Souldiers that kept the Caſtle, by which all thoſe Boats uſed to paſs, who went to *Grave Maurice*, and told him, that a good Company of Souldiers might be hid under the Turf in his Boat, and that ſo he might hope to ſurpriſe the Caſtle by night, and afterwards by a ſupply of Souldiers, eaſily enter the Town. *Maurice* liked the Plot well, and reſolved to make tryal of it as ſoon as he could.

Theſe Turf-boats are uſually of a good length, thereby to ſupply their want of breadth, the leſſer Rivers and Channels not being capable of broader. The Boat being fitted, the Mariner came with it to *Breda*, and underneath the Turf, which was upheld by great Poles, were eighty Souldiers, all choice men, and Captain *Charles Harawger*, an old and valiant Souldier, had the command of them. The Bark being come into the Caſtle, the young Governour gave order that it ſhould be ſearched according to cuſtom; but as that order was careleſly given,ſo it was as careleſly executed. The Mariners hereby encouraged, paſſed from more ſerious affairs, to ſport and jollity, and ſo delayed the time till night came on, and invited thoſe Souldiers which came to ſearch the Boat, to drink ſome Wine with them: and when they were well warmed with Wine, they ſoon fell aſleep: the reſt of the Souldiers were withdrawn into the Caſtle to take their reſt. When the Enemies out of the Bark aſſaulted them on every ſide, who were at firſt aſtoniſhed, and were ſoon ſenſible of the ſurpiſal, and as ſuddenly left the Caſtle to theſe new Gueſts. Some of them were hurt, and ſome ſlain, and the young Governour was taken Priſoner. The Captains in the City were in ſo great a confuſion, that they could neither break down the Bridge, whereby the Caſtle was joyned to the Town, nor ſecure any one Gate of the City for ſome few hours, till ſuccours ſhould come from neighbour Garriſons. This while Count *Hollack*, and ſoon after *Grave Maurice* himſelf came, at whoſe entrance, the Garriſon went ſhamefully and baſely out, and left the City to them. *Bentiv. Hiſt. of Fland.* p. 264.

CHAP. CIII.

Examples of Wicked Men: Wickedneſs.

1. AVſtin ſaith of the Wicked, that *Fanea quadam fœlicitate temporaliter floreant*: they flouriſh to day as Graſs, and to morrow are caſt into the Oven, into Hell. As the Metal whereof Glaſs is made is

neareſt to melting when it ſhineth brighteſt; ſo are graceleſs Perſons neareſt deſtruction, when in the greateſt luſtre.

2. The *Turks* obſerving that few of their Viſiers dye in their beds, have this Proverb among them, *That the greateſt man is but as a Statue of glaſs. Turk. Serag.*

3. *Lucius Antoninus Commodus.* was a moſt wicked Son of a good Father [*Antoninus Pius*] He was worſe than *Caligula*, or *Nero*, in Luſt, Cruelty, and Covetouſneſs. He had three hundred Concubines whom he choſe out of the moſt beautiful Matrons and Whores of *Rome*, among whom he ſpent his time in his Pallace in Feaſting, and Drunkenneſs. He killed his Siſter *Lucilla,* and raviſhed his other Siſters.

4. He uſed to fight among the Sword-players, and often in ſport killed ſome of them. And when he had thus killed many, he was at laſt deterred from it by one *Scæva*, a bold, and ſtrong man, and very skilfull in the Art of Fencing, of whom he ſaw himſelf in danger of being ſlain. Whereupon he turned his cruelty againſt Wild Beaſts, of which he ſlew many thouſands with his own hands, being ſo skilfull in ſhooting and darting, that he could hit them where he pleaſed with his Darts or Arrows. And he was ſo impudent, that he came into the Senate in Womens apparel, ſitting and drinking unmeaſurably in ſo publick a place.

5. He ſought to ſcrape money together, by ſelling Honours and Offices in all the Provinces. He rejected his own Name, and would be called *Hercules*, and the Son of *Jupiter*, and commanded the Months to be called after his Name: and deſpiſing the *Roman* habit, he went cloathed in a Lions Skin, carrying a Club in his hand, and ſo publickly fought with Wild Beaſts, and Men, whereof he killed ſome with Darts, others (Gyant-like) with his Club. He would be called a *Pious and happy God.* He commanded the City of *Rome* to be burnt down, and ſent his Souldiers, and ſlew multitudes of people that were met together in the *Amphitheatre*; and without any cauſe given, would ſlay thoſe of his Bed-chamber. Thus growing odious to all, ſome of his own Domeſticks, and among them, one of his Concubines, named *Martia*, whom he loved above all the reſt, and called her his *Amazon*, conſpired againſt him, and poyſoned him. *Pez. Mel. Hiſt.* p. 361.

6. *Marcus Antoninus Baſſianus Caracalla,* in his Childhood was of a merry and pleaſant temper, very affable to his Parents, Friends, and all men, ſo that every one admired his honeſty, mildneſs, and good nature, hoping that he would prove an excellent Prince; but when he came to be a young man, he was ſtrangely altered, and became fierce and cruel, that many which knew him before, would not believe that he was the ſame perſon.

7. His Father *Septimus Severus*, left him ſuch a large Empire, as none before him had poſſeſſed, together with a very great and valiant Army to defend it, whereupon he began preſently to diſcover his cruel and bloody diſpoſition. For he firſt ſlew his Phyſicians, becauſe they had not obeyed his command in killing his Father ſoon enough.

Then he ſlew thoſe that had educated him, and his Brethren, becauſe they endeavoured to make peace between him, and his Brother *Geta*. There, by large promiſes he perſwaded his Captains to prevail with his Army to to chooſe him ſole Emperour, wheras the Father had divided it between him, and his Brother *Geta*, which yet, the Army would not aſſent to: hereupon he repairs to his Mother, and pretends great love to her, and her Son *Geta*; yet watches his opportunity, and breaks into *Geta's* Chamber, and murthers him in his Mothers arms, defiling her all over with his blood, and then runs down into his Pallace, crying out, that he had eſcaped a very great danger from his Brother *Geta*. From thence he runs into the Camp, and tells the Souldiers, what Snares *Geta* had laid to take away his Life, and how hardly he had eſcaped them by ſlaying him in his own defence, and then by large gifts, and larger promiſes, he prevails with them to chooſe him ſole Emperour, and to declare *Geta* for an enemy.

8. Having thus won the Souldiers to him, he takes ſome of them, and himſelf being armed under his Garment, he went into the Senate, and there made a long, and crafty Oration againſt his Brother, but ſo, as intimating that many others were guilty of his Brothers Treſon againſt him, that the Fathers knew not what to make of it.

9. Then began he to exerciſe his cruelty without any pitty, upon every trifling occaſion: he cauſed all his brothers menial Servants, and Friends to be ſlain, not ſparing their very Infants, whether they were noble, or ignoble. He raged alſo eſpecially againſt the rich Citizens, cauſing them to be ſlain, and then ſeizing upon their eſtates, and among others, he ſlew *Papinian*, a famous Lawyer, becauſe he would not defend his murthering of his brother, ſaying; *That it was eſier to commit Parricide, than to excuſe it.*

10. He uſed publickly to applaud, and commend *Tiberius*, and *Sylla* (two as bad as himſelf) and all that were a kin to the Imperial Family, or eminent among the Senatours, he ſought wholy to root out: and at length he raged againſt the common People, cauſing multitudes of them, without cauſe to be ſlain, when they were met together at publick Playes. And thus being conſcious to his own wickedneſs, and the Peoples hatred of him, he left *Rome*, and went to the banks of *Danubius*, where he aſſociated himſelf to the *Germans*, and choſe the ſtrongeſt of them for his Life Guard, and attired himſelf like them.

11. From thence he went into *Thrace*, and *Macedonia*, where he apparelled himſelf like unto them, and cauſed many Statues and Images of him to be made, and ſet up in ſundry places, wherein he would be made like unto *Alexander the Great*, of whom alſo he became a great imitator. He cauſed the *Ariſtotelian* Schools at *Alexandria* to be deſtroyed, and all *Ariſtotles* books to be burnt, becauſe (as he ſaid) *Ariſtotle* was of counſel of ſending poiſon wherewith to kill *Alexander*. From thence he went into *Aſia*, and to *Troy*, and ſought out the Tomb of *Achilles*, of whom alſo he would needs become an imitator.

12. Then he went to *Alexandria*, and to *Antiochia*, to behold *Alexanders* Tomb, and to be revenged upon the *Alexandrians* for ſome jeer that

they had caſt out againſt him. For a little before he had married his Step-mother *Julia*, whoſe Son he had ſlain in her Arms, and that upon this occaſion: *Julia*, who was very fair, on a time in his company, as it were, by negligence, diſcovered a great part of her naked Body, whereupon *Baſſianus* ſaid, *I would, if it were lawfull*: *Julia* replyed, it's lawful if thou pleaſeſt. Knoweſt thou not thy ſelf to be an Emperour, and to give, not to receive Laws? Hereupon he publickly married her, and took her for his Wiſe; whence the *Alexandrians* called him *Oedipus*, and her *Jocaſta*: wherefore, to be revenged on them, he pretended that he would choſe a Legion of *Alexandrians*, and when multitudes of them were met together naked, and unarmed, he cauſed his Souldiers to environ them, and cut them all to pieces, ſo that *Nilus* overflowed with their blood.

13. From hence going into the Eaſt, pretending to affect the *Parthian* name, he ſent Ambaſſadours to *Artabanus*, King of *Parthia*, to give him his Daughter in marriage: *Artabanus* willingly embracing the motion, came to him, as to his Son in Law, bringing the Bride, and a multitude of unarmed followers, crowned with Flowers, and whilſt they were offering Sacrifices to their Gods, giving the watch-word to his Army, he ſlew them all, the King himſelf hardly eſcaping by flight. At length, as he was eaſing nature, *Marcinus*, the Præfect of the *Prætorian* Souldiers, ſtabbed him with a Dagger into his Bowels, and ſlew him. *Ibid.* p. 365.

14. *Antonius Heliogabalus*, was ſo called from an Idol of the Sun, whoſe Prieſt he had been in *Syria*: he being exceeding rich, by his profuſe gifts to the Souldiers, procured himſelf to be choſen Emperour, whereupon he ſent Meſſengers to *Rome*, and by the Senate was accepted for their Emperour.

15. When he came to *Rome*, he built a Temple to the Sun. He doted exceedingly upon his Mother, with whom he converſed in an inceſtuous manner, exerciſing all manner of filthyneſs in his Pallace, and in his publick affairs, did all by his Mothers appointment, and he was the firſt Emperour that brought a Woman into the Senate, cauſing his Mother to ſit in one of the Conſuls ſeats: and he erected a Senate of Women in the *Quirinal Hill*, wherein many ridiculous Laws were made.

16. He was ſo filthy in all his deportment, that he exceeded all that went before him in luſt, and uncleanneſs: among his many other Wives he took a *Veſtal Virgin* out of the Temple and marryed, highly commending this act to the Senate. At length, being exceeding luſtful, and yet unap by nature for the act of generation, he would turn himſelf into a Woman, and ſought out through the World for thoſe who were moſt prodigious for luſt, who might exerciſe their luſts upon him: At laſt the *Prætorian* Souldiers, abhorring his filthy carriage, purſued him into a Jakes, into which he fled, and there ſlew him, and becauſe the Privy was too narrow to receive him, dragging him through the Streets of *Rome*, and crying, *Behold a whelp of filthy, and inſatiable luſt*; they threw him into the River of *Tyber*, faſtning a great ſtone to him that he might never be ſeen more. *Ibid.* p. 367.

17. *Caius Caligula*, as ſoon as he was ſetled in the Empire, began to ſhew his cruelty, firſt againſt his own kindred: *Tiberius*, whom *Tiberius Nero* had made Coheir with him in the Empire, he firſt diſinherited, and afterwards ſlew, becauſe he took an *Antidote* to preſerve himſelf from being poiſoned. He enforced *Syllatius*, his Father in Law, to murther himſelf, envying him for his nobility, virtues, and affinity to him. His Adulteries were moſt abominable. He took betrothed Virgins, and defiled them, the like he did by married Wives, whom after he had defiled, he hated, and abhorred. He abſtained not from the moſt Illuſtrious, and Noble Women. He was beyond meaſure wicked towards his Grandmother, and Siſters. He cauſed his Grandmother to kill her ſelf, becauſe ſhe reproved him for his wickedneſs. His two Siſters, with whom he had committed Inceſt, he accuſed as Adultereſſes, and as conſpiratours againſt him, and thereupon baniſhed them.

18. He aſſumed to himſelf many ſur-names: he would be called *Pius*, *the Son of the Camp*, *the Father of Armies*, *the beſt, and greateſt* Cæſar. The Images of the Gods, which were famous for their curious workmanſhip, as was that of *Olympick Jupiter*, he cauſed to be fetched out of *Greece*, and cutting of its Head, cauſed his own Head to be ſet upon it. He built his Pallace as far as to the Market place, and at his Threſhold, he ſet up the Images *Caſtor*, and *Pollux*, and oft, ſtanding between them, would cauſe all that paſſed by, to worſhip him as a God, and ſome Flatterers called him the *Latian Jupiter*. He cauſed a Temple to be built for his Godhead, and appointed Prieſts, and Sacrifices to be offered to him. In this Temple, he ſet up his own Statue, wrought to the Life, which was daily cloathed with the ſame Garments which himſelf uſed.

19. In the nights when the Moon was in the full, and ſhon moſt brightly, he would invite her to come and lye with him. In the day time, he would go and talk with *Jupiter* in the *Capitol*, ſometimes whiſpering to it, and then applying his ear to hear its anſwers; ſometimes he would chide it, till (as he ſaid) *Jupiter* did invite him into his Tabernacle. He would build himſelf a houſe in the *Capitol* among the Gods, and whetherſoever he ſent his Images, he commanded them to be worſhipped. He uſed the orders of all Magiſtrates proudly, and unreverently: he would reach forth his hands, and his feet to the Senatours to be worſhipped, and to whom he proffered ſuch a favour, when he came into the Senate, they muſt publickly thank him for it. Some of the Senatours he privately murthered, and yet he would have them called for, as if they had been living, and a few dayes after would declare that they had murthered themſelves. Many of good quality he would *Stigmatize*, or diſmember, and then condemn them to the *Mettal-mines*, or to the mending of the High-wayes, or to be caſt to the wild Beaſts or ſawed them in ſunder, *&c.*

20. He uſed to compel Parents to be preſent at the torments of their Sons, and one excuſing himſelf by reaſon of his ſickneſs, he ſent his Litter for him. Another asking whether he might not ſhut his eyes whilſt his children were tormented, he cauſed him to be ſlain for it.

Another he brought home with him from ſuch a ſad fight, and cauſed him to laugh, and jeſt, and be merry.

21. A *Roman* Kuight being caſt to the wild Beaſts, who proclaiming himſelf to be innocent, he cauſed him to be brought back, and to have his Tongue cut out, and then to be caſt to them again. Sometimes when he wanted wanted ſuch as were condemned to the wild Beaſts, he would cauſe his Officers to catch any that were near, and throw them to the Beaſts, firſt cutting out their Tongues, that they might tell no tales. Having a mind to ſlay a Senatour, he ſuborned ſome that ſhould go into the Senate, and there proclaim him a publick enemy, and ſo preſently murther him, neither would he be ſatisfied till his members, joynts, and bowels, were drawn about the ſtreets, and brought, and layed on a heap before him. He uſed to ſay, that he commended nothing more in his own nature than his impudency. He would not ſuffer any to be ſlain preſently, but commanded his executioners ſo to ſtrike them that they might feel themſelves dye. He wiſhed that all the People of *Rome* had but one neck, that he might cut it off at one blow. *Ibid.* p. 327, *&c.*

22. He had a Horſe which he named *Swift*, and him he invited to Supper, and gave him Provender in a Golden Manger, and drank Wine to him in Golden Bowls. He ſwore by his Horſes Health, and Fortune, and promiſed to make him a Conſul, as before he had made him a Prieſt. He cauſed a Marble Stable to be built for him, and a Manger of Ivory, and prepared for him Purple Horſe-cloths, and a chain of Precious Stones, and gave him a Houſe, furniſhed with coſtly Houſhold-ſtuff, and a Family, that he might the more ſplendidly entertain thoſe, whcih in his Name, were invited to be his Gueſts.

23. Having thus by his profuſeneſs and prodigality exhauſted his Treaſury, he ſought by all unjuſt, and oppreſſive means to ſupply his wants. Many mens Wills, who had not made him their Heir, he overthrew, and diſanulled. He ſlew many rich men, and ſeized upon their Eſtates. The eſtates of others he cauſed to be confiſcated; and then it was a publick fault to be rich: and when he had thus gotten poſſeſſions into his hands, he uſed to ſell them, and forced men to give him much more for them than they were worth: and thus he ſold his Siſters Ornaments, and Houſhold-ſtuff, whom he had baniſhed, at exceſſive rates. Thus he dealt alſo with the antient Ornaments of the Imperial Palace, which he ſold into *France*. He uſed to cry out of Covetouſneſs in others, asking them whether they were not aſhamed to be richer than their Emperour: He ſought to make gain by cheating, and bawdery.

24. He levied unheard of *Taxes*, and *Tributes*, ſo that there was no man in any place that was exempted from them. Having a Daughter born, he enforced all to contribute towards her maintenance, and to provide a Dowry for her mariage. He proclaimed, that at *Newyears-tide*, he would receive *Newyears-gifts*, and himſelf ſtood at his Door to receive all that were brought him even by the common People. He ſet up alſo Stews in his Pallace, and therein proſtituted the chiefeſt Women, and the moſt Noble Boyes, to the luſts of all, and made gain and advantage to himſelf thereby. He was ſo incenſed with a deſire of handling mony, that

cauſing huge heaps of of Gold to be laid all ovet a large room, he would walk bare footed upon them, and ſometimes he would ſtrip himſelf naked, and roll himſelf upon them. He was a deſperate contemner of the Gods, and yet when it thundred, he would wrap his head and face in his Robe, and if the Thunder wree great, he would run under his bed to hide him. He cauſed an Engine to be made wherewith to Thunder againſt Heaven, when it Thundred, and to Lighten againſt the Lightning: and when a Thunderbolt fell, he would throw up a Stone towards Heaven, ſaying, *Either do thou deſtroy me, or I will deſtroy thee.*

25. He deſigned a Progreſs to *Alexandria*, reſolving, before his going, to murther all the chiefeſt men in, and about *Rome*; but in the midſt of his rage and wickedneſs, two Tribunes of the *Prætorian Cohort* conſpired againſt him, and ſlew him; and with him, his beſt beloved Wiſe *Cæſonia*, a Woman of prodigious luſt and filthineſs, and they took his younger Daughter, and daſhed out her brains againſt the Walls. After his death, there were found in his Cloſet two books, the one he called his *Sword*, the other his *Dagger*, wherein were contained the Names of all thoſe whom he had deſigned to ſlaughter. There was found alſo a great Cheſt ſtuffed with all ſorts of the violenteſt Poyſon, which being thrown into the Sea, poyſoned a multitude of Fiſhes. He Reigned but about four years. *Ibid.* p. 328, *&c.*

26. *Nero Claudius*, having been well educated under *Burrhus*, and *Seneca*, for the firſt five years after he came to the Empire, behaved himſelf excellent well (See *Diſſimulation*) but after that he fell to all manner of wickedneſs and debauchery. His manner was to come into the Publick Theatres, and there to ſpend ſome dayes in ſinging: and he ſcarce took delight in any thing ſo much, as in the applauſe of the vulgar, and the Crowns which they gave him for his ſinging, and playing on the Harp. At other times, he would have them come to ſee his skill and dexterity in driving of Chariots. At *Naples*, he came with his Harp into the publick *Theatre*: afterwards he uſed publickly to ſing at *Rome*, and *Athens*, and would not ſuffer that any ſhould depart out of the *Theatre*, whilſt he was ſinging, what neceſſary occaſion ſoever they had. Inſomuch that women were oft times delivered in the *Theatre*: and others, being tired with hearing and commending him, the doors being ſhut, would get over the Walls, or ſeem to be dead, that they might be carried out: and he cauſed his Statue to be made in the habit of a Harper, and all his Coin with the like.

27. He exerciſed his Luſt, Luxury, Covetouſneſs, and Cruelty at firſt, more cloſely; but ſoon after more openly. When it began to be dark, he would go to Taverns, and Victualling Houſes, and run about the Streets, and that not without miſchief to others. For when he met any returning late from Suppers, he would beat them, and if they reſiſted, would wound them, and ſometimes would throw them into Privies. Sometimes he would break open Shops, and rob them: and in his brawls and quarrels, he was ſometimes in danger of his life himſelf. He was once almoſt beaten to death by a man,

whoſe Wife he had defiled, whereupon he ever after had Tribunes following him privately at a little diſtance.

28. He uſed to lengthen out his Feaſts from the midſt of the day, to the midſt of the night: and often times would ſup in publick, being attended upon by the moſt famous Whores, and Women-pipers about all the City. He had his Catamites: he defiled other mens Wives: he deflowred a Veſtal Virgin. He was very nigh marrying one of his Freed-women called *Acten*, ſuborning ſome Conſular men to ſwear that ſhe was born of the Stock of King *Attalus.* Of a Boy called *Sporus*, he cauſed the Stones to be cut off, and endeavoured to have him to be transformed into a Woman, and cauſed him to be dreſſed in Womans apparel and ornaments, had him brought to him like a Bride, and kept him as his Wife: whereupon one merrily ſaid; *That it had been well for the World, if* Nero's *Father had had ſuch a Wife.*

29. He purpoſed to have lain with his own Mother, but that ſome of his Friends told him, that if he vouchſafed her ſuch a favour, ſhe would grow proud, and intollerable, whereupon he cauſed a famous Whore to be ſought out for him who was moſt like to *Agrippina.* Yet, when he was carried cloſly in his Litter with his Mother, he uſed to commit inceſt with her. He cauſed one of his Freed-men, called *Pythagoras*, to marry him, as he himſelf had marryed *Sporus.* He invented a kind of a ſport to make men and women guilty of Beſtiality, in a way not fit to be named.

30. He quickly grew weary of, and loathed his Wife *Octavia*, by whom he had the Empire: and her Friends blaming him for it, he anſwered; *That it was enough that ſhe enjoyed the Ornaments of his Empreſs.* He often attempted to have murthered her, but being prevented, he put her away as barren, and afterwards baniſhed her: and at laſt, falſely accuſing her to be guilty of Adultery, he ſlew her: and ſhortly after he married *Poppæa Sabina*, who was before married to a *Roman* Knight, and loved her dearly; yet, when ſhe was great with child, he coming home late one night from his Chariot-driving, and ſhe blaming him for it, he ſo kicked her on the Belly, that he killed her. He took alſo *Statilia*, and *Meſſalina*, who being married to a Conſul, he ſlew him, that he might enjoy her.

31. He was of a moſt cruel, and bloody diſpoſition: he haſtened *Claudius* his death by poiſon, which he would often boaſt of afterwards, and exceedingly rail againſt him, though he received the Empire from him. He attempted by poiſon, and divers other wayes, to take away the life of his Mother *Agrippina*, and when they prevailed not, he ſent a Centurion to murther her: She ſeeing him comming with a naked Sword, took up her cloths, and expoſed her naked belly to him, bidding him ſtrike that, for bringing ſuch a Monſter into the World. After her death, he came to view her naked Body, and her Wounds, and ſaid; *I did not know that I was born of ſo beautifull a Mother*; and he cauſed her Womb to be ript up, that he might ſee the

place wherein himſelf had lain. After which, he was continually tormented with the ſting of his own Conſcience, and profeſſed, that his Mother often appeared to him with burning Torches, laſhing him for that fact.

32. Yet preſently after he murthered his Ant *Domitia*: and becauſe *Antonia*, the Daughter of *Claudius*, after the death of *Poppæa*, refuſed to marry him, he cauſed her to be ſlain, pretending that ſhe went about to make ſome innovations in the State. He hired Conjurours to lay the Ghoſt of his Mother. He cauſed *Criſpinus*, his Son in Law by *Poppæa*, to be drowned as he was fiſhing. He ſlew alſo many others, who by bloud, and affinity were neer unto him. He murthered *Aulus Plancus*, a young man, who was dear unto his Mother, after he had firſt by violence committed *Sodomy* with him. He forced his Maſter *Seneca* to murther himſelf, though he had often ſworn unto him that he would not do it, and that he would ſooner periſh himſelf, than do him any hurt: and he ſent Poyſon to his other Maſter, *Burrhus*. Divers of his rich Freed-men, and other old men that had holpen him to the Empire, and favoured him therein, he Poiſoned, either by mixing it in their meats, or in their drinks.

33. Neither was he leſs cruel to Strangers, eſpecially after two conſpiracies againſt him were diſcovered, and ſome of the conſpiratours confeſſed the fact, ſaying; *That they knew not how otherwiſe than by his death to free him from all that wickedneſs wherewith he had defiled himſelf:* And *Nero* asking *Sulpitius Aper*, a Centurion, why he conſpired againſt him, he anſwered; *Becauſe I knew not how by any other means to help thee.* After this, he raged more extreamly againſt all ſorts of Perſons, ſetting no bounds to his cruelty, but murthering whom he liſted. He gave to none of thoſe whom he commanded to kill themſelves above one hours ſpace to do it in, having *Phyſicians* ready to cut all their Veins in caſe of delay.

34. His Profuſeneſs and Prodigality anſwered his Cruelty: For it was without all meaſure, and he ſaid, That they which proportioned their expences to their incoms, were ſordid, and covetous, and that they only which moſt profuſely, and prodigally waſted their eſtates, were magnificent, and praiſe-worthy. He often highly commended his Unckle *Caligula* for that he had in ſo ſhort a ſpace conſumed ſuch vaſt Treaſures as were left him by *Tyberius*; and therefore he himſelf kept no meaſure in giving and ſpending. He never put on the ſame Apparel twice. He ſhewed his luxury by his coſtly Buildings: and when his Treaſury was exhauſted, he ſet himſelf by forgeries, and rapine, to enrich himſelf: He never conferred Office upon any man, but he would ſay to him; *Thou knoweſt what I want: let us make it our buſineſs that none may have any thing but ourſelves.* He took the curious, and coſtly Images of the Gods, made of Gold and Silver, out of the Temples, and ſold them.

35. As he ſpared not men, ſo neither did he ſpare the City of *Rome*: For

finding fault with the building, and narrowneſs, and crookneſs of the Streets, he ſent ſome who made it their buſineſs to run up and down to ſet the City on fire: and whilſt it was all on a flame, he went up to the top of *Mæcenas* his Tower to feed his eyes with that grateful ſight, and in a Players habit, ſang a Song of *the burning of* Troy. And when he perceived that he was evil ſpoken of for this act, he cauſed a rumour to be ſpread abroad, that it was done by the Chriſtians, and thereupon raiſed a perſecution againſt them, and uſing all kind of cruelty therein, he put them to the moſt exquiſite torments that could be invented. And whereas *Tiberius* had wont to ſay, *After my death let the World be deſtroyed by Fire, Famine, Peſtilence,* &c. yea (ſaid *Nero*) *let it ſo be deſtroyed in my life time, that I may be a ſepctator of it.* See more in my *General Martyrology,* p. 30. and of the manner of his death, *See my Mirrour firſt part,* p. 435.

36. *Aulus Vitellius* being choſen Emperour by the Army in *Germany*, haſtened towards *Rome*, and coming into *Italy*, before he entered *Rome*, he went through all the Cities in a Tryumphant Cloathing, and when he was to paſs any River, he uſed ſtately Ships, and was crowned with Garlands of ſundry ſorts. Every where he made ſumptuous, and profuſe Feaſts; He uſed no Government, either in his Family, or among his Souldiers, ſo that all places were filled with rapine, and exceſs, which he turned into a jeſt. When he came into the Fields where ſome late battels had been fought, and all his followers were offended with the ſtench of the dead bodies, he uttered this deſteſtable ſpeech; *That of all ſmells, he liked beſt the ſmell of a ſlain Enemy, but much more of a ſlain Citizen*: and to prevent the offenſiveneſs of the ſmell, he drank abundance of Wine, and gave much to his Followers: and being preſented with the Dagger wherewith the Emperour *Otho* had murthered himſelf, he ſent it to *Colen*, and dedicated it to *Mars*.

37. At length he entered *Rome* armed, and compaſſed about with his Enſigns, and to ſhew whoſe example he would follow in the Government of the Empire, in the midſt of *Mars his Field*, he ſacrificed to the Ghoſt of *Nero*, and there prepared a ſolemn Feaſt, ſending for Muſicians to ſing *Nero*'s Verſes, which himſelf firſt of all much applauded. For the moſt part he governed the Commonwealth by the adviſe of the Vileſt, and baſeſt Players, and Chariot drivers, and was ready upon evey ſmall occaſion to deliver men over to death, and puniſhment. He ſpared not Uſurers that had formerly called to him for their Debts, nor *Publicans* that had exacted Tributes from him. One of them coming to ſalute him when he came to the Empire, he cauſed him to be ſlain in his preſence, ſaying; *That he would feed his eyes with his death.* Two Sons of another, coming to intercede for their Father, he cauſed to be ſlain. He baniſhed all *Mathematicians* out of *Rome*, becauſe they had given out, that he was born under unhappy *Planets.* He was ſuſpected to be guilty of his own Mothers death.

38. He was not only thus cruel, but extreamly given to luxury and exceſs: He feaſted at leaſt thrice, and often four times a day, after each of them, diſburdening his Stomach by vomiting. He uſed the moſt curious, and coſtly delicates, which could not be had but from remote parts,

at exceſſive charges, both from Land and Sea, inſomuch that it was commonly ſaid, *That if he had lived longer, he would have undon the* Roman *Empire with his Luxury, and coſtly Table.* He was ſo extreamly given to gluttony, that he could not forbear eating whilſt he was Sacrificing, or in a journey. His whole life was ſpent in Drunkenneſs, and Gluttony.

39. By theſe means he grew ſo hateful, that the Army choſe *Veſpaſian* (then in *Judea*) for their Emperour: whereupon *Vitellius* forced *Flavius Sabinus* (*Veſpaſians* Brother) and the reſt of the Family, and Kindred, to fly into the Capitol for ſhelter, which *Vitellius* cauſed to be ſet on fire, and ſo burned them with it, and himſelf being at the Feaſt, fed his eyes with that pleaſing ſpectacle. For he was ſolicitous to feaſt, that ſo he might not dye without his dinner: and he ſtuffed himſelf with Wine, to take away his fear of death, and diſgrace.

40. The day after, when news was brought him that his enemy drew neer, he ſought out private corners wherein to hide himſelf, all men forſaking him, but only his Baker, and his Cook. When his enemies entred the City, they ſought about for him, and ſome of the Souldiers that knew him not, finding him, he denyed his own name, and when others that knew him came, he pretended that he had ſomething to reveal to *Veſpaſian* that concerned his ſafety; but this prevailed not: For caſting a Halter about his neck, they dragged him half naked into the Market-place, where he was laden with ſcorns and reproaches, and they ſet a Dagger under his chin, that he might not hang down his head, to hide his face: Some threw dirt, and dung at him; ſome reproaching him with one thing, and ſome with another: at laſt carrying him to *Tyburn*, they there cut him in pieces, and then faſtning a hook to his trunk, they drew, and threw him into *Tyber. Ibid.* p. 345, 346.

41. *Domitian*, was the younger Son of *Veſpaſian*: he behaved himſelf very wickedly in his childhood and youth. When, after the death of *Vitellius* he was made *Prætor* of *Rome*, he behaved himſelf ſo licentiouſly, that he plainly ſhewed what an one he would afterwards prove. He gave about twenty Offices in one day, inſomuch that his Father hearing of it, ſaid; *That he wondered that he did not ſend him a ſucceſſor alſo.*

42. When his Brother *Titus* was Emperour, he ſought ſeveral wayes to have deſtroyed him, and when he dyed, would allow him no Funeral Pomp, but took all occaſions to ſpeak evil of him. When himſelf came to the Empire, he uſed to retire himſelf every day for an hour in ſecret, as if it were to meditate of ſome ſerious affairs; but he ſpent that time in catching of flyes, and pricking out their eyes with a Bodkin, ſo that one asking his Chamberlain, *Vitellius Criſpus*, whether any body was with the Emperour, he wittily anſwered, *Not ſo much as a fly.*

43. He daily exhibited to the People ſumptuous and coſtly Shews, wherein himſelf ſat as Preſident, in the habit of the Gods, and (like *Caligula*) he commanded himſelf to be called *Lord and God*, and in his publick Edicts he uſed this Phraſe; *Our Lord and God commands this to be done*: and inſatiably thirſting after vain glory, he not only cauſed his Statues to be made of Silver and Gold, but aſſumed to himſelf the Name

of *Germanicus*, and would have the Months of *September*, and *October*, to be called after his Names, *Germanicus*, and *Domitianus*, becauſe he was born in the one, and came to the Empire in the other of them.

44. He rebuilt many great and ſtately Edifices that were deſtroyed by fire, but would have them all called after his own Name, without the leaſt remembrance of their firſt founders. In the *Capitol* he built an huge Temple to *Jupiter*, and ſet his own Statue in the Gods boſom. He was the firſt that with mony bought peace of his enemies: and yet ſet up Trophies, and Tryumphed for them. One while he ſet himſelf to reform abuſes, and enacted ſome good Laws, but quickly returned to his former cruelty, cauſing many Senatours, and ſuch as had been Conſuls, to be ſlain: and among them, one, becauſe he had a Map of the World pictured in his Chamber, and for that he read the Orations of Kings, and Princes recorded by *Titus Livius*.

45. He baniſhed all *Philoſophers*, and *Mathematitians* out of *Italy*: He ſought out new wayes to enrich his Coffers. And his cruelty was not only great, but crafty, and unexpected: for he would ſend ſome away merrily, and with aſſurance of ſafety, and preſently ſend men to murther them: and that he might the more abuſe mens patiences, he would never paſs any hard, and unjuſt ſentence, without a preface to ſet forth his clemency.

46. His Treaſury being exhauſted, he ſet himſelf to recruit it by rapines, and oppreſſion, ſuborning ſome to accuſe both the living and the dead, that he might ſeize upon their eſtates. He uſed extream cruelty both againſt the *Jews*, and *Chriſtians*, againſt whom he raiſed the ſecond perſecution, and he it was that baniſhed Saint *John* into the Iſle of *Patmos*.

47. By theſe proceedings he grew terrible, and hateful to his very friends, and ſervants, yea, to his own Wife. A certain *Aſtrologer*, boaſting to him, that by his Art he could fore-tell what ſhould come to paſs, *Domitian* asked him if he fore-ſaw what his own end ſhould be? He anſwered, That he ſhould ſhortly be torn in pieces by Dogs: *Domitian* to prove him a lyar, commanded him preſently to be ſlain, and his body to be burnt to aſhes; but as they were about to do it, ſo violent a ſhower came, as quenched the fire, and immediately Dogs came, and tore him in pieces. This added much to *Domitians* fear, who had been told by a *Chaldean*, when, and how he ſhould die.

48. One of *Domitians* Officers, deſiring to ſpeak with him in private, preſented him with a Writing, which, whilſt he was looking upon, he ſtabbed him with a Dagger into the lower part of his belly; but whilſt he yet lived, ſeven of his own Freed-men, came about him, and ſlew him. *Ibid.* p. 351.

49. *Maximinius* the Emperour, was born in *Thracia*; both his Parents were *Barbarians*, but being of a vaſt body, and huge ſtrength (ſo that he could lift a loaden Cart) he applyed himſelf to the Wars under the Emperour *Severus*, who obſerving his ſtrength, activity, and induſtry, preferred him to divers Offices in the Army, inſomuch as when *Severus* was ſlain, the Army made him Emperour.

50. Having thus attained to this high dignity, he ſlew all thoſe that knew any thing of the baſeneſs of his Birth: yea, many of his Friends, who, in his low condition, had oft releived him. He would not ſuffer any Noble man to be about him. He cruelly put to death all the Servants of his Predeceſſour, *Severus*, and many of the Souldiers he executed, hanging ſome, knockiug others on the head, throwing others to the VVild Beaſts, *&c.* He ſuborned ſome at *Rome* to accuſe ſome divers of the Senatours, whom he preſently commanded to be ſlain. By this means he became ſo to be feared and hated, that the Senate, yea, the women would daily in the Temples make their Prayers that he might never come to *Rome*. He ſlew divers of his Captains, which ſo irritated his Souldiers, that one day, as he, with his Son, whom he had made partaker with him in the Empire, were refreſhing themſelves in his Tent, they ruſhed in upon them, and ſlew them both, ſaying, *That of a Dog of ſo baſe a breed, the Whelp ought not to be ſpared. Ibid.* p. 370.

51. *Dicæarchus*, when he was Admiral of *Philip*, King of *Macedons* Navy, in harraſſing the *Cycladian Iſles*, erected two Altars in a certain Port there: the one to *Impiety*, the other to *Iniquity*, and Sacrificed to them both, as to two Gods: but not long after he was Rackt to Death. *Ibid.* p. 382.

52. King *Ethelred*, raiſing a great Army fought with the *Danes* at *Merton*: but after a bloody battel, the *Danes* had the honour of the Day, and *Ethelred* himſelf being wounded, was forced to fly. After this Victory, the wicked *Danes* fell to ſpoiling of the Country, killing Man, Woman, and Child, of all the Chriſtians that they met with. They alſo prophaned the Churches, making Stables of them, and employing them to other vile uſes. *See my Engl. Martyrol.* p. 22.

53. *William Hunter* of *Brentwood*, a young man of about nineteen years old, going one day into the Chappel there, in the Reign of Queen *Mary*, and finding a Bible upon the Desk, he began to read therein. Preſently came in an Apparitor, who ſaid unto him, *What doeſt thou medling with the Bible? Canſt thou underſtand what thou readeſt? and canſt thou expound the Scripture? Hunter* anſwered, I take not upon me to expound Scripture, but only finding this Bible here, I read in it to my comfort. *It was never a merry world* (ſaid the Apparitor) *ſince the Bible came forth in* Engliſh. Say not ſo, for Gods ſake (ſaid *Hunter*) for it is Gods Book, out of which, every one that hath Grace, may learn how he ought to pleaſe God: and therefore I pray God, that we may have the bleſſed Bible among us continually. The Apparitor replied, *I perceive your mind well enough: You are one of thoſe that do not like the Queens Laws: but you, and many more muſt turn over a new leaf, or you will broyl for it. Hunter* anſwered, I pray God to give me Grace, that I may believe his Word, and confeſs his Name, whatever comes of it. *Confeſs his Name* (ſaid the Apparitor) *No, no, you will all go to the Devil, and confeſs his Name. See my Engliſh Martyrol.* p. 128.

54. When *Stephen Gardiner*, Biſhop of *Winchester*, lay upon his Deathbed, Dr. *Day*, Biſhop of *Chichester* coming to him, began to ſpeak of

the many merciful Promiſes made by God, and about free juſtification by the blood of Chriſt. To whom *Wincheſter* anſwered, *What, my Lord, will you open that gap now? Then farewell altogether. Open this window to the People, and farewell altogether. Ibid.* p. 159.

55. Dr. *Story* moved Biſhop *Bonner* to ſend *Richard Woodman*, Martyr, to the *Marſhall-ſee. VVoodman* was very glad when he heard that he ſhould go thither, that ſo he might be among his Brethren, and old Priſon-fellows again: which the Biſhop perceiving, ſaid, *Methinks he is not afraid of the Priſon.* No (ſaid *VVoodman*) I praiſe the living God, I am not. *This is an Heretick indeed* (ſaid *Story*) *He hath the right terms of all* Hereticks. *The living God; I pray you, be there any dead Gods, that you ſay The Living God? VVoodman* replied; Be you angry with me, becauſe I uſe the words that are uſed in the Bible? *Bible, babble* (ſaid *Story*) *Bible, babble: VVhat ſpeakeſt thou of the Bible,* &c. *Ibid.* p. 185, 186.

56. *Ralph Allerton* of *Bentley* in *Eſſex*, for reading in the Bible in the Church to ſome People, was apprehended, and ſent up to Biſhop *Bonner*, who, by his ſubtile perſwaſions and flatteries, ſo prevailed with this poor man, that he drew him to recant, and ſo diſmiſſed him. But this baſe cowardiſe of his, brought him into ſuch bondage, and terrour of Soul and Conſcience, and ſo caſt him down, that if the Lord had not been the more gracious to him, he had periſhed for ever: yet the Lord looking with the eye of mercy upon him, after he had chaſtened, raiſed him up again, giving him not only unfeigned Repentance for what was paſt, but a conſtant boldneſs to profeſs his Name, and Goſpel, even unto death. This was quickly diſcovered by his Adverſaries, who again apprehended, and ſent him up to Bonner, at which time enſued this Conference.

Bonner. Ah Sirrah! *How chance you are come hither again?* I *hope thou art accuſed wrongfully?*

Ralph. Yea, my Lord, ſo I am. For I ſhould be ſorry to be guilty of ſuch things as I am accuſed of.

Bonner. By Saint Mary, *it is well ſaid. But let me hear what thou ſayeſt?*

Ralph. I deſire to know who are mine accuſers, & what mine accuſation is?

Bonner. Do'ſt thou ſo? Before God, *if thou haſt not diſſembled, thou needeſt not fear to anſwer for thy ſelf; but tell me, didſt thou not diſſemble?*

Ralph. If you will not produce mine accuſers, my Conſcience conſtrains me to accuſe my ſelf; for I confeſs that I have grievouſly offended God by my diſſimulation at my laſt being before you, for which I am heartily ſorry, as God knows.

Bonner. W*herein didſt thou diſſemble?*

Ralph. In that I ſet my hand to a wrting, That I did believe all that the Catholick Church teacheth, *&c.* Wherein I ſhamefully diſſembled, in that I did not diſcloſe my mind concerning the difference betwen the true, and untrue Church.

Bonner. Pray thee let me hear more of this jeer. For I *fear thou wilt ſmell of an* Heretick *anon. Which ſayeſt thou, is the true Church?* Is *it not the Church of the* Hereticks?

Ralph. I utterly abhorr the Church of *Hereticks*, and the Church *Catholick* is that only which I imbrace, whoſe Doctrine is ſincere, pure, and true.

Bonner. By Saint Auſtin, *it is well ſaid of thee. For by God* Almighty, *if thou hadſt allowed the Church of the* Hereticks, *I would have burned thee. By our* Lady, *how ſay you* Sirrah *which is the* Catholick *Church?*

Ralph. Even that which hath received the joyfull ſound of Gods Word.

Bonner. Thou ſaiſt true, before God: *For that way which is taught in all Chriſten dom, muſt needs be the true* Catholick *Church.*

Ralph. My Lord, it is true, the Goſpel hath been preached, and perſecuted in all Lands: Firſt in *Jewry* by the Scribes, and Phariſees: Then by the *Roman* Emperours, *&c.* And now alſo is the Apoſtle *Pauls* ſaying fulfilled; *There ſhall be grievous Wolves among you, devouring the Flock,* &c.

Bonner. Now by the bleſſed Sacrament, *thou art the rankeſt* Heretick *that ever came before me. Now by* Saint All-hollows, *thou ſhalt be burned, thou whorſon Varlet: thou Prick louce Knave,* &c. And accordingly, after a while he condemned him, and he was burnt at *Iſlington. Ibid.* p. 193, *&c.*

57. There was one *Elizabeth Young,* who, for the diſperſing of ſome good Books, was apprehended, and carried before ſome Inquiſitours, who asked her why ſhe would not go to Maſs? She anſwered, *Becauſe her Conſcience would not ſuffer her: and ſhe had rather all the World ſhould accuſe her, than her own Conſcience.* Hereupon they called her Traytorly whore, Heretick, and ſuch vile Names, threatning to rack her, and burn her, and ſo returned her again to Priſon. Afterwards they examined her about the Sacrament, to which ſhe anſwered, That when ſhe received the Sacrament in Spirit, and Faith, ſhe received *Chriſt.* A Doctor among them anſwered: *Ah VVhore! In Spirit, and in Faith, VVhore! Hark, thou ill-favoured VVhore, how I believe?* and ſo he told her how he did believe about *Tranſubſtantiation.* To which ſhe replied: And I Sir, have told you how I believe. Whereupon he ſaid, *Ah ill-favoured whore! Nothing but Spirit, and Faith,* Whore? *Ibid.* p. 263.

58. The Emperour *Commodus,* giving himſelf to all ſenſuall pleaſures, grew jealous of every one, killing firſt one, and then another. For he gave credit to all accuſations, though never ſo falſe. He was ſo enſlaved to his delight day and night, that he abandoned all honourable exerciſes and ſtudies, and baniſhed from his Court, as treacherous Perſons, all that had the leaſt meaſure of Honeſty, or Learning. But Buffoons, and debauched Miſcreants, were (as his chief Minions) moſt powerfull with him. *Herodians* I*mper. Hiſt.*

59. *Severus* the Emperour was a moſt wicked man. He put to death all the chiefeſt Peers of the Senate, and ſlew without mercy, all that were of great Eſtates, and Nobility in the Provinces, pretending to ſuppreſs his enemies: but ſpurred on (indeed) by his inſatiable covetouſneſs, wherein he exceeded all the Emperours that went before him. I*bid.*

CHAP. CIV.

Examples of Women, good, and bad.

1. THe *Jews* at this day look upon Women as of a lower Creation, and ſuffer them not to enter into their *Synagogues*. *Blunt's Voy.*

2. Among the *Turks* the Women never go to Church; neither is there any reckoning made of their Religion. *Grand Sig. Serag.* p. 199.

3. Beauty abuſed is like a fair Houſe with an ill Inhabitant, ſaid *Diogines*; *Like a Jewel of Gold in a Swines ſnout*: ſaid *Solomon*, *Prov.* 11. 22. Like *Aurelia Oreſtilla*, of whom *Saluſt* ſaith, that *ſhe had nothing in her praiſe-worthy but her Beauty. Fair ſhe was and fooliſh.*

4. Queen *Elizabeth* was happy in her counſel, whereby ſhe grew amiable to her Friends, and formidable to her Enemies, both at home, and abroad: Of her, a great *French* Princeſs gave this *Elogium*, that ſhe was *Glorioſiſſima, & omnium quæ unquam Sceptrum geſſerunt feliciſſima Fæmina.* The braveſt, and happieſt Woman that ever ſwayed Sceptre. *Thuan. Hiſt.* Piety, Sobriety, Purity, Charity, and Chaſtity, were her inſeparable companions: never ſuffering any Lady to approach her ſacred Preſence, of whoſe ſtain ſhe had but the leaſt ſuſpicion. *Speed.*

5. *Margaret*, Wife of *Malcom*, King of *Scots*, and Siſter to *Edgar Etheling*, hearing of the death of her Husband, and Son, both ſlain in *England*, made it her Prayer, and had it granted, not to ſurvive them, and within three dayes after ſhe dyed. She was a woman as full of virtues all her life time, as now in this time of her ſorrows, and had procured a moſt barbarous cuſtom in *Scotland* to be abrogated, which was, *That when a man was married, his Lord ſhould lye the firſt night with his Bride.* Which cuſtom, by her endeavours, was altered to a payment of mony. *Sir Rich. Bak. Chron.* p. 36.

6. In the Reign of King *Henry* the fourth, *Owen Glendour*, being by the *Welch* made their King and Captain, having gotten together a competent Army, brake into the borders of *Herefordſhire*, making ſpoil and prey of the Country, as freely as if all had been their own: and indeed they had none to oppoſe them, but only the Lord *Edmund Mortimer*, who was a little before retired to his Caſtle of *VVigmore*, who aſſembling the Country forces, was overthrown by them, himſelf taken Priſoner, and a thouſand of his men ſlain. The inhumanity of the *Welch* Women was here memorable, who fell upon the dead Carkaſſes of the *Engliſh*, and firſt ſtript them ſtark naked, and then cutting off their privy members, and noſes, they thruſt the firſt into their mouths, and their noſes they preſſed betwen their buttocks. *Ibid.* p. 172.

7. *Aſpaſia* was a great *Philoſopher*, the Maſter of *Pericles*, and afterwards his Wife. *Plut.*

8. There were three *Corinnas* that were very learned women: the firſt was *Thebane*, which overcame *Pindar*, the Prince of the *Lyricks* five times. She put forth five Books of Epigrams. The ſecond was a *Theſpian*, very much celebrated by the Antients. The third flouriſhed in the time of *Ovid*, and was moſt dear to hin. *Leigh of Rel. and Learn.* p. 171.

9. *Cornelia*, the Mother of *Gracchi*, hath left Epiſtles written moſt accurately. From her the Eloquence of her Sons did proceed. *Ibid.*

10. *Erinna* was a learned *Poet.* She wrote in the *Dorick Tongue* an elegant *Poem* conſiſting of three hundred Verſes. She wrote alſo *Epigrams. Ibid.* p. 190.

11. *Hypatia* was a moſt learned woman, ſhe was Daughter of *Theon*, the *Geometrician*: She taught publickly at *Alexandria*, many flocking thither to hear her. *Ibid.* p. 228.

12. *Juels Apology* was tranſlared into *Engliſh* by the Lady *Ann Bacon*, Wife to the Lord Chancellour *Bacon. Ibid.* p. 234.

13. *Olympia Fluvia Morata*, was a woman admirably learned in the *Greek* and *Latine* Tongues, and withall very godly. There are Orations, Dialogues, Epiſtles, Verſes, both *Geeek* and *Latine* of hers, with the Teſtimonies of the Learned concerning her. *Ibid.* p. 266.

14. *Sappho Lesbia*, ſhe was born in the Iſle of *Lesbos.* She lived 515. years before the birth of *Chriſt*. She was one of the firſt that preached *Poetry*. The *Romans* erected a Statue of *Porphery* in remembrance of her. She was very expert in the compoſition of *Lyrick* Verſes. She invented alſo a ſort of Verſes called *Sapphick* from her Name. *Ibid.* p. 316.

15. *Elizabeth Weſton* was a learned *Engliſh* Woman, much commended by *Joſeph Scaliger*, and *Janus Douſa*. She hath written a Book of *Poetry* called *Parthenicon*. She was learned in divers Languages. *Ibid.* p. 363.

16. *Semiramis*, as ſhe was buſy in dreſſing of her Head, heard that the City of *Babilon* was revolted from her, whereupon, leaving her Head half undreſſed, ſhe haſted with her Army for the redeeming of it, and bound not up the reſt of her haire, till ſhe had again brought it into ſubjection: whereupon her Statue was erected in *Babilon* in that Poſture, half of her haire dreſt, and the other hanging down. *Val. Maxi.*

17. *Crateſipolis*, the VVife of *Polyſperchon*, when her Husband was ſlain by treachery of ſome of the *Sicyonians*, ſhe took the adminiſtration of the Kingdom into her own hands, and was greatly beloved of her Army for her pitty and benificence to the Poor, and ſuch as were afflicted: For her Prudence in mannaging her affairs: and for her magnanimity, and valour, beyond what could be expected from her Sex: And when the *Sicyonians*, upon the death of her Husband, contemned her, and rebelled againſt her, ſhe fought with, overthrew in a great Battel, and ſlew many of them, and having taken about thirty of the chiefeſt of them, ſhe cauſed them to be crucified. *Pez. Mel. Hiſt.* p. 236.

18. Whilſt *Pyrrhus*, King of *Epyrus* beſeiged *Sparta*, a company of wo-

men, whoſe Captaineſs was *Archidamia*, defended the City againſt him, till the return of *Areus* out of *Creet*: and *Acrotatus*, the Son of *Areus*, valiantly repulſed *Ptolomy* the Son of *Pyrrhus*, when, with ſome choice Souldiers, he made an aſſault, and would have broken into it; whereupon *Pyrrhus*, deſpairing of any good to be done there, raiſed his Siege, and departed. *Arch Biſhop Uſhers Annal.* p. 354.

19. When the Prince of *Parma* was the Governour of the *Low Countries*, he went to beſiege the City of *Tournay*, in *Flanders*: At that time the Prince of *Eſpenoy* was Governour of that City, but there was but a ſmall Garriſon in the Town: For *Eſpenoy*, being buſie with the Prince of *Orange* about ſome other imployment, had carried away with him many Souldiers which formerly had belonged to that Garriſon: but the Inhabitants helped to ſupply that defect. *Eſpenoys* Lieutenant Governed the City at this time. *Parma's* Army coming before it, planted three Batteries againſt it: The beſieged were not wanting in the mean time to perform their parts; for, with frequent ſhooting they annoyed the Enemy without, and oppoſed themſelves neerer hand by ſtout Salleys, though they were ſparing therein by reaſon of the ſmall number of Souldiers. The Princeſs of *Eſpenoy*, with great gallantry, did her ſelf encourage them, and with incredible vigilancy, performed all the man-like actions, which her Husband could have done, exhorting ſome, and entreating others: ſometimes ſhe uſed threats, ſometimes more moderate power, and ſhe her ſelf did ſometimes execute her own orders: and in fine, ſhe omitted not any thing which might make for the ſuſtaining of the Seige.

20. The Siege paſſed on quietly ſome dayes amidſt the leſs noiſefull endeavours: but *Parma's* men renewing their Batteries more hotly than ever, as alſo their works in the Ditch, they made ſuch breaches in the Wall, as that they thought they might by aſſault make themſelves Maſters of it: wherefore, with a great deal of courage, and alacrity, they prepared themſelves for it. The beſieged were no leſs couragious, nor no leſs reſolute, to defend themſelves: Great therefore was the fierce and bloudy conflict, when they came to it. Many of the beſt of both ſides were ſlain; and Providence ſmiling alternately, ſometimes on this, ſometimes on that ſide, their hopes did accordingly vary. In the very heat of the fight, the brave Princeſs ſhewed miraculous courage, and throwing her ſelf where the danger was greateſt, ſhe ſaid;

Am not I here my ſelf? Do I not here in my own Perſon repreſent the Prince, my Husband? I am here no leſs ready than he to deſpiſe Death, that we may, as we all ought, be ſerviceable to our Country. Let us therefore reſolve, my Souldiers, rather to loſe our lives, than our Station: Let us undauntedly make it good, as we have done hitherto. The Enemy muſt at laſt yeild: and the winning of this Battel, will ſecure the like ſucceſs unto us in all others.

She accompanied theſe her words, with no leſs man-like actions. For thruſting her ſelf into the croud, whilſt ſhe fought her ſelf, and encouraged others to fight, ſhe was wounded in the Arm. The Defendants ſtill more ſet on fire by ſuch an Example, continued to make ſuch ſtout reſiſtance, that the Royaliſts were at laſt forced to give over, and retreated with the loſs of many of their men. But after a long Siege, all hopes of relief failing, though the Princeſs was not wanting to keep their hopes alive, as much as ſhe was able, they were at laſt forced to come to a Parley, and the City was ſurrendred upon honourable conditions. And the Princeſs at her coming forth, was received with ſuch applauſe in the Kings Camp, as it might be judged, ſhe came forth, not as Conquered, but as a Conquereſs. *Bentivog. Hiſt. of Flanders*, p 203.

21. *Anno Chriſti* 1588. when the *Spaniards* came with their *Invincible Armado* (as they ſtiled it) to conquer *England*, our heroical Queen *Elizabeth*, of glorious memory, beſides her Navy, had raiſed alſo a Land Army to reſiſt them. This Army was encamped at *Tilbury* in *Eſſex*, and Queen *Elizabeth* one day rode through it, attended by theſe Noble Footmen, the Earls of *Leiceſter*, and *Eſſex*, and *Norris*, the then Lord Marſhal, and divers other great Lords, where ſhe made this Oration to her Army.

My loving People,

We have been perſwaded by ſome that are carefull of our ſafety, to take heed how we commit our ſelves to armed multitudes, for fear of Treachery; but I aſſure you, I do not deſire to live to diſtruſt my loving and faithful people. Let Tyrants fear, I have alwayes ſo behaved my ſelf, that (under God) I have alwayes placed my chiefeſt ſtrength and ſafeguard in the Loyal hearts and good will of my Subjects: and therefore I am come among you, as you ſee, at this time, not for my Recreation and diſport, but being reſolved in the midſt and heat of the Battel, to live or dye among you all. To lay down for my God, and for my Kingdom, and for my People, mine honour, and my blood, even in the duſt. I know I have the body but of a weak and feeble woman; but I have the heart and ſtomach of a King, and of a King of England *too, and think foul ſcorn that* Parma, *or* Spain, *or any Prince of* Europe, *ſhould dare to invade the borders of my Realm, to which, rather than any diſhonour ſhall grow by me, I my ſelf will take up Arms: I my ſelf will be your General, Judge, and Rewarder of every one of your Virtues in the Field. I know that already, for your forwardneſs, you have deſerved Rewards and Crowns: and we do aſſure you in the word of a Prince, that ſhall be duly paid you. In the mean time, my Lieutenant General,* Leiceſter, *ſhall be in my ſtead, then whom, never Prince commanded a more Noble or Worthy Subject: not doubting, but that by your Obedience to my General, by your Concord in the Camp, and your Valour in the Field, we ſhall ſhortly have a famous Victory over theſe Enemies of my God, of my Kingdom, and of my People. See my Hiſt. of Eighty eight.*

21. When *Cumbray* was beſieged by the *Spaniards*, *Baligni*, one of the Marſhals of *France* was in it, together with his Wife, a Woman of ſo high a Spirit, as ſhe would not yeild to her Husband in ſuſtaining the difficulties of the Siege. She herſelf made the round: She received the Sentinels, incouraged the Souldiers, took care for what they wanted; and behaving her ſelf valiantly in all other Military Exerciſes, ſhe appeared to be of ſo Warlike a Spirit, as almoſt nothing womaniſh was ſeen in her. *Ibid.* p. 325.

22. *Anno Chriſti* 1593. there was one *Margaret Pierron*, of the Town of *Sanſay* in *France*, who, by her Maid-Servant, was accuſed to the *Jeſuits*

for not going to Maſs, and for keeping a Bible in her houſe, in reading whereof was her whole delight. The *Jeſuits* complained of her to the Magiſtrate, and cauſed her to be apprehended: yet had ſhe ſome notice of it afore-hand by her Friends that adviſed her to fly from the danger, but God had a purpoſe that ſhe ſhould bear witneſs to his Truth, ſo that ſhe was taken and caſt into Priſon. After a while the Judges ſent for her, and ſaid to her: Margaret, *are you not willing to return to your houſe, and there to enjoy your Husband and Children?* Yes (ſaid ſhe) if it may ſtand with the good will of God. Then (ſaid they) *if thou wilt do but a ſmall matter thou ſhalt be ſet at liberty.* If (ſaid ſhe) it be not contrary to Gods glory, and mine own Salvation, you ſhall hear what I will ſay unto you. *No ſuch thing* (ſaid they) *for all that we require is but this, that a Scaffold being ſet up in the chief part of the City, you ſhall thereon crave pardon for offending the Law, and a fire being by, you ſhall burn your Bible in it without ſpeaking any thing.* I pray you my Maſters (ſaid ſhe) tell me: Is my Bible a good Book or no? *Yea* (ſaid they) *we confeſs it is.* Why then (ſaid ſhe) would you have me caſt it into the fire? *Onely* (ſaid they) *to give the* Jeſuits *content. Imagine it be but Paper; then you may burn it, and buy you another* Bible *at any time, and hereby you may ſave your Life.*

And thus they did ſpend two hours, labouring to perſwade her, that hereby ſhe might do a leſs evil, that a greater good might come of it: but ſhe confidently anſwered; That, by the help of God ſhe would never do it. What would the People ſay? (ſaid ſhe) Will they not ſay; yonder is a wretched woman indeed, that burns the Bible wherein all the Articles of the Chriſtian Religion are contained? I will certainly rather burn my Body, than my Bible. Hereupon they committed her cloſe Priſoner: fed her with bread and water only, and would ſuffer none of her Friends to come at her: but when nothing could remove her from her conſtancy, ſhe was condemned to be ſet upon a Scaffold, to have her Bible burnt before her face: herſelf to be ſtrangled, and her body to be dragged through the Streets, and to be buried in a Dung-hill: which Sentence ſhe underwent cheerfully, and ſo ſlept in the Lord. *See my Gen. Martyrol.* p. 356.

24. *Anno Chriſti* 1620. there was in the *Valtoline* a Noble Lady, who not long before came out of *Italy* to enjoy her liberty of Conſcience: the *Popiſh* Cut-throats perſwaded her to change her Religion; which ſhe refuſing, they adviſed her that yet at leaſt ſhe would do it out of care of her tender Infant which ſhe held in her Arms, which otherwiſe, together with her ſelf ſhould preſently be ſlain. But ſhe, with an undanted courage anſwered. *I have not departed out of* Italy, *my Native Countrey, nor forſaken all the Eſtate I had there, to renounce the Faith which I have wrought in me by the Lord* Jeſus Chriſt: *Yea I will rather ſuffer, if it were poſſible, a thouſand Deaths. And how ſhall I in this Caſe, have regard to mine Infant, ſince God my Heavenly Father ſpared not his own Son, our Lord* Jeſus, *but delivered him up to Death for*

for his love to me, and to ſuch Sinners as I am? And ſo giving her Child to one that ſtood by, ſhe ſaid, *Behold my Child! The Lord God that hath care of the Birds of the air, is much more able to feed this poor Creature, although by you it ſhould be left in theſe wild Mountains.* Then unlacing her Gown, ſhe opened her Breaſt, ſaying, *Here is the Body which you have power to kill; but my Soul, on which you have no power to lay your hands, that I commend to my God*: and ſo ſhe was preſently ſlain, and hewed in pieces. The Infant being a lovely and ſweet Child, they ſpared, and delivered it to a *Popiſh* Nurſe to be brought up. *Ibid.* p. 36.

24. King *Edward the Elder*, enjoying a breathing time from the Invaſion of the *Danes*, applyed himſelf to building and repairing Cities, Towns, and Caſtles, which had been ruined by the *Danes*: in which buildings, his Siſter *Elfleda* was a great help to him; as alſo in his Wars againſt the *Danes*, with whom ſhe oft fought valiantly, inſomuch, as at one time four of her Life Guard were ſlain hard by her. *See my Engliſh Martyrol* p. 28.

An admirable Story of the Courage and Conſtancy of an Engliſh *Gentlewoman in* Ruſſia.

25. The *Muſcovites* never force any to embrace their Religion, unleſs, that in a Family, the Husband or Wife embrace it, in which they ſuffer not any other in that Family to continue in their former Profeſſion. Now there was the Baron *de Raymond*, who, after the firſt War of *Smolensko*, changed his Religion, rather out of fickleneſs, and to comply with the Great Duke, than out of any Conſcientious motive, was Re-baptized, and took the name of *Juan* (or *John*) inſtead of the name of *Peter* that had been given him at his firſt Baptiſm. This Baron had married an *Engliſh* Gentlewoman, the Daughter of one Mr. *William Barneſly*, who had lived long in that Countrey. And according to the Law of the Countrey, his Wife was to follow his example, which to effect, her Husband uſed all the means imaginable; but found ſo great a conſtancy in his Wife, that he was forced to fly to the Authority of the Great Duke and Patriarch. Theſe at firſt went mildly to work with her: but the young Gentlewoman, (though but fifteen years old) was inflexible, caſt herſelf at the Great Dukes feet, and entreated him rather to take away her life, than force her to embrace a Religion which ſhe was not ſatisfied of in her Conſcience. Her Father alſo uſed the ſame ſubmiſſion; but the Patriarch put him off with kicks, and told him, that ſhe was to be treated as a Child, that ſhe knew not what was good for her Soul, and that ſhe muſt be Baptized whether ſhe would or no.

Accordingly ſhe was put into the hands of certain Religious Women, who violently dragged her into a Brook, where ſhe was Re-baptized, notwithſtanding the proteſtations ſhe made, that that pretended Baptiſm, which then they gave her againſt her own conſent, could not blot out the Character, which her firſt true Baptiſm had imprinted in her Soul. When they plunged her into the Water, ſhe drew one of the Religious Women in along with her, and when they would oblige her to deteſt her former Religion, ſhe ſpit in their faces, and could not be brought to abjure it. After her Baptiſm, they ſent her to *Stuatka*, where her Husband was *Weywode*, and there ſhe ſtayed till her Husbands three years Government was expired, who dying ſoon after his return to *Moſcou*, ſhe thought ſhe might re-aſſume her former habit, as ſhe was a ſtranger, and profeſs her former Religion, which was the *Proteſtant*; but that would not be permitted. Her two Sons were taken from her, and ſhe (with a little Daughter) was ſent to the Monaſtery of *Beloſſora*, ſome ten or twelve Leagues from *Moſcou*, where ſhe lived five years among the Nuns, and was never ſuffered to ſpeak with any one that could give her the leaſt account of her Friends, or Children. During all that time, ſhe heard from them but once, and that was by the means of a Tyler, a *German*, who, under pretence of calling his Boy, and ſhewing him the Tiles he wanted, directed the diſconſolate Lady to a place where ſhe ſhould meet with ſome Letters. The Patriarch dying, ſhe got out of the Monaſtery, and his Succeſſor allowed her the Liberty of her Conſcience at her own Houſe, as alſo to give and receive Viſits: and not long ſince ſhe dyed firm and conſtant in the Profeſſion of her Religion to the laſt gaſp. *Ambaſſ. Travels*, p. 98.

CHAP. CV.

Examples of Works, rare and admirable.

1. THe Emperour *Nero* built him a Stately Pallace in *Rome*, which reached from *Mount Palatine* to *Mount Eſquiline*, which were above a Mile a ſunder. It contained in it Pools of Water ſo great, that they ſeemed to be Gulphs of the Sea, which were compaſſed about with Buildings and Lodgings. It had in it alſo Gardens and Orchards: fair Hills and Woods, wherein were all manner of wild Beaſts. The Halls, and Dining-chambers, were built of Marble, Alabaſter, Jaſper, Topaces, and other coſtly Stones. The Timber-work thereof, and the Ceilings, were in-laid with Gold, Ivory, Mother of Pearl, and precious Stones. Some of theſe high Rooms and Chambers were round, and made with ſuch Art, as the Floors remaining firm and fixed, the Roof and upper Vaults thereof, went continually round like the Heavens: and ſome of theſe Rooms were wrought with ſuch Art, as there were in them certain *Ventals*, and *Alimbiques* of Gold and Ivory, which at certain times did caſt out rare Flowers, ſweet Waters, and precious Oyls. This Houſe likewiſe had Baths of ſundry Waters, ſome hot, ſome cold, and other

rare Ornaments, and Excellencies, ſuch, and ſo many, as would be tedious to recite, wherein he ſpent an ineſtimable Treaſure. Theſe works are more largely deſcribed by *Pliny*, *Suetonius*, and *Cornelius Tacitus*. *Imp. Hiſt.* p. 71.

2. *Semiramis* enlarged the City of *Babylon*, built by *Nimrod*; for which end ſhe gathered together thirty hundred thouſand Workmen and Labourers, and built the City on both ſides of the River *Euphrates*, ſo that the River ran through the midſt of it. *Herodotus*, and *Pliny* ſay, that the Walls of it were four hundred and eighty Furlongs, or threeſcore Miles in circuit, built of Brick: they were two hundred foot high, and ſo broad, that two Chariots might paſs by each other without juſtling And this ſtupendious work ſhe finiſhed in a year. She built alſo over the River in the midſt of it, a Stately Bridge, whereof each Stone was faſtened to other with clips of Iron, ſodred in with Lead. In the midſt of the City ſhe erected a Sumptuous Temple, which ſhe dedicated to *Jupiter Belus*. This City was counted one of the ſeven Wonders of the World. *Pez. Mel. Hiſt.* p. 9.

3. *Ptolomy*, *Strabo*, and *Pliny*, tell us, that in the City of *Suſan* (ſcituate upon the River *Choaſpes*) was that famous Palace of *Cyrus*, which was adorned with Marble Walls, Golden Pillars, and great ſtore of Precious Stones, ſhining as ſo many Stars from the roof and ſide of it, to the dazling of the eyes of the beholders. Here it was that the Kings of *Perſia* ſate to hear cauſes, under a Vine of Gold, ſet with Smaragds, as with ſo many cluſters of Grapes.

CHAP. CVI.

Examples of Youth: Young Men.

1. THe time of Youth is the Golden Age, and Grace in Youth is like a Jewel in a Gold Ring. The time of Youth is the Seaſoning Age. A Veſſel will for a long time retain the ſavour of the Liquor wherewith it is firſt ſeaſoned. *Teach a Child* (ſaith *Solomon*) *the trade of his way, and he will not depart from it when he is old.*

2. The time of Youth, is the chief time we have wherein to work for Heaven. Old Age is a time to ſpend Grace; but Youth is the time to get it. Old Age is the time to Reap the Fruit of Holineſs; but Youth is the time to Sow the Seed of it: and it is a time, that of all times God doth moſt require and delight in. *Hierom* obſerved, that our Bleſſed Saviour Chriſt, loved his Youngeſt Diſciples beſt. And Biſhop

Andrews in his Preſace to the Commandments, ſaith, that Chriſt was wonderfully delighted with that *Hoſannah* that the children ſang unto him. *Mat.* 21. 16. The Childrens *Hoſannah* pleaſed him no leſs than the mens *Halleluiahs*. *Suffer little children* (ſaith Chriſt) *to come unto me, and forbid them not*: *for to them belongs the Kingdome of God.*

3. In the Old Teſtament, God hath manifeſted a great deal of love to young perſons. He choſe *Abel*, the younger; *Shem*, the younger: *Abraham*, the younger: *Jacob*, the younger: young *Samuel*: young *David*: and young *Joſiah*.

4. *Remember thy Creator in the dayes of thy youth, Eccleſ.* 12.1. Remember, young man, that *Jeſus Chriſt* ſhed his blood for thee, when he was but eight dayes old, and took thee into his Family by Baptiſme, when thou didſt hang upon thy Mothers Breaſts: and thereby thou waſt dedicated and conſecrated unto God: and it is not only Sin, but Sacriledge and Perjury, to impropriate that which is dedicated unto God, to the ſervice of the Devil.

5. Remember Gods Wrath that was manifeſted from Heaven, againſt the two and forty children that mocked the Prophet *Eliſha*.

CHAP. CVII.

Examples of Zeal.

1. IT is not love but hatred, to ſuffer ſin in our deareſt Relations, uncontrouled, *Lev.* 19. 17. Good *Aſa* depoſed his own Mother for her Idolatry. And our King *Edward* the ſixth would not be drawn by any perſwaſions, or fear of enemies, to indulge his Siſter, the Lady *Mary*, to have Maſs ſaid in her houſe. *See his Life, in my ſecond vol. of Lives.*

2. Biſhop *Ridley*, proffering to Preach before the Lady *Mary*, and receiving a repulſe, was brought by Sir *Thomas VVharton*, her Servant, into the Dining-Room, and deſired to Drink: which, when he had done, he pauſed a while, looking very ſadly; and ſuddenly brake out into theſe words; *Surely, I have done amiſs.* Why ſo, quoth the Knight? *Becauſe I have drank* (ſaid he) *in that place where Gods word being offered, hath been refuſed: whereas, if I had remembred my Duty, I ſhould have departed immediately, and ſhaken off the duſt from my ſhoos, for a Teſtimony againſt this houſe.* Theſe words were by this Biſhop ſpoken with ſo much zeal and fervency, that ſome of the hearers afterwards confeſſed, that the hair on their heads ſtood upright at them. *See his Life, in my firſt volume of Lives.*

3. Doctor *Taylor*, Martyr, being brought before *Stephen Gardiner* the

then Lord Chancellour, was thus accoſted by him; *Art thou come, thou Villain? How dar'ſt thou look me in the face for ſhame? Knoweſt thou not who I am? &c.* To whom *Taylor* replyed, How dare you for ſhame look any Chriſtian man in the face, ſeeing you have forſaken the Truth, denied our Lord and Saviour Jeſus Chriſt, and his Word, and done contrary to your own Oath and Writing? And if I ſhould be afraid of your Lordly looks, why fear you not God the Lord of us all? *The truth muſt be ſpoken, however it be taken. See his Life, in my firſt vol. of Lives.*

4. About the year 1617. the Sabbath Day was much ſlighted, and that by Great ones: For, if the Court were to remove on *Munday*, the Kings carriages muſt go out the day before: all dayes were alike: and on a time, the Court being to remove to *Theobalds* the next day, the Carriages went through the City of *London* on the *Sabbath*, with a great deal of clutter and noiſe, in the time of Divine Service. The Lord Mayor hearing of it, commanded them to be ſtopt, and this ſtop carried the Officers of the Carriages to *Whitehall*, with a great deal of clamour; and the buſineſs being preſented to King *James* with as much aſperity as men in authority (croſſed in their humours) could expreſs it. It put the King into a great rage, ſwearing, he thought there had been no more Kings in *England* but himſelf: yet after he was a little cooled, he ſent a Warrant to the Lord Mayor, commanding him to let them paſs, which command he obeyed, ſaying, *While it was in my power, I did my Duty, but that being taken away by an higher power, it is my Duty to obey.* Which the King, upon ſecond thoughts, took well, and thanked him for it. *Hiſt. of Great Brit.* p. 106.

5. Under the fourth Perſecution, the Emperour *Commodus* ſacrificed unto *Hercules*, commanding all the People of *Rome* to do the like; whereupon *Vincentius*, *Euſebius*, *Peregrinus*, and *Potentianus*, learned men, and Paſtors of the Chrſtian Congregations, ſtirred up with Zeal, went about from place to place, converting the *Gentiles* to the Faith of Chriſt, and hearing of the madneſs of the Emperour and People, they boldly reproved their Idolatrous Services, exhorting them to believe in the true and living God: and that forſaking their worſhipping of Devils, they ſhould ſerve and honour God alone. For this, by the Emperours command, they were apprehended, and required to ſacrifice unto *Hercules*, which they conſtantly refuſing, were grievouſly tormented to death.

6. Alſo one *Julius*, a *Roman* Senatour, who had been converted by their Miniſtry, afterwards ſent for *Ruffinus*, a Miniſter, by whom himſelf and all his Family were baptized; and burning with holy zeal, he made an open profeſſion of the Faith of Chriſt, praying that he might not only believe, but that he might have the honour to ſuffer for his Name. The Emperour, hearing that he was become a Chriſtian, ſent for him, and ſaid, O Julius! *VVhat madneſs poſſeſſeth thee, thus to forſake the Religion of thy Fore-fathers, to embrace a new, and fond kind of Religion of the Chriſtians?* But *Julius* made before him a free and open profeſſion of his Faith, affirming, that the Gods

of the *Romans*, were falſe Gods, and that they which worſhipped them ſhould be puniſhed with everlaſting Damnation. The Emperour hearing him thus to diſpiſe his Gods, cauſed him to be put to a cruel death. *See my Gen. Martyrol.* p. 45.

7. Under the fifth Perſecution, a numberleſs number of Chriſtians ſuffered Martyrdome, among whom was *Leonides*, the Father of *Origen*: with whom *Origen*, his Son, being but ſeventeen years old, would have ſuffered (ſuch a fervent deſire he had of Martyrdome) but that his Mother, privily in the night, conveyed away his Shirt, and Cloaths: whereupon, more out of ſhame to be ſeen naked, then for fear to dye, he was conſtrained to remain at home. *See his Life in my firſt part of Lives.*

8. Under the ſeventh Perſecution, the Chriſtians being required to Sacrifice to Idols, many of them, ſtirred up with zeal, came boldly to the Altars, declaring publickly that they were not of that Religion, and ſo cheerfully ſuffered Martyrdome. *See my Gen. Martyrol.* p. 50.

9. Under the ſame Perſecution, a certain Chriſtian being examined before the Judge, out of fear, began to ſhrink, which ſome Chriſtian Knights that ſtood by, taking notice of, were much grieved, and laboured by ſeveral ſignes to encourage, and ſtrengthen him. The people that obſerved it, were ready to lay hold upon them; but they, of their own accord, preſſed up to the Judge, and profeſſed themſelves to be Chriſtians. This much emboldned the weak man that ſtood before the Tribunal, and terrified the Judge. This being done, they departed, rejoycing for the Teſtimony that they had given of their Faith. *Ibid.* p. 51.

10. Alſo one *Secundianus* being accuſed for a Chriſtian, was examined, and boldly acknowledging it, was ſent to Priſon. As he was led to it by ſome Souldiers, two Chriſtians cryed to them; *whither do you carry that innocent man*? Whereupon, being apprehended, and examined, they confeſſed themſelves to be Chriſtians, and ſo were Condemned with him. *Ibid.* p. 53.

11. In the eighth Perſecution, in *Paleſtine*, *Priſcus*, *Malchus*, and *Alexander*, three Godly men, ſeeing the valour and courage of other Chriſtians, ſo boldly to venture, ſo conſtantly to perſevere, and ſo couragiouſly to undergo Martyrdome, as grieved with themſelves, they began to accuſe their own backwardneſs and ſluggiſhneſs, beholding others ſo zealous, and themſelves ſo cold and faint-hearted in labouring for the Crown of Martyrdome: whereupon, agreeing among themſelves, they came to *Cæſarea*, and ſtepping to the Judge, they profeſſed themſelves to be Chriſtians, and thereupon were condemned, and thrown to the wild Beaſts. *Ibid.* p. 58.

12. In the tenth Perſecution, *Diocleſian* ſent forth cruel Edicts for the Impriſoning the Elders and Biſhops, &c. And when theſe Edicts were firſt ſet up at *Nichomedia*, a Noble man, that was a Chriſtian, inflamed with zeal, ran, and took them down, tearing them in pieces, though the Emperours themſelves were preſent in the City. For this he was apprehended, and put to a cruel death. *Ibid.* p. 63.

13. Alſo *Procopius* in *Paleſtine*, being converted to the Chriſtian Faith, brake in pieces his Idols of Silver, and Gold, diſtributing them among the Poor,

Poor: whereupon he had all ſorts of torments inflicted upon him, and laſtly was beheaded.

14. Alſo one *Georg*, a young man of *Cappadocia*, ſtoutly inveighing againſt the abominable Idolatry of the Emperour, was apprehended, torn with Iron Hooks: burnt with hot Lime: racked with cords, and laſtly beheaded. *Ibid.* p. 76.

15. In the time of the Perſecution under *Julian, the Apoſtate*, at *Meris* in *Phrygia*, the Governour commanded the Idol Temple to be ſet open, and cleanſed, and himſelf began to worſhip the Idols ſet up therein. Hereupon ſome Chriſtians inflamed with Zeal, in the night time brake into the Temple, threw down the Idols, and ſtamped them to powder. The Governour enraged hereby, purpoſed to execute ſome Chriſtians, that were innocent, which the Authors hearing of, preſented themſelves voluntarily before him, chooſing rather to dye for the Truth, than that others ſhould ſuffer for their ſakes; and accordingly after they had ſuffered many other torments, they were broiled upon a Gridiron. *Ibid.* p. 86.

16. About the year 1198. the *Waldenſes* encreaſing, the *Pope* ſent out his Thunderboults of Excommunication againſt them, and ſtirred up Chriſtian Princes to deſtroy them: notwithſtanding which, *Valdo* continued to publiſh, that the *Pope* was *Antichriſt*, the Maſs an Abomination, the Hoſt an Idol, and Purgatory a Fable. *Ibid.* p. 107.

17. *Bartholomew Copin*, being at *Aſt* in *Piemont* about his Merchandize, was apprehended, and queſtioned before the Biſhop for ſpeaking in the behalf of the *Waldenſes*, and their Religion: the Biſhop told him, that he muſt either recant his opinion, or be puniſhed: *Copin* ſaid, that he had ſaid nothing but what he would maintain with his life: adding, that he had ſome Goods, and a Wife and Children, yet now he had loſt the affections that he formerly bore to them, neither were they dear to him to the prejudice of his Conſcience. *Ibid.* p. 132.

18. ~~In the~~ *Waldenſian* Perſecution, a man was condemned to be burnt, and as he went to the fire, he threw to the ground a *Crucifix*, which the Executioner had thruſt between his hands, whereupon they covered him all over with Pitch, and ſo burnt him. *Ibid.* p. 135.

19. In the *Low-Country* Perſecution, there was one *Peter Mioce*, who had lived long in all manner of wickedneſs, and licentiouſneſs, but being by Gods goodneſs, converted by the Miniſtry of one Mr. *Peter Bruly*, he excelled all the reſt of the Brethren in zeal and holineſs; whereupon he was apprehended, and being asked whether he was one of *Peter Brulyes* Diſciples? He ſaid, that he was; and had received much benefit by his Doctrine, which was conſonant to the holy Scriptures. For this bold confeſſion he was let down into a deep Dungeon full of Toads, and other Vermin. And after a while he was brought before the Senate, who had provided ſome Friars to convert him: to whom he ſaid, *When I lived an ungodly life, in all manner of wickedneſs, you never ſaid word unto me, but now, for ſavouring, and favouring the Word of God, you ſeek my bloud.* They examined him about ſundry Articles of Religion, to which, whilſt he was making a full anſwer, they interrupted him, bidding him to anſwer in two words, Yea, or No: Whereupon he replied; *If you will not give me leave to anſwer fully to matters of ſuch im-*

importance, ſend again to my Dungeon among the Toads, and Frogs, which will not interrupt me whilſt I am talking with the Lord my God. Ibid. p. 289.

20. *Anno Chriſti* 1549. One *Nicholas*, with ſome others, coming from *Geneva*, were paſſing into *England*: but being diſcovered to the Governour of *Dormick*, he ſent after them ſome Souldiers, who apprehended, and carried them back. Coming to an Inn by the way, *Nicholas*, at Table, gave Thanks: at which, the wicked Captain, ſwearing grievouſly, ſaid; *Let us ſee, thou lewd* Heretick, *if thy God can deliver thee out of mine hand*? To whom *Nicholas* replyed; Hath *Chriſt* ever offended you, that by your blaſphemous ſwearing, you ſhould thus tear him in pieces? Pray you, if you have any thing againſt *Chriſt*, rather wreak your anger upon this poor body of mine, and let the Lord *Jeſus* alone. *Ibid.* p. 290.

21. Alſo one *Auſtin*, being condemned to be burnt, as he went to the place of execution, a Gentleman drank to him in a Cup of Wine, exhorting him to pitty himſelf: at leaſt, not to deſttoy his own Soul: *Auſtin* thanked him, and ſaid; *What care* I *have of my Soul, you may eaſily ſee by this, in that* I *had rather give my Body to be burned, than to ſin againſt my Conſcience.* I*bid.* p. 291.

22. There was likewiſe an old man, and his Son, called *Baudizon*, condemned to be burnt, and whilſt *Baudizon* was ſtripping, and fitting himſelf to be ſacrificed, ſome of the Friars had faſtened a *Crucifix* in the old mans hands, perſwading him that it would be very pleaſing to the People, and that, for all that, he might lift up his heart unto God, *&c.* But ſo ſoon as B*audizon* ſaw it, he cried out; *Alaſs Father! What do you now? Will you play the* I*dolater at the laſt hour*? And ſo pulling the Idol out of his Hand, he threw it to the ground. *Ibid.* p. 295.

23. *Anno* C*hriſti* 1560. There was in *Flanders*, one *John Herwin*, a Souldier of a diſſolute life: but being, by Gods mercy, converted, at *Honſcot* he was caſt in Priſon, where he behaved himſelf ſo virtuouſly, that every one admired him. Lying there ſomwhat long before he was called for, he was much troubled at it, his Heart being inflamed with an holy Zeal to confeſs *Jeſus* C*hriſt* before his Judges. Yet many of the Brethren were very fearfull of him, conſidering what his former life had been, and what a novice he as yet was in the Profeſſion of the Goſpel. At laſt he had his hearts deſire, being brought before the Sheriff, who had provided a Prieſt to diſpute with him, to whoſe queſtions *Herwin* anſwered with ſuch ſoundneſs of Judgement and modeſty, that it eaſily appeared that he had profited well in the School of C*hriſt*. And when news was brought him that Sentence of Death was paſſed upon him, he much rejoyced, and thanked God for advancing him to ſo high an honour, as to count him worthy to ſuffer for his Names-ſake. As he went to be burned, they carried him into a Chappel where the Maſs was celebrated, at which, to ſhew his deteſtation of their Idolatry, he turned his back, winked with his eyes, and ſtopped his ears: and afterwards joyfully ended his Life. I*bid.* p. 299.

24. There was alſo one *Chriſtopher Gauderin*, who was choſen by the Church of *Chriſt* to be a Deacon, and having occaſion to go to *Audenard* to diſtribute ſome Alms to the Poor there, he was apprehended, and caſt into Priſon, where he had many diſputes about his Faith, which he ſo defended by the word of God, that he ſilenced all his Adverſaries. And being adviſed not to caſt away himſelf in his youth (being but about thirty years old) he anſwered ; *That mans life conſiſted but of two Dayes, the Day of his Birth, and the Day of his Death: And* (ſaid he) *ſince I muſt dye once, I am now willing by Death, to paſs into Eternal Life.* When news was brought him in the evening, that he muſt dye the next day, he retired himſelf, and poured out his Soul in Prayer unto God till ten a clock : the like he did in the morning, and then put on a clean ſhirt, and waſhed himſelf, ſaying to his fellow Priſoners ; *Brethren, I am now going to be married, and I hope ere Noon, to drink of the Wine of the Kingdom of Heaven.* As he went to execution, a Friar met him, and told him, that he was come to covert him : to whom he anſwered ; *Away from me, thou Seducer of Souls, for I have nothing to do with thee* : and ſo he received the Crown of Martyrdom. *Ibid.* p. 304.

25. *Anno Chriſti* 1524. At *Melden* in *France*, there was one *John Clark*, who ſet up a Bill upon the Church Door againſt the *Popes* Pardons, lately come thither, wherein he called the *Pope*, *Antichriſt*, for which he was ſentenced three ſeveral dayes to be whipt, and then to have a mark burned in his forehead, as a note of infamy. His Mother (a good woman) when ſhe ſaw her Son ſo pittiouſly ſcourged, and branded, encouraged him, crying with a loud voice; *Bleſſed be* Chriſt, *and bleſſed be theſe marks for his ſake.* Afterwards he removed to *Metz*, in *Lorrain*, where the Citizens uſed once a year, all of them to go forth into the Suburbs to worſhip Some Images there. But *John Clark*, inflamed with an holy Zeal, went the night before, and brake down all thoſe Idols. The next morning the Clergy and People coming to the place, found their Images all broken upon the ground. This ſet all in a Tumult, and great ſearch there was after the Author of this deed : and *John* Clark was quickly ſuſpected, and apprehended, who readily confeſſed the fact, and told them the reaſons why he did it. Fot this his right hand was cut off, his noſe was torn off with ſharp Pincers, his arms and breaſts pulled off with the ſame, and the while he pronounced that of *Pſal.* 115. *Their Idols are Silver, and Gold, the works of mens hands* : and laſtly he was burned. *Ibid.* p. 316.

26. At *Meaux* in *France*, there was a lame Cripple, to whom God was pleaſed to reveal his Truth, and he became a Zealous Profeſſour of it : for which, after a while, he was apprehended, and examined, at which time he confeſſed more than they were willing to hear. They asked him whether he would ſtand to that which he had ſaid? He anſwered; *And I ask you again: dare you be ſo bold as to deny that which is ſo plain, and evident in the holy Scriptures?* The Judges adviſing him to take care of his Life : He ſaid; *For Gods ſake, take care of the lives of your own Souls, and conſider how much innocent bloud you ſpill daily, in fighting againſt* Jeſus Chriſt, *and his Goſpel.* From thence he was carried to *Paris*, where he endured many ſorts of torments, and at laſt was burnt. *Ibid.* p. 319.

27. *Anno Chriſti* 1554. there were two godly men, with a Son and a Daughter, going towards *Geneva*; but by the way, they were betrayed, and put into Priſon in *Nivern Caſtle*, and being examined upon many Articles, they made a full and clear anſwer to the ſame: After which, they were wracked cruelly, for three hours together, to force them to recant, which refuſing to do, they were condemned. As they went to Execution, an Officer bound a wooden Croſs between their hands: but they pulled it out with their teeth, and threw it away: whereupon their Tongues were cut out; yet God gave them utterance, ſo that they ſpake plain, ſaying, *VVe bid Sin, the Fleſh, the VVorld, and the Devil, farewel for ever, with whom we ſhall never have to do any more hereafter.* The Hangman coming to beſmear them with Brimſtone and Gun-powder, they ſaid, *Go to, ſalt on, ſalt on this ſtinking and rotten fleſh:* and ſo continuing conſtant in the flames, they finiſhed their Martyrdome. *Ibid.* p. 324.

28. In the *Pariſian* Maſſacre, the King of *France*, certified the King of *Navarre*, and the Prince of *Conde*, what was done, ſaying, That he ſaved their lives, upon condition they ſhould renounce their Religion, and turn *Papiſts*. The King of *Navarre* deſired him not to force his Conſcience, but to remember the Alliance ſo lately contracted between them. The Prince of *Conde*, with much more zeal, told him, *that his Body and Eſtate were in his power, to do with them what he pleaſed: but for his Religion, he was fully purpoſed not to forſake it: but to remain conſtant therein, even to the loſs of his life. Ibid.* p. 344.

29. *Anno Chriſti* 1532. there was an Idol, called *The Rood of Dovercourt*, unto which multitudes of People went on Pilgrimage. Divers godly men of *Dedham* were much troubled at it, to ſee God ſo diſhonoured, and his Glory to be given to an Idol: whereupon they were ſtirred in Spirit, in a Froſty, Moon-ſhine night, to go from *Dedham* ten miles, to the place where the Idol ſtood: and when they came thither, they found the Church doors open. For the Popiſh Clergy had boaſted, that the power of this *Rood* was ſuch, that no man could ſhut the doors of the Church where it ſtood. Theſe Perſons taking the Idol from the place where it ſtood, carried it a quarter of a mile off, and ſtriking fire, they burnt it to aſhes. For this, three of them were hanged in Chains. *See my Engliſh Martyrol.* p. 71.

30. *Roger Clark* of *Meldeſham*, was carried to *Bury* to be burnt. He went barefoot to the place of Execution: by the way, he met with the Proceſſion, but would neither bend his knee, nor move his Cap to it: yea, with vehement words he rebuked their Idolatry and Superſtition. *Ibid.* p. 108.

31. Mr. *Julines Palmer*, meeting with an old acquaintance of his in *Pauls* Church, *London*, they looked upon a Rood that was lately ſet up: Whereupon *Palmer* ſaid, *Is this our God for whom we have ſo ſmarted?* No, ſaid the other, it is but his Image. *His Image* (ſaid *Palmer*) *I tell thee plainly,* John Calvin, *whoſe Inſtitutions I have lately read, proves plainly by Gods word, that it is but an Idol, and that the* Pope *is* Antichriſt, *and that his Clergy is but the filthy ſink-hole of Hell: and now I believe it: for* I *feel it ſenſibly. O that God had revealed this unto me in times paſt! I would have be-

bequeathed this Romiſh *Religion, or Irreligion rather, to the Devil of Hell, whence it came. Believe me, I will rather have theſe knees pared off, than I will kneel to yonder Jackanapes*: ſo he called the *Rood. God help me; for* I *am born to trouble, and adverſity in this VVorld.* And when he heard of the burning of *Ridley* and *Latimer* at *Oxford*, he ſaid to his Friend, *Oh, raging cruelty! O Tyranny tragical, and more than barbarous! Ibid.* p. 171.

32. In *Glouceſterſhire*, there was one *VVilliam Dangerfield*, who was impriſoned for the Truth, and was ſo cruelly handled by the Biſhop, that his legs were almoſt eaten off with the Irons: His Wife alſo was impriſoned with him. After a while, the Biſhop ſent for him, and told him, that his Wife had recanted, who was as well learned as he, and therefore he perſwaded him, that he ſhould not perſiſt in his own opinion, but ſign a Recantation, which they gave unto him, and thereupon he was ſuffered to go to his Wife. But when he told his Wife what he had done, and ſhewed her the Recantation, her heart clave in ſunder, and ſhe cryed out, *Alas, Husband, thus long we have continued one! and hath Satan now ſo far prevailed with you, as to cauſe you to break your vow which you made to God in Baptiſm?* This ſo prevailed with him, that he repented of, and bewailed his Apoſtacy: and, through their hard uſage, they both of them died in Priſon. *Ibid.* p. 179.

33. There was in *Eſſex*, one *John Dale*, who being preſent at Church, when the Parſon and his Curate were at their *Romiſh* Service; the poor man being offended at it, in the fervency of his ſpirit, ſaid, *O miſerable, and blind guides! VVill you ever be blind leaders of the blind? VVill ye never amend, and ſee the truth of Gods Word? VVill neither the threats nor promiſes of God work upon your hearts? VVill the blood of the Martyrs nothing mollifie your ſtony ſpirits? Oh, obdurate, hard hearted, perverſe, and crooked Generation! O damnable perſons, whom nothing can do good upon!* For this he was thrown into a low Dungeon, where he died. *Ibid.* p. 208.

34. There was alſo one *Alice Driver*, who, being examined before Doctor *Spencer*, Chancellor of *Norwich*, in their arguiug about the real preſence of Chriſt in the Sacrament, did ſo baffle them, that they had nothing to ſay: whereupon ſhe concluded thus; *God be praiſed, you are not able to reſiſt the Spirit of God in me a poor Woman. I was an honeſt poor mans Daughter, and never brought up in the Univerſity as you have been; and yet, in defence of Gods Truth, and in the Cauſe of my Maſter* Chriſt, *by his Grace, I will ſet my foot againſt the foot of any of you all, in maintenance of the ſame: And if I had a thouſand lives, they ſhould all go in payment thereof.* For this ſhe was condemned. When at the Stake the chain was put about her neck; *O* (ſaid ſhe) *here is a goodly handkerchief, God be praiſed for it. Ibid.* p. 210.

35. One *John Fetty*, being brought into Biſhop *Bonners* Chamber, ſpied a great ſtring of black Beads hanging by his bed; and thereupon ſaid to him, *My Lord,* I *think the Hangman is not far off, for the Halter* (pointing to the Beads) *is here already.* This much enraged the Biſhop: and yet *Fetty*, ſpying alſo a Crucifix ſtanding in his

Window, ſaid, *My Lord, And what is that*? The Biſhop anſwered, *It is* Chriſt. *Was he handled ſo cruelly* (ſaid *Fetty*) *as is here repreſented*? Yea, (ſaid *Bonner*) that he was. *And even ſo cruelly* (ſaid *Fetty*) *do you handle ſuch as come before you. For you are to Gods People, even as* Caiaphas was *to* Chriſt, *Ibid.* p. 258.

Zeal againſt Hereſie and Hereticks.

36. As *Ignatius* paſſed through *Aſia*, towards *Rome*, ſtrictly guarded by a Troop of Souldiers, he confirmed the Churches in every City where he came, Preaching the Word of God unto them, and giving them wholſom Exhortations, eſpecially warning them to avoid the *Hereſies* which then ſprang up, and mightily overflowed the Church, requiring them conſtantly to adhere to the Apoſtolical Traditions and Doctrines. *See my Lives of the Fathers*, p. 2.

37. *Polycarp*, going with St. *John* the Apoſtle, into a Bath at *Epheſus*, and eſpying *Cerinthus* the *Heretick* in it, he cried out, *Fugiamus ocyus, &c.* Let us depart ſpeedily, for fear leſt the Bath wherein the Lords Adverſary is, ſhould fall upon us. *Ibid.* p. 5.

38. *Polycarp's* manner was to ſtop his ears, if at any time he heard the rotten ſpeeches of *Hereticks*, and to ſhun thoſe very places where ſuch ſpeeches had been uttered.

39. This *Polycarp* did ſo deteſt *Hereticks*, that when *Marcion* (who had formerly been of his acquaintance) met him at *Rome*, and wondring that he took no notice of him, ſaid, *Doſt thou not know me*, Polycarp? Yea, ſaid he, *I know thee well: for thou art the eldeſt ſon of the Devil. Ibid.* p. 10.

40. *Juſtin Martyr* confuted *Marcion* the *Heretick*, and the *Valentinians.* He took great pains, and was very zealous in defending the Truth againſt all Errour, Superſtition, and Idolatry, which he perſwaded the *Gentiles* to leave, as a vain, and unprofitable Service, and was a bleſſed Inſtrument of bringing many out of their errours to embrace the Truth. *Ibid.* p. 20.

41. In the time of *Irenæus*, the Church of Chriſt was in great trouble, both by reaſon of a Perſecution raiſed by foreign enemies, but eſpecially by reaſon of Errours and Sects which then roſe up, againſt which, he zealouſly laboured, and wrote much. The chief *Hereticks* in his time, were *Montanus*, *Theodoſius*, *Alcibiades*, and *Maximilla*, concerning whom, he ſent abroad large Epiſtles, of things done among them. He and his Colleagues ſent *Montanus* his *Tenets* into *Aſia*, together with their Judgement upon them. *Ibid.* p. 22.

42. Of *Tertullian* it is ſaid, *That he burned with a holy zeal againſt the Hereticks of his time*, as *Marcion*, *Valentinian*, *Praxea*, *Hermogenes*, *&c. Ibid.* p. 26. Having written learnedly againſt their Hereſies, in the end of his Book he made a Catalogue of all the *Hereticks* that then tore the bowels of the Church. p. 27.

43. In *Origens* time, there was a man of *Antioch*, named *Paulus*, a notable *Heretick*, who ſometime lived in the houſe with *Origen*: To this mans

Lectures many reſorted, being accounted a wiſe and profound man: but *Origen* deteſting his *Heretical* Doctrines, would never be perſwaded ſo much as to joyn with him in Prayer. *Ibid.* p. 33.

44. *Athanaſius* was alwayes very zealous againſt the *Arrians*, which created him much trouble in the whole courſe of his Life. *Ibid.* p. 59, *&c.*

45. *Ephrem Syrus* alſo was a great oppoſer of *Sabellius*, *Arrius*, *Apollinarius*, and other *Hereticks* of his time. *Ibid.* p. 97.

46. *Baſil*, in his time, did valiantly encounter with the *Arrians*, and when they ſought to confirm their *Heretical* opinions, out of *Origens* Books, he refuted their ignorance, and ſhewed by plain demonſtrations, that they underſtood not the mind and meaning of *Origen*. And when he greatly feared, that the new deviſes of *Arrius* would creep throughout the Province of *Pontus*, he gat him in all haſte into thoſe parts, inſtructing the ignorant, and confirming the wavering minds of thoſe that were weak in the Faith. *Ibid.* p. 99.

47. *Gregory Nazianzen*, in Diſputation, foiled and overthrew the moſt learned among the *Arrians*, and fearing leſt thoſe *Hereſies* ſhould infect the Churches of *Cappadocia*, he haſted thither to oppoſe and ſuppreſs them. *Ibid.* p. 106.

48. *Epiphanius* was *ſemper Hereticorum acerrimus Oppugnator*: alwayes a ſharp oppoſer of *Hereticks*. He purged all *Cyprus*, defiled and ſullied with divers *Hereſies*; and having gotten an Edict from the Emperour *Theodoſius*, he caſt all the Hereticks out of the Iſland, *Ibid.* p. 109.

49. *Theodoret* was a great oppoſer of *Hereticks*, and reclaimed many round about him, who had been corrupted by the *Marcionites*, even to the hazard of his life. He ſtrongly diſcovered and confuted the fond conceits of many *Hereticks*; as of *Simon Magus*, *Menander*, *Baſilides*, *Carpocrates*, *&c.* In a Synod at *Epheſus*, he condemned the *Hereſie* of *Neſtorius*, though it procured him much trouble. *Ibid.* p. 121.

50. *Hierom* wrote much againſt the Hereſies of his times, ſo that there was no *Hereſiarch* but looked upon him as his great *Adverſary*. And indeed there were never any times more full of confuſion and ſedition, than thoſe in which he lived: the *Hereticks* had ſo diffuſed their errours, that it was a piece of great art to be *Orthodox*. The *Arrians*, eſpecially by their writings, weapons, and countenance of the Emperours, had not only diſturbed the Peace of the *Eaſtern* Churches, but almoſt of all the world. And when that *Hereſie* was in ſome meaſure lulled aſleep, it revived again in the *Origeniſts*, who were crept into *Rome* it ſelf, and there ſecretly, and cunningly ſpread abroad the poyſon of their Doctrines. The chief Captain of theſe was *Ruffinus* of *Aquileia*, who in his childhood had been very intimate with *Jerom*: yet afterwards theſe great friends became great enemies, though the firſt breach betwixt them was pieced up by the wiſdome of *Jerom*: who ſaw, and yet connived at his ſecret devices, and clancular detractions. But when *Ruffin* began to adulterate the Truth with Hereſie, and to make *Jerom* a Partner in his impious opinions, the holy man could forbear no longer, but breaking the bands of Friendſhip, they wrote moſt bitterly one againſt the other; *Jerom*, thinking that all forbearance towards an Heretick was impiety, and not a virtue. And againſt the fraud

and violence of *Hereticks*, he was ſomewhat holpen by *Epiphanius*, and *Theophilus* Biſhop of *Alexandria*. *Ibid.* p. 131.

51. *Chryſoſtom* ſent many Miniſters and Deacons into *Scythia*, which was fouly over-ran, and defiled with the *Arrian Hereſie*, reducing many thereby to the *Orthodox* Faith. *Ibid.* p. 144.

52. *Auguſtine* preached the Word of Truth frequently and fervently, both in the Church, and from Houſe to Houſe, confuting the Hereſies of thoſe times, eſpecially the *Donatiſts*, *Manichees*, and *Pelagians*: The ſame alſo he did by his writings: ſo that through Gods bleſſing, the *Catholick* Church in *Africk* began to lift up her head, which formerly had been wonderfully corrupted, and dejected by reaſon of *Hereticks*, eſpecially through the *Re-baptizing Donatiſts*, who had infected and ſeduced many. *Ib.* p. 149.

53. St. *Auguſtine* took great pains alſo, by the ſpace of ten years, againſt the *Pelagians*, who were ſubtile Diſputants, publiſhing their *Hereſies* in a very cunning way, and endeavoured to propagate them both publickly and privately. Againſt theſe, *Auſtin* wrote many Books, and often diſputed with them before all the Congregation, labouring thereby to reclaim them, and to preſerve others from being infected with their Hereſies. *Ibid.* p. 155.

54. *Zegedine* was a zealous Aſſerter of the Truth, againſt *Arrianiſm*, *Turciſm*, and *Papiſm*, with all which Hereſies *Hungary* was much infected in his time. *Ibid.* p. 708.

55. *Jerom Zanchy* was employed by *Frederick* Prince Elector *Palatine*, to explicate the Doctrine of one God, and three Perſons, to confirm it, and to confute the Doctrine of thoſe which at that time denied the Deity of Chriſt and the Holy Ghoſt, in *Poland* and *Tranſylvania*, and to anſwer their Arguments; whereupon he wrote thoſe learned Tractates, *De Dei Natura*; *De Tribus Elohim*, &c. In which Books, the whole *Orthodox* Doctrine about that great Myſtery, is ſo unfolded and confirmed, that all Adverſaries may for ever be aſhamed, which go about to contradict thoſe Truths. *Ibid.* p. 806.

56. Dr. *Thomas Holland*, the *Regius Profeſſor* in *Oxford*, was a zealous Defender of the true Religion, and a great hater of Superſtition and Idolatry. When he went any Journey, calling the Fellows of the Colledge together, he uſed to ſay to them, *Commendo vos dilectioni Dei, & odio Papatus & Superſtitionis.* I commend you to the love of God, and to the hatred of *Popery* and *Superſtition*. *Ibid.* p. 893.

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